

HILLEL BULLETIN

Vol. I.

University of California, Berkeley, Monday, March 12, 1928.

No. 5.

STUDENT ELECTIONS TO BE HELD IN APRIL

With a view toward insuring to the student body at large a voice in the government of the Foundation, and at the same time assuring to the Foundation the selection of leaders of tried merit and ability, the newly adopted Hillel Constitution contains a novel provision for the choice of officers.

Only those who have already served on the Student Council are eligible to office. The method of election adopted provides for nomination of officers by the Council with election by the entire Jewish student body. Before the close of the spring semester, nominations for all officers are made from the floor, at the meeting of the Student Council. A further limitation placed upon eligibility is that in order to gain a place upon the ballot, a potential candidate must receive the approval of a majority of the Council members.

With all the candidates, the student body at large is then given full control of the final choice. A day is to be set aside for balloting. All Jewish students are eligible to vote, and a plurality will decide who are to be the officers for the following year.

"At the next Council meeting, Wednesday evening, March 28, nomination of officers for the semester starting August, 1928, will take place, and balloting will be held the first week in April," Wendell Phillips, present president of the Council, announced.

NOTICE

Those students who are interested in a religious service at the Hillel Foundation are invited to attend a meeting to discuss plans for the service on Thursday afternoon, March 15, at 5 o'clock.

HAIL! HAIL! THE GANG'LL BE THERE

Give 'em the axe! Give 'em the axe!

And after giving 'em the axe come to the Hillel Foundation's "After-the-Axe-Rally-Dance," for, Ladies and Gentlemen, we wish to go on record as stating that this is going to be good—and how!

Don't make any other arrangements, folks. No tuxes, no formality, no corsages, but just a good old-fashioned house party at the Hillel Foundation, 2600 Bancroft, right after the Rally,—

Remember: a good dance orchestra, refreshments, and a rip-rollicking good time to be had by all. See you there!

Calendar of Events

1. Tuesday afternoon, 4-6, regular Open House.
2. Wednesday afternoon, 4:30 to 5:30, classes in Jewish history.
3. Wednesday evening, March 14, Hillel play, "The Romantic Young Lady," Berkeley Playhouse, Allston Way and Fulton Street. Admission, 50c.
4. Thursday evening, from 6:30 to 8:00, regular class in Yiddish language and literature.
5. Friday, 7:00 to 8:00, regular class in History of Jewish Ritual and Ceremony.
6. Friday, March 16, 8:00 o'clock, student services at Temple Sinai in Oakland. Wendell Phillips and Rose-Etta Kahn, student preachers.
7. Sunday evening, March 18, 6:00 to 7:00, supper.
8. Sunday evening, March 18, 7:30, Menorah paper. Raphael Silver, "Some Jewish Mystics."
9. Saturday night, March 24, Hillel Formal, Hillcrest Club, San Francisco. \$2 couple.

AT LAST! It Happens March 24th

You've heard about it. You've thought about it. Now you can read about it. The big doings of the semester; the frosting on the cake; the pearl in the oyster; the climax to all the activities of the Hillel social year—is here at last! Prepare yourselves, gentlemen. Get ready, ladies. The Hillel Foundation is giving a Formal!

And how!

Who's going? Don't be ridic! Everybody's going. But here's the joker: There are only a limited number of tickets available. The Hillcrest Club in San Francisco, the beautiful site at which the dance is going to be held, is limited in size. Consequently, you can't leave your ticket-buying till the last minute.

There's going to be a Golden Bear motif. The brilliantly decorated ballroom, the handsome and tasty programs, even the raised platform where Hal Dreiske's renowned music makers will cavort, will blaze forth in some manner or other the glory of our Golden Bear.

And Hal Dreiske! Nuff said. Does that boy know his melodious onions? You said

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HILLEL PLAYERS TO PRESENT PLAY

Wednesday evening, March 14, has been set for the production of the Spanish comedy, "The Romantic Young Lady," by the Hillel players, according to Frances Lewinthal, director. The play will be presented at the Berkeley Playhouse, Allston Way and Fulton Street, at 8:15 p. m.

