

The Commentator

Official Undergraduate Newspaper of Yeshiva College

Vol. LXVI

YESHIVA UNIVERSITY, NEW YORK CITY, THURSDAY, NOVEMBER 9, 1967

No. 2

Rabbi Dr. Samuel Mirsky Dies; Dean Recalls Father's Devotion

By Edward Abramson

Several weeks ago, the Yeshiva University community sustained a momentous loss with the passing of Rabbi Dr. Samuel Mirsky. I had the privilege of being granted an interview with Rabbi David Mirsky, Professor of English and Dean of Admissions of Yeshiva University during which he passed on to me some very meaningful and moving thoughts about his father.

Dean Mirsky began by explaining that his father's thinking and actions were composed of two main strands. The first of these fell under the philosophy in which Rabbi Mirsky believed unfalteringly: that there is no line of demarcation dividing areas of study and knowledge. That is to say, he felt that the often separated spheres of religious and so-called secular scholarship should rather be thought of as one. This basic credo led Rabbi Mirsky to do a great deal of scholarly work with the *sefer* called *Sheiltot Derav Ahai*, the subject matter of which deals with this very unity of knowledge as well as the inseparability of *halacha* and *agada*.

What is full of import for one looking back upon Rabbi Mirsky's life is how his actions and deeds followed his scholarship so closely. In line with the unity that he felt pervaded all fields of endeavor, Rabbi Mirsky, having received *semicha* at an early age in

Jerusalem, broadened his knowledge by studying Hebrew and literature in depth.

After he came to the United States in 1926, Rabbi Dr. Mirsky went through the American educational process, gaining his M.A.



The late Dr. Samuel Mirsky

and Ph.D. It was this broad base of knowledge that allowed him to move effortlessly through so many worlds. As Dean Mirsky explained, his father was as familiar with

contemporary Hebrew poetry as with the responsa of a *rishon*. Rabbi Mirsky gave of this fullness to Yeshiva University in his position of Professor of Rabbinics which he held until his death.

The second strand of the life of Rabbi Samuel Mirsky consisted of the myriad ways in which he related to the world, specifically to *Eretz Yisrael* and to the entire community of the *golah*. Soon after the European holocaust, he realized the intense need for a bridge between *Eretz Yisrael* and the one remaining substantial community in the Diaspora. This he embodied in *Sufa*, an annual journal coordinating scholarly efforts in America and Israel.

To simply list the areas of endeavor of Rabbi Mirsky — the establishing of *yeshivot*, the founding of the Hebrew Academy to encourage scholarship in the Hebrew language, his accomplishments as president of the *Va'ad Harabanim* of Boro Park, the revival of the *daf yomi* concept in America — great as these accomplishments are, they might not hold

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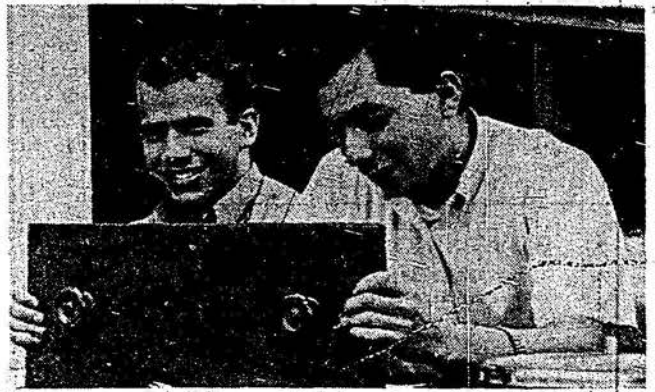
Dr. Gelber Addresses Sociology Club; Tells Of Planned Parenthood Center

The first meeting of Yeshiva's Sociology Club, held on November 2, featured a talk by Dr. Ida Gelber, director of community and professional education for Planned Parenthood of New York City.

Before speaking, Dr. Gelber presented a short film entitled "The Engagement Ring." Designed primarily for lower socio-economic groups—the dialogue was in Spanish with English subtitles—the film demonstrated the ease with which

limit on the size of families. Thus, Planned Parenthood concentrates its efforts on the poor, where the predominance of large families places great strain on home ties. In her previous work with drug and alcohol addiction, Dr. Gelber noted, a large number of youngsters in trouble come from large families in slum areas.

Much of the Planned Parenthood work centers around the Negro community. They have been



Lou Shapiro '70 and Richard Sternberg '70 present exhibit A at YCSC Riets Hall dormitory inquest.

YCSC Discusses Dorm, Registration Techniques

Dormitory living conditions was the main issue of the Yeshiva College Student Council meeting held on Wednesday evening, October 11. At a three-hour session in Rubin Hall, the Council voted to have the dormitory committee and Council President Ronald Gross meet immediately with the responsible authorities to discuss "the unbearable situation" in the RIETS Hall dorm. These conditions include inoperative plumbing and disintegrating furniture.

Pursuant to a motion approved at the first YCSC meeting, Mr. Gross asked the Council to approve Richard Alman, Barry Eisenberg, and Jeffrey Roth as members of the Student-Faculty Judiciary Committee which will investigate all candidates for office. Owing to

possible susceptibility of the presidential nominees to coercion by faculty, the motion was tabled pending the president's interview of the candidates and his subsequent report to the Council.

Discuss Registration

In a scheduled debate on the question "Registration: Was it a failure?", the members of YCSC concurred that pre-registration is a good idea in principle, but that there was an excess of errors in managing the registration procedures. It was suggested that problems could be minimized by more extensive use of the mails in the registration process.

Mr. Gross announced that the *Bikkur Cholim* and *Shiva* Committee would try to arrange kosher provisions in New York hospitals currently without such provisions.

Vietnam Committee Disapproved

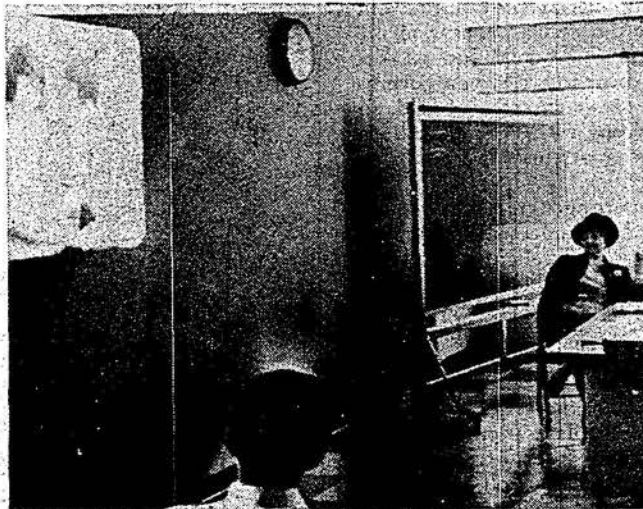
Also discussed were YCSC's relationship with the College Book Store, the Yeshiva College Charity Foundation, Administration-founded difficulties in the distribution of flyers in mail boxes, and extension of library hours. It was disclosed that Pollack Library will open at 10 a.m. on Sundays. A petition to form a YCSC club of "Students to Halt Communist Aggression in Vietnam" was not acceptable because it lacked the required number of signatures. An *ad hoc* committee was appointed to compile and distribute an off-campus housing directory by March.

Masmid Reveals Cash Assessment

Financial difficulties of *Masmid* '68 have forced its Editorial Board to adopt a major change in policy. A \$30 charge will be assessed each senior, contrary to the earlier announcements of Ivan M. Schaeffer, editor-in-chief.

Martin Kartin '68, business manager, after careful consideration of the situation, felt compelled to impose the fee, which may be paid in the form of ads. A bonus of two free tickets to the Senior Dinner is being offered for every \$100 worth of ads brought in. According to Mr. Kartin, because the 450 college servicing industries that *Masmid* contacted did not respond favorably to its appeal for ads, financial support must now come from the students themselves to cover the \$7600 cost of publication. In return, the editors have promised a better, larger yearbook, containing sixteen color pages and representative student literature.

Each senior will shortly receive an advertisement kit, with which he can begin soliciting ads. The Editorial Board has announced its regrets that its earlier position of no assessments had to be abandoned.



Dr. Gelber highlights her lecture with a film on planned parenthood.

one can obtain guidance from a Planned Parenthood Center.

The middle class, Dr. Gelber stated, has imposed a voluntary

opposed in this area by several black power groups. The Black Muslims, in particular, have condemned birth control for Negroes

as a form of "black genocide."

Until recently, the operation of Planned Parenthood groups was also hampered by legal and religious restrictions. Only two months ago, New York State law was amended to allow distribution of birth control devices by non-medical organizations such as Planned Parenthood. Religious attitudes toward family planning have also relaxed, though the Catholic Church still remains inflexible in its opposition to all forms of artificial birth control. Most other religious groups, including the Catholic laity in America, have recognized the importance of planned parenthood in the face of a world-wide population explosion.

Describes Effectiveness

Dr. Gelber followed her lecture with a description of various methods of birth control, after which a question and answer period ensued. Responding to a question about the effectiveness of birth control, Dr. Gelber explained that most methods of birth control by themselves afford complete protection, and it is only the element of human fallibility which lessens their effectiveness.

Dr. Gelber was formerly a research consultant for the New York City Department of Health.

The president of the Sociology Club, Michael Witkes, announced that the next club speaker will be a representative of the National Association for the Advancement of Colored People.

Poor Voter Turnout Marks Recent Polls In Religious Divs.

A generally poor turnout marked the class elections of both RIETS and EMC, held during the week of October 2. Thirteen representatives were elected to EMCSC.

Though the exact number of voters in the RIETS elections was not divulged, SOY officials reported that very few of the six hundred eligible students cast ballots. Using the preferential voting system, the freshman, sophomore and junior classes elected three representatives each, while senior — *semicha* elected four.

Elected to represent *semicha* were Mervyn Frankel, Jay Marcus, Shlomo Adler, and Norman Novoseller. (The latter two ran on a write-in). The junior representatives are Mark Adler,

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The Commentator

500 West 185th Street, New York, New York 10033, LO 8-1050. Published bi-weekly during the academic year by the Yeshiva College Student Council at Diana Press Co. The views expressed in these columns are those of THE COMMENTATOR only and do not necessarily reflect the opinion of the faculty or the administration of Yeshiva College.

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lem is to recognize its existence. We therefore hope that the "Blueprint for the Seventies" will openly outline the financial needs of the religious schools and set as one of its goals the further development of these institutions.

Yeshiva College, too, suffers from an academic lethargy—the school has failed to attract enough top quality scholars and manages to maintain only a small full-time faculty, though the situation is improving. While other schools suffer from the "publish or perish" syndrome, YC seems indifferent to creative scholarly endeavors.

Any plan for future development should focus on the establishment of endowed chairs such as the Petegorsky Chair in Political Science. An investment of \$250,000 can provide a substantial perpetual annual salary supplement and thereby free operating funds and act as a strong inducement to attract a superior faculty. *Time* magazine reported on October 13 that "Stanford Provost Richard Lynn considers endowed chairs, next to outright unrestricted gifts, 'the best possible long-term financial base for a university'."

The plan for the seventies should also aim at a general upgrading of faculty salaries with the goal of building up a large permanent faculty of superior scholars and teachers. Moreover, expanded course offering and grants for research would do much to stimulate an academic revitalization of the faculty. The college being a secular institution is less hard-pressed for funds than the religious schools. We therefore hope that the "Blueprint for the Seventies" will be encouraged to set forth a bold program for the academic enrichment of the college.

We have much of which to be proud at YU, especially the improvements of the last ten years. In the next decade we hope that these advancements will be solidified and Yeshiva University will emerge as an eminent university and the hub of Torah learning.

Religion And The Schools

Two days ago, the voters of New York State rejected the new state constitution. It is not our intention at this time to discuss the merits of the document. However, we do feel it necessary to comment on one aspect of the charter, namely the controversial Blaine Amendment.

We decry the retention of the Blaine Amendment which has forbidden state aid to private education. There is no reason why parochial schools, and we specifically refer to *yeshivot*, should not receive state funds in order to enhance the secular education offered at these private schools. Just as Yeshiva University properly receives governmental funds for use in the secular field, so we find nothing wrong with state allocations to primary and secondary private schools for their secular programs.

In strongly supporting state assistance for the secular programs conducted in religious schools, we maintain that religious education is properly transmitted only within the private domain. We therefore deplore any form of religious practices in the public schools such as the singing of Christmas carols (or *Chanukah* songs) and the decoration of classrooms for religious holidays.

The complete secularization of public schools, however, should not infringe on the individual's right to religious observance, as is often the case. Thus Jewish students and faculty should not be penalized for absenting themselves from school because of *Shabbat* or other holy days.

By adopting these measures, we hope to guarantee true freedom of religion.

