

VOLUME XVII

BERKELEY, CALIFORNIA, DECEMBER 18, 1943

No. 2

DR. MAX RADIN ADDRESSES FORUM

CHANUKAH

DECEMBER, 1943

Into a wintry world of war comes Chanukah, the Feast of Lights, bringing with it a breath of courage and hope. Tiny candles gleam upon the hearths of Jewish homes. The shifting shadows move and reenact the struggles and sufferings and dreams of our forefathers, the immortal Maccabees and their guerrilla warriors, fighting for their survival and for the ideals they wanted to live by . . .

Maccabees

From the Book of Maccabees, we read: "And King Antiochus decreed that all should be one people, and each should forsake his religion; that they should profane the Sabbaths, pollute the sanctuary, and build altars and idols . . . and King Antiochus appointed overseers . . . and they made Israel hide . . . and they rent to pieces the Book of the Law and set it on fire . . . and if any consented to the Jewish Law, they were killed . . . In those days rose up Mattathias, a priest from Jerusalem, and he dwelt in Modin. He and his sons opposed the oppressor. Although in a minority, under the leadership of Judas Maccabees, the Jews were victorious and finally regained possession of Jerusalem. The Temple was polluted, so they had to cleanse its premises and reconsecrate it to God. The ceremony of consecration and rededication occurred on the 25th day of Kislev, 165 B.C.E. and lasted for 8 days."

The Talmud records a legend that when the Hasmoneans entered the defiled Temple they found only one small flask of oil to light the Menorah for one day; a miracle occurred, and this oil lasted for 8 days. The next year, these days were declared a festival.

Significance of Chanukah

Chanukah possesses profound and pertinent significance for the Jew and the world today. It stresses the truth that man must be free and

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THE WHITE PAPER HAS NOT BEEN ABROGATED

It has only been suspended until the 30,000 unused visas will have been utilized.

Rabbi Active In Community

Rabbi Joseph Gitin, Hillel Director, has been very busy speaking before Jewish and Christian groups. During the month of November, he addressed the Burlingame Hadassah on "The Problems Facing Palestine," in which he analyzed the arguments of the anti-Zionists and the implications of the White Paper. He addressed B'nai B'rith lodges at Sacramento and San Jose; at the latter, a group of Hillel students presented an interesting and illuminating program, in speech and music. Before the

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PUNISHMENT OR VENGEANCE ON WAR CRIMINALS IS PROBLEM POSED

ZIONISTS MEET

On November 28th, an interesting forum was held at Hillel on the "Problems Facing Palestine." A large gathering participated and many interesting facts were presented. Don Gerstel, Hillelites David Krinsky, President of the Oakland Chapter of the Zionist Organization, Mrs. Maxwell Reid, who attended the meetings of the American Jewish Conference, and Rabbi Gitin, led the discussion. Stirring pleas were made on the necessity of abrogating the infamous White Paper. It was suggested that since all Jews throughout the world are opposed to the White Paper and in favor of unlimited immigration, they should unite as one voice and one body to press this action.

By RACHEL GOLDBERG

Dr. Max Radin, Professor of Law at Boalt Hall at the University of California, addressed the Hillel Supper Forum at a large gathering on "The Punishment of War Criminals," Sunday, December 12. The topics for discussion revolved around the recent publication of Dr. Radin's, "The Day of Reckoning."

Dr. Radin began his talk with a definition of what is meant by punishment. He stated that when we became aware of the horrors of war, above and beyond the mode of war itself, our psychological reaction is to return such horrors in kind. "Our immediate reaction to the problem of murder and torture is to do something frightful: to murder and torture. The desire for vengeance is aroused. The psychological passion that results is close to perversion, and in this state of mind we could not render justice. But punishment is something different."

Punishment, Dr. Radin continued, is something quite old, a practice found in the Bible. Though punishment lay in the hands of the people, vengeance could only come from the Lord. The Biblical idea that crime is punishable by death only lay in the fact that they believed that crime was not unique, but invariably was repeated by the criminal. Today, however, the belief exists that the rehabilitation of the criminal is possible.

In similar vein, the rehabilitation of the German nation is of paramount importance. Though we can accuse the German state of beginning the war, it is also true that many of the United Nations are, in part, to blame. After all, Dr. Radin pointed out, war, even today, is not considered by international law as a crime. "War is still considered by modern man as a specific type of relationship." Our guilt in this war is mainly due to our nega-

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HILLEL INSTITUTE OPENS

Every Tuesday evening an interested group of students assembles in the Hillel library to delve into the tomes of Jewish law and lore. The Hebrew class, which meets at 7:00 o'clock, consists of Hillelites and Christian students preparing for the ministry. The course in the "Fundamentals of Judaism" convenes at 8 P.M. and usually provokes active discussion on the part of the students. The subjects to be discussed during the course of the year will be, "What the Prophets Taught," "Jewish Movements and Problems," and "Marriage and Judaism."

