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"Hebrew Roots of American Democracy." United Jewish Appeal
Young Leadership Seminar speech and notes. February 1967.

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The quintessential
meaning of Jewish
existence is its
universalism, not its
parochialism.

We gave the founding
ideas to this American
republic. We shall continue
to give moral guidance to
mankind - to organize a
better society on earth.

OUTLINE

I. Relevance of Judaism lies in the fact that it has a message for mankind about the kind of world we should create.

II. This message is so relevant that even as recently as 300 years ago, here in America, it influenced the creation of this nation and its democratic government.

III. Some choice quotes:

- a.) Grover Cleveland
- b.) Calvin Coolidge
- c.) James Russell Lowell
- d.) John Adams

IV. Influence of Hebrew civilization and culture

^{Background of Puritans}
Early Puritan Colonies

- 1) in Language
- 2) in re Colony Codes
- 3) in re urging Revolution

II. Democratiz Concepts in the Hebrew Tradition

I. Elements of Political Democracy

A. Limited Power of Chief Executive

1. Samuel's warning against King
2. Gideon's refusal to be King
3. King is constitutional monarch
4. King David condemned by Nathan

B. Consent of the Governed (page 9-11)

C. Equality Before the Law (p. 12)

II. Elements of Economic Democracy

III. Social

IV. Prophetic Ideals - to serve mankind

I. Social Justice - not religious formalism

II. Universal Peace

III. Equality of all men - the universal message.

Peroration

History of mankind is story of man's struggle through time and space toward nobility of the spirit, toward a better life -

This is the relevant message of Judaism. Its influence was felt in the founding of this republic - as it will always be felt in man's movement upward.

I
write a
preamble

History of mankind is story of man's struggle through time and space toward nobility of the spirit, toward a better life. - striving toward freedom, overcoming the beastial in himself, establishing forms of conduct and government etc

II
What are
elements of
the most
perfect
society?

Equality and liberty are essence of democracy

Equality before the law; equality of opportunity

Liberty means freedom of choice; based on knowledge; education

Freedom predicated on inherent worth of every man.

The essence of the democratic ideal is
the belief in equality.

And the place where equality counts is
before the law.

If every man knows he is equal, then he
knows he is possessed of liberty.

Liberty ^{provides} means freedom of choice and opportunity,
unrestricted.

~~Then each man knows that what he achieves
must be based on his~~

The Key to the whole system is law - law
which prevents tyranny and license.

Judaism is a law-centered religious civilization.
God himself is bound by the Torah, by
His own laws. He made the world "by law"
not arbitrarily.

Without law there is no freedom. Even
the ruler must be bound by the law.

There must be limitations on rulers if the
individual's rights are to be preserved. The citizen's

rights are measured by the restrictions on government.

There must be a constitution which defines how
far the government may go.

Pilgrims - fled to Holland - came to Plymouth 1620 - particular leaning toward Hebrew language and learning. Elder William Brewster had a Hebrew inscription on his tombstone. Gov. Bradford learned Hebrew at advanced age.

They made the civil government of their colony as close as possible to that of Moses and 12 Tribes.

They wrote the Mayflower Compact, which John Quincy Adams described as the "genesis of American democracy". It provided for completely equal rights for all. The revised Pilgrim Code of 1656 states that the laws of ancient Israel were so exemplary as to form the basis for a political constitution.

The first Thanksgiving 1621 was a day of religious fasting and prayer, according to Jewish custom.

James Russell Lowell wrote in 19th cent. "Next to the fugitives whom Moses led out of Egypt, the little shipload of outcasts who landed at Plymouth are destined to influence the future of mankind."

American Puritan society developed as biblically oriented and theocratically organized - the holy covenant and civil covenant literally were one.

CONCERN FOR RIGHTS OF MAN

in legacy of Israel
essay by N. Isaac - Prof.
of Jewish Law Graduate
Schol. (Tourent)

I. INFLUENCE of Judaism on Western Law

- a.) Jews developed a natural law and law of nations
Seven Commandments for ^{Descendants of Noah} Righteous Gentiles who
could also share in world to come: justice
between man and man, prohibition of idol worship,
of blasphemy, of incest, of murder, of theft, and
the prohibition of eating parts cut from living animals.
(Sanhedrin 57)

- b.) "No other single force has been so potent in the
shaping of modern European law as the notion
that there was a discernable law of nature
in the universe." Every great legal name
from the beginning of modern times to the middle
of the 18th cent. is connected with this
assumption. Its height is reached when Grotius
makes it the foundation of International law.

In England this natural law was the
formative principle in the development of Equity.
In the American Colonies it furnished the Bills
of Rights of the various Constitutions. The appeal
of the Declaration of Independence is to 'the laws
of Nature and of Nature's God.'

Hebrew materials were drawn on more and more
heavily as natural law came to be identified with
Divine Law. The arguments of Coke, Blackstone and

Their contemporaries went as follows: 'As man depends absolutely upon his Maker for everything, it is necessary that he should in all points conform to his Maker's will. This will of his Maker is called the law of nature ... No human laws are of any validity, if contrary to this ... Divine Providence hath been pleased at sundry times and in divers manners, to discover and enforce its laws by an immediate and direct revelation. The doctrines thus delivered we call the revealed or divine law, and they are to be found only in the Holy Scriptures.'

Among the discoveries of this natural law that have a Judeo-Christian rather than a Roman appearance are the equality of all men before the law - "ye shall not respect persons in judgment, ye shall hear the small and the great alike," - the concept of law as a means of protecting the individual against the tyranny of the State.

Dt. 16:19

- c.) 1. "common ancestry of mankind" - is an anthropological theory - Adam; Noah
2. "brotherhood of man" - is same theory in religious garb - Amos 9:7 (Ethiopians); Jer. 38 (Eliakim saved him)
3. "all men are born equal" - is a bit of political philosophy which amounts to the same theory
4. "equality before the law" - is the juristic aspect
Lev. 19:15

WHAT IS DEMOCRACY ?

PROF. CHAS. EDWARD MERRIAM, head of Dept. of Political Science at U. of Chicago, declared that the five assumptions of democracy are:

1. The importance of the individual
2. A belief in the gradual improvement of mankind
3. The gains of a commonwealth are mass gains and should be shared by the masses.
4. The political power of a nation should be distributed
5. Progress should be by education and common consent.

How does Judaism stack up
against this set of criteria?

Definition of a righteous man:

Ezek. 18: 5-9

Definition of a righteous King
Ps 72

Perhaps use it end - ~~for~~ to start the
peroration.

Of all the founders of the Republic,
the one most explicitly sympathetic to Judaism's
ethical and spiritual system appears to have been
John Adams. In a letter written in 1809, he said:
"In spite of Bolingbroke and Voltaire, I will insist
that the Hebrews have done more to civilize men
than any other nation. If I were an atheist, and
believed in blind eternal fate, I should still believe
that fate had ordained the Jews to be the most
essential instrument for civilizing the nations. If I
were an atheist of the other sect, who believe that
all is ordered by chance, I should believe that chance
had ordained the Jews to preserve and propagate to all
mankind the doctrine of a supreme, intelligent, wise, almighty
sovereign of the universe, which I believe to be the
most essential principle of all morality and consequently
of all civilization."

