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 at Yeshiva University during which he passed on to me some truly 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 of Rabbi Dr. Samuel Mirsky, which I believe was startlingly: that there is no line of demarcation dividing areas of study and knowledge. He believed that the often separated spheres of religious and secular scholarship should be exchanged thought. The other strand, which led Rabbi Dr. Samuel Mirsky to do a great deal of scholarly work with the sefar, was his life, his age, and his deep devotion to the study of Jewish law and philosophy.

Dean Mirsky also spoke about the unity of the situation, felt considerably. In line with the unity that he felt pervaded all fields of endeavor, the lives of many have received similar at an early age in

Masmid Reveals Cash Assessment

Financial difficulties of Masmid '68, a non-profit organization, led to a major change in policy. A $30 charge will be assessed each senior, contrary to the earlier announcement by Mr. M. Schaffer, editor-in-chief.

Martin Kartin '68, business manager, said in 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 Masmid is self-sustaining and the fee was not payable in the form of ads, the situation has improved.

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 film demonstrated the ease with which one can obtain guidance from a Planned Parenthood Center.

The middle class, Dr. Gelber stated, has imposed a voluntary limitation 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 women in trouble come from large families in slave areas.

Much of the Planned Parenthood work centers around the Negro community. They have been limited in size for fear of losing their jobs.

If...
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 not only 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 engage are often the victims of 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 academics, 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 problem is to recognize its existence. We therefore hope that the "Blueprint for the Seventies" will openly outline the financial needs of the religious and the secular undergraduate schools, 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 students 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 the academic upgrading of its school.

Any plan for future development should focus on the establishment of endowed chairs such as the Pogertskey Chair in Political Science. An investment of $250,000 can provide a substantial perpetual annual salary. We therefore hope that the "Blueprint for the Seventies" will be encouraged to 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 out-right 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 offerings 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. But 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 plans to pass a very controversial law. 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 generally 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 observance themselves from school because of Shabbat or other holy days.

By adopting these measures, we hope to guarantee true freedom of religion.
Rising Interest In Astrology Prompts Glimpse Into World Of Zany Zodiac

By Gary Rosebliett

There has been an increasing interest in astrology recently. However, which of one stops to think about it, is quite interesting. This is the day and age where facts and cold statistics mean nothing since no newspaper is complete without its daily horoscope. What is even more curious is 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 contents are usually very vague and deal in generalities.

Fascinated by the latter 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-dressed astrologer

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

Pisces: Avoid borrowing handkerchiefs from Aquarius today.

Throw away your toasters. Urgent: Do not move any furniture.

Aries: Cut your fingernails today as absolutely necessary. Do not talk to stray dogs. Keep busy. The time of danger has passed.

Taurus: Live dangerously.

Don’t wash in-between meals. You will not want to eat anymore. Go to a public official proposing the changing of the spelling of February to E-F-February.

Gemini: Take heed of the third stanza of the Star Spangled Banner. It applies to you. Avoid ma­jor surgery.

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. Memorial Day always needs a 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.

Rex: Newfie old friends.

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

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

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

Sagittarius: Today is dangerous. Do not go out of your house; say and do nothing. Try to have fun. Eat apple.

The President Speaks

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; Family Fun Fair at the Dome Home; a Women's Basketball Game; a Women's Basketball Game; and a Women's Basketball Game. On 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 will also be seeing an expanded Intramural Program. On November 14 and Nov. 21, there will be a Women's Intramural Program and a Men's Intramural Program, as well as an Intramural Bowl. 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 do more. It must do more to act as the voice of 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 YWUR. 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, Stu Gross, and Barry Hoberg. Program Director Richie Chafetz and Deans Bacon and (Continued on page four)

Riots, Rights And Responsibilities

By Joseph Kupfer

During the past few years, demonstrations have become an accepted occurrence on college campuses across the country. A new type of political activism is sweeping the nation, though not yet fully accepted, it is becoming more and more popular. Just a few weeks ago, normally staid Brooklyn College experienced a protest by the better part of its student body against the change in its cultural chancellor.