The author, Martinez Sierra, is well known for the brilliance and wit of his plays, and "The Romantic Young Lady," is one of his best. The comedy is replete with clever situations, humorous lines, and rapid action, declared Miss Lewinthal.

Those taking part in the production are Bessie Miller, Margaret Deutsch, Mrs. S. Bailey, Mrs. Sylvia Ladar, Norman Tyre, Isaac Rabinowitz, Bert Edises, David Golds-hur, "Brick" Marcus, Herbert Resner and Frances Lewinthal.

Final arrangements are being completed by the Dramatic Committee, according to Alice Kagan, chairman of the group. Eva Frank has been appointed properties chairman; Robert Rothchild, business manager; Rosa Shuser, Tillie Brown and Julia Schieb-ner will take charge of the ushering, and Miss Kagan is chairman of the program committee.

Tickets will be available at the box office the evening of the performance. Admission will be 50c. Tickets may also be purchased in the Foundation office and from members of the Ticket Committee prior to the performance.

BLUMENTHAL AND BURSTEIN DEBATE

"The desire to erect large and expensive buildings should not be confused with the desire for Jewish living," said Mr. Louis Blumenthal in presenting his side of the question, "What Is the Best Method of Social Adjustment for American Israel?" which he debated with Rabbi Elliott Burstein. The two men were brought together at an Open Forum held under the auspices of the Open Forum Committee.

In order to adjust itself to its comparatively new environment Mr. Blumenthal maintained that Jews must build up a vital community social and cultural life that is not necessarily implied in the present mania for building. The speaker contended that a conscious statement of Jewish values was the first step in the program of adjustment. Cultural groups devoted to the study of

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HILLEL BULLETIN

Student Publication of the Hillel Foundation
at the University of California, under the auspices
of the B'nai B'rith.

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Editorials

Several months ago the religious education committee issued a questionnaire to be filled out by the students as to their desire in organizing a student congregation or classes in religion. What did these questionnaires reveal? This bit of scientific gathering of facts brought forth several interesting results. A majority of students expressed their desire to attend religious classes at a definite hour. Therefore, in response to this request Friday evening classes have been formed. Are you taking advantage of this opportunity and attending or were your expressions of eagerness to learn, idle outbursts of temporary intellectual enthusiasm? Well, you respond, I asked for a seminar, discussion group, brief talks, imparting of true ideals, cultural stimulus and the like. True. You did state your preference, but that is precisely the reason why you were asked to voice your choice, so that the instruction would be organized along lines suiting your desires and needs.

Students, the Hillel Foundation is on the Campus. How many of us have stopped to consider why it is here, what purpose it is supposed to fulfill? Briefly, it is here to provide for us a Jewish center, a place where we can meet freely in a congenial environment, whether for pleasure or to participate in activities of Jewish interest. The fraternities have not shown any particular tendency to help preserve the Jewish heritage, nor can Jewish culture flourish in the atmosphere of Stephens Union or the Commerce Clubrooms. Manifestly, a focus for our campus life is desirable.

The B'nai B'rith, realizing the lack of an adequate medium of expression, undertook to establish on this Campus the Hillel Foundation. They leased a building; they furnished it; they engaged a director and staff; they told us that we might give our own form to the activities of the Foundation; and, with an assurance of their co-operation financially or in any other way, they permitted us to go ahead.

And what have we done?

Speak to any student on the Campus. Ask him whether he thinks the Foundation

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- Book Reveiws -

"THE BRIDGE OF SAN LUIS REY"

(Thornton Wilder)

Down through all the ages man has gazed upon the tragic and seemingly futile and senseless happenings around him, and asked himself, "Why?" The eternal question of existence—the Why of man's birth and the Why of his death. Chaotic accident or plan of God?

Plan of God, assuredly, believes Thornton Wilder, and has written one of the most outstanding books of the past year to prove it.

"The Bridge of San Luis Rey" is not a tractate on philosophy, (it is said that the young author knows nothing about the subject) but is an exquisitely written piece of fiction containing vast philosophical implications.