This cultural facet of the Hillel program is a significant one and should concern every Jewish student in particular. From the negative point of view it is necessary to acquire knowledge of Judaism in order to be strengthened against the onslaught of anti-Semitism. When one knows the meaning of his faith and the *raison d'être* of his being, he is no longer fearful of crude, false insinuations. He acquires an enduring courage and a

self-confidence to withstand and counteract any form of anti-Semitism. Ignorance of the Jewish tradition renders us susceptible to self-doubt which brings an inner strife and breaks down our resistance. The illiterate Jew is spiritually homeless and inwardly unhappy.

From the positive point of view, it is necessary to acquire Jewish knowledge to gain self-respect and a dignity as a Jew, the descendant of a rich spiritual heritage that has left its impress on every civilization. When one realizes the immortal contributions of Israel, the grandeur of his history, the nobility of his ideals etched in the hearts of the Prophets and incorporated in the fabric of religions and nations throughout the ages, he begins to appreciate himself and is eager to apply that knowledge to his everyday life.

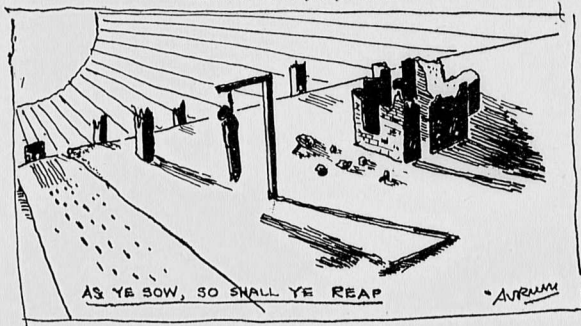
It is not too late to attend the Hillel Institute for Jewish Studies. There is no registration fee required. Everyone is welcome to join our classes.

THE B'NAI B'RITH HILLEL CALL

Student publication of the B'nai B'rith Hillel Foundation at the
University of California
STAFF FOR THIS ISSUE

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Stephan Reid.

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EDITORIAL

To the casual member of Hillel, the Foundation appears as a center well-equipped for social activity and that alone. I am well aware of the strong nucleus of interested and active students which does my observation discredit, but the large majority of students, in their playing and dancing, quite miss the main point of the raison d'être of Hillel. The average student entirely passes by the second floor paradise of the interested Jew—the magnificent library; he is unaware of Hebrew courses and discussion groups on the Essentials of Judaism; he rarely bothers to drop in and discuss with the Rabbi matters of Jewish interest and thought.

As is usually the case, agencies far removed from the Hillel front are more cognizant of its importance and activity than is the membership. The Foundation is looked upon, in the surrounding environment, as the potential for Jewish life in the future. Excellent testimony to that effect is found in the fact that communities in the Bay Area call on Hillel students for spiritual and cultural programs. One of the students served as Rabbi at the Congregation in Santa Rosa for the High Holy Days. A few weeks ago, a group from Hillel participated in a program sponsored by the B'nai B'rith lodge in San Jose. One young lady delivered an impressive speech on Hillel in action, describing its varied facets; another student spoke on contemporary Jewish problems; others rendered musical selections. The program was enthusiastically hailed as the highlights of the year for that lodge. Previously, another troupe of Hillelites journeyed to San Francisco to present another illuminating and interesting program.

In spite of the satisfaction enjoyed by our parent organization, I shall not feel we have been entirely successful until we convince the great majority of the Jewish student body of the necessity for study and thought on Jewish problems. Intellectual ineptitude and apathy conspire to make of Hillel a wilderness of barren hope and fruitless thought. A world of gross inequities and injustices calls a halt to such ineffectuality. We must affirm and re-affirm our position as individuals and as Jews. Hillel is the place to accomplish that.

Leonard Hesterman, President.

RADIN FORUM

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tiveness and by our giving aid in the past to those whom we consider aggressors today. It is out of the question to put an entire nation of 70 millions to death, because the nation was led by criminals, persons who can be accused of specific crimes. Criminals such as Hitler, Mussolini, Goering, Goebbels and their ilk, will no doubt be tried by some court for their complicity in the atrocities of this war. "They," Dr. Radin said, "are criminals because they treated people as though they were animals, as though they

were personal possessions."

In this world court, Dr. Radin conceives of a judge and a jury that will allow the accused an honest chance to defend their acts. "We must be almost liberal in permitting them every defense."

The address provoked a lively discussion period, which was also aided by the sumptuous meal with the turkey, Salad Rosalie, dressing a la Brezner, and stuffing Kaufman. Commander Straus gave the invocation and Rabbi Gitin delivered the benediction at the end of the forum. Hillel's president, Lennie Hesterman, was chairman of the evening.