"The phrase might sound quite interesting. This is the study of the signs of the zodiac through the lens of the theme of the movie, "I Am". The main theme of the film is that the students want more rights, more power, and a greater say in the college, while the administrators tend to be opposed to giving it to them. From the reports in the papers and from first hand information (my sister Rena attended the protest), it seems that the students won this round, and wen 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 educational community is the right to learn.

The phrase might sound soothing to the ears yet is jarring to the mind. It is a concept that we must deal with. 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 call the students' parents - yet permitted no college to speak on the phone. Had it been a group of drunken delinites at a convention, arrested for disorderly conduct, the situation in jail would certainly have been quite different. The police actually did suspend the students' rights - just because they were students. There is, however, some truth to this.

The comments are usually very vague and deal in generalities.
Debater Gary Schiff makes a point as Sternites gape bewildered.

Before an audience of about 100 in Furn Hall, on Tuesday night, October 31, Alan Rockoff ’68, President of the Yeshiva College Debating Society, introduced "students vs. students" for the first time. The Stern College debating team had come to do forensic battle on the topic: "Resolved: That the Middle East question should 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 Middle East, 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 parties to indirect negotiations and stated that Israel's right to exist is incommensurable 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 rekindle Middle East hatred. Such proposed relationships, Mr. Epstein said, "would be completely unproductive and hostile."

Licht Moments:

Despite the gravity of the subject matter itself, the debate had a light moment. 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 reasserted 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.

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. In fact, immediately, this confers upon the student additional rights: the right to 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—actual, 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 with a vote), students consulted about expansion, new buildings, new (and old) courses, requirements and why all the others that pertain to the school. There should be no facet of college 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? 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, students it would be impossible for the University to fulfill its goal and become, in Dr. Israel's words "a place of light, of liberty, and of learning."

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SOY Charts Year's Programs; Will Publish Improved Bulletin

"The Student Organization of Yeshiva is not a political organization. If there were the words of SOY President David Miller as he stated the intended function of the organization at the first post-holiday meeting. In the term, in the Club Hour on November 2. "We are here," he asserted, "to see what we can do to better the student's lot in the Yeshiva, and to enable the students to have more time to learn." He then proceeded to outline an ambitious program which he, Vice President Chaim Bellis, Treasurer Simon Posner propose to carry out this year.

The Keharet Committee, which published its Guide to Keharet last year, reported that it expects to publish an improved bulletin by February. The same information, with the addition of supplementary material is now being prepared. The time the committee will consult the Union of Orthodox Congregations of America for additional and still more extensive endorsements. It was suggested that the SOY to incorporate all the holiday bulletins into one comprehensive manual to be put out once a year in book form. Prime considerations for the change included the elimination of needless frustrating races with seasonal deadlines and organizational banters, while serving, at the same time, to present the student body with a handbook that will hopefully clump up book cases rather than waste paper baskets.

Lectures on contemporary Jewish philosophy are being planned featuring prominent familiar rabbis. A two point program featuring amateur rabbinism is also getting underway. The Chayes program will provide for the teaching of Torah outside of the classroom and in the Beit Hamidrash. Along these lines a Chabadur Committee is being formed to provide religious training and enable ambitious students to study any yerura or other Jewish topic they choose in groups of five or six people to a unit.

NEW—FIND SCHOLARSHIPS BY COMPUTER

Last year 620 million in college scholarships went unclaimed—because no one applied. The reason why so many students don't apply for scholarships is fear—they are afraid to take that final step. They don't want to hear the "no." The student fills out a detailed, confidential questionnaire and returns it to a computer, and the computer does the rest—checks qualifications, and advises students whether they qualify for any grants. It also lists scholarships, grants, loans, and summer jobs that the student might qualify for. The computer is free to all students—enrollment is voluntary. In order to apply for grants they must apply to each college they plan to enter. Application forms are mailed to the computer along with a $10 fee. In order to apply for any other type of award, students must apply to the college that offers the award—no computer involved. The computer acts as a guide and can help in the application process.
The Air Force doesn't want to waste your Bachelor of Science Degree any more than you do.

B. Sc. Those letters have an impressive sound. But they won't be so impressive if you get shunted off into some obscure corner of industry after you leave college. A forgotten man. You want activity. You want to get in there and show your stuff. All right. How do you propose to do it?