In the minds of the Peruvians, the osier bridge of San Luis Rey seemed as eternal as the mountains on either side of it. Long forgotten generations had crossed in safety. Then, on July 10, 1714, it broke, and precipitated five people into the gulf below.

"Why did this happen to those five?" asked Brother Juniper, who witnessed the accident. Just why it did happen Thornton Wilder attempts to explain.

First, he shows that the lives of these five people, each of whom had lived in an entirely different plane, were mutually interdependent though they themselves were unacquainted with one another; that each was a cog in the great wheel of the cosmos; each move they made a cause having its sure effect on the universe.

Secondly, he implies, their lives were all spiritually ended and their physical death came just at the right psychological moment. Each at that time had planned on

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"If religion is again to play a part in the furtherance of human happiness, its philosophy must be relevant to human experience. The old idealism will have to pay its respects to the reconstruction taking place in our ways of thinking. In place of immutable dogma and stereotyped creeds we shall have to be satisfied with functioning hypotheses. Threadbare words and limp concepts will have to find a new, vital meaning. The criteria of modern thinking will have to be applied to the terms God and soul, sin and evil. Our ethical concepts and moral usages, too, must be submitted to careful scrutiny," says Rabbi Goldman. What a world of thought is opened to one in these lines. A redefinition of Judaism. A ventilation of the old synagogue. Wouldn't you like to develop this thought further and add some original ideas and insight to the problem of Reform Judaism? Put it in writing and send it to the Menorah Essay Contest Committee.

DR. RADIN TALKS ON JEWISH PHILOSOPHY

"In 290 B. C., Theophrastus declared the Jews to be a race of philosophers. The "History of Medieval Philosophy," published in 1920, closes with the lines, "There is no Jewish philosophy, and there are no Jewish philosophers," stated Professor Max Radin, of Boalt Hall, in his lecture on Jewish Contributions to Philosophy, at the last meeting of the Menorah Society, Sunday evening, February 19.

"That first statement was wrong," declared Dr. Radin, "for the Jews have been a race of philosophers. It is not that they have changed so considerably since that time." But, one must immediately distinguish between those Jews who are philosophers, and Jewish philosophers, who couldn't be what they are if they were not Jews. Among the former are Samuel Alexander, the realist, and Bergson, the great empiricist. The fact that they are Jewish has had no influence upon their work, according to Radin, and so their contribution to philosophy cannot be considered a Jewish one.

There are three approaches to philosophy, declared the law professor. They are the anthropomorphic, authoritarian one, which is fundamentally a religious attitude; the rational one, and that of mysticism. The first of these is definitely Jewish, all other races and religions having built superstructures upon this original Jewish basis. Though formerly, considered so, religion now is usually thought of as being distinct from philosophy. The Jews, however, have contributed very little along rational and mystical lines. The beginnings of actual philosophy are usually attributed to the Greeks, said Dr. Radin.

There are a tradition among the ancient Greeks that Aristotle and Plato actually stole all their teachings from unknown Jewish philosophers, but this theory is entirely unfounded," according to Radin. There was a school of thought, under the Greek Jew, Philo, but their theories were lost, and were not of very great importance.

In the sixteenth century, though, Jewish

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PRIZE SLOGAN AND ESSAY CONTEST

The Jewish National Welfare Fund of Oakland are announcing cash prizes for appropriate slogans and essays on "Why Every Jew Should Support the Jewish National Welfare Fund," including as its basic theme the practical philanthropic interpretation of Judaism as expressed by the activities of the fund. The slogan is desired as a means of keeping the coming appeal vividly before the Jewish public. It will be featured in the campaign publicity which is to be held May 4th to 14th. For further information consult the bulletin board at the Foundation.

FIRST STUDENT SERVICES HELD

Cooperation of College Men and Women Asked

The new generation of young Jewry has had its deepest draught of independent religious life. On Saturday, February 25, the Beth Israel Synagogue in San Francisco was turned over to the Jewish students of the University of California. This was the first of a series of student services sponsored by the Religious Education Committee and by the questionnaires received from the Jewish campus community.

Rabbi Burstein conducted the ritual and readings with the aid of Esther Buky and Sanford Goldner, student preachers. The Rabbi was most friendly in his reception of the young speakers and he lead his congregation into the spirit of the occasion. The fine arrangement of music and the simplicity of the ritual made the services unusually impressive.