From The Editor's Desk

In Defense Of Youth



By Gary Schiff

Today's youth is much maligned. One type of youth is criticized for being too complacent, smug, materialistic, and non-idealistic. All we hear about are the children of the "affluent society," "suburbia," "academe" and all other such non-existent geographic entities bred in the fruitful minds of sociologists.

The second type of criticized young person constitutes the opposite side of the coin — the youth who opts out of society and social values. Whereas the complacent conformers are tolerated (if not secretly welcomed by the older generation), the indifferent rejectors are viewed with mixed emotions of horror and pity. The epitome of this group and ideal (or more precisely the lack and rejection of society's ideals) are, of course, the hippies.

Yet it is not only the hippies who opt out. Many highly respectable college students, consciously or not, have opted out. In a recent article in *The New York Times Magazine*, a Harvard sophomore quite accurately described several types who have turned out — one a Negro who was not anti-society but indifferent to it; and another, a well-to-do, white wealthy collegian, whose attitude was similar, yet whose needs were certainly not financial, but whose reaction was nevertheless chemical.

One segment of American youth, however, neither complacent within, nor oblivious to society's problems, has recently come under attack. They are those who chose to exercise their rights to protest what they feel to be an immoral position of their government, particularly in relation to the Vietnam War.

What was so appalling about the whole affair was not the protests themselves, but the popular reaction against the right to protest. Precisely the same critics who chastise the youth of our time for being uncommitted and smug now called for the suppression of dissent. Even normally responsible people muttered, "In Russia this could never happen." Darn right. And thank G-d that in America the tradition of the Boston Tea Party has not been forfeited for that artificial order which prevails in the Soviet Union.

Another vexing criticism of legitimate dissent is that of those who cry for a more limited "questioning within the given framework or consensus." This is as false as that repugnant euphemism "constructive criticism." Criticism by nature and definition is destructive and aims at eliminating a given wrong. If the salutary effects of this process are constructive, fine, but the criticism itself can never be.

While the issue of dissent is as old as human organization, some of these self-righteous reactionaries pretend as though the concept itself is alien to Western tradition. Actually the roots of the doctrine of moral dissent stem back into natural law theory, into certain Jewish concepts of limitation of political rule, into Stoicism and early Christian history. Particularly in America the doctrine had many able exponents including Jefferson and all the Founding Fathers, whose very signing of the Declaration of Independence was an overt act of dissent.

Regardless of the substantive issues involved, the means of expressing support for or opposition to them must be kept free and unimpeachable.

For any society to take upon itself the responsibility of silencing opposition is, as Mill insisted, to assume its own infallibility. Once such an assumption is made, then perhaps we may achieve the domestic stability — and perhaps some of the other attributes — of the Soviet Union.

Blueprint For The Seventies

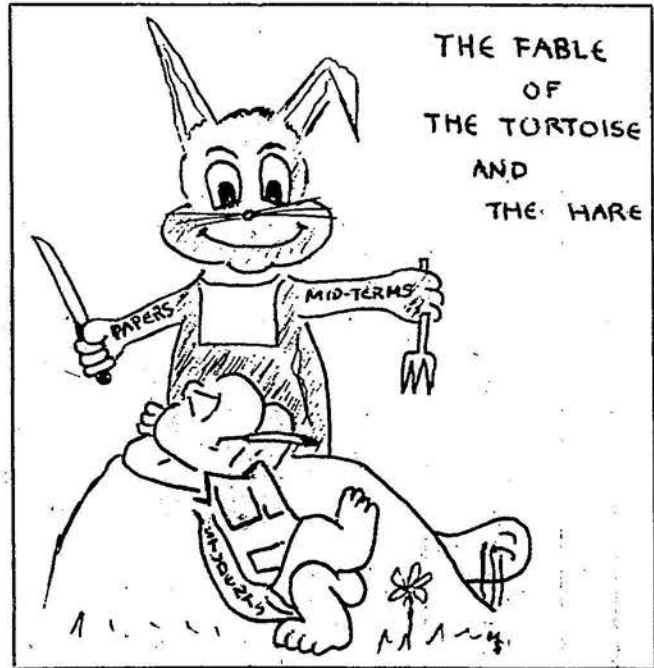
We note with pride and pleasure the fulfillment of Yeshiva University's eminently successful "Blueprint for the Sixties" which guided the unprecedented growth and expansion of physical facilities through the past decade. Buildings have been built and acquired all over the city and the main center has mushroomed into a modern campus complex.

Yet beautiful structures alone do not make a distinguished university; there are still many academic problems besetting the institution and the undergraduate schools in particular. We hope that the "Blueprint for the Seventies" will present a forthright, organized plan for the academic upgrading of both the religious and the secular undergraduate schools.

The religious divisions suffer the most obvious neglect. Instructors in these schools are generally paid less and carry heavier teaching loads than comparative instructors in the secular fields. Indeed, most are forced to hold second jobs as teachers or congregational rabbis.

Some of the most promising Jewish scholars, therefore, are deterred from engaging in higher Jewish education; and those who do enter the field are prevented — by academic and financial burdens — from fully realizing themselves as teachers and from doing serious scholarly research of their own. Hence, despite its high concentration of Jewish academicians, Yeshiva University produces relatively little Jewish scholarship.

The most obvious source of the academic malaise in the Jewish studies divisions is the dearth of funds. Sadly, this problem will not easily be overcome for it is an unfortunate fact of Jewish community life that donations to hospitals and charities draw more personal honor than grants to Jewish education. Yet the first step in the solution of any prob-



On The Aisle

Reviewer Is Challenged By Demands Of 'Ulysses'

By Yaakov Rose

Far from being a cultural laggard, the Yeshiva University student will still think twice before seeing the motion picture version of James Joyce's *Ulysses*. The experiencing of a film which carries the infamous "banned in Boston" label is most unsettling.

A true exploration of the nuances of Joyce's works and that school of literary realism, called stream of consciousness, which he inspired, requires more than a column in an undergraduate newspaper. The disastrous results of oversimplifying his works to fit the needs of a bi-weekly publication cannot be overemphasized. *Ulysses* the film, however, lends itself to viewer criticism because instead of merely seeing the words and imag-

restricted to or representative of the Chosen People. Milo O'Shea plays this role admirably, as does Barbara Jefford as Mollie, his wife, whose sensual stream-of-consciousness reverie at the close of the film is both startling and moving. The viewer is seemingly challenged with the painful realization that what is transpiring is not an outflowing of Mollie's character, but an analysis of his own self. Maurice Roeses realistically portrays the role of Stephen Dedalus, a frustrated school teacher-poet whose associations with the Blooms takes the better part of one black and white day. Medical students, vulgar tradesmen and prostitutes round out the list of *dramatis personae*.

Ulysses is not a pornographic presentation sleazy with the grime of a 42nd Street movie house. The graphic has been shunted aside as secondary to conform with as much truth as possible to the original Joyce. Mollie's thought-soliloquy concludes and we are left in blackness. Just as well, perhaps, for thought is black. Or has it any color at all?

In My Opinion



Riots, Rights And Responsibilities

By Joseph Kaplan

During the past few years, demonstrations have become an accepted occurrence on college campuses across the country. A new type of demonstration, the student strike, though not yet fully accepted, is becoming more and more popular. Just a few weeks ago, normally staid Brooklyn College experienced such a strike. While reading about it in the newspapers, one of my first reactions was that if it can happen at Brooklyn it can happen

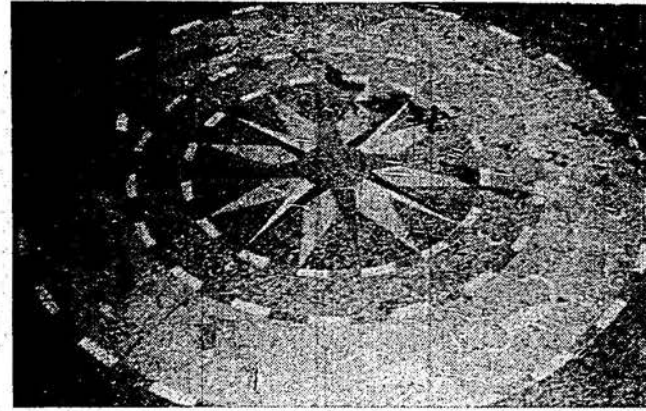
almost anywhere — even at Yeshiva. For, 19,000 students and a \$1,500 tuition charge notwithstanding, Yeshiva and Brooklyn do have a great deal in common.

The reason for the strike was not merely the Navy recruiting incident that touched it off. The newspaper articles, if read carefully, indicated that one of the main underlying factors behind the strike was the question of "student rights." The students wanted more rights, more power, and a greater say in the college, while the administration was reluctant to give it to them. From the reports in the papers and from first hand information (my sister Rena attends Brooklyn) it seems that the students won this round, and won it quite handily. However, the fight is not over yet.

What are the views of those who oppose the students? There is one trend of thought that the only right a student has in an academic community is the right to learn. The phrase might sound soothing to the ears yet is jarring to the mind. What this segment says in effect, is that during one's student years all the rights the other citizens are entitled to are removed. Freedom of speech, of expression, of assembly and other rights apply to all — except students. An outcome of this thinking is the story told by a Brooklyn girl arrested during the riot that preceded the strike. She said that during the ten hours she was in jail, no student was allowed the use of the telephone. The police said they would

contents are usually very vague and deal in generalities.

Fascinated by the entire subject, I have taken it upon myself to study the signs of the zodiac thoroughly and am proud to present, in specific detail due to my small audience, THE COMMENTATOR'S original horoscope for today:



The mysterious Zodiac floor of the mysterious green-domed building.

curious is the fact that, whether they admit it or not, many people are serious followers of these horoscopes. Since they are written for such a vast audience, though, the

Aquarius: Today is an excellent day for proposing marriage, writing your will, selling your house, or picking your nose.

Pisces: Avoid borrowing hand-

kerchiefs from Aquariuses today. Throw away your toaster. Urgent: Do not buy Park Place.

Aries: Cut your fingernails today only if absolutely necessary. Do not talk to stray dogs. Keep busy in the garden until the time of danger has passed.

Taurus: Live dangerously — don't watch in-between meal treats. Post bills. Write a letter to a public official proposing the changing of the spelling of February to FEBUARY.

Gemini: Take heed of the third stanza of the *Star Spangled Banner* — it applies to you. Avoid major surgery and General Hershey.

Moon Children: Send a telegram to an albino. Invest your money wisely. Buy an Edsel. Study for your blood test.

Leo: (Next, please.) Consider carefully before accepting invitations to puppet shows. Memorize *The New York Times* second editorial — it will prove invaluable. Eat an apple.

Virgo: Avoid all contact with butterflies. Do not underestimate society's debt to the hockey puck. Renew old friendships.

Libra: Increase your vocabulary. Do not write a check for less than six cents. If you must play badminton, serve gently.

Scorpio: Set your clocks 48 hours ahead. Immediately after shopping, burn all trading stamps. Honor a picket line.

Sagittarius: Avoid air travel except, if necessary, by dirigible. Join a record club. Eat large quantities of potato salad.

Capricorn: Today is dangerous. Do not go out of your house; say and do nothing. Try to have fun. Eat a warm knish.

Well, that's what's in the stars for today — take it or leave it. For further information here on campus I suggest a careful study of the pagan signs of the zodiac depicted on the floor of the entrance to the Main Building, Yeshiva's center of learning.

The President Speaks

Year Of Optimism

By Ronald Gross



Now that the holidays are over and school is in full swing, Student Council will be sponsoring numerous activities and programs. Among those coming up this month are Nov. 9-10, a Weekend in Forest Hills; November 15, the movie *John Goldfarb, Please Come Home* will be shown; November 25 and 26 will see the Dramatics Society present its production of *Incident at Vichy*. We are also having an expanded Intramural Program. On November 14 and Nov. 21, there will be ping pong and bridge tournaments and on Nov. 28, there will be an intramural bowling meet. We are also in the process of obtaining some influential speakers to address the student body in the very near future.

But to be effective, Yeshiva College Student Council must do more than sponsor events. It must also perform certain services for the student body and for the Jewish community. I would like to report on what Student Council has done until now and what it plans to do in the near future.

At its first meeting, Student Council approved the charter of WYUR. The radio station, one of Council's major projects, will begin broadcasting in February, 1968. The Charter was written after three months of deliberations between myself, Station Manager Matty Hochberg, Program Director Richie Chafetz and Deans Bacon and

Letters To The Editor

To the Editor:

The word leukemia brings a chill to the hearts of all of us — particularly as it most often strikes at the most helpless in our community, namely the children.

Most of us are under the impression that once leukemia has been diagnosed it is just months before the person is dead. In many instances, alas, this is the case.