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The Air Force is like that. They trust you a lot of responsibility fast. Through Officer Training School you get a chance to specialize where you want — in the forefront of modern science and technology. Suppose, for example, you wanted to become a pilot and serve as aircraft commander on airplane crews. You'd plan missions and insure that the aircraft is pre-flight-ed, inspected, loaded and equipped for the assigned mission. You'd be trained to fly exciting aircraft. Just examples. There are so many more.

Wouldn't it be pretty nice to enjoy your off-duty and privileges? And serve your country, as well? Also, you get retirement benefits, 30 days paid vacation, medical and dental care.

B. Sc. Very impressive letters. Now, do something with them.

Gross Hails Administration's New Respect For YC Council

(Continued from page three)

Rabbi Grossman.

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 Bikur Chiel and Shire Committee is taking on an added duty — that of making a selection of all New York City hospitals and discovering which do not provide 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 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.

As 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 demonstrations, we are a strong group. They do make up one of the groups 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 era, future YCSC will make some recommendations concerning this issue and it is hoped that both the administration and the faculty will consider them.
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 imbued 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 in this philosophy that Rabbi Mirsky was able to bring the Marsh Cadets under religious auspices.

The Yeshiva College Drama Series' new showcase with pride its forthcoming presentation of Arthur Miller's new play, Incident at Vichy, directed by President Drew Kepl. 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.

This concept of the unity of Torah Yichy with the dramma was developed by him through his close relationship with Harvey Koons, whose open-mindedness was admired. In this light, Rabbi Mirsky recently debated with President Drew Kepl. His fencing team has consistently been the most successful team on the Yeshiva scene.

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

Fencers' Repeated Success Credited To Coach Tauber

(Continued from page eight)

an 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.

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Spinowitz Urges Active YU Athletic Association

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

Intramural Basketball Season Begins: Top Rated Senior Team Upset Twice

Yeshiva’s Athletic Director urges active athletic participation.

The students of Yeshiva College join together in expressing their sympathy to the bereaved family of the loss of S. Shatzkes, a loyal and devoted student of Zion and Jerusalem.

Junior vs. Fresh

The next game, the Junior, led by last year’s heroes, Shlomo David, played the Freshmen. The Juniors, although a disappointment last season, were heavily favored to win this time. Nevertheless, holding their cards close to their vests, they pulled away to lead 17-9 at the half.

The newcomers continued to falter, remaining scoreless and, although the Juniors rallied, kept their lead to win 42-31. The score was too small to be considered a fine effort, by Shlomo David, who scored 19. Leading the winners were Gary Sprung with 11 points and Ira Jaskoll with 10.

Sopha Less Again

Next on the schedule was a game between Semiche and the Seniors. The Sophomores were the victors by the start of some of their starters. It was obvious from the start that the revamped Sophomore unit was more experienced. The Semiche easily ran up a halftime lead of 25-11.

The second half was no different and Semiche increased its lead to 54-32. Once again Marty Eidenbaum played well for a losing side and was the high scorer with 16 points.

Sophomores, J. Shatzkes had 12, M. Steinberg 10, and A. Weiss 8.

YC Freshman Fencers Hampered By Lack Of Much Vital Equipment

Seine two for the shoppers — 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 Sophomores and the Juniors, is scheduled for Nov. 12. The Junior新鲜ers and Freshmen will clash on Nov. 29.

The Junior新鲜ers, boasting a team of intramurals, intends to install a volleyball schedule comparable to that of basketball. He is waiting, however, for the canoe season to get into full swing.

Seniors Play Soph

In the second game, the Seniors vs. Sophomores, the hotly contested last year and were picked for the number one spot this year, the Sophomores are coming second. Last season were distinguished by some fine individual play but lacked the cohesive 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 first half, the Sophomores are in the lead 18-11.

The second period was a reversal of the first. The Sophomores began pulling rebounds and converting them into points. Steve Singer, who scored 8 points for the evening, tallied seven of them in this quarter, while Mike Pfeiffer added two for the half. The game was tied 18-18.