~~25~~

In spite of early evidence to contrary -
Christians driving out Roger Williams, and
Quakers - still toleration set
in early and at highest level -

- 1.) George Washington to Hebrew Cong. - Newport
"All citizens of the U.S. possess alike
liberty of conscience and immunities of citizenship.

It is now no more that toleration is spoken of....

For happily, the Government of the U.S., which gives to
bigotry no sanction, to persecution no assistance, requires
only that they who live under its protection should
demean themselves as good citizens, in giving it on all
occasions their effectual support....

May the children of the stock of Abraham, who dwell
in this land, continue to merit and enjoy the good will of the
other inhabitants, while every one shall sit in safety
under his own vine and fig-tree and there shall be none
to make him afraid."

- 2.) G.W., in the treaty with Tripoli, insisted on
following inclusion: "The Government of the USA is
in no sense founded on the Christian religion.
The U.S. is not a Christian nation any more than
it is a Jewish or Mohammedan nation."

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Western Civilization" ed. by D.D. Ruess
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Grover Cleveland: "The history of the ancient Jewish commonwealth is astonishingly like our own republic in its democratic and underlying institutions."

President Coolidge, in an address dedicating the Jewish Community Center in Washington, D.C., used this sentence: "The Hebrew mortar," said Lecky, "cemented the foundations of American democracy."

I. DIRECT EFFECTS

A. ON BACKGROUND OF PURITANS

1. CROMWELL'S ARMY FOUND HEROES IN O.T.
2. CROMWELL'S OFFICERS PROPOSED A REORGANIZATION OF ENGLISH COUNCIL OF STATE, MAKING IT BODY OF 70 TO CONFORM WITH ANCIENT SANHEDRIN
3. GEN. THOMAS HARRISON INTRODUCED INTO SHORT (BAREBONES) PARLIAMENT A PROPOSAL TO ESTABLISH MOSAIC LAW AS THE CIVIL CODE OF ENGLAND.
4. CROMWELL HIMSELF FAVORED A FORM OF STATE CHURCH IN WHICH OLD AND NEW TESTAMENTS WOULD BE RECONCILED AND AN INTIMATE CONNECTION FOUND BETWEEN THE "JEWISH PEOPLE OF GOD" AND THE ENGLISH PURITAN THEOCRACY.

B. ON EARLY PURITAN COLONIES IN NEW ENGLAND

1. IMPORTANCE OF HEBREW

- a. Harvard - Hebrew mandatory - ^{one day per week - 3 years} ~~In the first~~
- b. Yale - President Ezra Stiles said "From my first accession to the presidency, I have required all the freshmen to study Hebrew." In 1781 he delivered the commencement address in Hebrew. He was an ardent Hebraist - "a glorious language which throws more light on the O.T. than all the commentaries."

II. INDIRECT EFFECTS

Later - all rest of material - influence of ideas etc.

2

c. Saml Johnson, first president of King's College, now Columbia, referred to Hebrew as "being essential to a Gentleman's education." He made it mandatory for tutors, wrote a Hebrew grammar, taught it to his grandchildren, spoke it with Jonathan Edwards, famous minister.

d. Philadelphia Academy, now university of Pennsylvania, had a full professorship of Hebrew by 1782.

e. Dartmouth, organized before the Revolution, as an institution to train missionaries to evangelize the Indians, had Hebrew as mandatory in its curriculum.

f. Not only colleges—but high school. John Davenport was directly instrumental in introducing study of Hebrew in first public school of New Haven. The instructor was appointed 25 June 1660.

g. (over)

h. & William Bradford, Cotton Mather, many others could deliver lengthy discourses in Hebrew.

i. ~~is~~ H. L. Mencklen in his book "The American Language" tells the following anecdote:

"There was a sufficiently widespread interest in and knowledge of Hebrew in the Colonies at the time of the Revolution to allow for the circulation of a story that 'certain members of Congress proposed that the use of English be formally prohibited in the United States, and Hebrew be substituted for it.' Whether or not there is any basis of fact in this story has never actually been determined but that is relatively of little moment. The important thing is that the people of the time thought it logical enough to circulate."

g. Use of Hebrew in personal names. When Conn. delegation ratified the Constitution, for instance, 80 names came straight out of O.T. From Aaron to Zebulun, the roll call ranged, solemn and resounding: Abraham and Abijah; Amos and Asaph; Eli, Eliphalet, Eleazer, Apaphras; Gideon, Isaac, Jabez; Jeremiah and Joshua and Jedidiah; Hehemiah, Moses, Lemuel, Ichabod, Daniel; Seth and Solomon and Selah.



As early as 1636, Plymouth Colony renounced the authority of English laws and adopted the Pilgrim Code, which stated in its foreword that

2. EFFECTS ON PILGRIM CODES

a. ~~In Plymouth Colony it was enacted~~
(1654) that "It was the great privilege of Israel of old and so was acknowledged by them, Jeremiah 9 and 10, that God gave them right judgments and true laws. They are for the wayne so exemplary, being grounded in principles of moral equity as that all Christians especially ought alwaies to have an eye hereunto in the framing of their politiqe constitutions. We can safely say both for ourselves and for them that we have had an eye principally unto the aforesaid platform in the framing of this small body of laws."

b. In colony of New Haven it was ordered (1639) that "The judicial laws of God as they were delivered by Moses shall be accounted of moral equity and generally bind all offenders."

So right, in fact, was New Haven's platform of adherence to the Mosaic law that it refused to allow trial by jury because no such thing could be found in the Pentateuch!

- c. In 1637-8, Portsmouth and Newport were settled, practically as one colony. The settlers were, like Williams and his companions, exiles or emigrants from Mass. "In imitation of the form of government which existed for a time among the Jews, the inhabitants chose Mr. Coddington to be their magistrate, with the title of Judge; and a few months later they elected three elders to assist him." (taken from a memoir of Roger Williams by Prof. Knowles)



(4)

3. Judaism in Defense of Liberty (in preparation for Revolution)

a. James T. Adams said: "In spirit these Puritans may almost be considered Jews and not Christians. Their God was the God of the O.T., their laws were the laws of the O.T., and their guides to conduct were the O.T."

b. James I was Pharaoh
England was Egypt
Atlantic Ocean was Red Sea
America was Canaan

c. Lecky puts the point as follows: "It is at least an historical fact that in the great majority of instances the early Protestant defenders of civil liberty derived their political principles chiefly from the O.T. and the defenders of despotism from the New. The rebellions that were so frequent in Jewish history formed the favorite type of the one - the unreserved submission inculcated by St. Paul of the other."

d. De Laetey, of University of Liege, writing in same vein, observed: "The Reformation... was a return to primitive Christianity, and above all toward the democracy of the prophets of the O.T., which was alive with the breath of liberty and resistance to absolutism. It tended toward the birth of republicanism and constitutional institutions."

e. It was necessary to convince the people that the whole theory of Divine Right of Kings, of unlimited submission to the King, was cruelly wrong and without sanction in the eyes of God. (Champions of Revolution) pointed Samuel's opposition to Kingship (1 S 8); how Gideon declined the offer of Kingship (Judges 8:22,23) and Jethro's council to Moses (Ex. 18) "Election sermons" were preached for years - upholding idea of a Republican form of government modelled upon the Hebrew commonwealth. (* over page)

f. In "Common Sense" Tom Paine himself based his final argument against monarchy on the O.T. stories of Samuel and Gideon. He quoted the stories verbatim and then concluded: "These portions of Scripture are direct and positive. They admit of no equivocal construction. That the Almighty hath here entered His protest against monarchical government is true, or the Scripture is false."

g. The phrase from Lev. 15:10 "Proclaim Liberty throughout the land unto all the inhabitants thereof" was inscribed on the Liberty Bell in 1753, a quarter-century before the Declaration of Independence.