The situation is by no means hopeless, since new and powerful drugs are available and are being developed all the time, which can and do arrest this terrible disease. However, before these drugs can take effect it often happens that the leukemia patient hemorrhages to death because of the body's inability to manufacture platelets — a blood cell essential to blood clotting.

Even here the situation is not hopeless since a process has been

developed whereby the platelets can be removed from the blood which is then returned to the body through which it was drawn. The little loss content is made up by saline solution.

This whole process takes about an hour. The effect on the healthy body is virtually nil since it manufactures the lost platelets within 24 hours. The effect on the leukemia patient is inestimable since it gives him life itself or at the very least another chance until, G-d willing, a cure-all is found.

I've written this letter for your columns in order to bring these little known facts to the attention of my fellow students in the hope that one or more will become a platelets donor. More information can be obtained from:

Platelets Donation Center,
Maimonides Medical Center,
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YU Speakers Debate Stern On Middle East Arbitration



Debater Gary Schiff makes a point as Sternlies gaze bewildered. L. Steinhilber

Before an audience of about 100 in Furst Hall, on Tuesday night, October 31, Alan Rockoff '68, President of the Yeshiva College Debating Society, introduced "a truly momentous occasion." The Stern College debating team had come to do forensic battle on the topic: "Resolved: That the Middle East question be submitted to international arbitration." The YC debaters, arguing the negative case, were Gary Epstein '69 and Gary Schiff '68. The Stern College speakers were Judy Lock and Phyllis Maza.

The affirmative suggested that an international commission of "disinterested" big powers with vital interests in the Mideast, and of the antagonists themselves be established to negotiate such peripheral issues as the refugee problem and economic development. The Stern debaters cited Arab willingness to be a party to indirect negotiations and stated that Israel's right to exist is inconsequential in

achieving a lasting peace.

The YC team countered that such a proposal was not arbitration, but a form of mediation, and that binding arbitration would only intensify Mideast hatred. Such proposed relationships, Mr. Epstein said, "would be completely unproductive and hostile."

Light Moments

Despite the gravity of the subject matter itself, the debate had some light moments. The first Stern rebuttal concluded emphatically, "If we knew what we were talking about, we wouldn't be here." Mr. Schiff replied, "I appreciate your traveling up here, but . . ." Stern retorted that if their proposals were not adopted, "then we shall stay where we are, and we are nowhere now!"

Constructive talks were limited to ten minutes and rebuttals to five. Though the debate was not scored, it was largely agreed that, had it been, Yeshiva College would have won handily.

Israel News Shorts

JERUSALEM: Six streets in the Old City will be renamed for the units of the Israel Defense Forces that liberated the city. . . It appears that more than 150 emergency volunteers who came here last June will remain to study at the Hebrew University. Other volunteers will study at the Universities of Tel Aviv and Haifa, and at various *yeshivot* . . . Anwar el-Katib, the exiled former governor of Jerusalem wishes to return to Israel, where he says he will give full cooperation to occupation officials.

The religious units of *Nachal* will begin the rebuilding of the old Jewish section of Jerusalem. The fifty synagogues that were desecrated and destroyed there will be reclaimed, along with other institutions. . . The *Misrad Hadatot* (Ministry of Religion) has chosen *Betar* to help with the restoration of the Western Wall and to serve as ushers there, answering questions and keeping order. Members of *Betar* are also working on the restoration of Mt. Scopus.

BEIRUT: Lebanese officials asserted that the Jews plan to rebuild the Temple. An invasion of Lebanon is imminent, they claim, because one of the material prerequisites are the Cypress trees native to Lebanon.

AMMAN: Word here has it that United States aid to Syria, which has totaled 27 million dollars per year, will be resumed shortly.

SOY Charts Year's Programs; Will Publish Improved Bulletin

"The Student Organization of Yeshiva is not a political organization." These were the words of SOY President David Miller as he stated the intended function of the organization at the first post-holiday meeting of the term, in the Club Hour on November 2. "We are here," he asserted, "to see what we can do to better the *ruach* in the Yeshiva, and to enable the students to have more time to learn." He then proceeded to outline an ambitious program

to distribute reproductions of the *Brachot* Bulletin of the National Council of Synagogue Youth. Representative David Hurwitz was appointed a one-man committee to look into the matter.

The big surprise of the meeting as far as publications are concerned revolved around the traditional *Halacha* Bulletin that has come to symbolize the perennial pre-holiday preparation period. After lengthy debate, the council heartily endorsed Chairman Jay Marcus' pro-



SOY President David Miller conducts meeting in Furst Hall.

posal to incorporate all the holiday bulletins into one comprehensive manual to be put out once a year in booklet form. Prime considerations for the change included the elimination of needless frustrating races with seasonal deadlines and organizational budgets, while serving, at the same time, to present the student body with a handbook that will hopefully clutter up bookcases rather than wastepaper baskets.

Lectures on contemporary Jewish philosophy are being planned featuring prominent familiar *rabbis*. A two point program featuring amateur *rabbanim* is also getting underway. The *Chavrusa* program will provide for the teaching of Torah outside of the classroom and in the *Bet Hamedrash*. Along these lines a *Chavurah* Committee is being initiated which will enable ambitious students to study any *gemara* or other Jewish topic they may choose in groups of five or six people to a unit.

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Kaplan Calls For Student Right Of Protest; Urges Participation In School Administration

(Continued from page three) in this idea. Students do have the right to learn—or rather a right to receive a good education. The student's right to a good education implies the college has the obligation to supply this education. Immediately, this confers upon the student additional rights: the right to do whatever is necessary to receive this education—from curriculum evaluations and newspaper editorials to pickets and even strikes. To have rights without being able to assert them, is to have no rights at all.

This would make the students partners with the faculty and administration in the school — as, in fact, one YC administrator said in a dialogue two years ago. If this is true, and I think it is, students must then be allowed to be more active in the running of the school. I would suggest having a student on the budget committee (perhaps without a vote), students consulted about expansion, new buildings, new (and old) courses, requirements and any and all other matters that pertain to the school. There should be no facet of col-

lege affairs beyond the reach of students.

The reasoning behind this idea is quite valid. We must examine the goals of the University. And what is the main purpose of a university if not to educate the students? The students should, and must, be the focal point of the university. There can be a school without an administration (though there would, of course, be some large problems). Yet without students it would be impossible for the University to fulfill its goal and become, in Dis-

raeli's words "a place of light, of liberty, and of learning."

These rights, of course, do not come without a price — responsibility. Rash statements, meaningless protests and destructive actions hurt not only the specific cause being fought for, but also harm the entire concept of the right to protest. The extremists in the Civil Rights and anti-war movements do more harm to these otherwise admirable movements than do all their opponents. Responsibility is not just what one expects from others; it is necessary in the exercise of every right, for without it there is no hope of success.

Most college students today are serious-minded and earnest young people. They have to be, because they realize that soon they will be running the world they live in. You cannot preach to them about their inalienable rights and then, when they try to exercise a few of them, tell them to grow up because the end result will be, that to their generation not wanting to grow up will be a sign of maturity. Rather, they must be treated as adults, given the rights and responsibilities they must bear, so that they will be prepared, for, as Confucius said, "without such preparation, there is sure to be failure."

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Representative Ryan Will Address Students Opposed To Vietnam War

The signs hang from many doorways. "If you question the United States' presence in Vietnam," they chide, "come to our meeting on Tuesday evening." The scene is not Berkeley, California, but New York City. The place—Yeshiva University. A functioning

committee against the war in Vietnam has been established on campus. Its first meeting was held last May in a dormitory room and attracted about thirty students. Despite this turnout, the Yeshiva College Student Council refused to grant a club charter to the organization maintaining that the group could accomplish its goals through present clubs and facilities. At another Council meeting held before the end of the year, however, the group was finally granted a charter.

On September 26, the group held its first session of the term with about fifty students in attendance. Several members of the Student Mobilization Committee spoke at the meeting and described their organization. Their main point was to announce a "Con-

front the War-Makers' rally to be held in front of the Pentagon on October 21 and 22. The Yeshiva anti-war group expressed its support for the rally, but said that it could not participate because the proceedings were to take place on *Shabbat*.

Nathan Spector, '68, one of the founders of the group, announced that on November 19, Congressman William Ryan of New York will come to Yeshiva to address the students on Vietnam. The meeting will be open to the public.

The second meeting of the Yeshiva anti-war group was held on Tuesday, October 10. Only twenty students attended the meeting, possibly because a forum of Volunteers to Israel was being held at the same time.

Gross Hails Administration's New Respect For YC Council

(Continued from page three)

Rabinowitz.

Student Council has for the last six years been unsuccessful in attempting to get Dean Bacon's approval for a YC Radio Station. That he approved it this year is a sign of his faith in Student Council 1967-68. A great deal of credit must be given to all those who helped make the potential Radio Station into a reality.

Last year Yeshiva College Student Council established the Charity Foundation. Firmly believing that we must do all we can for the State of Israel, Student Council decided at its last meeting to give all the Foundation's money for this year to an organization in Israel which will be decided upon at the next meeting.

The *Bikkur Cholim* and *Shiva* Committee is taking on an added duty — that of making a study of all New York City hospitals and discovering which do not provide for kosher food for Jewish patients. Following the Committee's report, Student Council will do whatever it can to allow for any person to have kosher food available in all New York City hospitals.

After several years of disappointing registrations, the Registrar's Office has asked that Student Council set up a committee which will meet regularly with representatives from the Registrar's Office. It is hoped that this committee will decide upon the most efficient method of registration for the students as well as for the administration.

It is very gratifying to know that certain members of the Administration are beginning to realize that our school can be run much more effectively if students are allowed to play an important part in the forming of school policy.

So much for the past — now for the future... YCSC has three major goals this year:

1. To do all that we can to help Israel. I have scheduled an appointment with the Israel Consulate General at which time I will find out exactly what we can do for them.

2. The continuation of the President's Council which consists of the Presidents of YCSC, and the three religious divisions. This Council will I hope in the not too distant future pave the groundwork for one Student Union.

3. Recognition by the Administration that the students of YC are as mature and as intelligent as their colleagues in other colleges and universities. Although we do not have student strikes and present ultimatums to our administration as they do, they are the ones who have a system of unlimited cuts and other academic privileges.

For twenty years our Student Councils have been requesting a system of unlimited cuts with no success. The administration has claimed that the faculty is responsible for opposing this plan, and the faculty has placed the blame on the administration. But we believe that it is time to stop the charges and counter charges and approach the problem seriously. We do not believe that a student boycott of classes is the only method that will work. In the near future YCSC will make some recommendations concerning this issue and it is hoped that both the administration and the faculty will consider them.

EMC Selects

(Continued from page one)

Michael Schmidman, and Moses Solow. Harry Davis, Howard Finkelstein, and Neil Leist were chosen to represent the sophomores. The freshmen elected David Hurwitz, Peter Rosenzweig, and Aaron Reichel.

EMC elections for representatives from the *gimmel* and *daled* classes also were poorly attended. Running unopposed, Harry Katz, Murray Rapaport, and Saul Schajnfeld were elected President, Vice President, and Secretary Treasurer, respectively, of *gimmel*. *Daled* elected Phil Orbuch—President, Stuart Forman—Vice President, and Daniel Kurtzer—Secretary-Treasurer.

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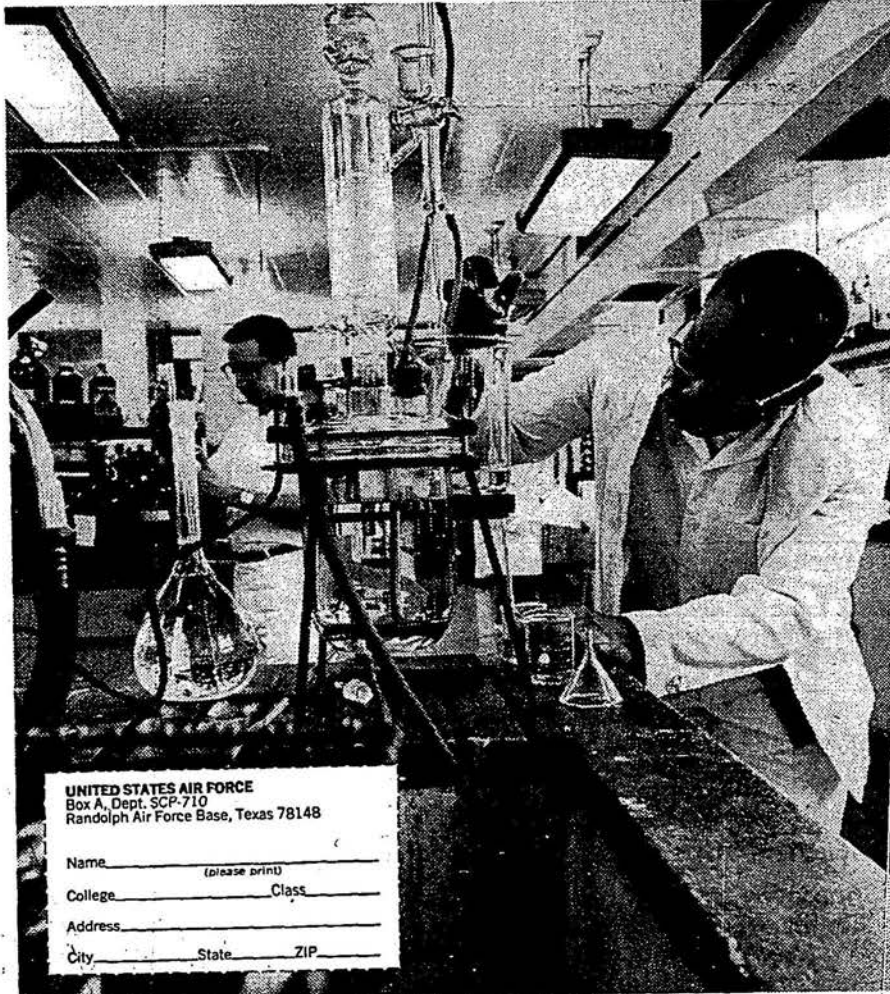
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Letters to the Editor

(Continued from page three)

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or from the undersigned at 865-2450.