A WORD FROM OUR RABBI

I am glad to observe that the Hillel students are profoundly interested in and concerned with the vital problems confronting Jewry throughout the world. They have not been innocuous witnesses of the clash between Zionists and anti-Zionists, between the American Jewish Conference and the American Council for Judaism, but have taken sides and debated the questions within the halls of Hillel. They have thought through the subject, as the articles in this issue of the Hillel Call clearly reveal, and have earnestly sought for solutions to the pressing problems. It is not unusual to witness small groups vociferating on the merits of various Jewish attitudes and the raison d'être of varied Jewish organizations. They utilize our periodicals and books, analyze the arguments of all factions, and proceed to formulate their own opinions. It is intelligent leadership that will result from such preparation. I look forward to the day when these students will return to their respective communities to assume their responsibilities as Jewish leaders not merely B'machashavah, but B'maseh.

The fact that Jewry is so disunited today, permitting personalities to assume priority over principles, even in the face of our common agony, indicates the abysmal dearth of true leadership. The city of hope is burning while we play our fiddle; death and destruction stalk among our people decimating their numbers by the millions, and we indulge in the luxury of debating!

We look to Hillel in these crucial days to give us leaders of integrity and alterocentrism and Spinozetic perspective to guide our people to a haven of security and peace.

I remember a Jewish student who was majoring in playwriting. He was not interested in anything Jewish. His plays were secular. Once he produced a play with Irish characters who lived on the East Side of New York. Somehow, as I witnessed the play that was presented in the university theatre, I could not help thinking that the characters themselves, although they were supposed to be Irish, were really Jewish individuals, revealing, in their gesticulations, plaintive intonations, pathetic look, the pathos and frustration of their lives. By using Irish names, our student playwright sought to separate himself from Jewish people and problems and life. I told him that I felt he was influenced by philosophy of escapism but because of his early association with Jews and his tradition,

Letters to the Editor

Dear Friends:

It has been only two weeks since I had the honor of meeting Rabbi Gitin and his family. We enjoyed together a ride on the ferry back from San Anselmo where he had given an outstanding address on the "Beliefs and Practices of Judaism" before us who attend San Francisco Theological Seminary (Presbyterian).

Since then I have taken advantage of the privilege extended me of using the Hillel House Library for research on my B.D. Thesis, "Moses." It is a remarkable thing to have accumulated a library of such vital interest to all concerned in what makes the world what it is. Literally a Beth-Ha-Midrash. The Great Soncino Edition in English is numbered in the collection.

Only with difficulty have I been able to stay on the subject of my thesis . . . there are so many interesting books, as well as people. When the time comes to turn in the paper, my debt of gratitude will be even greater than it is now. I wish to thank everyone connected with Hillel for the many courtesies shown me, as well as for the valuable assistance given.

Wishing you all continued success in the future, I am,

Sincerely yours,

Frank Vanderhoof.

he found escape impossible. He frequented the haunts of Hillel, attended religious services, listened to discussions, held personal conversations with the Rabbi, and later became more intensely interested in Hillel and Judaism. Only recently he wrote me that he was writing a play on Chassidism which will be presented at the University.

I think of the soldier from a neighboring camp who attended religious services at Hillel and listened to the discourse on the Jewish heritage and the immortal contributions of the Jews to civilizations. He had been subject to anti-Semitic tirades and he had felt disconsolate and angry. At the conclusion of the service, he expressed his irrepressible pride and YICHES and stated that he had acquired a new perspective and insight into the problem of anti-semitism. He would meet it with courage and dignity. Let me add that our soldier friend did not miss a Friday service even though he had to resort to hitchhiking.

These incidents are among many which testify to the spirit and profound influence of Hillel. The students will remember the lesson learned and the inspiration derived and they will have telling effects on their lives as Jews and Americans.

JOSEPH GITIN.



Toni Brahms
Librarian

The Hillel Library, even in its Neanderthal stage, is a feast for any man. Here he can enter the world of ideas and fantasy with any companion from Aleichem to Zangwill. The Library was in magnificent condition in 1906. Then came the earthquake. Baron found himself rubbing shoulders with Sheehan, and Freud was horrified at finding himself in the arms of H*Y*M*A*N K*A*P*L*A*N (he repressed his instinct to kill). For a browser, (the species of intellectual who haunts second hand book-stores) this condition of disruption was ideal. He could pick up any volume from one shelf, and return it to wherever his hand happened to fall (it seems we have had a majority of browsers using the library). For the scholar, however, to whom the Greek conception of order is holy, and whose needs were of a purposive character, the Library was an Inferno. For the umpteenth time, we are attempting a "New Order" . . . to make the Library a haven for the browsers and scholars alike. Much depends on the cooperation of all ye who enter.

The emphasis in our Hillel Library will be on Judaica—material of Jewish interest that is not to be found anywhere else. There is a wealth of scholarly books of important historical significance which will gratify the hearts of students of religious origins and biblical times. When exposed, like living things, we keep growing.