- * Dr. Samuel Langdon, president of Harvard, in an election sermon 1775 delivered before the Congress of Mass. Bay said: "The Jewish Government, according to the original constitution which was divinely established, if considered merely in a civil view, was a perfect republic." By special vote his sermon was ordered printed and sent to each minister in the colony and to each member of the Congress. In 1788 he delivered again a sermon entitled "The Republic of the Israelites an Example to the American States." This was given after the Constitutional convention in Phila; saying adoption of the new Constitution.



6

10. On the afternoon of the day when the Declaration of Independence was adopted, a committee consisting of Franklin, Jefferson and John Adams was appointed "to prepare a paper device for a seal for the U.S. of A." Their design was not adopted, but it does show the influence of the O.T. The proposed design represented Pharaoh, sword in hand, seated in a chariot, pursuing the Israelites through the darkened water of the Red Sea. On the farther shore, ~~they~~ safely landed, stood Israel and Moses under the rays of a pillar of fire. Moses, extending his hand over the sea, is causing its waters to overwhelm Pharaoh and all his host. Surrounding the seal at its edge were the words: Rebellion to tyrants is obedience to God.

11. (over)*

~~The~~ Such a preponderance of intellectual genius existed, because of the real feeling that the Hebrew Commonwealth was the first Federal Republic. Twelve tribes with ~~Structure: Chief~~ ~~Each~~ own government and local jurisdiction. Central government divided into 3 departments:

- a. Chief Executive & Judge
- b. Senate or Sanhedrin of 70 - both legislative and judicial, like English House of Lords
- c. Assembly - popular branch, called "The Congregation"

11. In 1783, Dr. Ezra Stiles, president of Yale, speaking at Hartford before the General Assembly of the State of Conn., said:
 "Whereupon Congress put at the head of the spirited army the only man on whom the eyes of all Israel were placed. Posterity, incredulous as they may be, will yet acknowledge that this American Joshua was raised up by God for the great work of leading the armies of this American Joseph (now separated from his brethren) and conducting these people to liberty and independence."



DEMOCRATIC CONCEPTS IN HEBREW TRADITION

I. ELEMENTS OF POLITICAL DEMOCRACY

A. Limited Power of Chief Executive

1. Samuel's warning against having a King at all 1 S 8:5-22
2. King is Constitutional Monarch - subject to law himself Dt 17:14-20
Ps 72:1,2,4,12-14.
3. Nathan's Condemnation of David 2 S 12
4. Elijah's Condemnation of Ahab 1 K 21

B. Consent of Governed

1. Moses' Selection of Judges to assist in governing - looks as though he selected Ex 18:13-27
Dt 16:18-20
but, the people selected Dt. 1:9-18

John Adams: "Every act of government, every exercise of sovereignty against or without the consent of the people is injustice, usurpation and tyranny."

C. Equality Before the Law

1. This concept is clearly shown in instructions given to judges to insure impartial justice

Lev. 19:15
Ex. 23:1-3,6,8
Dt. 16:18-20

2. Even more remarkable is sense of scrupulous fairness toward the alien, the stranger Lev. 24:22

Biblical
all 12
can be
single-sourced

D. Individual Responsibility for One's Acts

1. Repudiation of collective guilt and collective punishment was tremendous advance

DT. 24:16
Ezek. 18:20

E. Privacy of Home

1. Basic principle of English Common Law -
'a man's home is his castle' is here
foreshadowed

DT. 24:10-11

F. Rights of Citizen in War

DT. 20:5-7

AMERICAN JEWISH
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II. ELEMENTS OF ECONOMIC DEMOCRACY

A. Sabbatical and Jubilee Laws as Correctives + Equalizers

1. Wealth redistributed periodically, thus
preventing great contrasts between rich + poor

Lev. 25:25,28

2. Poor protected against chronic debt and
loss of their inheritance

Lev. 25:13
Dt. 15:1, 2

3. Prevented multiplication of great landholdings

Lev. 25:23

4. Curbed slavery

Lev. 25:10
Dt. 15:12-15

B. Further Protective Economic Regulations

1. Against charging interest Ex. 22:24
2. Against taking clothes as pawn Ex. 22:25-26
Dt. 24:12,13,17
3. Against taking means of livelihood
as pawn Dt. 24:6
4. Giving day of rest Ex. 20:10
5. Paying wages daily Dt. 24:14-15
Lev. 19:13

III. ELEMENTS OF SOCIAL DEMOCRACY

~~A Responsibility toward ^{Fellow Human} ~~Brother~~ "Brother's Keeper"~~
Lev. 19:17-18

A. SOCIAL RESPONSIBILITY

1. As "brother's Keeper" Lev. 19:17-18
2. Toward widow and orphan, poor
and helpless, including stranger Lev. 25:35
Lev. 19:9-10
Dt. 15:7-11
Dt. 24:19-21
Ex. 22:21-23
3. Toward helpless + disabled Lev. 19:14
4. Toward the alien (This injunction
to treat the stranger as brother
is mentioned in Torah 36 times) Lev. 19:34
Ex. 22:20
Ex. 23:9
Dt. 1:16
Dt. 10:18
Dt. 27:19
5. Toward slavery Lev. 25:39-41, 43
6. Protecting runaway slave Dt. 23:16-17
7. Compensation for injuring a slave Ex. 21:26

5. Towards animals, trees, all living things

DT. 22:4

EX. 23:5

DT. 20:19

IV. GREAT PROPHETIC IDEALS

A. SOCIAL JUSTICE AS MEANS OF SERVING GOD

This revolutionary concept marked a tremendous ethical advance in the history of mankind

