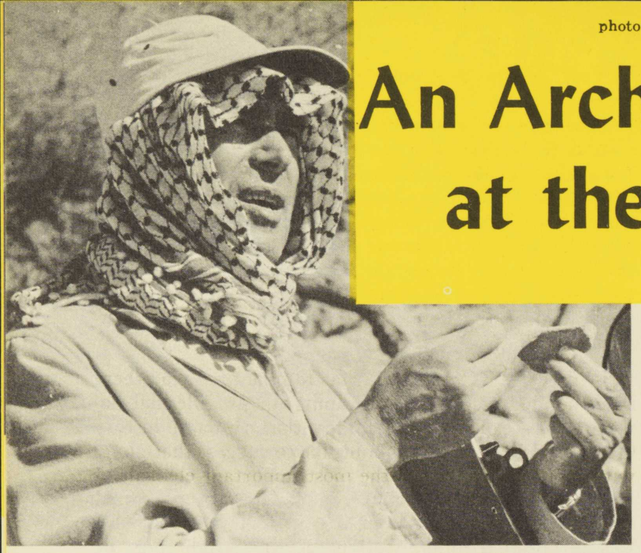
photos by Ben Rothenberg, Tel Aviv—property of the Hebrew Union College



Dr. Glueck in the Negev

An Archaeologist Looks at the Near East

NELSON GLUECK

President, Hebrew Union College—Jewish Institute of Religion

ALL of us are rooted in the soil of our origins. Archaeological explorations and excavations in Near Eastern lands in general and in Biblical lands in particular enable us to understand the component parts of our background.

The archaeologist, as one who is also a part of the present world, likes to point out that in the first place, the physical civilizations which once existed in these parts of the world can be restored in our own times for the mutual benefit of all their inhabitants and governments and all mankind, and secondly, that only through widespread harmony and intelligent working together, through carefully and continuously cultivated peace between states and peoples can civilization be built up, and can various parts of the world be restored to its former glory. Israel and Arabia, Egypt and Syria, Lebanon and Iraq can work together for their common good. If several states conspire and band together for the destruction of any one, there is no guarantee that any will be victorious or even survive, or that the attacked may not prove stronger than the attackers. There is in such circumstances only the guarantee that all will suffer.

Look about in the entire Near East. The ancient *tells* are monuments not only to the hurts and hatreds and madnesses of men but also to their dreams and most noble achievements. The story that the archaeologist has to tell is that the ancient cities can be replaced, that fallow lands which once supported them can be restored in modern and infinitely richer form.

The largely uninhabited plain and desert of the Negev to the south of Beersheba is, of instance, being penetrated today by Jewish pioneers. They are heroically planting colonies in its painful emptiness and bringing life into its barrenness. In much of this area, sedentary civilization had never hitherto established itself. In other parts, it is being shown that sedentary settlers had anciently dwelt there and that devoted modern settlers can build civilizations there again. Our archaeological explorations in the Negev are revealing that there was a surprising number of villages and settlements belonging to particularly the Nabatean and Herodian times about 2000 years ago. And new ones can be built in their places, and others in addition. All of the lands of the Near East can become richer and more productive than they even were in all their past. The heights of their glorious histories can be achieved again and surpassed. The climate has not changed in historical times. The Near East can become in fact and through example a blessed Garden of Eden.

To the degree that the economy of the entire Near East is lifted up and made comparable to the economies which used to prevail there in ancient times,—to that degree can peace in the entire Near East be achieved and strengthened and can blessing be brought to the entire world. And if ever the present political imponderables can be overcome and the dream of utilizing the surplus waters from the sources of the Jordan River for the creation of power and for irrigation can be realized without impairing the flow of waters into the Dead Sea, Israel and Jordan and other countries will benefit greatly.