Ralph Garfield

Who Needs Parsley?

To the Editor:

Rarely do we find at Yeshiva University a private publication which reveals a smatter of mature contemplation or worthwhile speculation, and the recently published

Fortnite

Thurs., Nov. 9, 1-5 P.M.—Freshman Elections

2:45 P.M.—Clubs

8:00 P.M.—Guest Speaker

Fri.—Sat., Nov. 10-11—Weekend — Forest Hills

Mon., Nov. 13, 8:30 P.M.—Intramurals

8:30 P.M.—RIETS Lecture Series — "Machshevet Hammar"

Tues., Nov. 14, 8:00 P.M.—YCSC Meeting

8:30 P.M.—Ping Pong and Bridge Tournaments

Wed., Nov. 15, 9:00 P.M.—Movie, "John Goldfarb Please Come Home"

Thurs., Nov. 16, 2:45 P.M.—No clubs — Guest Speaker

Sun., Nov. 19, 8:00 P.M.—YC — Stern Lecture

Wed., Nov. 22, After 3:00 P.M.—Friday Schedule

Parsley Protest Poems proves no exception. The author (safely anonymous) has presented us with an unconnected series of poems which have little literary value and even less social pertinence.

Poems such as "Abortion" and "Waste" are not only poorly written and unconvincing but also trite in their treatment of well-worn topics. The "dedication" makes no sense at all except to exhibit the author's inflated ego. Aside from the "Ode To A Stern Girl" in which I did detect a well-hidden flair for sarcasm and Victorian humor, Mr. Parsley, in writing this pamphlet, has only succeeded in adding a new dimension to the indifference he decries—poetry. Yet, while reading the poems, I could not dispel the feeling that perhaps part of their failure lies in the author's fundamental premise: that indifference at YU is an unfounded myth.

Mr. Parsley, whoever you are, indifference at YU is a trademark which each succeeding generation of students reaffirms as the dominant characteristic of the YU man. Indeed, we at Yeshiva seem to have the copyright on indifference and "all rights reserved" for its use on campus. Therefore, it may have been that the *Parsley Protest Poems* were not as much an "Abortion" as a "Waste".

Adley F. Mandel '68

Dean Mirsky Recalls Belief Of Late Father In A Religious, Secular Unity

(Continued from page one)

the import they do if not for the amazing personality and outlook with which Rabbi Mirsky infused all that he did. He was firmly convinced that it was necessary to relate to the non-religious elements in the Jewish world as well as to the religious ones. It is through this philosophy that Rabbi Mirsky was able to bring the Massad Camps under religious

their relationship with Rabbi Mirsky. All of the students appreciated his eagerness to teach as well as his great scholarship.

The Alumni Association of Yeshiva was in the process of preparing a volume dedicated to Rabbi Dr. Mirsky to honor him after forty years of service to the University. With that touch of irony that always accompanies tragic events, this honorial has now become a memorial. It is perhaps unfortunate that it is only after a great person's passing that we find it easier to model ourselves after him. What better way to honor the memory of Rabbi Dr. Samuel Mirsky than to take to heart his diligence toward Torah and scholarship and his insistence upon the closest of relationships with all fellow Jews. This is the true meaning of *zecher tzadik livracha* —



Dean David Mirsky

may his memory be for a blessing. May we thus live the ideals of Rabbi Dr. Mirsky and so bring G-d's blessings upon ourselves.

The Yeshiva College Dramatics Society announces with pride its forthcoming presentation of Arthur Miller's new play, *Incident at Vichy*, directed by President Drew Kopf. Three performances will take place: Saturday night November 25, at 8:30 p.m., and Sunday afternoon, November 26 at 2:30 and 8:30 p.m. Tickets are available upon request at the YCDS office or at the Office of the Registrar.

agis. This concept of the unity of *Torah Yisrael* with *Am Yisrael* was developed by him through his close relationship with Harav Kook, whose open-mindedness was famed. In this light, Rabbi Mirsky recently debated with Mordecai Kaplan on the religious aspects of the Zionist movement, thus providing secular Zionists with a knowledge of the relationship of *Eretz Yisrael* to the Torah.

His personality carried over to his teaching. Dean Mirsky mentioned that he has received many letters from students of his father all discussing different aspects of

Fencers' Repeated Success Credited To Coach Tauber

(Continued from page eight)

instructor in health and physical education and as the fencing coach. He was initially attracted to Yeshiva University because it was, as he puts it, "a growing institution that has a very important role to play for students who want to be leaders of the Jewish Community." His fencing teams have consistently been the most successful team on the Yeshiva scene.

Face Equal Competition

"The team," Coach Tauber says, "has been successful because the students who participate work exceptionally hard at the sport and because we compete with schools who practice as much as we do, and have the same requirements for admission as Yeshiva — namely academic requirements."

Not only is Coach Tauber indispensable to the fencing squad, but he is also a vital, moving force behind the school's physical education program. He teaches several sections in gym and also has helped to set up a Freshman fencing clinic. The coach considers the ultimate goal of the physical education program to be the mental and physical maturation of the individual. These goals, though somewhat elusive and immeasurable, can be achieved by those who "understand the importance of the program and participate actively."

Shortage At YU

The Physical Education program at YU has to cope with many problems caused by a lack of space and a shortage of equipment. The Coach discussed this situation at some length. "When it comes to the factors of space, facilities and equipment that are required to accommodate a growing student body, the administration is forced to face with a major problem. In order to meet our requirements, it takes money — a great deal of money. The administration felt, and rightfully so, that a new dormitory was of first priority; and I agree with them. They feel that a library is a necessity for an educational institution; and I feel that it, too, should be built before a gymnasium. The administration is well aware of the importance and of the need for a gym. But they have had to build what they felt was most important for the student as a student. I am certain that as soon as money becomes available the administration will build an appropriate facility that all the students and the alumni will be proud of."

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ZAP

Spinowitz Urges Active YU Athletic Association

(Continued from page eight)

on the occasional achievements of individuals. It is no wonder, then, that athletic endeavors have become stagnant at Yeshiva. Our athletic office has a tough time balancing its budget each year. Tennis hours have been obtained for general use on Friday afternoons, and the Main Building gym is open every evening from 11:00-1:00, but how many students know of this? These seemingly unrelated problems can all be attributed to the lack of a coordinated, strenuous effort which would be the job of a functioning Athletic Association.

The only solution to this haphazard means of achieving the goal of a position of moderate importance for sports (and the existence of such a goal is not taken to be a naive assumption of those concerned), is by expanding the workings of our present Athletic Administration. Rabbi Avrech would head an association consisting of various administrative and student committees. The student committees would undertake the intramural program, athletic campus publicity, and student drive for field house, just to mention a few. Each of these groups could be recognized and staffed as standard student council committees. In addition, a manager's conference could be formed to act as liaison between athlete and administration. Perhaps then some of the pressing problems encountered by the varsity members would be heard and appreciated. They could, in addition, standardize the filing of standings and records. Right now it is nearly impossible to obtain a single statistic of last year's squads.

From the coaches' position, a standing committee could be formed to analyze methods to better conditions for themselves and their athletes, and to further sports in general at Yeshiva. Dean Rabinowitz could serve as administrative representative to both these groups. Rabbi Zev could act as contact with alumni and re-interest them in our sports program, whether it be in the manner of finances or attendance. All the heads of committees would be responsible to Rabbi Avrech as Director of the Yeshiva University Athletic Association, who would serve as coordinator and inspiration to this functioning machine.

It has not been within the scope of this article to offer a complete and conclusive solution to the existing problem. It is only the beginning of an idea. Its implementation need not necessarily be in the particular manner offered. The basis of the solution lies in increasing the scope of organization. The extent and direction of the increase need careful planning. But an increase is long overdue. The function of an Athletic Association formed two decades ago is now antiquated. At its inception, the Association was formed to organize intercollegiate sports. This was accomplished. The sports needs of Yeshiva have changed radically. A new machinery is a requisite for the fulfillment of these needs. The foundation exists; now is the time to build upon it.

Yeshiva's Thousand Clowns Plan To Scare Their Opponents Into Inglorious Submission

(Continued from page eight) best example of this animalistic artistry can be seen in the swordsmanship of Adley Mandel, the deservingly captain of the fencing team. When one sees Adley fence, watch for his most blaring characteristic—deception.

Deceptive Adley

Always beginning his matches with a slow, slovenly form, Adley imparts a feeling of drowsiness to both his opponent and the audience. It is not until the opponent, delighted at his good luck, begins the attack that Adley lets loose. Swiftly closing the gap between his foe and himself, and gracefully feinting to both sides, Adley bursts upon his unsuspecting opponent like a bolt of schmalz and strikes the fatal blow. Then, and only then, can you see that bland, stalwart expression of feigned idiocy change into an animalistic grin of

pure pleasure, a seemingly unending happiness—a lust for blood. Now you can see the Adley our team has learned to know and admire, a true symbol of Yeshiva fencing.

Alex Zauderer, our champion foil man, is the antithesis of Adley. Quiet, shy, devoted, and a perfectionist, Alex makes a worthy co-captain for the team. One need only glance at Alex to realize that his style is impeccable, an inheritance, no doubt, from his brother. He is astute, intelligent, witty, and a real go-getter, traits belonging, no doubt, to his great-grandfather on his mother's side.

Between the two extremes of Buccaneer Mandel and Zorro Zauderer stands the fencing team's third-in-command, epee man Jack Petersell. If mediocrity were a mitzvah, Jumbo Jack would be king of heaven. Possibly the only extreme he allows himself is indifference. It has been said of him that on the strip he moves slowly but carries a big stick. But, no matter what one may say, Jack is always thinking. A constant variation of attacks (and retreats) makes him an interesting fencer to watch, and many times his opponent will stop to stare at his globular form and wonder, "how the...?"

Intramural Basketball Season Begins; Top Rated Senior Team Upset Twice

By Ronny Gottlieb

Once again signs advertising intramurals are being plastered on the walls. This year's season has begun, and the big news is the planned addition of two new sports



M. Friend scores two for the shirts.

—football and volleyball.

The football program is planned as a follow-up to the four successful games played last year. The first game, between the Seniors and

the Juniors, is scheduled for Nov. 12. The Sophomores and Freshmen will clash on Nov. 19. Both will be held at 12:30 at 175th St. and Amsterdam Ave.

Arnie Weiss, chairman of intramurals, intends to install a volleyball schedule comparable to that of basketball. He is waiting, however, for the basketball season to get into full swing.

Seniors Play Sophs

In the season's first game, the Seniors, who finished second last year and were picked for the number one spot this year, met the Sophomores. The plebes last season were distinguished by some fine individual play but lacked the cohesiveness necessary for a winning season.

The upperclassmen jumped to an early lead as Steve Fine scored a quick six points. By the end of the quarter they led 12-5.

The second period was a reversal of the first. The Sophs began pulling rebounds and converting them into layups and easy set shots. Steve Singer, who scored 8 points for the evening, tallied seven of them in this quarter, while Mike Friend added 6. At the half the game was tied 18-18.

The Seniors, however, proved true to expectations. Marty Eidenbaum led the way with his rebounding and scoring, as the Seniors surged ahead to take a 29-24 lead going into the final period.

Sophs Surge

It was at this point that the tempo of the game and, possibly, the entire season was reversed. The

Sophs, controlling the boards, began scoring steadily. Harry Winderman, who played a fine game, was a vacuum under the baskets, and Mike Friend made two clutch shots. Entering the quarter behind by five, the Sophs outscored the

The students of Yeshiva College join together in expressing our sympathy to Mr. Jerry Steinberg on the loss of his mother. May he be comforted among the mourners of Zion and Jerusalem.