Some recent editions are:

Sholom Asch, "The Apostle"; Max Radin, "The Day of Reckoning"; Bernard Smith (Editor), "The Democratic Spirit"; Joseph Klausner, "From Jesus to Paul"; Monroe E. Deutsch, "The Letter and Spirit".

RABBI ACTIVE

(cont. from page 1)

Wesley Foundation. Rabbi Gitin spoke on "The Fundamentals of Judaism," and during the religious service Hebrew records were played and explained. At the San Francisco Theological Seminary at San Anselmo, the Rabbi discussed "Jewish Beliefs and Customs," which was followed by a question and answer period. Before the Sisterhood of Temple Beth Abraham, Oakland, he spoke on "Marriage and Judaism."

NEWS and VIEWS

AVRUM BREZNER

In one of the chambers of the Great Academy of Science of Laputa, Gulliver found a man, born blind, whose unique occupation was the mixing of colors for painters, and who at that very moment was in the act of teaching his assistants, also born without sight, the art of color mixing by touch and scent. Needless to say their endeavor was fraught with misfortune. Thus, I fear, has the American Council for Judaism, Inc., felt the pulse of World Jewry, by the use of deadened sensory organs. I refer to the statement of the San Francisco Chapter of the American Council for Judaism, Inc., appearing in the San Francisco Chronicle of November 9th.

The right of a minority to state and maintain a position is not denied. But that right must be able to withstand counter argumentation. There was neither need nor necessity to have brought a purely internal problem of the Jews into a discussion for the non-Jewish world. But we have purpose for argumentation, therefore let us evaluate what this council has to offer as a counter proposal to the American Jewish Conference.

The Council maintains that "... attempts to set up a national Jewish State are the result . . . of a 'philosophy of defeatism'." This assuredly means, that the resettlement of Europe's Jews in Palestine, is nothing less than escapism; running away from their problems in Europe. And what is their problem? To reconcile Europe to the fact that the Jew is a person biologically and emotionally similar and the sociological equal to the European. (This concept also applies to the American Jew, the Asiatic Jew, the African Jew, etc.) To this the Zionist says: true! To this the intellectual replies: true! true! with added emphasis). But to this the European has replied: three to four millions already mas-

sacred, how many countless more to be massacred. We agree that it is escapism. But is it foolhardy to be an escapist when the rejuvenated "auto de fe" with no choice is applied, or is it better to be heroic, gallant, and above all ethically correct, by being burned for the ideal? Seneca, the Roman philosopher, once remarked: "It is easier to die for a principle than to live according to one." We desire to live according to one: We are Jews, we intend living as Jews, and not dying because we are Jews.

The Council says: "Judaism is nothing more than a religion." Neither race nor nation. This, too, is of debatable nature. But let us for the moment assume this to be the case. Then we ask of the Committee: What now?.. Are we to go out into the world as prophets of the "faith"?.. Shall we proselytize among the non-Jews to show them the only road to salvation? Or are we to hide ourselves amongst our Torahs and Talmuds, away from the prying eyes of the gentile world? If you believe the latter, then we are to assume that you are ashamed of your faith, and do not wish it to be known that you are of the seed of Abraham. We do not believe the latter to be the case. We prefer to believe that you wish to be the "trumpeters of faith."

Then we say: if going to Palestine to develop a Jewish state is the "philosophy of defeatism," and such a philosophy is anathema to Judaic faith, and if we are nought but a religion to bring "a light unto the gentile world," are you, each member of the Council for Judaism, Inc., willing to brave the "blessings" of Europe to preach your beliefs and faith.

When an American of Czech origin raises the cause of Czechoslovakia; when an American of Austrian origin, raises the cause of Austria, when a Pole raises the

problems of Poland, he is heralded as an American of highest caliber. He is an American, a believer in liberty and democracy JUST BECAUSE he is willing to see liberty and democracy for all peoples of the world. But when a Jew observes the death of Europe's Jewry, and raises his voice against such iniquity, and says we must save the Jew of Europe as well as the enslaved nations of Europe, then he is considered less an American because he wishes to see democracy for the Jew as well as the gentile. To rejuvenate a Fascist Poland; to bring Austria back to the Fascism of Schusnigg and Dolfuss; that seems to be the correct thing to do (?). To bring democracy to the Jew, to give him a place in this world where he can develop as a Jew, religiously or nationally, that is a crime and not for good Americans to indulge in (?).