At 11:00 o'clock Sanford Goldner took the pulpit and delivered a sermon on "The Response of College Youth to Judaism." He said, in part, that the religious training of the modern Jewish youth is very meagre and that it falls down very easily before the liberal ideals of a college education. From this he drew a two-fold lesson, cautioning the parent to give the child the benefit of the doubt in matters of a religious nature and urging, as the only sensible solution, a thorough understanding of the faith before discriminating against it.

Esther Buky then told of "The Jews in College Activities." "You can't keep a good man down," was her message and it was aptly illustrated by the prominent names in campus athletics and activities. Miss Buky

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BLANSHARD SPEAKS AT HILLEL FORUM

At the first Open Forum meeting of the semester, Mr. Paul Blanshard spoke on the economic background of war. Mr. Blanshard, who is traveling secretary of the League for Industrial Democracy, stated that the attitude of "my country, right or wrong, is a vicious one to take; and that people should not be so blinded by patriotism that they cannot see the selfish motives prompting war." "The United States' idea of protection of American citizens and property in foreign lands is not so much protection of citizens as of property," Mr. Blanshard claims. "The young people of China realize this and show great hatred for the foreigners who control the country."

On being asked what we should do to prevent war, Mr. Blanshard suggested that military at the universities ought to be made voluntary. A discussion followed concerning the merits of the proposition and the possibility of carrying out such a move. Ruth Popper was chairman of the meeting.

GOLDNER TALKS AT MENORAH

Sunday evening, March 5th, before an audience of 50 students, Sanford Goldner, Varsity debater, outlined the chief trends of Hebrew literature, from Biblical times until the present. Goldner first presented the conflicting schools of literary thought, Chassidism, or the Liberal school as opposed to Humanism, the Conservative, classical school. Jewish literature, whether because of an inherent tendency in the Jewish mental and emotional make-up or through the controlling influence of environment, belongs largely to Chassidism. Jews throughout the centuries have been advocates of the new departure, both in literature and in social and political economics.

After the dispersal from Jerusalem, Jewish creative impulses were stifled by the confines of the Ghetto. No flower can bloom naturally and sweetly in an unnatural environment. With the exception of a short period in Spain, Jewish culture has never flourished as it did before the dispersion.

Outstanding among the great figures in Jewish literature are, of course, the compilers of the Talmud, the Mishna, and the Midrash, three great commentaries upon the interpretation of the Old Testament. Strangely enough, all these works are imitations of something which preceded them, and which outshines them in brilliance—the Bible. A peculiar characteristic of nearly all Jewish literature, according to Goldner, is that it lacks decided originality of thought. Whether the cloak of the Jewish religion is too confining a hamper, or whether Jews are born imitators, was not quite clear from the context of the speech. The probability is that the Jew has never had a real opportunity to thoroughly display his initiatory powers. The few opportunities he has had of doing so have been productive of real results. The Jews are not generally charged with lacking fertility of thought.

During the course of his talk Goldner touched upon the contributions of Hillel, Akiba, Judah Halevi, Rashi, Mendelssohn, Josephus, Luzzatto, Maimonides, Zangwill and others.

OPEN HOUSE

The Social Committee has changed its plan for the Open House, according to announcement by Clarisse Friedlander, the chairman. Hereafter there will be some form of entertainment along the lines of musical recitals or dramatic readings every Tuesday afternoon, for an hour from 5:15 to 5:45.

The first of these Tuesday afternoons will be held on Tuesday, March 13. Arrangements have been made with various talented people to provide entertainment for these Tuesday afternoon, announcement of which will be made later.

PERSONALS

Ida Hirsch and Stella Scharff, who were chosen members of the Women's Varsity Debating Team at the tryouts held January 30, on the question: "Resolved: That American Universities Are Attempting to Educate Too Many People," represented the University in a debate held with U. C. L. A. on March 1.

Dr. A. L. Sachar, associate in the history department of the University of Illinois, was appointed as acting director by the Hillel Foundation commission of B'nai B'rith to fill the vacancy left by the death of Rabbi Ben Frankel.