The Seniors, however, proved too strong for the Sophomores. Marty Eidenbaum led the way with his rebounding and scoring, as the Seniors surged ahead to take a 29-22 lead going into the final period.

Sophomores

It was at this point that the tempo of the game and, possibly, the entire season was regained. The Sophomores took control of the game and started to pull away, holding the lead to the end of the third quarter.
Fencers Headed For Success In New Season

By Kenneth Koslowe

The 1967-68 fencing team faces a unique problem for a varsity squad at Yeshiva. It must keep 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 letterman are Alex Zau- derer and Norm Seldenfeld, while the top contenders for the third spot are Lazar, Frucher, Jack Lazarus, and Dave Ettinger.

Reserves Strong

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

Tauber instructs swordsmen in technique and character

By Mike Gunzburger

"I derive a tremendous amount of satisfaction out of working with the students and Yeshiva students, as artists, as scholars, and as leaders of the Jewish community," says Rabbi Tauber, director of the fencing program at Yeshiva University. "This is a great responsibility, but it's also a great opportunity to develop young men in all areas of their lives."

Tauber is known for 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 the ideals of Yeshiva University.

The fencers...
Yeshayahu Leibowitz: Religion In The Secular State

By Usher Caplan

This review of some of the ideas of Prof. Yeshayahu Leibowitz, is based on his collection of articles and lectures published under the title Torah Unites: Judaism and Modern Israel. These two subjects are 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 unilineal dichotomy between ethics and religion. Put bluntly: "Ethics is an anthropocentric, aesthetic category which cannot be reconciled with the religious consciousness or religious sensitivity." The only legitimate embodiment of Judaism is the holy kolach, i.e., those concrete, specific mitzvot, laws, which the Jew obeys. This is an empirical historical fact, insofar as the kolach is the only common denominator of the Jewish philosophical positions. Jewish faith doctrines may be disputed (and even be held by non-Jews) without having any bearing on the reality of kolach, i.e., the individual Jew as an individual Jew. The Jew is simply he who accepts upon himself the "yoke of the Kingdom of Heaven" (embodied in kolach) as a way of life and conduct..." We are dealing with a metaphor and a concept without substance..." We are not dealing with the philosophy of the reasons behind the mitzvot, but with the meaning of the actual reality..." The mitzvot are the only subjects of Jewish religious life which we live and which we are capable of living in this time and in this place..." One individual is not in the subject of 'Jewish thought' but in the religious-educational subject..." The stress on the educational aspect will soon become clearer.

The hallmark of the kolach is that, from a human point of view, it is irrational, in the sense that the mitzvot are devoid of any apparent goal or purpose. 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 transparent." Ethics, on the other hand, is always an "immanent" system. It is not to deprive humanistic ethical systems of their merit. (Virtually all of modern culture, which is in direct opposition to the principles of this humanism!) It is only to say that in the absence of 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 kolach is obviously a system which must be considered ethical, judging from both the outline of the system and the way in which he is trying to make, however, is that the 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 or 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 conveys -- it is a religion which is used to help man satisfy his spiritual needs and to satisfy his psychological troubles. Its end is man, and in it G-d offers his services to man; whereas takes upon himself this religion is a servant 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 fire 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 personal ethical and institutional values; the kolach is no more a secularization of the Jewish people than the Christian clergy is a secularization of the Christian people. The 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 argue. 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 serve a man for reaching a certain goal. Whatever he or she actually reaches is beyond the scope of whatever or whoever is educating him.

Therefore the main criterion by which religion must be examined is not what values are "in it," but rather how effective a means of education is. It is an examination of the institution of religion in the State of Israel. For, from a certain perspective, the religious crises in the State of Israel is (in the fact that these criteria are being confused by both the religious and non-religious elements concerned.

The divided 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 their present problem of the Zionist State. The problem of the Zionist State, in the religious and non-religious sense, as I have said, is the crisis that Jews have created in the process of their assimilation, which they have failed to make more genuine, without themselves. They ought to stop imaging, "I am Jewish, therefore I am religious," and culture (really only nationalism) confers 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 the thrust 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 Judaism) to reconstruct the "Jewishness" of the past are not sufficient for "Jewishness" in the modern sense. For "Jewishness" is not a biblical religious religion. It is a religion of the rabbis, through whose eyes alone we can read the Bible. "The Bible itself is religious institution, not a Jewish constitution."