Seniors 17-6 and won going away, 41-35.

Leading scorers were Winderman with 16, Friend with 14, and Eidenbaum with 13.

Juniors vs. Frosh

In another game, the Juniors, led by last year's high-scorer, Sheldon David, played the Freshmen. The Juniors, although a disappointment last season, were heavily favored to win. The Frosh, however, belying their lack of experience, took command from the start and jumped to an 8-3 lead at the quarter-mark. Displaying a balanced attack, they pulled away to lead 17-9 at the half.

The newcomers continued to exhibit remarkable poise and, although the Juniors rallied, kept their lead to win 42-31. The strong Freshman attack outweighed a fine effort by Sheldon David, who scored 19. Leading the winners were Cary Sprung with 11 points and Ira Jaskoll with 10.

Seniors Lose Again

Next on the schedule was a game between Semicha and the Seniors. The Seniors were hampered from the start by the absence of some of their starters. It was obvious from the start that the revamped unit was missing something, and Semicha easily ran up a halftime lead of 25-11.

The second half was no different and Semicha increased its lead to 54-33. Once again Marty Eidenbaum played well for a losing cause, scoring 19 points. For Semicha, J. Shatzkes had 12, M. Shatzkes 11, and Avi Weiss 8.

YC Freshman Fencers Hampered By Lack Of Much Vital Equipment

(Continued from page eight)

Nathan "Murphy" Rothman. Formerly a student at MTA, Nathan worked out at fencing practices as a junior and senior in high school. Because of Rothman's experience, the coach is contemplating the appointment of Rothman as captain of the Frosh team.

Despite the rosy outlook for the team, there is one grim aspect that no squad, no matter how talented, can overcome—that is a dire need for equipment. One cannot be a promising sabre man without a sabre. Mr. Marcel angrily indicated that even equipment which should have been at the students' disposal for the first session has not yet arrived, let alone equipment needed at the present advanced stage of instruction. If they ever do receive their weapons—varsity watch out!

Fencing Schedule

Dec. 6	Rutgers Newark	Home
14	New York City Community College	Away
Jan. 3	Brooklyn College	Away
Feb. 5	Fairleigh Dickinson	Away
9	New York Maritime	Away
12	Drew	Home
15	Jersey City State	Home
21	Fordham	Home
25	Brandeis	Home
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Fencers Headed For Success In New Season

Taubermen To Electrify Fans

Fencing, the sport of kings and Yeshiva students, is a timeless art reflecting the spirit of antiquity, when a man's guts, and even his life, are hung on the balance of a sword. As with the wheel, no one knows who the first little old sword-maker was, but it is certain that he stood high on the ladder of truth, justice, and the ancient way. This is not just a specious and fictitious statement. Quite the contrary, nobility of fencing is part of our world heritage, personified by the swashbuckling dashing of *The Buccaneers* (Errol Flynn), the graceful courage of *Scaramouche* (Paul Henreid), the foxy foilsmanship of *Zorro* (Guy Williams), and, of course, the steeled *savoir faire* of a man who has become a legend in his own time, *Hygie-Erik* (Arthur Tauber).

Yet to really know fencing, to be able to view it with an eye for artistic beauty, the average spectator must understand the basic ingredients which make up the highly potent elixir of swordsmanship. He must be able to discern the flint from the foil, the parry from the point, the beat from the bell. Therefore, if the reader will simply study the following description of those proficient fencers discussed below, he will soon realize that fencing combines brains and brawn, energy and ease, toughness and tranquility.

Sabre Technique

The sabre, "a cavalry sword with a curved blade, thick back, and guard," is the deadliest of all weapons. It allows the fencer to project his killer instinct and to give vent to his inhibitions. The

Tauber Instructs Swordsmen In Technique And Character

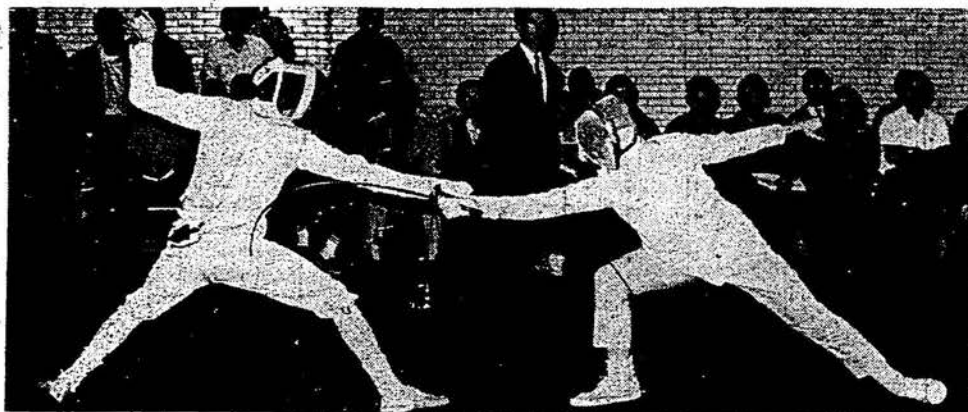
By Mike Grunberger

"I derive a tremendous amount of satisfaction out of working with the students, teaching the students and seeing them develop as gentlemen, as athletes, as scholars, and as leaders of the Jewish community." This statement, by Fencing Coach Arthur Tauber, expresses



(M. Friend)

his dedication to the development of the complete individual; it sets him apart from the ordinary coach in the ordinary college. He is not only concerned with molding a winning team but also in the shaping of individuals who exemplify



Yeshiva fencers display prowess before capacity crowd.

(M. Friend)

Fencers Will Face Unique Problem—Must Continue Victorious Tradition

By Kenneth Koslow

The 1967-68 fencing team faces a unique problem for a varsity squad at Yeshiva. It must keep up a tradition of winning seasons. Last year's 10-2 record was typical of Coach Tauber's fencing squads. One needs more than tradition in order to win, however. Talent is necessary. Coach Tauber has once again assembled a talented and enthusiastic group of fencers.

The strongest weapon on the team will probably be the foil. This squad has two returning starters and a strong bench. The returning lettermen are Alex Zauderer and Norm Seidenfeld, while the top contenders for the third spot are Lazar, Fruchter, Jack Lazarus, and Dave Ettinger.

Zauderer Leads Team

Co-captain Zauderer amassed one of the best records on the team last year, 23-9. The technique that Alex employs is to let his opponent attack and then to score a touch through his knowledge of the proper countering moves. Alex

strives for perfection, and his knowledge of the fine points of fencing enables him to employ this strategy successfully.

Norm Seidenfeld amazed his teammates with an excellent 17-10 showing in his first year as a varsity fencer. An excellent fencer, he is second only to Alex in his knowledge of the sport and technique. The composure that Norm exhibits under pressure is one of his biggest advantages. The combination of Zauderer and Seidenfeld will probably give the Taubermen a quick lead in many of their matches.

Reserves Strong

The epee squad has only one returning starter, Jack Peterseil, but is strong in reserves. The number two spot will probably go to Dave Bernstein, while Bernie Lipman, Mauricio Gluck, Jack Bieler, and Frank Mandel will compete for the third starting position.

The mainstay of last year's team, Jack Peterseil, should once again be the leading fencer for the Taubermen. Jack has a strong parry and will often rush his opponent on the first and last touches while varying his attack during the main part of a bout. A confident fencer, he has consistently responded to pressure with clutch victories to save or win a match.

Dave Bernstein will attempt to regain the excellent form he showed as a sophomore after a disappointing season last year. A very aggressive fencer, Dave sometimes overdoes this at the expense of good technique. However, this aggressiveness coupled with added work in practice should return him to his earlier form and help strengthen the squad.

The probable third starter, Bernie Lipman, switched from foil to epee late last season. Bernie is well-grounded in the basics of fencing. With added confidence in his new weapon, he should round out the epee team well.

Sabre Squad

A perennial problem for Yeshiva is the sabre squad. The aggressiveness needed for this weapon is the basic difficulty with which this year's team must contend. The one returning starter is Co-captain Adley Mandel. The second and third spots may go to Arthur Waltuch

and Lester Vogel, with competition from Leo Brandstatter, Mike Silber, and Phil Chernofsky.

One of the most improved fencers on the team, Mandel sported a fine 27-8 record last season. He has acquired the confidence needed and is developing into a more aggressive fencer. Arthur Waltuch is somewhat of an enigma as a fencer. Although he has shown potential in the past, he has not yet reached his peak. Artie is developing confidence in his attack as his training proceeds.

This year's team is well-balanced and possesses great depth. The schedule may prevent the Taubermen from bettering last year's record, however, since the two first matches are against their toughest opponents: Rutgers and Brooklyn Poly. St. John's, a new addition to the schedule, brings the total of home games to seven.

On the Sidelines

Times They Are A' Changin'



By Bruce Spinowitz

Last spring, in the final issue of THE COMMENTATOR, there appeared a column entitled, "Sports Are Not Dead Yet." In it, my predecessor took the opportunity to congratulate coaches and players alike for their determination, despite poor athletic planning and assistance, while bemoaning the ineffectiveness of a "ghost" of an Athletic Association.

That, however, is not the crux of the dilemma. The real problem is the absence of an Athletic Association, not its ineffectiveness. True, there is an organization with this title, headed by Rabbi Avrech. And in connection with this, there is a Director of Athletics named Bernie Sarachek, who does what his title implies, and does it well.

What does this add up to? Nothing more than a specter. Something which is nonexistent cannot be labeled ineffectual. In such a context, that statement is a compliment. It can easily be understood to connote an unsuccessful effort because of insurmountable insouciance on the part of the administration. This could very well be the case if Yeshiva indeed had an Athletic Association. In fact, however, a true Athletic association is not a reality in our institution.

To date, there have been individual efforts undertaken to advance the status of sports at Yeshiva. Bernie Sarachek has worked untiringly to obtain contributions for a field house. "Doc" Hurwitz has made great improvements in our Physical Education program. Some years ago, Rabbi Avrech led the formation of the Metropolitan Jewish High School League. Each year a student undertakes the responsibility of directing an intramural program.

The students of Yeshiva College are fortunate in having people willing to accept these responsibilities. But they are just individuals. They do not function within the framework of a well-structured Association. All these years, Yeshiva College athletics have coasted along

(Continued on page seven)

Marcel Tutors Frosh Fencers

By Avi Borenstein

Advance . . . Retreat . . . The stomping of feet on the hard tile, sweat and labored breathing; these are the sounds, sights and odors that pervade the gym when the fencers are working out. One does not become a fencer before he knows the rudiments, just as one cannot run before he can walk. He must learn the basics of fencing: stance, footwork, and handling of the weapon. These skills are taught in freshman fencing gyms.

This year the turnout has been magnificent—over 70 students are attending these gyms. Each gym is supposed to have only 10 students. However, Mr. Marcel, the instructor of these classes and coach of the forthcoming freshman team, has allowed up to 15 members in a group to accommodate the students.

Fundamentals Come First

The first six months are devoted to the fundamentals of the sport. Footwork, stance, attack and retreat, and care of the weapons are slowly and patiently taught. Each student receives individual instruction when necessary.

The second term is devoted to actual fencing. The students who work the hardest, and show the most desire and skill, are placed on the freshman team. The squad engages in matches both on an intercollegiate level and with the varsity "B" team.

Rothman Fine Prospect

Even at this early point in the year, a few students have distinguished themselves as fine prospects. Foremost among them is

(Continued on page seven)

Yeshayahu Leibowitz: Religion In The Secular State

By Ushor Caplan

This review of some of the ideas of Professor Yeshayahu Leibowitz is based largely on his collection of articles and lectures published under the title *Torah Umitsvot Bazman Hazeh* (Massadah Press, Jerusalem, 1954). It is also based on a number of talks given by him in Jerusalem last year. Many of his views have apparently not changed in the interim, though I am not qualified to make such a generalization for all his opinions concerning the subject at hand.

I will limit myself to the two main issues raised in his book of essays: a) his conception of Jewish religion, and b) the problem of religion and the state in modern-day Israel. These two subjects are so closely related in his thinking that I doubt whether they can be fully understood in isolation from each other.

Leibowitz's conception of Judaism rests on the ultimate dichotomy between ethics and religion. Put bluntly: "Ethics is an anthropocentric, atheistic category which cannot be reconciled with the religious consciousness or religious sensitivity."

The only legitimate embodiment of Judaism is the *halacha*, i.e. those concrete, specific *mitzvot*, or laws, which the Jew obeys. This is an empirical historical fact, insofar as the *halacha* is the only common denominator uniting Jews of diverse philosophic positions. Jewish faith doctrines may be disputed (and may even be held by non-Jews) without having any bearing on the religious status of the individual from a Jewish viewpoint. The Jew is simply he who accepts upon himself the "yoke of the Kingdom of Heaven" (embodied in *halacha*) with all its ramifications.