I am confident as an archaeologist, as one who has wandered in the paths of ancient history, that the accomplishments of the past represent the promise of the present and the potentialities of the future. There is, I repeat, no reason on the face of the earth why Israelis, Christians and Moslems cannot get together throughout this wonderful and rich part of the world for mutual blessing and for the benefit of all of mankind. The fructifying dynamism of Israel and the inherent creativity of the huge expanse of lands of Islam can again together bring strength to each other and a large measure of security to all of the world. Israelis and Arabs, Jews, Christians and Moslems, can form a reservoir of strength for democracy and for civilization, based upon the ethical codes and the religious instruction of the Old and New Testaments and of the Koran.

One of the numerous underground reservoirs in the Negev which enabled a sedentary and semi-nomadic population of considerable size to live in the Negev, particularly during the Nabatean, Roman-Herodian and Byzantine periods

Israel and the End of History

CARL J. FRIEDRICH

Professor of Government, Harvard University

I WANT to speak on Israel and the end of history. And by the end of history I mean primarily the end in the sense of the goal, but I also mean end in the sense of being finished.

As you know, in our day, particularly since the end of the Second World War, there has been an ever more intensive interest in the philosophy of history, in the range of questions associated by such names as Spengler and Toynbee, which try to face the question of the meaning of history—the question "what is the sense of it all?"—And the reason for this heightened interest in a question which would have interested few as short a time as twenty-five years ago, when it was a subject for professional philosophers and a few of us interested in the study of the history of ideas to worry about, is, of course, that certain catastrophic developments of our time has faced mankind with the problem of the end.

I feel that there are still a great many people who only sub-consciously sense the tremendousness of what has happened. Even forty years ago, the great attackers of the Western tradition, men like Nietzche, thought in terms of an indefinite extension. They worried about what would be the situation one-hundred, two-hundred, three-hundred years hence. In his *Will to Power,* Nietzche talks about the superman as a human type that he perceives on the horizon, and, of course, if you go further back in the earlier part of the nineteenth century, not to speak of the 17th and the 18th century, time was infinity, and history was destined to go on. But today, we are confronted with the end of history in the sense of the physical end of mankind, and naturally at such a point the problem of the meaning of what has happened until now and the emergence of this catastrophic potential poses itself to our thoughtful people.

I have so far talked about the philosophy of history, about history as if this were a matter of course. Yet, actually, the sense of history in the understanding which we have of a meaningful unfolding of a providential destiny, is something very peculiar to Western culture —to Judeo-Christian culture. You do not find it in the other cultures of which Toynbee speaks and it is for that reason that in these other cultures that Toynbee examines never is there found a Toynbee, because that Christian did not present itself. Now where does this come from? It comes from the Old Testament. It is to the Jews that we Christians owe the sense of history. It is in the Old Testament that for the first time there is expounded history as a meaningful, providential development—expounded the idea that through history God is manifest. And I would like to suggest that along with monotheism, this is the most important element of the heritage that we derive from the Jewish ingredient of Western culture.

The question might well be asked "Might not the Jews be part of the Christian community in an extraodinary sense?" Could there indeed be a Christian community without the Jews? Now evidently the men and women who stood at the gates of Christian history—the early Christians who built the tradition of the sacred books—were not ready to deny these questions but to answer them in an affirmative fashion. They had a sense that the Jews belonged into Christian history and so they made the Old Testament a part of The Book, and it is to their abiding sense of the meaning and of the end of history that we owe the inclusion of the Old Testament in The Book.

Only in our time certain persons, certain groups who are reminiscent of the anti-Christ symbol sought to break with this tradition and by depriving the message of Jesus of its Old Testament setting, have thought to rob it of all meaning. I submit to you that it is impossible to probe the deeper meaning of the New Testament message without the Old Testament.

Now since the State of Israel has come into being

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During the course of his address, Dr. Friedrich digressed to express his "deepest concern" over reported remarks by King Saud of Saudi Arabia that ten million Arabs should be sacrificed to wipe out the State of Israel.

Dr. Friedrich called for a United Nations investigation of this statement "because if true it constituted a challenge to the very foundations of world order under law, being a veiled threat of war, which raised serious doubts as to whether Saudi Arabia could continue to be considered a peace-loving nation."

Dr. Friedrich said he has been very deeply disturbed that no one officially has raised the question in the United Nations as to whether Saudi Arabia should continue as a member of that organization.