IS 1: 11-17

Micah 6: 6-8

also: Amos 5: 21-24

Isaiah 58: 5-7

B. UNIVERSAL PEACE

IS 2: 4

IS 11: 6-9

Micah 4: 3-4

C. UNIVERSALITY OF PROPHETIC VISION

DT 4: 19

IS 52: 10

IS 56: 7

also IS 19: 25

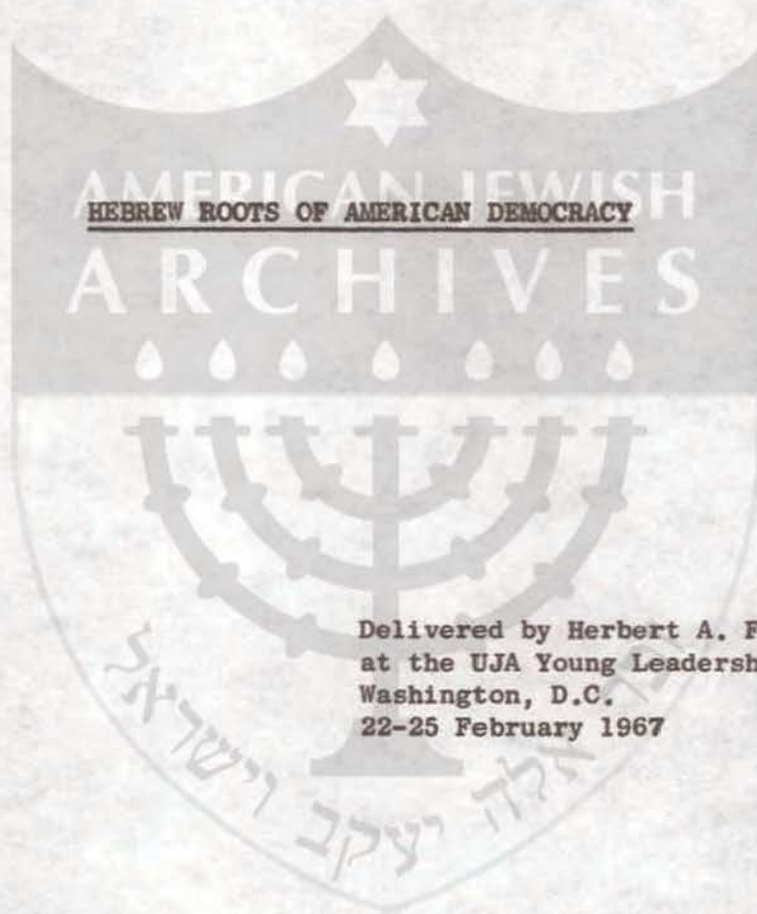
~~56: 3, 6, 7~~

Amos 9: 7

Jer. 48: 31

Ezek. 47: 21-23

Jonah 4: 10-11



Delivered by Herbert A. Friedman
at the UJA Young Leadership Seminar
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HEBREW ROOTS OF AMERICAN DEMOCRACY

OUTLINE

- I. RELEVANCE OF JUDAISM: The permanent relevance of Judaism lies in the fact that it has a message for mankind about the kind of world we should create.

This message is so relevant that even as recently as 300 years ago, here in America, it influenced the creation of this nation and its democratic government.

II. SOME CHOICE QUOTATIONS:

- A. Grover Cleveland
- B. Calvin Coolidge
- C. John Adams
- D. James Russell Lowell

III. INFLUENCE OF HEBREW CIVILIZATION AND CULTURE:

- A. On background of Puritans
- B. On early Puritan Colonies
 - 1. In re Hebrew Language
 - 2. In re Pilgrim Codes
 - 3. In re Urging Revolution against England

IV. DEMOCRATIC CONCEPTS IN THE HEBREW TRADITION:

- A. Elements of Political Democracy
 - 1. Limited Power of Chief Executive
 - a) Samuel's warning against Kings
 - b) Gideon's refusal to be king
 - c) King is constitutional monarch, bound by law
 - d) King David condemned by Nathan for breaking law
 - 2. Consent of the Governed
 - 3. Equality before the Law
 - 4. Individual Responsibility for One's Acts
 - 5. Privacy of Home
 - 6. Rights of the Citizen in War

- B. Elements of Economic Democracy
 - 1. Sabbatical and Jubilee Laws
 - 2. Protective Economic Regulations

- C. Elements of Social Democracy
 - 1. Social Responsibility

V. GREAT PROPHETIC IDEALS:

- A. Social Justice - Not Religious Formalism
- B. Universal Peace
- C. Equality of All Men - the Universal Message

Peroration:

History of mankind is the story of man's struggle through time and space toward nobility of the spirit, toward a better life. This is the relevant message of Judaism. Its influence was felt in the founding of this republic - as it will always be felt in man's movement upward.

Note: The headings in the above outline correspond to the headings within the body of the following text.

I. RELEVANCE OF JUDAISM

What our fathers accepted as a way of life and as a matter of course - the practice and maintenance of their Judaism and their Jewish communal existence - the sons no longer accept automatically, but must decide to do, as a conscious act of choice.

Over and over you have heard me say that the most important question we must answer for your generation and the ones ahead is: What is the relevance of Judaism for the modern world? Why should you live as Jews, work for Jewish survival, maintain your identity as Jews? Why is it not sufficient for you simply to be decent moral upstanding American citizens?

And over and over I give the answer that Judaism is relevant to the world today, because it contains the solutions to the world's problems. The belief it holds about the dignity and quality of man, his purpose on earth, the form of society in which he should organize himself, the type of economy and polity he should establish, the moral attitudes he should possess, are all of such a nature, that if these beliefs were to become actualized in human conduct, then mankind would find itself living in a utopia - or, as the ancient Hebrews term had it, in a messianic age - where there would be justice, mercy, peace and plenty.

Professor Milton Konvitz put it brilliantly in an essay entitled "Judaism and the Democratic Ideal" when he said: "The Jews are the chosen people only because God has chosen them from among all the people to give them the torah. The supreme treasure is not the Jewish people but the torah. It is the message and not the messenger that is superior; so that one might speak really of the "chosen message" rather than of the "chosen people."

The religious-ethical message of Judaism is based upon the equality of man - and the quintessential meaning of Jewish existence is this universalistic approach. "All men are created equal," wrote Jefferson in the Declaration of Independence. The Rabbis in the Mishna wrote the same thing when they said, "A single man (Adam) was created for the sake of peace among mankind, that none should say to his fellow, "My father was greater than your father." The Bible begins with the story of man, Adam, not Jew, Abraham, and the Rabbis commented that Adam was made from dust gathered from the four corners of the earth, so that no people should later be able to say that he was made from the dust only in their own corner of the world.

This fundamental concept of the worth and dignity and equality of each and every human being must also be the fundamental operating concept behind any political - economic system which would call itself democratic.

II. SOME CHOICE QUOTATIONS

- A. Grover Cleveland: "The history of the ancient Jewish commonwealth is astonishingly like our own republic in its democratic and underlying institutions."
- B. President Collidge, in an address dedicating the Jewish Community Center in Washington, D.C., used this sentence: "The Hebraic mortar," said Lecky, "cemented the foundations of American democracy."
- C. John Adams wrote in a letter in 1809: "In spite of Bolingbroke and Voltaire, I will insist that the Hebrews have done more to civilize men than any other nation."
- D. James Russell Lowell wrote: "Next to the fugitives whom Moses led out of Egypt, the little shipload of outcasts who landed at Plymouth... are destined to influence the future of mankind."



III. INFLUENCE OF HEBREW CIVILIZATION AND CULTURE

A. On background of Puritans

1. Cromwell's army found its heroes in Old Testament.
2. Cromwell's officers proposed a reorganization of English council of state, making it body of 70 to conform with ancient Sanhedrin.
3. General Thomas Harrison introduced into the short (Barebones) Parliament a proposal to establish Mosaic law as the civil code of England.
4. Cromwell himself favored a form of state church in which Old and New Testaments would be reconciled and an intimate connection found between the "Jewish people of God" and the English puritan theocracy.

B. On early Puritan Colonies in New England

1. In re Hebrew Language

- a. Harvard - Hebrew mandatory - one day per week - three years
- b. Yale - President Ezra Stiles said, "From my first accession to the presidency, I have required all the freshman to study Hebrew." In 1781 he delivered the commencement address in Hebrew. He was an ardent Hebraist - "a glorious language which throws more light on the Old Testament than all the commentaries."
- c. Samuel Johnson, first president of King's College, now Columbia, referred to Hebrew as "being essential to a gentleman's education." He made it mandatory for tutors, wrote a Hebrew grammar, taught it to his grandchildren, spoke it with Jonathan Edwards, famous minister.
- d. Philadelphia Academy, now University of Pennsylvania, had a full professorship of Hebrew by 1782.
- e. Dartmouth, organized before the Revolution as an institution to train missionaries to evangelize the Indians, had Hebrew as mandatory in its curriculum.
- f. Not only colleges - but high school. John Davenport was directly instrumental in introducing study of Hebrew in first public school of New Haven. The instructor was appointed 28 June 1660.