One must keep in mind that in speaking of the non-religious Jew of Israel, one means a Jew who is not religious, who considers himself Jewish in the full sense of the word (unlike the average assimilated Jew). Leibowitz's attitude towards the non-religious Jew is one of castigation, but rather one of simply defending "true" religion from its secularist plagiarisms. What is the essence of fact he..." (Continued on page four)
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 methodological analysis of the Bible and its rabbinic commentaries. The printed work is scrupulously fair in its treatment of both the text and the commentaries.

The following article is an attempt to illustrate some of the fundamental assumptions and answers that Rashi's method 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, so is the contradiction derived from the text.

On the verse cited above, "You get 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 superficialness of the pronoun "you" in the phrase "Get 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 God's command. This Rashi reminds us 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 avoid stating that it precedes the contradiction for himself. Occasionally, Rashi writes both, stating the contradiction explicitly and then proceeding to the resolution. In such cases, the reader can discover the contradiction for himself. The contradiction is between the text and the singular verb, the pronoun. The contradiction is evident in the text.

If the reader can discover the contradiction, the reader can discover the resolution. As already seen, Rashi may state something similar to (1) to its conclusion, why should the Torah tell us "Get out," but it comprises in itself a promise of what will result if Abraham fulfills God's command. This Rashi reminds us from the text by paraphrasing later verses, "And there I shall make you a great nation..."

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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 distort 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 them. This article is an attempt to evaluate the evidence and arrive at an independent conclusion.

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

1. The setting is international—a common 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 critical assigments of 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 Spiegel’s, to this latest approach will be analyzed with the understanding that many similar claims are pro­duced by the others.

The transnational construction in verses 1-2 is difficult, and Spiegel claims that this situation is due to the fact that an attempt was made to render the Akkadian original (as it should) and it was consequently hard to be neutral. This is a logical but weak argument.

The construction is much more the product of a cuneiform document known as ‘ilu[u] ud[a]g susurnu’ (in this case the list of the kings in verse 1) has two axes 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 Spiegel does by suggesting that the word “seraphim” in verse 14 might be a mistake for the Akkadian “archi” because the r and d were confused. Even he admits that such an emendation is weak.

3. Another phrase, strange in Hebrew, is “seraphim” 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 the word “archi” in verse 8. Why this difference exists appears unacceptable but it is not invalid to point a single foreign source for the independence of source 14 is the fact that a knowledge of the names of the kings mentioned there would have been commonplace at the late date theoretically accessible to other sections of the Pentateuch. To be sure, it seems that the story originated before the destruction of Solomon and Ger­erah (as it should) and it is possible that the character does represent a very old tradition, transmitted orally or in writing to the present time. But this is the only independent claim for the independence of Genesis 14.

1. Some of the names of the people and nations mentioned are unique, but none of the geographical locations are new. Thus the story is not anachronistic, it is a historical account. Of the two foreign areas mentioned, none is a known segment of the country.

2. Yet, apparently the reason for Abraham’s being 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 16 (where the story is resumed). The two narratives deal with the covenant and the birth of Ishmael. The logical continuation of Chapter 14, where Abraham is involved in battle with 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 softening of the material throughout the patriarchal narratives and serves as another unifying factor.

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

DEAD SEA SCROLLS—The discovery of ancient manuscripts sheds new light on the Bible in its historical context.

Spiegl's is very positive in his statement that this is the only composite 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 Spiegel himself admits that the information is accurate. Among those places are Abraham’s sojourn with his brother, his trip to Egypt and encounters with Pha­raoh, the destruction of Sodom and Ge­erah, the problems with Abimelech, 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 ‘Aaron haletari ’ in verse 13. The teref haletari, as explained by Spiegel and others, is almost always used by foreigners in reference to the Hebrews and not by the Hebrews them­selves. But this is not proof that Genesis 14 is of a foreign source, any more than Genesis 19:14. The parallel in­stance where a foreigner refers to himself as a Hebrew and is quoted as such.