Dr. Sachar has been unofficially connected with the activities of the Foundation for two years and has contributed to its success by serving as faculty adviser, speaker and representative of the foundation at meetings out of town speaking on official matters.

As an author Dr. Sachar contributes frequent articles on historical and Jewish topics to papers and periodicals. He is the author of "Factors in Modern Jewish History," a textbook of the history of Jewish life from the French Revolution through the World War.

Inter-Fraternity Sports

After eliminating all its opponents in the inter-fraternity football series, Kappa Nu lost to the fast Alpha Tau Omega team in the final game of the season. The championship game was decided only after playing three extra periods, so evenly were the teams matched.

The final game was tied until the third extra period due to the air-tight defense of the K. N.'s, for the A. T. O.'s had a much more brilliant offense, which finally won them the game, the score being 10 to 5.

The same boys from Alpha Tau Omega eliminated the Zebes early in the contest to the tune of 20 to 0.

In their first game, Phi Beta Delta was defeated by Kappa Rho by one touchdown to nothing. Kappa Rho, in turn, was eliminated by Timbran, 4 to 2.

AT LAST!

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it. And we repeat it. He does! Just glide along 'neath the lowered lights with your best girl in your arms, and lose yourself in the lyric strains of one of Dreiske's exquisitely played waltzes; or shake and quiver and throw a wicked leg in a tantalizing, pep-inducing fox-trot.

The Hillcrest Club is at ten hundred and one (1001) Vallejo Street, San Francisco. The bids are two dollars, and may be secured at the Hillel Foundation or from any member of the Social Committee.

Did we forget the date? Don't you forget it. It's March 24th, Saturday night.

DR. RADIN TALKS ON JEWISH PHILOSOPHY

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philosophy developed for the first time. Thinkers of that time undertook the almost impossible task of rationalizing the contradictory evidence of the Bible, the Talmud, and the various other classics of the people. Maimonides was the outstanding figure in Jewish thought at this time.

"One problem the Jews did attack from the very beginning, and that was the question of Conduct," declared the professor. "How can there be a moral responsibility if everything comes from God?" they asked themselves. Maimonides, as Job, abandoned the problem as insoluble, believing that the finite mind of man could not comprehend the infinitely perfect laws of God."

The Renaissance gave thought a new direction, and in this the Jew played no part at all. Since that time, beginning with Spinoza, there have been several very great and outstanding men who have been both Jews and philosophers, but there have been no actual Jewish philosophers.

"Is the Jew primarily a rationalist or a mystic? I is never definitely one or the other, but both have been equally present at all times among the thinkers of the race," said the speaker. "At present both attitudes are represented in Alexander and Bergson. It is curious," closed Radin "that though there has not been a great Jewish philosopher in modern times, Jews are the greatest representatives of both rationalist and mystic philosophy today."

EDITORIALS

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is a good thing. Invariably he will answer, "Yes." But ask him why he does not take part in committee work, attend open houses or come to the Sunday night suppers, and he will stammer something about not having the time, or a similar excuse, which means, in essence, that he is not interested.

Is it the fault of the directorate that this interest is lacking? Have they failed to give us what we want? Have they chosen the wrong methods of appeal? If they have—tell them about it. But, students, in the name of all that is sacred, do not let this worthy enterprise fail in its object through sheer inertia on your part.

ALLIANCE SUPPER DANCE

The Berkeley Alliance of Jewish Women entertained the students at an informal dance Thursday evening, March 8, at 6 o'clock at the Y. W. C. A. cottage. Mrs. Harvey B. Franklin, wife of Rabbi Franklin of San Jose, gave a dramatic reading during the course of the evening. Mrs. J. Gorfinkel was in charge of the dinner and Mrs. J. Kay in charge of arrangements.

March 14th—Play

March 24th—Dance

MENORAH ESSAY CONTEST

Have you started your essay?

Don't forget, it pays to begin early!

There are approximately two months left in which to gather, organize, and present your material.