"We are dealing with actually practised *mitzvot* as an element of the living reality of religion, i.e. not as a subject for history or theology. We are not dealing with the philosophy of the reasons behind the *mitzvot*, but with the meaning of the actual *mitzvot* in terms of the Jewish religious life which we live and which we are capable of living in this time and in this place... Our interest is not in the subject of 'Jewish thought' but in a living, religious-educational subject..." (The stress on the educational aspect will soon become clearer.)

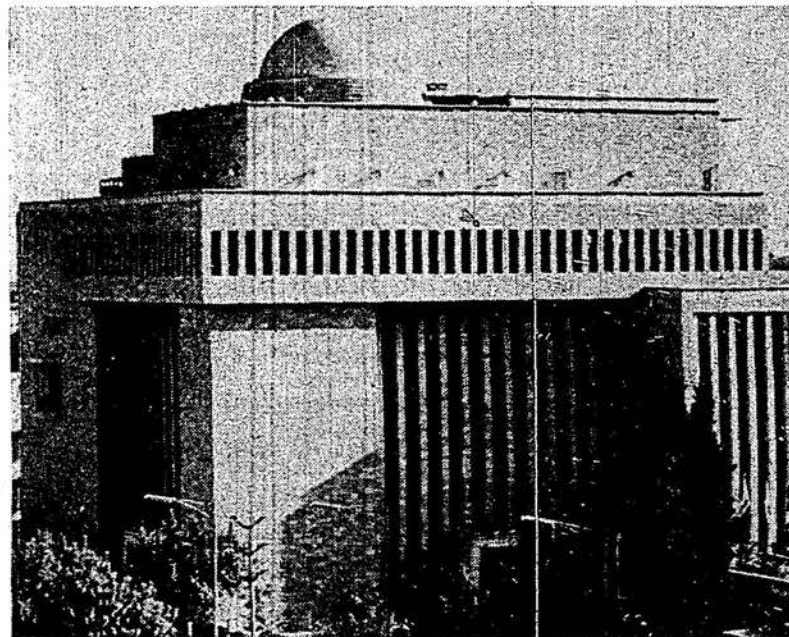
The hallmark of the *halacha* is that, from a human point of view, it is irrational, in the sense that the *mitzvot* are devoid of any human purpose or value. The laws of the Torah are "not to be judged in terms of their effectiveness in the arrangement of the affairs of men for their own benefit and pleasure." Regardless of who was the "author" of the Torah (and Leibowitz tends to reject the centrality of historical revelation—herein lies the paradox), the important point is that in religion, our existential confrontation is with a system whose "origin, meaning, and purpose are transcendent."

Ethics, on the other hand, is always an immanent, humanistic system. This is not to deprive humanistic ethical systems of their merit. (Virtually all of modern culture, which is not to be slighted, is the product of this humanism!) It is only to say that there is no connection between ethics and religion because they are two separate and distinct value systems, each one claiming to be an end in itself. The minute one sphere becomes a means to the other's end, it relinquishes its ultimate value, and hence its *raison d'être*, as a value system.

Such an extreme formulation of the conflict between ethics and religion is not too commonly expressed among Jewish thinkers. In fact, it seems to shock and/or amuse the majority of religious people who read or hear of it. The immediate reaction to Leibowitz is to argue that the *halacha* is obviously a system which must be considered ethical, judging from the great concern for man, etc. The point that Leibowitz is trying to make, however, is that the

and it is from this fact alone that he assumes any meaning."

Such a description of the nature of man should not be confused with any Christian doctrine of depravity. Man is not doomed, according to Leibowitz. But he is equally never "saved" from his humanness. Instead man is (ideally) forever striving towards perfection, even though in fact he cannot reach it. Where Christianity confers upon him either a depraved or *divine* status (in



SEAT OF ISRAEL'S CHIEF RABBINATE in Jerusalem: should religion "collaborate" with the state? Prof. Leibowitz of the Hebrew University says no.

end towards which the religious person strives is not an ethical but a religious one. And "... a person is defined only in terms of the end goal which he sets for himself or for mankind in general, and not in terms of his consideration of the effectiveness of various means towards attaining that end."

An obvious example: There is no human value in putting on *tefillin*. Take away the religious (transcendent) purpose and putting on *tefillin* is about as useful as spending a few minutes before breakfast doing physical exercise. (If not less useful.) By reducing religion to the level of ethics, one reduces so many *mitzvot* to the level of sports. In fact, Leibowitz goes a step further and insists that it is precisely the non-ethical factor (i.e. the fact that the *mitzvot* are "divine") which invests the so-called ethical commandments with their religious content. Leibowitz illustrates this idea with the Bible's way of tacking onto many "ethical" commands the words "I am the L-rd."

Leading into more fundamental implications, Leibowitz writes: "Notwithstanding S. D. Luzatto, Achad Ha'am, Hermann Cohen, and all their followers — 'Jewish ethics' is a meaningless term. Ethics cannot be Jewish or non-Jewish, religious or non-religious — ethics are ethics. The combination of religion and ethics just doesn't fit. Ethics — as the direction of man's will in accordance with his understanding of reality and himself, or in accordance with what he sees as his duty towards man, as an end in himself — ethics is an atheistic category... In Judaism man is not of value in himself; rather he is the 'image of G-d',

terms of the latter, Christianity may be seen as a major strand within humanism), Judaism places man in an indeterminate flux. "The movement itself is everything, the goal nothing," Leibowitz quotes a famous socialist.

And further along these lines — "We distinguish two types of religion: a religion based on values and beliefs which, as well, make certain actions obligatory; and a religion based on *mitzvot* and obligations upon which are established certain conscious values and meanings. The 'religion of values and beliefs' is one which grants or confers — it is a religion which is used to help man satisfy his spiritual needs and to allay his psychological troubles: Its end is man, and in it G-d offers his services to man; whoever takes upon himself this religion is a saved man. The 'religion of *mitzvot*' is one which demands — it requires of man obligations and tasks and makes him a tool for the realization of divine purposes in the world. The only satisfaction it offers is the satisfaction a man has in fulfilling his duty. And whoever takes upon himself this religion is a man who serves G-d for His sake, simply because He alone is worthy of man's service. The first type of religion is Christianity — whose supreme symbol is the cross, representing G-d's sacrifice for the sake of man. The other type is the Jewish religion — whose supreme moment is that of Abraham on Mount Moriah, when all human values were nullified and sacrificed upon the altar of the fear and love of G-d."

The essence of Jewish religion, then, is the service of G-d. Such a position naturally carries with it an emphasis on pro-

saic rituals and institutions. The *halacha* does not preclude occasional poetry, pathos, and emotion. But neither does it require these things as ends in themselves; they are not essential. "How powerful must have been the religious feeling and religious experience of idol worshippers as they sacrificed their sons to Molech..."

Leibowitz is often accused of reducing religion to mere "behaviorism," devoid of meaning and value; as if to imply that therefore religion is not concerned with meaning and value. This is a distortion of what Leibowitz is trying to say. His argument is that a proper religion (i.e. Judaism) cannot automatically confer values, since it is more than an educational tool, a "method". "Religious values cannot be acquired, they can only be achieved." Like any educational method, *mitzvot* can do no more than prepare a man for reaching a certain goal. Whether or not he actually reaches the goal is beyond the scope of whatever or whoever is educating him.

Therefore the human criterion by which religion must perennially be examined is not what values are "in it," but rather how effective a means of education is it? This brings us to the immediate question of religion in the State of Israel. For, from a certain perspective, the religious crisis in Israel may be blamed largely on the fact that these two criteria are being confused by both the religious and non-religious elements concerned.

One may divide the Jews of Israel today into two groups: the so-called religious and the so-called non-religious. Both groups, as Leibowitz sees it, have failed to respond adequately to the unprecedented problem of the Zionist State *vis-a-vis* religion. And insofar as the interests of religion are at stake, the religious Jews of Israel are more to blame for the crisis than the non-religious.

Leibowitz cannot criticize the non-religious Jews for not being religious. Apparently the essence of his message to them is that they simply ought to be more honest with themselves. They ought to stop imagining that their so-called Jewish "values" and culture (really only nationalism) confer any legitimacy on their status as Jews. The only true historical sense in which they might be considered Jews is in the religious sense, i.e. as bearers of the "tradition" as we have received it in our time. But, in fact, we find that they have thrown off the "yoke of the Kingdom of Heaven" and have created their own forms of Jewishness. The use of Jewish terminology, whose meaning has been intentionally distorted, is not sufficient to create "historical continuity". The many attempts (ranging from Canaanism to modern-day Karaism) to reconstruct Jewish culture out of the Bible are futile. For "Judaism is not a biblical religion." It is a religion of the rabbis, through whose eyes alone we read the Bible. "The Bible is a Jewish institution, not a Jewish constitution."

One must keep in mind that in speaking of the non-religious Jew of Israel, one is usually dealing with a person who considers himself Jewish in the full sense of the word (unlike the average assimilated Jew in the Diaspora). Leibowitz's attitude towards the non-religious Jews is not one of castigation, but rather one of simply defending "true religion" from its secularist plagiarizers. And as a matter of fact he

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An Analytic Approach To Rashi's Bible Commentary

By Jeffrey Roth

Dr. Nehama Leibowitz of Jerusalem has been teaching Torah to Israel for over twenty years. A generation of devoted pupils, in Israel and throughout the Jewish world, have profited immeasurably from her cogent analysis of the Bible and its rabbinic commentaries. The printed work is scarcely adequate to convey even the basic elements of her teaching which she presents with gusto and personal charm.

The following article is an attempt to illustrate some of the fundamental assump-

and answer, then what is it? *Each of Rashi's comments is based on an apparent contradiction in the text, and his answer is the resolution of this contradiction.* Just as the apparent contradiction is present in the text itself, so too is the resolution derived from the text.

On the verse cited above, "Get you out of your country," Rashi explains, "For your own benefit and for your own advantage." Rashi does not explicitly state the contradiction in the verse; in this case, it is the seeming superfluosity of the pronoun

On this verse Rashi remarks: "'Who went with Abram.' Who caused that he (Lot) should have this (wealth)? His going with Abram."

Suppose one is asked to determine the problem Rashi is solving by his comment. Without too much thought, one might answer thus: "Rashi is asking, 'Why did Lot have flocks and herds and tents?'" But there is no contradiction stated or implied by this question, and the problem does not arise from any irregularity in the text. The response ignores the principle that Rashi does not ask questions seeking information. This type of question can be answered with another question: "Why not? Why shouldn't Lot have flocks and herds and tents?"

Returning for a second attempt at discovering Rashi's intention, our student is determined to locate a contradiction. This he finally does, and he restates his understanding of the problem as follows: "Rashi is asking, 'Why did Lot have flocks and herds and tents, even though Lot was an unworthy person not deserving G-d's bounty?'" Here there is a clear contradiction between Lot's wealth and his supposed moral character. The assumption is that earthly goods are a reward for good deeds, and since Lot was obviously lacking in the latter, his wealth conflicts with our assumption. The fault with stating Rashi's problem thus is the fact that it does not involve the text which was Rashi's only concern. The response assumes that Rashi is dealing with a philosophical or moral contradiction when the truth is that Rashi only treats textual contradictions.

Our student is puzzled but not frustrated. He resolves to concentrate on the text to solve the problem. After some hesitation, he suggests the following solution: "Rashi is asking, 'Why does the Torah tell us that Lot had flocks and herds and tents?'" This third answer is no better than the previous two. One would be justified in replying to it: "Why not? Why should not the Torah tell us Lot had flocks and herds and tents? If we follow your logic to its conclusion, why should the Torah tell us anything? Or why shouldn't it?" In his zeal to deal solely with the text, our student has forgotten to look for the all important contradiction.

Although he already has three strikes against him, our weary student returns to the text for another try. Fatigued with looking at the same verse, he lets his eyes wander over the page noting the verses that follow and those that precede. And then—he has it! "Rashi is asking, 'why does verse 5 state 'Lot, who went with Abram,' since it already told us in verse 1, 'Abram went out of Egypt . . . and Lot with him?'" The apparent contradiction is between the text which appears to be a repetition of something already stated, and the well established principle that the Biblical text is not repetitious. Rashi resolves the contradiction by explaining that verse 5 is not a repetition of the travel arrangements of Abram's household (which are mentioned in verse 1), but a statement of the reason for Lot's wealth and, as such, not at all superfluous.

Our triumphant student is asked how he finally succeeded. He points out that Rashi's printed explanation does not follow the words "flocks and herds and tents," but comes after the phrase, "who went with Abram." It suddenly occurred to him that Rashi must be dealing with this aspect of the verse, and once he realized that, the rest was easy.