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

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 role of the patriarchal narratives. This factor does stand out, but it is of note that most of the material in the chapter about the battles between the kings and the kings of other countries. Of the 24 verses in the chapter, 1-13 deal with the battles of the kings and only three (14-16) deal with Issachar’s political maneuvers and military success. Consider­ing this, it can hardly be claimed that the chapter is unusually preoccupied with Abra­ham’s military acts. 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 there would have been commonplace at the late date theoretically accessible to other sections of the Pentateuch. To be sure, it seems that the story originated before the destruction of Solomon and Ger­erah (as it should) and it is possible that the character does represent a very old tradition, transmitted orally or in writing to the present time. But this is the only independent claim for the independence of Genesis 14.

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Thus it may be seen that in spite of the (Continued on page four)
Leibowitz On Religion And State

(Continued from page one-s)

apparently does not devote much real con-
cern to them altogether. This is not to say (if there is any) of Ju-
daim in Israel is, after all, in the hands of the "religious" Jews. Leibowitz's crit-
criticism of his position is that of his most daring and important ideas.

To begin with, as should be evident by
now, Leibowitz's firm belief is that mira-
cles do not exist (This is the world of God
invented by Jewish conviction). "Religious
education (i.e., the training of a religious
personality) has in it a great strength
which attempts to influence a person's
consciousness, intentions, attitudes or
feelings — because there is something re-
volutionary about it. It is a fact that these
things which are revolutionary and op-
oppositional, or appear as such, have
great educational appeal. Conservative education is
very difficult, whereas revolutionary educa-
tion 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.
Nature is the world of gifts, as such, with
meaning and purpose. The Torah has nothing
in it which is not of nature inso far as they act upon man...

The crisis of the Jewish Jew in Israel stems
from the fact that almost the entire hala-
achic tradition which has been inherited
is in crisis. The reasons for this crisis are
religious elements (bar one) refuse to
recognize this fact and instead prefer to live

ORTHODOX JEWRY IN ISRAEL: facing a serious challenge

As Leibowitz has emphasized in a number
of his influential writings, the challenge
made quite clear by Leibowitz. In the case
of teshuah, for example, religious laws
should be proposed making it obliga-
tory (not simply and cheaply "permitted"
through some loophole) that all work is
necessary for the upkeep of a twenty-first
century state be done by Jews, without distin-
guishing between the religious and non-
religious. The present situation is such that
the "religious" Jews have made themselves
a parasitic sect within Jewish. In fact, they
currently enjoy the status of all their political
manoeuvrings.

Leibowitz is referring to the way in
which religious parties in the government
set as their duty to defend the interests of
religious Jews at the expense (religious
and other wise) of the remainder of
the population. The non-religious Jew is
being made, the "shabbat goy", of the religious
sect. The religious parties of fact demand
that the majority of Israelis abandon the
Bible in working for various public utilities
which are of real benefit to the observant population. They demand
that young men of the religious sect be exempted
from army service in order to study in
the religious seminaries. The remainder of
Jews should serve in the army and consequently
should not spend three years in yeshiva.

The double standard is especially glaring in

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
seems improbable in a number of ways:
characteristics of the narratives in Genesis
and the only slightly strange phenomenon
is the seeming lack of a religious element
with the fact that such a large proportion
of the chapter deals with kings' battles
and Abraham's may be an apology for
removing the religious element so far as
Jewish history is concerned. In the
way in which the battles turn out.

Regardless of the material acknowledged
as historical, the historical reality of the
major personalities is of pri-
mary importance. Positive identification of
the characters involved in the military encounter
would provide a very strong support
dating of Abraham as well as an
important link in the general history of the Dead
Sea Scrolls.

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 mil-
nennium 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.
Not only does this make it impossible
to evaluate such a distant and relatively
unimportant context. Yet most of the Biblical names
are linguistically possible. The Hebrew form
Amoush may be Anuwie or Akaabdan.
Arioch is found in Mari and Nuzi as Ar-
Naww and Arazdki, and Tidal is probably
related to Tidhaliya, a name of Anatolian
de.

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