The American Council for Judaism, Inc., says: "In addition to seeking the repatriation and resettlement of refugees after the war, the council asks that the United Nations, 'persevere in their efforts to provide immediate sanctuary for refugees of all faith, political beliefs and national origins.'" This too, we are in agreement with. But the question is—when? Tomorrow? Tomorrow is too late. Each moment has its toll of thousands of Europe's Jews. We ask—where? in Germany? Will the generation of Germans, taught that Jewish life is conditional only in its immediate death, be willing to accept the Jew back into the supposed normalcy of the postwar world? In Poland, (one of the United Nations fighting for Democracy) where even amongst the Polish refugees in Mexico, anti-Semitism is running rampant? Where? In the United States, the "arsenal of democracy"? Is it or will it be willing to allow the Jew to settle upon the shores? Has the Soviet Union been willing to accept the Jew into its Socialist Paradise? Gt. Britain, the mecca of world freedom . . . what has been Britain's role in the last twenty-five years in regard to the Jews? Are we to expect Britain of the White Paper to open its arms to the beleaguered of Europe: "Come, I shall give you succor!"?

Since you oppose Palestine as a Jewish Commonwealth—since Palestine will liberate that hated Jewish Nationalism (sic) . . . then, gentlemen of the American Council for Judaism, Inc., we ask you—where shall the Jew go? The doors of Destruction are wide open—for the Jew—How shall you close them?

BREZNER DEPARTS

Al Brezner, after four years of association with Hillel, is now leaving to serve Uncle Sam. Throughout these years, Al has been very active, participating in the religious, cultural and social facets of the Hillel Program. He has served on the Student Council with distinction. Prolific with ideas, assiduous in carrying them out, artistic in preparing the announcements and bulletins, serious in contributing articles for the Hillel Call in the capacity of associate editor . . . Al has served Hillel well.

We are anxious to see Al in his

new habiliments, towering in stature in his khakis. Uppermost in our minds is the question: How can he be silent while continually taking orders from some tough sergeant? How we would like to watch the parade with Al struggling to keep the gun straight on his shoulder, eyes right, face stern, and feet out of step.

Seriously, we shall be missing the last of our Bohemians who lived by his music and books. Ever vocal and vociferous, he has left in his wake eerie echoes that sporadically break the silence through the corridors of Hillel. Good luck, Al, and come back soon.

FRIDAY EVENING SERVICES

Hillel Friday Evening Services continue to be well attended. In fact, they constitute the highlight of Hillel activities on the campus. The congregation is equally divided between civilian students and boys in service, and it is gratifying to note that soldiers come not only from the confines of the campus, but also from the neighboring camps. Some travel in army style via the jeep, others manage to secure a chartered truck, and still others resort to hitch-hiking, using the traditional but effective twist of the thumb.

Each service finds a coed blessing the Sabbath lights and various students assisting in the reading of the prayers and occasionally delivering the sermon. Periodically, open discussions are held and the active participation indicates not only the interest but also the concern of the students in the vital problems confronting the world. They evidence particular interest in the traditional sermons which dwell upon Scriptures and also in the Rabbi's interpretation based on Judaism. Rabbi Gitin deftly and effectively tries to correlate the message of the Bible with modern problems.

Although many Hillel Foundations hold informal firesides, we conduct actual religious services akin to those held in the synagogue so that the transition from college to community life will be natural. The students acquire the habit of regular Sabbath service attendance and this habit is marked by a spontaneous feeling of enjoyment rather than by a conditioned reflex. Congregational singing of Hebrew songs is a pleasant feature of the service; it is hoped that in the near future a choir can be formed which will enhance the pensive beauty of the occasion.

A delightful social hour follows the brief religious and cultural period. Kosher cold cuts and other delicacies give added pleasure, especially to the soldiers who often experience and express a warm nostalgia for their home and family. A congenial atmosphere abounds, and the students usually linger until almost midnight to complete a well-spent, inspiring and enjoyable evening.

Interested in
Dramatics -- Choral
Debate
REGISTER AT HILLEL

BIOGRAPHICAL HIGHLIGHTS

RABBI HILLEL

"WO for the meek one! Wo for the pious! Wo for the disciple of Ezra!" Thus arose a cry of lamentation; a rending of garb; a beating of breasts, from the body of Israel, when he of the meek, of the pious passed away.

What was it in the man that made him such a humanitarian, in a time when the Pax Romana was sprinkled with the sports of the arena? What was this man who so spread the doctrines of goodness that it is said: When entering the city he heard from the vicinity of his house, a cry of distress and confidently.. remarked.. "that.. cry could not have proceeded from my house?"

That a man is born, and that most assuredly he will die is interesting... Hillel was born about 75 B.C.E. and died about 15 C.E. . . maternally a descendant of the House of David . . . but what is of greater importance is what the man did in the interim of birth and death.

In the period of his presidency of the Synhedrion (30 B.C.E. to 10 C.E.) Hillel raised the interpretation of the law from the hard, cut and dried method of his predecessors into something human and dignified. He gave the Scriptures a new life, imbued with a humanity that far outdistanced his times. That the love of God was paramount in his being is unquestioned, even by his enemies . . . that the love of humans was the first prerequisite to the love of God is amply illustrated by the story of a young heathen who approached the venerable Rabbi and asked for the essence of Judaism in the shortest possible terms. Hillel replied: "What is hateful to thee, do not unto thy fellow men; this is the whole Law; the rest is mere commentary." (Shab. 31a).