II

Having succeeded in discovering the underlying method of Rashi's commentary, we now proceed to analyze more carefully the types of textual contradictions with which he deals.

I. Contradictory statements

The most obvious category of contradiction that has to be resolved is the existence of two apparently contradictory statements. The assumption of Divine authorship of the Torah would preclude the possibility of any unintentional contradictions appearing in the text, and to suppose that contradictory statements were included on purpose would be absurd. If the information related by two verses appears to conflict, the verses must be reconciled.

Example: Seven days shall you eat unleavened bread. (Ex. 12:15)

Six days shall you eat unleavened bread. (Deut. 16:8)

Rashi's comment in Deuteronomy: "Seven from the old crop, six from the new" — since the *omer* was offered from the new crop on the second day of *Pesach*, unleavened bread made from the new crop could be eaten thereafter, that is, for six days, and the verse in Deuteronomy refers to this. Exodus 12:15 applies to unleavened bread made from the previous year's crop which could be eaten during the entire holiday of seven days. Thus there is no contradiction.

II. Grammatical irregularity

A second type of textual contradiction is between the text and the normal rules of Hebrew grammar. The assumption is that every departure from regular grammatical usage has some significance for understanding the text.

Example: A man shall all fear his mother and his father. (Deut 19:3)

The subject of the sentence, *ish*, is singular; the verb, *tira'u*, is plural. Rashi's comment: "Each and every one of you shall fear his father and his mother" — although the subject is singular, it is used in a plural sense. In an alternate explanation, Rashi states that the plural verb includes women as well as men in the command.

III. Orthographical peculiarities

Whenever an unusual spelling that departs from the normal rules of Hebrew usage is employed, the choice is considered deliberate and indicates some additional meaning to be found in the text.

Example: "And the L-rd appeared unto him (Abram) . . . as he sat in the door of his tent in the heat of the day." (Gen. 18:11).

The verb "sat" in the Hebrew text is spelled with the consonants that indicate the past tense, but the vocalization of the word indicates the present. Rashi comments: "'As he sat.' Abraham desired to stand up, but G-d said to him: 'Sit and I shall stand.'" Here an orthographical peculiarity signifies an entire dialogue between G-d and His faithful servant.

IV. Contradictions of style

The Torah is written within a particular literary framework. The dominant characteristics of this style can be condensed into literary norms that are expected to reoccur in appropriate circumstances. For purposes of exegesis, any violation of these norms can be considered to contradict the Torah's style and must be explained.

Of the many contradictions of style represented in the text, only two will be considered here.

1. Redundancy. There is no repetition for the sake of repetition; any apparent redundancy actually adds new dimensions to what is being related.

Example: Genesis 24 describes Eliezer's quest for Isaac's wife. According to verse 10, he "went to Aram-naharaim, unto the city of Nahor." Verse 15 relates: ". . . Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor . . ." Finally, Laban is introduced in verse 29: "And Rebekah had a brother whose name was Laban . . ." Then, in chapter 25, where Isaac's generations are detailed

(Continued on page three-S)



L.L.B.

CONTEMPORARY APPROACHES form a new link in the centuries-old chain of Torah tradition.

tions of Dr. Leibowitz's methodological approach to the study of Rashi's commentary. The article is based primarily on her lectures for the year 5727 and is printed with her kind permission.

I

Rashi's commentary on the Bible is a series of short statements designed to explain the Hebrew text. The content of each of these individual remarks is obviously different. But because Rashi's approach was systematic, the nature of his remarks is, as a rule, uniform. As a result, it is possible to generalize about the form of Rashi's comments. Once the stylistic framework of these comments is perceived, a much clearer understanding of Rashi's intention becomes almost inevitable.

Rashi's commentary is based on the Hebrew text of the Bible. Each problem Rashi considers arises directly from the text. And the answer Rashi gives, though it may be quoted from a Talmud or Midrash, is ultimately based on some feature of the text that makes this particular response appropriate.

When the terminology involved is carefully considered, it becomes apparent that Rashi never asks a question nor gives an answer. The type of question not found in Rashi's commentary is the simple request for information. The only information at Rashi's disposal is what is already printed in the text. It would be useless to ask for more; it would be redundant to repeat what is explicitly given.

To illustrate this point, consider the following verse (Gen. 12:1): "Now the L-rd said unto Abram: 'Get you out of your country . . .'" Rashi does not ask any of the following questions: "What time of day was it? What was the weather like? What was Abram doing at the time? Where was Sarah?" All of these are certainly interesting and perhaps significant questions, but even to suggest them is absurd. Obviously, any attempt to answer them would be pure speculation since none of these subjects is treated anywhere in the text.

If Rashi's method is not one of question

"you" in the phrase "Get you out" which would be just as complete had it omitted the pronoun. The contradiction is between the apparent wordiness of the grammatical construction and the usually concise style of the text which seldom associates a pronoun with the verb "to go." Rashi resolves the conflict by showing that "you" is not at all superfluous: it is not part of the command "Get out," but it comprises in itself a promise of what will result if Abraham fulfills G-d's command. This Rashi reinforces from the text by paraphrasing later verses, "And there I shall make you a great nation . . ."

Thus, each comment in Rashi's commentary is composed of two distinct, but interrelated parts: (1) the apparent contradiction; (2) its resolution. As already seen, Rashi may cite only the resolution and assume that the reader can discover the contradiction for himself. Occasionally, Rashi writes both, stating the contradiction explicitly and then proceeding to the resolution. (And in those famous passages where the greatest Jewish expositor of the Torah writes on a particular text, "I do not know its explanation," he is indicating the existence of a contradiction without being able to supply a satisfactory resolution.) But it is obvious in any case that the resolution cannot be meaningful unless the contradiction that Rashi actually treats is recognized.

In outline form, then, these conclusions can be drawn from the above discussion:

- (1) Rashi does not ask simple questions, for informational purposes.
- (2) Rashi's method is to identify apparent contradictions in the text and then to locate their resolutions.
- (3) Both the contradiction and the resolution are based on, found in, and derived from peculiarities of the text.
- (4) On any given verse, Rashi may state both the contradiction and its resolution, or only one of these elements.

To illustrate these points we shall consider a concrete example. Genesis 13:5 states: "And also to Lot, who went with Abram, were flocks and herds and tents."

(Continued from page two-S)

ed, much of this background information on Rebekah is repeated: "Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to be his wife." (verse 20) Rashi explains this apparent repetition as follows: the second recounting was intended to "declare her praise, that although she was the daughter of a wicked man and the sister of a wicked man, and her place was of wicked men, nevertheless she did not learn to follow their evil deeds."

2. Lack of parallelism. Parallelism assumes that the parts of a literary or conceptual unit, a verse or a number of related verses, will complement each other in terms of their structure and choice of words. In cases where this parallelism is to be expected but is lacking, the absence has significance which must be explained.

Example:
Set over yourself a king...
Only he shall not multiply horses to himself...
neither shall he multiply wives to himself...
and silver and gold he shall not multiply to himself greatly. (Deut. 17:15-17)

The command is uniform in all three cases except for the third where the verse adds the adverb "greatly" to the stereotyped phrase "He shall not multiply to himself." Rashi's comment: "And silver and gold he shall not multiply to himself greatly." Only sufficient to give to his soldiers." The Torah could set a limit to the number of horses a king might possess (enough for his chariot), and to the number of his wives (eighteen); but the lack of parallelism indicates that there is no specific limit to the silver and gold he may acquire to support his army, except that the sum should not be too excessive.

The types of textual contradictions Rashi treats are not exhausted by this partial listing.

III

What has been outlined in this article has rather obvious implications for the teaching of Rashi. At some point in his studies, a student should feel confident that he has sufficiently mastered the technical aspects of reading Rashi script and is prepared to undertake a more significant analysis of the substance of Rashi's commentary. This applies regardless of whether the student has sufficient knowledge of Hebrew to understand all the words Rashi employs. Adequate translations of Rashi are readily available and widely used. Understanding Rashi means knowing why he says what he does; unfortunately, the ability to translate a piece of Rashi into English is often considered the ultimate criterion of "understanding."

There are two discrete factors involved in learning Rashi: (1) elaborating the general principles that underlie his commentary; (2) applying these principles to any number of specific comments. Of course, the procedure may be reversed for pedagogic reasons, and a set of Rashi's comments can be analyzed first in order to derive the principle therefrom. But unless these principles are very definitely introduced at some point in the learning process, no amount of mechanical drill will enable the student to perceive Rashi's commentary as the coherent, systematic composition that it is.

Biblical exegesis is a science. Each classical commentator of medieval times approached his task with a particular methodology. His goal was to explain the Tanach in terms comprehensible to his contemporaries; our goal is to understand what he was saying. We cannot possibly succeed in identifying the conceptual framework of the commentators unless we first recognize the stylistic framework in which the commentaries are written.

Genesis 14: Its Source And History

By Barry Levy

The various schools of Biblical criticism have each claimed that the Torah is ultimately the composite effort of several authors, and this belief has led to their attempts to associate the component parts of the Biblical narratives with their supposed authors. Needless to say, there is very little agreement among the critics themselves as to the identity of these authors, and each scholar has a tendency to dissect the text in his own favor, and even to rewrite it when necessary.

It is generally held among critics that Genesis 14 is a separate literary unit that is not to be attributed to the same sources as the rest of the book. Some scholars believe that it is a translation of an Akkadian document that has been incorporated into the Bible. These notions could be rejected simply by one's predisposition to doubt the authorities who advance it. This article is an attempt to evaluate the evidence and arrive at an independent conclusion.

Among the reasons propounded for suspecting a different source for Genesis 14 are the following:

1. The setting is international — an uncommon feature in the patriarchal narratives.
2. The language is very similar to what might be expected of a translation of a cuneiform document.
3. The knowledge of these foreign kings and their names presupposes a more ancient date for the text than the critics assign to the book.
4. The description of Abraham as that of a warrior chieftain differs from his usual portrayal as a peaceful nomad.

An analysis of these claims follows.

little more information than is normally found.

There are also many linguistic problems associated with this chapter. Though treated in depth by Albright and Skinner, the most recent effort is Speiser's, so this latest approach will be analyzed with the understanding that many similar claims are propounded by the others.

1. The grammatical construction in verses 1-2 is difficult, and Speiser claims that this situation is due to the fact that an attempt was made to render the Akkadian *inuma* ("when") by the Hebrew *vayehi bemai*. This is a logical but weak argument. The construction is much more like the poetic device known as *milah olah veyored*, where a particular word or phrase (in this case the list of the kings in verse 1) has two uses in the context and is joined to both the preceding and the following constructions.

2. Textual emendations are often proposed by critics when difficulties exist in explaining various words, but to propose such a change to support a theory of a text's origin is circular at best. Yet that is what Speiser does by suggesting that the word *vayarak* (verse 14) might be a mistake for the Akkadian *dekū* because the *r* and *d* were confused. Even he admits that such an explanation is weak.

3. Another phrase, strange in Hebrew but accurate in Akkadian, is the expression *asu milchama* in verse 2. Yet, assuming the contents of the entire chapter, or at least verses 1-12, to be of a common source, it is difficult to explain the use of *archu milchama* in verse 8. Why this difference exists appears unexplainable but it is invalid to posit a single foreign source for

shown to be no better than circumstantial evidence.

It is contended that Abraham's being pictured as a warrior is not in keeping with the historical-religious motif of the patriarchal narratives. This factor does stand out, but it is of note that most of the material in the chapter is about the battles of the other kings. Of the 24 verses in the chapter, 1-13 deal with the battles between the kings and only three (14-16) actually treat Abraham's tactical maneuvers and military success. Considering this, it can hardly be claimed that the chapter is unusually preoccupied with Abraham's feats as a warrior chieftain. In addition, other narratives detail military exploits of the patriarchs (note the campaign against Shechem by Jacob's sons).

The only remaining claim for the independent source of Genesis 14 is the fact that a knowledge of the names of the kings mentioned could not have been commonplace at the late date theoretically ascribed to other sections of the Pentateuch. To be sure, it seems that the story originated before the destruction of Sodom and Gemorrah (as it should) and it is possible that the character does represent a very old tradition, transmitted orally or in writing (or some combination of the two) before incorporated into the Torah. If, however, the narrative were of an independent source and not related to the other stories about Abraham, there would be little if any contact between Chapter 14 and the section before and after it, which is not the case, for the following reasons:

1. Some of the names of the people and nations mentioned are unique, but most of the geographical locations are not. Thus the setting is not in a hypothetical, unknown area but centered in a known segment of the country.
2. Lot, apparently the reason for Abraham's becoming involved in the incident, is a common character running throughout the narratives and serves as a unifying bond joining Chapter 14 to the end of Chapter 13 and to Chapter 18 where the story is resumed. The intermediate section dealing with the covenant and the birth of Ishmael is the logical continuation of Chapter 14 where Abraham feared retaliation by the defeated tribes. His death would have meant the end of a people, whereas the covenant and Ishmael signify spiritual and physical continuation.
3. The end of Chapter 14, accepted by many as the highlight of the event, is typical of the moral values depicted throughout the patriarchal narratives and serves as another unifying factor.