- g. Use of Hebrew in personal names. When Connecticut delegation ratified the Constitution, for instance, 80 names came straight out of the Old Testament. From Aaron to Zebulon, the roll call ranged, solemn and resounding: Abraham and Abijah; Amos and Asaph; Eli, Eliphalet, Eleazer, Apaphras; Gideon, Isaac, Jabez; Jeremiah and Joshua and Jedidiah; Nehemiah, Moses, Lemuel, Ichabod, Daniel; Seth and Solomon and Selah.
- h. William Bradford, Cotton Mather, many others could deliver lengthy discourses in Hebrew.
- i. H. L. Mencken in his book "The American Language" tells the following anecdote:

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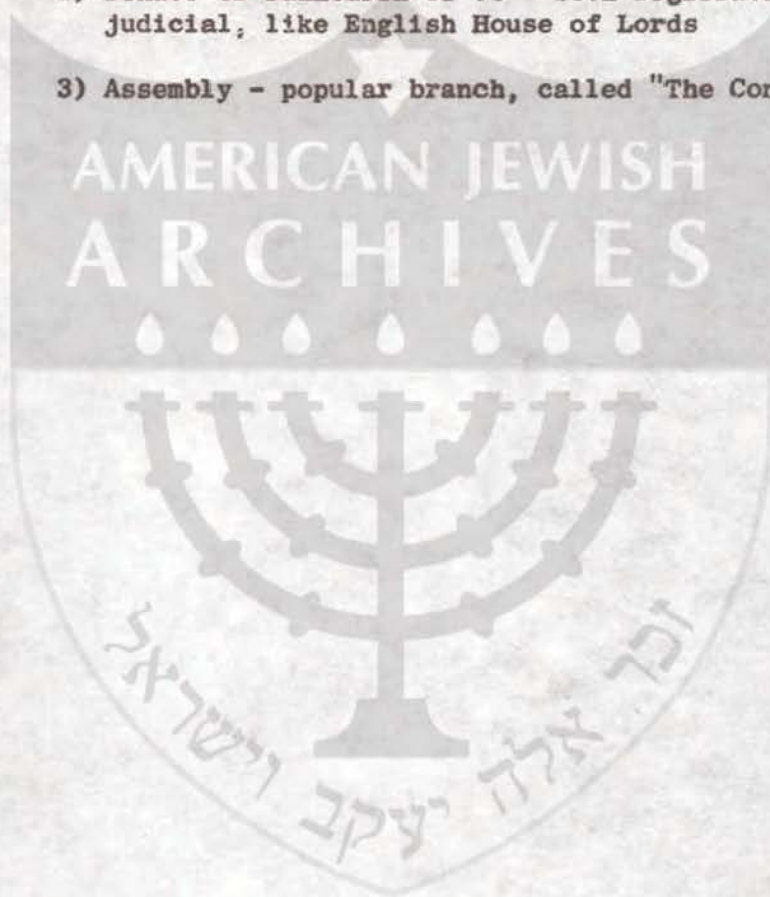
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j. Such a preponderance of intellectual opinion existed, because of the real feeling that the Hebrew Commonwealth was the First Federal Republic. Twelve tribes with own government and local jurisdiction. Central government divided into three departments:

- 1) Chief Executive or Judge
- 2) Senate or Sanhedrin of 70 - both legislative and judicial, like English House of Lords
- 3) Assembly - popular branch, called "The Congregation"

AMERICAN JEWISH
ARCHIVES



IV. DEMOCRATIC CONCEPTS IN HEBREW TRADITION

A. Elements of Political Democracy

1. Limited Power of Chief Executive

- a. Samuel's warning against having a King at all
(I Sam. 8)
- b. Gideon's refusal to be King
(Judges 8:22-23)
- c. King is constitutional Monarch, bound by law
(Deut. 17:14-20)
(Psalm 72:1,2,4,12-14)
- d. King David condemned by Prophet Nathan for breaking law
(II Sam.: Chapters 11 & 12)

2. Consent of Governed

- a. Moses distributed his authority and selected judges to assist in governing
(Exodus 18:13-27)
- b. Later, he asked the tribal leaders themselves to select the local judges so that they were being governed with their own consent
(Deut. 16:18-20)

3. Equality Before the Law

- a. This concept is clearly shown in instructions given to judges to insure impartial justice.
(Lev. 19:15)
(Ex. 23:1,3,6,8)
(Dt. 16:18-20)
- b. Even more remarkable is sense of scrupulous fairness toward the alien, the stranger.
(Lev. 24:22)

4. Individual Responsibility for One's Acts

- a. Repudiation of collective guilt and collective punishment was tremendous advance
(Dt. 24:16)
(Ezek. 18:20)

5. Privacy of Home

- a. Basic principle of English Common Law - "a man's home is his castle" is here foreshadowed
(Dt. 24:10-11)

6. Rights of Citizen in War

(Dt. 20:5-7)

B. Elements of Economic Democracy

1. Sabbatical and Jubilee Laws as Correctives and Equalizers

- a. Wealth redistributed periodically, thus preventing great contrasts between rich and poor.
(Lev. 25:25,28)
- b. Poor protected against chronic debt and loss of their inheritance
(Lev. 25:13)
(Dt. 15:1,2)
- c. Prevented multiplication of great landholdings
(Lev. 25:23)
- d. Curbed slavery
(Lev. 25:10)
(Dt. 15:12-15)

2. Further Protective Economic Regulations

- a. Against charging interest
(Ex. 22:24)
- b. Against taking clothes as pawn
(Ex. 22:25,26)
(Dt. 24:12,13,17)
- c. Against taking means of livelihood as pawn
(Dt. 24:6)
- d. Giving day of rest to all living things
(Ex. 20:10)
- e. Paying wages daily
(Dt. 24:14-15)
(Lev. 19:13)

C. Elements of Social Democracy

1. Social Responsibility

- a. As "brother's keeper"
(Lev. 19:17-18)
- b. Toward widow and orphan, poor and helpless, including stranger
(Lev. 25:35)
(Lev. 19:9-10)
(Dt. 15:7-11)
(Dt. 24:19-21)
- c. Toward helpless and disabled
(Lev. 19:14)
- d. Toward the alien (this injunction to treat the stranger as brother is mentioned in Torah 36 separate times)
(Lev. 19:34)
- e. Toward slavery
(Lev. 25:39-43)
- f. Compensation for injuring a slave
(Ex. 21:26-27)

g. Towards animals, trees, all living things.

(Dt. 22:4)

(Ex. 23:5)

(Dt. 20:19)

V. GREAT PROPHETIC IDEALS

A. Social Justice as Means of Serving God - Not Religious Formalism

This revolutionary concept marked a tremendous ethical advance in the history of mankind. God does not desire bloody sacrifices, but rather moral behavior.

