

Judaism, uninfluenced by any other considerations, would powerfully accept public opinion and the decision taken due note of by the secular powers.

So with each and every social and ethical problem. The authentic voice of Judaism would be heard, the Torah would be interpreted in the light of the problems

of the day and the decisions made would combine to form a body of opinion which would revitalize the Torah and give it a meaning in the daily life of the Jew and of the State.

I conclude with another quotation from Rabbi Maimon's book. "This task of indicating to the State the direction which it should take, to open up anew the wells and fountains of our original creativeness which have been stopped up by a strange and foreign culture, to show once more both to this generation and to those that come after us the beauty of the Torah, its Mitzvoth and laws — for this great and holy work, many branched and of overwhelming responsibility, we stand in need of the re-establishment of the Sanhedrin. Neither the Department of Religious Affairs in the Government, nor the Religious Front in

the Knesset, nor even the Chief Rabbinate in its present form and structure, are in a position to take upon their shoulders the responsibilities and the outcome of this great work. With the establishment of the State of Israel wide horizons have opened up before the Judaism of the Torah of religion and of tradition. A great mission, both immediate and remote, and a heavy one, has been granted to it. The time is near when it will be asked to give answers to the most pressing questions, problems which have arisen at the moment as a result of the emergence of the State, and as a result of new discoveries in the world as a whole and in our world. Only an institution in the form of the Great Sanhedrin of 71 members of the great figures of the nation of wisdom and good sense, can alone solve these questions."

—S. A. Jewish Times

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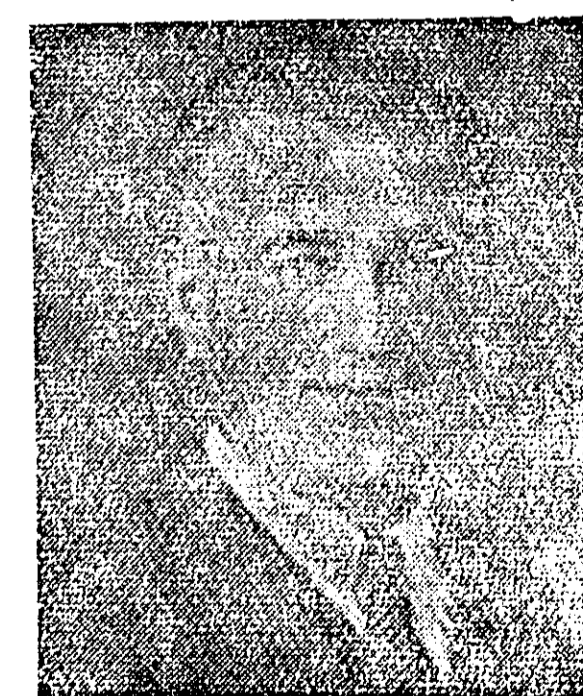
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Orientalists Meet in Munich

By PAUL W. FREEDMAN

MUNICH is not only the city where Hitler launched his political career and upon which he bestowed the honorific designation "capital of the Nazi movement," but also the Bavarian metropolis and a noted centre. It was upon Munich that more than 1,300 scholars from fifty countries descended last September for the 24th International Congress of Orientalists, which had not been held in Germany for half a century. The scientists foregathered to learn about discoveries and research projects in their specialized fields, to establish contact with their colleagues and to listen, in the course of the week-long assembly, to more than 400 scientific papers ranging from Prof. Solomon Zeitlin's skeptical comments on the Dead Sea Scrolls to the report by Prince Peter of Greece and Denmark on an exploration mission into remote regions of Afghanistan.

Of the fourteen Sections into which the congress was divided, one bears the designation "Old Testament, Biblical Archeology and Judaistics." The inclusion of the latter term is an innovation traceable to the initiative displayed at Istanbul six years ago by Israeli scholars, who remonstrated that non-linguistic topics of specifically Jewish character do not readily fit into any of the categories used at previous congresses.

The program presented in Munich by the Judaic Section lists not a

single Israeli scholar, however, and on the whole appears rather meager in comparison to that offered by the other Sections. The briefness of the time which has elapsed since the recent World Congress of Jewish Studies in Jerusalem should in part be held responsible.

At any rate, only three notable papers were submitted by Jewish

researchers within the framework of the Judaic Section. In a retrospective analysis, Simon Szysman of Paris reviewed the scientific progress based on the Karaitic discoveries made by Firkowicz just a century ago. Prof. Zeitlin of Dropsie College passionately advocated his thesis that the famous Dead Sea Scrolls date from a much later period than the one to which they are generally attributed. He attracted an exceptionally large audience, many of whom did not fail to be impressed by the ardor of his

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