Thus it may be seen that in spite of the (Continued on page four-S)



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Speiser is very positive in his statement that this is the only patriarchal narrative in an international setting. But a closer look at the contents of Genesis 12 to 49 seems to do all but support such a statement. Many places exist where contacts with outside countries are mentioned and Speiser himself admits that the information is accurate. Among these places are Abraham's contacts with his homeland, his trip to Egypt and encounters with Pharaoh, the destruction of Sodom and Gemorrah, the problems with Abimelek, etc., not to mention those of Isaac, Jacob and Joseph.

It is apparent that there is no special international flavor in Genesis 14, only a

the chapter considering such conflicting evidence.

4. Also of note is the use of the term *Avraham haiuri* in verse 13. The term *iuri*, as explained by Speiser and others, is almost always used by foreigners in reference to the Hebrews and not by the Hebrews themselves. But this is no proof that Genesis 14 is of a foreign source, any more than Genesis 39:14 is. It is a parallel instance where a foreigner refers to someone as a Hebrew and is quoted as such.

More acute analysis of the linguistic ramifications of the chapter are unnecessary. Let it suffice that several of the factors in favor of an Akkadian source have been successfully disputed or at least

The Commentator
 Gary Schiff, Editor-in-Chief
JEWISH STUDIES
SUPPLEMENT EDITION
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Leibowitz On Religion And State

(Continued from page one-S)
apparently does not devote much real concern to them altogether.

For the future (if there is any) of Judaism in Israel is, after all, in the hands of the "religious" Jews. Leibowitz's criticism of this group contains some of his most daring and important ideas.

To begin with, as should be evident by now, Leibowitz's firm belief is that *mitzvot* can work. (This is precisely what is meant by Jewish conviction.) "Religious education (i.e. the training of a religious personality) has in it a great strength — greater than in all attempts to influence a person's conscience, intentions, attitudes or feelings — because there is something revolutionary about it. It is a fact that those things which are revolutionary and oppositional, or appear as such, have great educational appeal. Conservative education is very difficult, whereas revolutionary education is easier because it increases the worth of man in his own eyes in requiring him to create a new world in opposition to the old one. *Nature* and *halacha* — these are two antitheses. *Nature* is the world of givens, as such, without meaning and purpose. The *halacha* represents control over the givens of nature insofar as they act upon man... Whoever accepts upon himself the yoke of Torah and *mitzvot* is not accepting the world as it is, but rather he is taking upon himself the creation of a world, and this is a revolutionary task... This is the power and greatness of religion as *halacha* — that it takes the person out of the world of natural necessity, into the world of choice and willful direction... Only the divine command, which is not dependent on human nature and is not fitted to the fulfillment of his material needs and psychological inclinations, has the power to liberate man."

It is therefore legitimate to speak of the historical conditioning of *halacha* — not in terms of satisfying the human needs of the times, but in terms of simply being "educationally" relevant to the times. A *mitzvah* which is not relevant is one which has lost its "revolutionary" aspect and is reduced to the level of mere sport.

The crisis facing Jewry in Israel stems from the fact that almost the entire halachic tradition which has been inherited is irrelevant to the Israeli situation. All the religious elements (bar one) refuse to recognize this fact and instead prefer to live with an impossible contradiction which makes hypocrites of them all.

The following quote should summarize one basic aspect of the problem: "Religious Jewry has remained tied to a certain historical crystallization of the *halacha* which for the past 2500 years (as far back as the second Temple period, and of course the Diaspora period) has calculatingly been intended for the reality of an absence of national autonomy and responsibilities of state. The world of behavior, life patterns, beliefs and feelings, sanctified by this crystallized *halacha*, is founded on a religious philosophy of history which assumes that only in the distant past (as revealed in the light of legendary idealizations) were matters of nation and state a part of the religious reality, and that only in a utopian world in the hypothetical future will these matters revert back to the realm of *halacha*. In the meantime—which in fact constitutes all of actual history — Jewish people have no state functions from a religious point of view and the Jew has no obligations or duties as a citizen. This assumption is the basis and precondition for all the patterns of behavior and thought which religious Jewry continues to sanctify to this very day."

The historical necessity of relinquishing its authority over broad political issues forced the *halacha* to turn inward, so to speak. This strengthened the notion that the

private, personal sphere is more crucial to education and character development than the sphere of society and the state. Now, such an assumption may have been appropriate or valid in the past, but "the essence of the great revolution in the modern world, which began about 150 years ago, and whose force grows stronger every day, is that public matters — state, society, economy — have taken control over the personal spheres of the individual... The job a man does, the way he works, studies, or thinks, the ideas he acquires about the world, his whole *Weltanschauung* — none of these things depend upon him." In the old days, "one could withdraw into one's own personal world and disregard what took place outside. Today this is impossible and out of the question. From the moment he is born, a person is caught in a vast network of collective problems: politics, economy, society, science, technology." Consequently, if religion is to be an effective educational force, it ought to shift itself to that sphere which actually determines the way men live their daily lives.

The crucial question is whether the religious Jews of Israel will ever make such a move. The problem is that there is absolutely no precedent within the tradition (as we know it) for making such a decision. This is not to say that there is no hope (though I suspect Leibowitz is becoming more pessimistic on this point); it is rather to say that a certain daring or boldness is required on the part of the religious community.

The problem of religion and state may be reduced to the following radical question: "Is society [the state] a religious problem?" We find no definitive answer to this question in our halachic tradition. It may well be that our religion is neutral to the questions of state, just as it is neutral to many pragmatic questions (for example, just how one ought to build a bridge) where efficiency seems to be the only criterion. If then our answer to the question is negative, we are forced into the position of the *N'turei Karta* who disregard entirely the existence of the state. The condition of exile, for them, constitutes part of our religious obligations until the Messiah comes. The *N'turei Karta* stand in a legitimate stream of opinion regarding the state, and do so consistently.

The remainder of religious Jews in Israel are inconsistent and stand in no legitimate stream. If they reject the *N'turei Karta*

position, they ought to have the courage and integrity to take the alternative stand. That is, they should recognize the state as a religious problem, and stop reducing religion to a state problem.

The implications of such a position are



ORTHODOX JEWRY IN ISRAEL: facing a monumental challenge.

made quite clear by Leibowitz. In the case of *shabbat*, for example, religious laws should be proposed making it obligatory (not simply and cheaply "permitted" through some loophole) that all work necessary for the upkeep of a twentieth century state be done by Jews, without distinguishing between the religious and non-religious. The present situation is such that the "religious" Jews have made themselves a parasitic sect within Jewry. In fact, they encourage this trend in all their political maneuverings.

Leibowitz is referring to the way in which religious parties in the government see it as their duty to defend the interests of religious Jews at the expense (religiously and other wise) of the remainder of the population. The non-religious Jew is being made the "shabbos goy" of the religious sect. The religious parties *de facto* demand that the majority of Jews desecrate the Sabbath in working for various public utilities and services which are of equal benefit to the observant population. They demand that young men of the religious sect be exempted from army service in order to study in *yeshivot*; while the remainder of Jews should serve in the army and consequently should not spend those years in *yeshivot*. The double standard is especially glaring in

the way they would vote in favor of military training for girls in general, even though they consider it unacceptable on moral grounds when it comes to drafting religious girls.

"The initiative required to get out of the present situation can come only from the religious Jews, and this initiative means: a reinterpretation of *halacha*. The reinterpreted *halacha* will serve two functions. For religious Jewry, it will be a final liberation from its stance and conception of itself as a sect, and a revolutionary change-over into a force which will fight for the opportunity to mold the Jewish nation and Jewish State. And it does not matter if this struggle takes years, or generations, or centuries, or even eternity. For perhaps the Torah, because of the very fact that it is divine, cannot be fully actualized by man; and by 'fulfillment of the Torah,' we mean nothing more than man's eternal struggle to fulfill it..."

"For the state as well, this reinterpreted *halacha* could play a central role in rescuing it from its spiritual crisis; for it will lead to a confrontation with the historical contents of religious Judaism, appearing not as the interests of a sect, but as a program for molding the state. This would be a healthy thing, for what we are lacking today is a real struggle between religion and the state... The problem of religion in the State of Israel has not properly been raised to this day."

As was mentioned at the outset, Leibowitz's conception of Judaism and his ideas on religion and state are closely related on many levels, and the points of contact may be viewed from various perspectives. For example, his awareness of a strong, non-religious Jewish culture in the state of Israel undoubtedly forces him to express himself radically and polemically on the question of religion versus humanism. Working in the other direction, his demand that religious Jews refrain from trying to "collaborate" with the basically secular state grows out of his belief that authentic value systems must be exclusive, and they cannot be reduced to means for other ends. A full critique of Yeshayahu Leibowitz would lead to countless problems in philosophy, the interpretation of Jewish history, the nature of *halacha*, and so on. The great value of his theories is that they raise these issues with such force and coherence. It only remains for other concerned individuals and groups to begin facing some of these very urgent problems which lie at the core of perhaps the greatest crisis now facing Judaism.

Genesis 14: Its Source And History

(Continued from page three-S)

supposed proofs to the unique history and subject matter of Genesis 14, the chapter is in reality in keeping with the basic characteristics of the narratives in Genesis and the only slightly strange phenomenon is the detailed list of kings. This list, coupled with the fact that such a large proportion of the chapter deals with the kings' battles (not Abraham's) may be an apology for Abraham's going against his peaceful nature, for only in the wake of such troubles and personal problems would he go to war.

Regardless of the material acknowledged as the literary source of Genesis 14, the historicity of the major personages is of primary importance. Positive identification of these people and their military encounter would provide a very strong proof for the dating of Abraham as well as an important link in the general history of the Dead Sea area.

But recent studies tend to regard the question of identification as unresolved, yet do not deny its authenticity. Though Albright still maintains the early nature of the history (nineteenth century B.C.E.), Speiser is in favor of a later date, but no

later than the middle of the second millennium B.C.E. In either case, the claims are based on the information in the chapter which is historically accurate and very plausible.

In spite of the historicity of the text, it is still impossible to identify any of the kings through extra Biblical sources. It seems improbable even to consider the major Near Eastern rulers, since they would hardly waste their time and effort in such a distant and relatively unimportant contest. Yet most of the Biblical names are linguistically possible. The Hebrew form Amraphel may be Amorite or Akkadian; Arioch is found in Mari and Nuzi as Ariwuk and Ariukki, and Tidal is probably related to Tudhaliya, a name of Anatolian origin.⁹

In conclusion it may be stated that historical, archaeological and linguistic investigations relevant to the positive identification of the source of Genesis 14 and the people and places therein are not sufficiently advanced to suggest a solution to these perplexing problems. The notion that the text is a late forgery is hardly tenable in view of the many archaisms present, but

Speiser's suggestion of a cuneiform source is also weak. It may rather be assumed that this chapter, though in some ways slightly different from the other patriarchal narratives, attained its present form in the same way that the rest of the Torah did. Thus Genesis 14 represents a tradition which is historically valid and we lack only certain small bits of evidence for conclusive scientific clarification.

1. John Speiser, *Genesis*, (Great Britain, 1930, 1963); E. A. Speiser, *Genesis* (New York, 1964); W. F. Albright, *Biblical Period from Abraham to Ezra* (New York, 1963); S. R. Driver, *Introduction to the Literature of the Old Testament* (Cleveland, 1962).

2. Summarized from Speiser and Skinner, but recognized as outstanding features by most scholars who have dealt with the problem.

3. Speiser, p. 105.

4. An example is the admission of the accuracy of the legal practices of the patriarchs and their relation to those in Nuzi, p. 119.

5. Skinner, *Genesis*, and Albright, *Journal of the Society of Oriental Research*, X 3-4 (October, 1926).

6. Speiser, p. 101.

7. Albright, *Abraham to Ezra*, p. 7. See also John Bright, *A History of Israel*, Philadelphia, (date unknown), p. 68, where a similar theory is supported.

8. The exact meaning of the term is irrelevant at this point. Albright's approach is found in *Abraham to Ezra*, pp. 7-8 and Speiser's, in *Genesis*, p. 102. Also of importance is Bottero's "Le Probleme des Habiru", *Cahiers de la Societe Asiatique* XII, Paris, 1954 and K. M. Kenyon, *Archaeology in the Holy Land*, New York and Washington, 1954, p. 182.

9. Speiser, p. 108, Skinner, p. 255.

10. Speiser, pp. 106-8.