Hillel left Judaism a heritage of priceless knowledge. On cleanliness: "As in a theater and circus the statues of the king must be kept clean by him to whom they have been entrusted, so the bathing of the body is a duty of man, who was created in the image of the Almighty King of the World." (Lev. R. xxxiv). On man's duty towards himself: "If I am not for myself, who is for me? and if I am only for myself, what am I? and if not now, when? (Ab. i. 14). On knowledge and study: "Say not 'When I have time I shall study'; for you may perhaps never have any leisure" (Ab ii 4); and "In a place where there are no men, study to make thyself a man." (Ab ii 5).



On man's duty toward man: "Be of the disciples of Aaron, love peace, seek peace, love mankind, thus lead them to the Law." and "He who wishes to raise his name lowers it; he who does not seek the Law, does not deserve to live; he who does not progress in learning, retrogrades; He who uses the crown of the Law for his own ends, perishes."

Hillel is the progenitor of this Hillel Foundation. From Hillel we not only have taken a name, but a tradition. A tradition which is best described by these words of the Great Rabbi:

"Learn where there are teachers; teach where there are learners."

DO YOU REMEMBER?

When Rabbi Gitin first came to Hillel? Here we were going around with drooping faces . . . to find a beaming young Southern gentleman (?) with a Yankee accent, entering the sacred precincts, giving a humorous story with his hello!

When High Holy Day services were held at Hillel . . . the thronging congregation, packed together as tightly as New York subwayites . . . coming to be cleansed of their sins (sic) . . . the rabbinic competition between the students and the Rabbi as to who would prove the orator of the evening . . . the wrestling match between the Rabbi's yarmelche and his head . . . the plaintive Kol Nidre melody chanted by Emanuel Rosenthal . . . and the lusty responses of the congregants . . . the student Shammasim being mobbed for seats and thanking God for their very lives!

When Rebbitzin Rosalie made her Hillel debut and instantly endeared herself to the hearts of the Hillel students . . . and David and Judy who have helped to change

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Hillel Foundation In Service

It is gratifying to note that the Jewish trainees on the campus and the soldiers from the neighboring camps attend in increasing numbers the varied Hillel activities. Their appreciation of the benefits and facilities of Hillel is vocally manifest. One of the ASTP boys attended Hillel Friday evening services for the first time and expressed his joy in being privileged to worship in such an inspiring and congenial atmosphere that Hillel affords. He had some difficulty attending because Friday evening is designated as the period for studying. But after proving to his superior officer that he required religious inspiration to strengthen his morale, he received permission.

One trainee was so overjoyed at the sight of kosher salami, lox and bagel, that he insisted on purchasing a salami for the group at a subsequent occasion. He stated that a nostalgic feeling came over him and for a moment he believed he was home with his loved ones. The homelike atmosphere at Hillel has induced such feelings in many of the boys, especially those from the near-by camps, who love to lounge on the sofa, read papers and magazines leisurely, listen to classical or jazz music, "shmooze" with congenial friends or just relax. As one said, "You can't measure the pleasure I get in coming to Hillel."

The open discussions which are held periodically after the Friday services find many of the soldiers actively participating. What must be done to combat anti-semitism which today has become a world problem, not merely a Jewish problem, since against such hate and oppression we are fighting and dying? What kind of a world will be formed after the shooting is over? Will the soldier whose life in air combat is measured in terms of 8 seconds of life, be fighting to satisfy a travesty or will his sacrifice be vindicated by a post-war world of justice and peace for all mankind? It is such discussions that give perspective and strengthen faith.

A WORD OF THANKS

How many of you know that the sumptuous dinner served to you at the forum was prepared by Mr. and Mrs. Kaufman? Such culinary art cannot go unrecognized, and we look forward in the near future to another such event.

FROM RUSSIA TO AMERICA

By His Old Friend
AVRUM BREZNER

When in the beginning the earth was void and covered with waters, something was done about it. But when about 26 years ago Abramis came unto the now formed earth, nothing could be done. The champagne bottle was broken, drunk, and Abramis was given a new name: Boris Dov. He says the Boris came from the fact that his mother insisted on giving birth to him in a portion of Russia which was then considered by the Czars "Judenrein." And the fact that Dov is the Hebrew word for Bear, may have something to do with his Russian birthright.