(Is. 1:11-17)

(Micah 6:6-8)

(Amos 5:21-24)

(Is. 58: 5-7)

B. Universal Peace

(Is. 2:4)

(Is. 11:6-9)

(Micah 4:3-4)

C. Equality of All Men

(Is. 52:10)

(Is. 56:7)

(Is. 19:24-25)

(Amos 9:7)

(Jonah 4:10-11)

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(1)

I

What our fathers accepted as a way of life and as a matter of course - The practice and maintenance of their Judaism and their Jewish communal existence - The sons no longer accept automatically, but must decide to do, as a conscious act of choice.

Over and over you have heard me say that the most important question we must answer for your generation and the ones ^{ahead} behind you is the relevance of Judaism for the modern world. Why should you live as Jews, work for Jewish survival, maintain your identity as Jews? Why is it not sufficient for you simply to be decent moral upstanding American citizens?

And over and over I give the answer that Judaism is relevant to the world today, because it contains the ^{solutions} ~~answers~~ to the world's problems. The beliefs it holds about ^{the dignity and quality of} man, his purpose on earth, the form of society in which he should organize himself, the type of economy and polity he should establish, the moral attitudes he should ~~hold~~ possess, are all of such a nature that if these beliefs were to become actualized in human conduct then mankind would find itself living in a utopia - or, as the ancient Hebrews knew it, in a messianic age - where there would be justice, mercy, peace and plenty.

~~In other words, Judaism has a message for mankind with which it was endowed by God, if you believe in God, or which it invented, and which ^{in its own case} ~~it~~ ^{if one takes a sociological approach, but} ~~is~~ all the ingredients of bringing man into a perfect state of society. This is the real meaning of the phrase "The Chosen People."~~

~~Professor Milton Kunitz put it brilliantly in an essay entitled "Judaism and the Democratic Ideal" when he said: "The Jews are the chosen people only because God has chosen them from among all the peoples to give them the Torah. The supreme treasure is not the Jewish people but the Torah."~~

~~Israel was chosen only in the sense that he was selected by God to transmit the Torah to all the peoples of the earth - to be a light unto the nations. The destiny of the ~~the~~ chosen people~~

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offers the Jews no privileges denied to others; on the contrary, it imposes on them a mission, loyalty to which must bring them suffering, humiliation, agonies of pain and death. The doctrine implies no superiority inherent in the Jewish people. It is the message and not the messenger that is superior; so that we might speak really of the "Chosen Message" rather than of the "Chosen People."

The ^{religious-ethical} message ^{+ Judaism} is based upon the equality of man - and ~~if~~ the fundamental meaning of Jewish existence is this universalistic approach. "All men are created equal" wrote Jefferson in the Declaration of Independence. The Rabbis in the Mishna wrote the same thing when they said "A single man (Adam) was created for the sake of peace among mankind, that none should say to his fellow, 'My father was greater than your father.'" The Bible ^{with} begins the story of man, Adam, not Abraham, Jew, and the Rabbis commented that Adam was made from dust gathered from the four corners of the earth, so that no people should later be able to say that he was made from the dust only in their own corner of the world.

Saadia Gaon said: "All creatures are His creatures and we may not say that He has taken to Himself one to the exclusion of the other or to a greater degree than another."

2/9/67

III
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Grover Cleveland: "The history of the ancient Jewish commonwealth is astonishingly like our own republic in its democratic and underlying institutions."

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President Coolidge, in an address dedicating the Jewish community Center in Washington, D. C., used this sentence: "The Hebraic mortar," said Lecky, "cemented the foundations of American democracy."

Q John Adams wrote in a letter in 1809:

"In spite of Bolingbroke and Voltaire, I will insist that the Hebrews have done more to civilize men than any other nation."

W James Russell Lowell wrote:

"Next to the fugitives whom Moses led out of Egypt, the little shipload of outcasts who landed at Plymouth... are destined to influence the future of mankind."

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A. On Background of Puritans

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- ✓ c. Samuel Johnson, first president of King's College, now Columbia, referred to Hebrew as "being essential to a gentleman's education." He made it mandatory for tutors, wrote a Hebrew grammar, taught it to his grandchildren, spoke it with Jonathan Edwards, famous minister.
- ✓ d. Philadelphia Academy, now University of Pennsylvania, had a full professorship of Hebrew by 1782.

- ✓ e. Dartmouth, organized before the Revolution, as an institution to train missionaries to evangelize the Indians, had Hebrew as mandatory in its curriculum.
- ✓ f. Not only colleges - but high school. John Davenport was directly instrumental in introducing study of Hebrew in first public school of New Haven. The instructor was appointed 28 June 1660.
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h. On the afternoon of the day when the Declaration of Independence was adopted, a committee consisting of Franklin, Jefferson and John Adams was appointed "to prepare a proper device for a Seal for the United States of America." Their design was not adopted, but it does show the influence of the o.t. The proposed design represented Pharoah, sword in hand, seated in a chariot, pursuing the Israelites through the divided water of the Red Sea. On the farther shore, safely landed, stood Israel and Moses, extending his hand over the sea, is causing its waters to overwhelm Pharoah and all his host. Surrounding the seal at its edge were the words: Rebellion to tyrants is obedience to God.

i. In 1783, Dr. Ezra Stiles, president of Yale, speaking at

Hartford before the General Assembly of State of Conn.,

said: "Whereupon Congress put at the head of the spirited

army the only man on whom the eyes of all Israel were

placed. Posterity, incredulous as they may be, will yet

acknowledge that this American Joshua was raised up by

God for the great work of leading the armies of this

American Joseph (now separated from his brethren) and

conducting these people to liberty and independence."

j. Such a preponderance of intellectual opinion existed, because

of the real feeling that the Hebrew Commonwealth was the

First Federal Republic. Twelve tribes with own government

and local jurisdiction. Central government divided into

3 departments:

a. Chief Executive or Judge

b. Senate or Sanhedrin of 70 - both legislative and

judicial, like English House of Lords

c. Assembly - popular branch, called "The Congregation"

I. ELEMENTS OF POLITICAL DEMOCRACY

A. Limited Power of Chief Executive

1. Samuel's warning against having a King at all

And said unto him, Behold, thou art old, and they sons walk not in thy ways; now make us a king to judge us like all the nations.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

And Samuel told all the words of the LORD unto the people that asked of him a king.

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your menservants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

That we also may be like all the nations; and that our king may judge us, and go out before us, and light our battles.

And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

1 S 8:5-22

2. King is constitutional Monarch - subject to law himself

When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply himself silver and gold.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:

And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them:

That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

Dt 17:14-20

Give the king they judgments, O God, and they righteousness unto the king's son.

He shall judge thy people with righteousness, and thy poor with judgment.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

Ps 72: 1, 2, 4, 12-14

3. Nathan's condemnation of David

And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

The rich man had exceeding many flocks and herds;

But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:

And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus saith the LORD GOD OF Israel, and I delivered thee out of hand of Saul;

And I gave thee thy master's house, and they master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also thath put away thy sin; thou shalt not die.

Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born until thee shall surely die.

And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not harken unto our voice: how will he then vex himself, if we tell him that the child is dead?

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? and they said, He is dead.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live?

But now he is dead, wherefore should I fast? can I bring him back again: I shall go to him, but he shall not return to me.

And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

And Joab fought against Rabbath and the children of Ammon, and took the royal city.

And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city and it be called after my name.

And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

And he took their king's crown from off his head, the weight whereof was a talent of gold with the previous stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.

And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

4. Elijah's condemnation of Ahab

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy, and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money: or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebeel had sent unto them, and as it was written in the letters which she had sent unto them.