First prize	- - - -	\$25.00
Second prize	- - - -	\$15.00
Third prize	- - - -	\$5.00

BOOK REVIEWS

(Continued from page 2)

entering a new phase of existence out of keeping with their individual characters.

Thirdly, he concludes: Love is the ruling force of life and it was an inevitable necessity that those five people die in order that this great force might operate.

Wilder ingeniously proves his first point by relating all his characters through an actress and the Mother Superior of a convent. His second is not nearly so conclusive. For the old Marquesa perhaps, and for Uncle Pio, but for Don Jaime the only excuse that can be found is "survival of the fittest," and surely that is incongruous in Mr. Wilder's divinely appointed universe. Certainly one cannot believe that little Pepita was spiritually deceased.

The last chapter of this unusual book is artificial and forced. Quite obviously the writer drew his conclusion and then set out to write the rest of his story to prove it. The result is not overly convincing.

Aside from these philosophical implications, "The Bridge of San Luis Rey" as a purely artistic creation is well high unsurpassable. Wilder's style is simple almost to austerity, and yet, by his very lack of complex phrasing and colorful imagery he has depicted with the utmost vividness the decadent court life of seventeenth century Peru in all its gorgeous and elaborate artificiality. Though nothing of a realist, he has a genius for delving into the innermost beings of his characters, and in a line here, a phrase there, projecting their very souls into his book. For Wilder, with just two novels to his credit, is a master of the art of suggestion. "The Bridge of San Luis Rey" is a masterpiece of subtle implication. With sureness and precision he accomplishes his effects, and the whole is a tenuous blend of limpid delicacy and whimsical grace.

Though he has written his novel purely for the purpose of proving a philosophical theory, and like Mr. Wells, offers us a panacea for all the world's ills, there is not the slightest breath of didacticism in the entire book. Thornton Wilder is an artist to the core. Instead the book is replete with the most delightful humor, a perfect sense of irony, and a sophisticated knowledge of mankind that belies all the naïveté of his philosophical beliefs.—(Courtesy Sather Gate Bookshop.)

BLUMENTHAL AND BURSTEIN

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these values would then be formed and the whole tenor of Jewish life would be changed. "The confusion which now exists relative to the Jewish position in the world and the consequent superficialities which pass for Jewish living are leading us fast toward disintegration?" Mr. Blumenthal concluded.

Rabbi Burstein stated that American Israel must make a religious adjustment if it is to survive as a factor in American life. He held the disregard for Jewish religious values chiefly responsible for the plight of American Israel today and pleaded for a return to belief in God and the Bible as the revealed word of God in order to revitalize the Jewish faith. The speaker illustrated his argument by reference to his own spiritual development. "In college you think you can get along without religious beliefs, but in later life you will find that you need the many comforts and encouragements that religion has to offer," he said. Beginning with the youngster in grammar school and continuing through the college years, boys and girls should be educated in the precepts of the Jewish faith if American Israel is to continue.

A discussion in which the students participated followed the debate. Ruth Samuelson was chairman of the evening.

The Open Forum Committee plans to hold similar debates in the future. The speakers for the next debate on a question yet to be announced will be Mr. Lucius Solomons, the first vice president of the Constitutional Grand Lodge of the B'nai B'rith, and Mr. Edgar Levey, speaker of the House of the State of California. The debate between Rabbi Burstein and Mr. Blumenthal was held on Thursday, March 1. The next debate is planned for the evening of Thursday, March 29.

FIRST STUDENT SERVICES HELD

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went into the details of the Hillel Foundation and told of its work in solving the individuals' problems of Judaism.

Both of the talks were well received by the audience. It was as much a treat for them to see persons who symbolized their own sons and daughters as it was for the students themselves to take an active part in the services.

The next scheduled service is to be held March 16, at Rabbi Rudolph Coffee's Temple Sinai, 28th and Webster Streets, Oakland. The speakers on this occasion will be Wendell Phillips, president of the Hillel Foundation, and Rose-Etta Kahn, vice president.

Other services will be held from time to time at various Bay Region synagogues, including those of Rabbi Nieto and Rabbi Newman. Everyone is welcome at these services, but as they are planned particularly for students, college men and women are especially urged to attend.