However, it wasn't long before the call of the Holy Land was in his veins and at the tender age of about 5 or 6 or maybe even 7 (you better ask him to be sure), he insisted to his parents that the trip be made. So next we find the budding engineer residing in the palatial parental home in Tel Aviv. Of course, he excelled in his studies (why not?); of course he made a name for himself as a future genius and of course it wasn't long before Abramis and his violin left Palestine for London, where his accent immediately took a turn for the worse. The University of London was very glad to confer on Abramis the degree of Bachelor of Science. They had to have some way of getting rid of him . . . so Abramis came to our shores. And of all the luck (the country isn't big enough) he had to come to California. Anyway, in September of 1940, Hillel had another member. He signed his name and he paid his fees. And immediately Dov became another household name, in this family of nations. What between his Zionism and his electrical engineering could possibly take up his time? There must have been a few (!) women in his life . . . There probably were. He was here and he stayed. He stayed for three and a half years., and finally our good friend, Prof. Levens, enticed him to San Diego, whereupon a wailing and a howling arose throughout the house. Why? You ask. Well, somehow during that period of time something had to endear itself even if it was only his "Hi chum!"

Abramis is now gone . . . Seriously, we do miss him . . . let's hope that when some semblance of tranquility lies over the earth, we may gather together again here at Hillel and once more pick up the threads of intimacy.

Good luck, Boris Dov Abramis.

Chanukah, Dec., 1943

(cont. from page 1)

it is inhuman to conceive him as a slave. Although the detractors of freedom have been pounding against the architecture of the human soul for these many years, they are doomed to inevitable defeat and frustration. Their attempts to distort the concept of freedom into a frightful ugliness that answers to the name of slavery and death now appear as terrifying memories that will serve as a warning to the world that such conditions that produced these traducers and oppressors must never again exist. The world must and will frown upon any nation that arrogates unto itself the power to ration murder

according to a timetable, despoil justice, twist truth and regiment the free breathing of millions of people. There will be no such appellate as internal or domestic affairs. Such problems will rightfully concern the world, federated into an active body, armed with teeth to act, keeping faith with mankind that refuses to suffer and die in another senseless and vicious war.

Our hope, as the lights of Chanukah burn brightly is that just as the Maccabees triumphed over oppressors seeking world domination, so will we of the Allied Nations. For freedom is the birthright of all and God has intended that blessing to be actualized in the life of man. Next year, may Chanukah be celebrated in the wake of victory and peace.

CHANUKAH FESTIVAL

SUNDAY, DECEMBER 19th -- 8:00 P.M.

at HILLEL FOUNDATION

Novel Features:

Stanislovski Players — Professor Quiz — Games

EVERYBODY INVITED

Traditional Refreshments

DO YOU REMEMBER?

(cont. from page 4)

Hillel from a house to a home . . .

When Lennie Hesterman and Dov Abramis debated the question, "Is Zionism the solution to the Jewish problem?" and the discussion that ensued while mouths were clogged with lox and bagel . . .

When the Succoth festival was celebrated . . . and we groped with wood and trestle to create the illusion of a Succa . . . when everyone ate the fruit from the forbidden tree (not of Garden of Eden fame) without waiting for the festival to end . . .

When Evelyn Siegel represented the Jewish faith in a symposium with others, expatiating on the merits of Catholicism, Protestantism and Mormonism in their approach to the solution of Race Problems . . . when Hillel Institute was founded and at the first Hebrew class meeting nine Christian ministerial students attended . . . how, with brows furrowed with wrinkles, they sang the ah, baw, gaws, with the future Hillel Hebraists . . .

Remember the dances, the music, the fun and frolic . . . Let's see how we remember an even happier period in the future . . .

SONNET

Richard Merrifield

*How was he named, as Judas bore a name,
Who fleshed his steel in Archimedes' side;
Who broke the circle as might Death elide
A star downstricken in sidereal flame?
'He who effaced the sphere of Syracuse,
Expunged the cylinder and the thought of Man,
Whom twenty centuries of guilt accuse
Not yet enough: who was this partisan?*

*Swordsman unknown, rue not your small demises:
Named are you always, by humanity,
Who in whatever time slay brutally
The generations of the good and wise.
Late but at last, thy name a clarion,
Against thee rise all men, Barbarian.*

ATTENTION !

There are positions open for newswriters, typists, layout men, sketchers, and every phase of newspaper work. Don't let a lack of experience keep you away. We will teach you. Sign up in the office today. Your Hillel paper needs someone just like you.

"HILLEL CALL" FORUM PROPOSED

In the next issue of the Hillel Call, we are planning to feature a forum on the vital and pertinent subject, "Punishment of War Criminals," which was so ably discussed by Prof. Max Radin at our Supper Forum.

How can we adequately and properly mete out justice to the "war criminals"? If war is supposed to be a legitimate relationship among nations, then who are the war criminals? What should be done to those who wantonly and wilfully committed atrocities which included the utter extermination of three million Jewish men, women and children, mass executions of other innocent, helpless peoples in enslaved Europe?

How can we punish them in order to deter future crime?

Write your views and we will be glad to publish them.

HILLEL FOUNDATION CALENDAR

January 4 —

Student Council meeting,
4:15 p.m.