They proclaimed a fast, and set Naboth on high among the people.

And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to do down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tishbite, saying,

Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.

Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.

And will make thine house like the house of Jeroboam the son of Nabat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

And of Jezebel also spake the LORD saying, the dogs shall eat Jezebel by the wall of Jezreel.

Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and lay in sackcloth, and went softly.

And the word of the LORD came to Elijah the Tishbite, saying,

Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

1 K 21

B. Consent of Governed

1. Moses' Selection of Judges to assist in governing - looks as

though he selected

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father in law, Because the people come unto me to enquire of God:

When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

And Moses' father in law said unto him, The thing that thou doest is not good.

Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee: thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said.

And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

And Moses let his father in law depart; and he went his way into his own land.

Ex 18:13-27

Judges and officers shalt thou make thee in all they gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

Dt. 16:18-20

but, the people selected

And I spake unto you at that time, saying, I am not able to bear you myself alone:

The LORD your God hath multiplied you, and, behold, he are this day as the stars of heaven for multitude.

(The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!)

How can I myself alone bear your cumbrance, and your burden, and your strife?

Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

And ye answered me, and said, The thing which thou hast spoken is good for us to do.

So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over fifties, and captains over tens, and officers among your tribes.

And I charges your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

Ye shall respect persons in judgment; but ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

And I commanded you at that time all the things which ye should do.

Dt 16:18-20

John Adams: "Every act of government, every exercise of sovereignty against or without the consent of the people is injustice, usurpation and tyranny."

G. Equality Before the Law

1. This concept is clearly shown in instructions given to judges to insure impartial justice.

Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge they neighbor.

Lev. 19:15

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteoud witness.

Neither shalt thou countenance a poor man in his cause.

Thou shalt not wrest the judgment of they poor in his cause.

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

Ex. 23:1, 3, 6, 8

Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

That which is altogether just shall thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

Dt. 16:18-20

2. Even more remarkable is sense of scrupulous fairness towards the alien, the stranger

Ye shall have one manner of law, as well for the stranger, as for one of your own country, for I am the LORD your God.

Lev. 24:22

D. Individual Responsibility for One's Acts

1. Repudiation of collective guilt and collective punishment was tremendous advance

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Dt. 24:16

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Ezek. 18:20

E. Privacy of Home

1. Basic principle of English Common Law -"a man's home

is his castle" is here foreshadowed

When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

Dt. 24:10-11

F. Rights of Citizen in War

And the officers shall speak unto the people, saying, What man is there that hath built a house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house lest he die in battle, and another man take her.

Dt. 20: 5-7

II. ELEMENTS OF ECONOMIC DEMOCRACY

A. Sabbatical and Jubilee Laws as Correctives and Equalizers

1. Wealth redistributed periodically, thus preventing great contrasts
between rich and poor

If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

Lev. 25:25, 28

2. Poor protected against chronic debt and loss of their inheritance

In the year of this jubilee ye shall return every man unto his possession

Lev. 25:13

At the end of every seven years thou shalt make a release.

And this is the manner of the release: Every creditor that lendeth ought unto his neighbor shall release it; He shall not exact it of his neighbor, or of his brother; because it is called the LORD's release.

Dt. 15:1, 2

3. Prevented multiplication of great landholdings

The land shall not be sold for ever: for the land is mine; for he are strangers and sojourners with me.

Lev. 25:23

4. Curbed slavery

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

Lev. 25:10

And if they brother, A Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

And when thou sendest him out free from thee, thou shalt not let him go away empty;

Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing today.

Dt. 15:12-15

B. Further Protective Economic Regulations

1. Against charging interest

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury.

Ex. 22:25

2. Against taking clothes as pawn

If thou at all take they neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down.

For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

Ex. 22:26, 27

And if the man be poor, thou shalt not sleep with his pledge:

In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge.

Dt. 24: 12, 13, 17

3. Against taking means of livelihood as pawn

No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

Dt. 24:6

4. Giving day of rest

But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy

maidservant, nor thy cattle, nor thy stranger
that is within thy gates:

Ex. 20:10

5. Paying wages daily

Thou shalt not oppress a hired servant that is poor
and needy, whether he be of thy brethren, or of thy
strangers that are in thy land within thy gates:

At his day thou shalt give him his hire, neither shall
the sun go down upon it; for he is poor, and setteth
his heart upon it: lest he cry against thee unto the
LORD, and it be sin unto thee.

Dt. 24: 14-15

Thou shalt not defraud thy neighbor, neither rob him:
the wages of him that is hired shall not abide with thee
all night until the morning.

Lev. 19:13

III. ELEMENTS OF SOCIAL DEMOCRACY

A. Social Responsibility

1. As "brother's keeper"

Thou shalt not hate thy brother in thine heart:
thou shalt in any wise rebuke thy neighbor, and
not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against
the children of thy people, but thou shalt love thy
neighbor as thyself: I am the LORD.

Lev. 19:17-18

2. Toward widow and orphan, poor and helpless, including
stranger

And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: year, thou he be a stranger, or a sojourner; that he may live with thee.

Lev. 25:35

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD thy God.

Lev. 19: 9-10

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thine brother:

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Beware that there be not a thought in thy wicked heart, sayind, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land.

Dt. 15: 7-11

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

Dt. 24:19-21

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Ye shall not afflict any widow, or fatherless child.

If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

Ex. 22:21-23

3. Toward helpless and disabled

Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear they God: I am the LORD.

4. Toward the alien (this injunction to treat the stranger as brother is mentioned in Torah 36 times)

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

Lev. 19:34

He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

Ex. 22:20

Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Ex. 23:9

And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righeously between every man and his brother, and the stranger that is with him.

Dt. 1:16

He doth executive the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

Dt. 10:18

Cursed be he that perverteth the judgment of the stranger, fatherless and widow: and all the people shall say, Amen.

Dt. 27:19

5. Toward Slavery

And if thy brother that swelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bondservant:

But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

Thou shalt not rule over him with rigor; but shalt fear thy God.

Lev. 25: 39-41, 43

6. Protecting runaway slave

He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

There shall be no whore of the daughters of Israel nor a sodomite of the sons of Israel.

Dt. 23:16-17

7. Compensation for injuring a slave

And if a man smite the eye of his servant, or the eye of his maid, that it perish: he shall let him go free for his eye's sake.

Ex. 21:26

8. Towards animals, trees, all living things

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

Dt. 22:4

If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

Ex. 23:5

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege:

Dt. 20:19

IV. GREAT PROPHETIC IDEALS

A. Social Justice as means of serving God

This revolutionary concept marked a tremendous ethical advance in the history of mankind.

To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

When you come to appear before me, who hath required this at your hand, to tread my courts?

Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary to bear them.

And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash ye, make you clean; put away the evil of your goings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Is. 1:11-17

Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

He hath showed thee, O man, what is good: and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Micah 6:6-8

I hate, I despise your feast days, and I will not smell in your solemn assemblies.

Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts.

Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

But let judgment run down as waters, and righteousness as a mighty stream.

Amos 5:21-24

Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house: when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Is. 58:5-7

B. Universal Peace

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Is. 2:4

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Is. 11:6-9

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

Micah 4:3-4

C. Universality of Prophetic Vision

And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the Host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

Dt. 4:19

The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

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Is. 52:10

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.

Is. 56:7

Whom the LORD of hosts shall bless, saying, Blessed by Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Is. 19:25

Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, the LORD hath utterly separated me from his people: neither let the eunich say, Behold, I am a dry tree.

Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.

Is. 56: 3, 6, 7

Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

Amos 9:7

Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kirheres.

Jer. 48:31

So shall ye divide this land unto you according to the tribes of Israel.

And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you, and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.

Ezek. 47:21-23

Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night;

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right and their left hand; and also much cattle?

Jonah 4: 10-11



NOTES ON UJA YOUNG LEADERSHIP MEETING

WASHINGTON D.C.

22 - 25 February 1967

1. Eugene Rostow

"No group I respect more." (re: UJA)

Q. Can we reduce the German-American trade gap by any way other than by forcing Bonn to buy U.S. arms?

A. Yes. Our approach:

1. U.S. troop presence must rest on security needs.
2. Equality between U.S. and Germany re procurement policies.
3. Discussion

Q. Is democracy real in Germany?

A. Yes

Q. Can divisions be reduced in Europe from six to two, as Gavin suggested?

A. No

Q. (will you) Comment on U.S. policy toward de Gaulle?

A. Relationship not difficult - don't concentrate on highly emotional items of explosion.

Q. Is EEC shifting toward a political federation? What is NATO attitude toward this?

A. Yes, and we back it. No European federal government as such in near future.

Q. What is our policy toward German reunification?

A. No uniting by force; no detente possible without reunification.

Q. Does reunification question feed fuel to NSD?

A. No

Q. Is Russo-Chinese conflict weakening Russia's position in Eastern Europe?

A. Probably, yes.

1. Eugene Rostow (con't.)

Q. Why are we Americans so unpopular?

A. We're not - but being loved is not the key question.

Q. Kennedy round...

A. I'm optimistic - modest but satisfactory result.

Q. China?

A. 1. New national regime under military using Mao as shield.
2. Regional war lords.
3. Unified regime of technocrats who would want to reach accomodation with U.S. and Japan.
U.S. policy is to keep open communists and not inflame them.

Q. Is the State Department responsive to the will of the President?

A. The problem is bureaucratic, not deliberate sabotage of presidential decisions.

2. Hon. Avraham Harmon (22 February 1967)

- Unemployment: 6.6% of labor force; larger in development towns.
- Six per cent of immigration into Israel since 1948 has emigrated (sounds low).
- Socially, we are getting more consolidated every year.
- Economically, we are increasing our exports each year - not bad to export 850 million of goods and services for such a small country.
- Two security problems: 1. All-out Arab aggression which we have prevented by an expensive deterrent force... and 2. Infiltration, border warfare - we live with this as a way of life.

"To assure the continuity of Jewish civilization under conditions of freedom."

3. Donald Bergus

Q. What are U.S. interests in the Middle East?

A. 1) Material-Commercial: 8% of the world's oil reserves are in the ~~MIDDLE~~ Near East. We make \$1 billion per year.

- 2) Objectives: a) Peace: - We made clear we will not tolerate war between Arabs and Israel. I am optimistic that there will be no war.
- Less optimistic that we will move to formal peace. Countries prefer status quo.
 - Cross-Border raiding from Syria into Israel is difficult. We are using whatever influence we have on Arab side to deter this. I think these incidents will be contained and held at tolerable level.
- b) Stability: - Disputes between Arabs themselves is much more dangerous to peace in the area. There is really no unity in Arab world. Two types of regimes: revolutionary (Syria, Egypt, Iraq, Algeria) and moderate (Saudi Arabia, Jordan, Lebanon, Tunisia, Morocco). Yemen is the cockpit. This is ugly confrontation between Faisal and Nasser.

Q. Soviet role in the Middle East:

- A. a) Becoming an accepted power in the area.
- b) Providing arms to selected countries (except nuclear). Soviets show no interest in changing this view; on the other hand, it is getting costly even for Russia.
- c) Agree with U.S. that major outbreak should be avoided between Israel and Arabs.
- d) They wanted a base in Egypt from which to move into African countries to assist "liberation" wars. But the liberation was all by the stroke of the pen in London or Paris. So no military role was possible.

" I don't think repatriation is possible, but compensation for real property is; for example: we have opposed boycott from the very beginning and have tried to show Arabs how foolish this is from their own point of view. We feel the boycott is slowly being eroded. "

" I would hope that the UN could get out ultimately. I would agree that the Security Council has not been happy for Israel because of Russian veto. The UNEF is probably good for Israel - also the UN taking over the refugee role is valuable."

"I don't think Arab fear of Israeli expansionism due to increased immigration is as great as it was ten years ago."

Q What is our policy toward German reunification?

no unity by force

no extent possible without reunification

Does reunification question feed fuel to NSD? (no)

Q Is Russo Chinese conflict weakening Russian position in Eastern Europe?

probably yes

Q - why are we Americans so unpopular

we're not

but they loved is not very question

Q - Kennedy (circled) correct?

(I'm optimistic)
wisest but satisfactory result

Q China?

- 1) new national regime under military way Mao as shield
- 2) regional war lords
- 3) unified regime of technicians, who would want to reach accommodation with US + Japan

US policy is to keep open commun. + not inflame them

Q - Is State Dept responsive to will of Pres?

problem is bureaucracy not deliberate subjects of presidential decisions

Concert Position
USA - no group
I respect more

Q Can we
Reduce German American trade gap by any way other than forcing Bonn to buy US arms? (yes)

our approach

1. Trade presence must rest on security needs
2. Equality between US + Germany re procurement policies.
3. Disarm

Q Is democracy real in US, Germany? (yes)

Q Can divisions be reduced in Europe from 6 to 2 - as Garm suggested (no)

Q Comment on US policy toward
celebration
relationship not difficult
(don't concentrate on highly emotional items of explosion)

Q Is EC shifting toward a political federation? What is NATO attitude toward this? (yes and we back it)
no European federal govt as such in near future

Harman
The Mayflower

WASHINGTON, D. C. • DISTRICT 7-3000

Harman

22 Feb 67

Unemployment

6.6% of labor force

larger in development towns

*6% of immigration into
Israel since 1948 has
emigrated. (sounds low.)*



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more consolidated every
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economically we are
increasing our exports each
year - not bad to export
850 mill of goods + services
for such a small country.



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2 security problems

1.) all-out Arab aggression,
which we have prevented
by an expensive deterrent
force.

2.) infiltration, border
warfare

We live with this as a
way of life.



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*to assure the continuity
of Jewish civilization under
conditions of freedom.*



HOTEL CORPORATION OF AMERICA

Donald Bergus

1. What are US interests in Middle East?

a) material

1. commercial - oil 80% of world's reserves in Near East - we make 1 bill per yr.

b) objective

1. peace
2. stability

- 1.)
 1. we make clear we will not tolerate war between Arabs & Israel. I am optimistic there will be no war
 2. less optimistic that we will move to formal peace. Countries prefer uneasy status quo.
 3. Cross-border raiding from Syria into Israel is difficult. We are using whatever influence we have on Arab side to deter this. I think these incidents will be contained and held at tolerable level

- 2.) disputes between Arabs themselves is much more dangerous to peace in area. There is really no unity in Arab world. Two types of regimes - revolutionary, Egypt, Syria, Iraq, Algeria; moderate, Saudi, Jordan, Lebanon, Tunisia, Morocco. Yemen is the crosspoint. This is ugly confrontation between Faisal & Nasser.

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