Hillel Institute for Jewish Studies.

Hebrew, 7:00 p.m.

Fundamentals of Judaism, 8 p.m.

January 7 —

Friday services, 7:30 p.m. Rabbi Gitin will speak.

January 9 —

Open House from 3:30 to 11 p.m.

January 11 —

Hebrew, 7:00 p.m.

What the Prophets Taught, 8 p.m.

January 14 —

Friday Services, 7:30 p.m.,
Rabbi Gitin, speaker.

January 16 —

Open House, 3:30 to 11 p.m.

January 18 —

Student Council meeting 4:15p.m.

January 21 —

Friday Services, 7:30 p.m.,

January 23 —

Supper Forum (speaker to be announced).

January 25 —

Hillel Institute for Jewish studies.

January 28 —

Friday Services, 7:30 p.m.,
Guest speaker.

January 30 —

Open House.

WHITHER JEWRY?

By STEPHAN REID

The Jewish refugee today, whether he be fighting with the United Nations, stranded in North Africa, or accepting the temporary hospitality of neutral or allied countries, is in an unspeakable pitiful condition. He, unlike the other peoples of the world, will probably still be fighting long after hostilities have ceased. For there is no place where he seems wanted or will be permitted to go. From all that can be gathered now it is not likely that his problem will be solved at the "Peace Table." Something, therefore, must be prepared for him, before the time of peace arrives.

There are clearly three possibilities of resettlement. One: a return to Central Europe; two, a splitting of the Jews into groups for resettlement in various parts of the world; three, the finding of a single land capable of absorbing them all. Nor in Roumania where the Iron possibility these places mentioned

Let us examine each. The thought of return to the desecrated home in Central Europe is not a very pleasant one for the Jew to contemplate. Economically it will be as though he had never lived there. He is penniless now and any possessions left behind will have passed through so many hands as to be irredeemable. Were that all, however, he might yet start anew. But the vital point has yet to be considered. The people have no use for him. They have permitted him to be tortured and slain in the Nazi campaign of extermination.

In the case of Central Europe, Hitler was never more sure of anything than the success of his anti-semitic doctrines. They were based upon centuries of deep-rooted discrimination and hatred. The Nuremberg laws were enforced not with difficulty upon Poland, where the economic dissolution of the Jew was already a vast accomplishment. Nor in Roumania, where the Iron Guard had prepared in a mild way the coming of the Fuehrer. It re-

mained for countries such as Norway, Denmark and Holland to resist these laws and as a body defend the Jews. It is clear that the citizens of those countries in which the Jew had lived in peace and security were willing to work on their behalf. The peoples of the countries of Central Europe would rather as a body let the Jew disappear. How, then, can he expect to return? The time, if ever, is at present to end one of Europe's most pressing problem.

There does not seem to be much hope of success through the second choice. The Evian and Bermuda conference showed all too clearly the attitude of the various countries towards adopting these homeless people. The fear nations have of introducing or augmenting the so called minority problem has prevented any of them from accepting any responsibility. Of course, we may send several to Madagascar, or to Ceylon or Uganda or to the Congo, but in the light of final possibility these places mentioned seem neither just nor humane.

A single land, then, capable of absorbing the whole group must be found. The various suggestions already contributed are singularly bad. They fail either because of uninhabitability of the lands suggested or the unwillingness on the part of the nations in possession to release it to the Jews.

There is a land which for one or other reasons seems to very many people the worst possible choice. Ironically enough it is the one land not only capable of the undertaking but admirably suited to it. The wonders accomplished there by a mere half-million people in less than a generation need not be discussed here. Suffice it to say that if we forget everything else in its favor, we must remember that Palestine has the machinery already set and running to accept all the destitute Jews of Europe. The British Imperia close the gates of Palestine in March, 1944. I should like to quote Pierre Van Paasen when he says: "More cruel, more inhuman than ostracism and persecution and the imposition of ghettos and of the yellow-badge of shame it would be to keep the doors of their home shut in the face of the clamoring multitudes of Israel."

EXCHANGE -- HILLEL COUNTRYWISE

(From the Hillel Post, University of Ill.)

The field of battle for a soldier may resolve itself into a pool of blood. His blood seeping out may drown him as would the river which he fought to cross. There is but one difference: it is within his power to fight and beat the river. He cannot replace his blood; but you can.

A soldier may require not merely one or two or even three pints of blood, but he may need 15 quarts!! This has frequently happened. That means that at least 3 persons gave a pint of blood to save that soldier. When you multiply the number of soldiers injured by the amount of blood need-

ed to help them the aggregate is a staggering sum.

The soldiers who died for lack of blood are as let down as the soldiers who are slaughtered for want of a gun to fight with! No one but you can meet this challenge which threatens to cost Allied lives!

Your blood does help. It fights for the service men and women of the University. There can be no hesitation. The flow of blood from the U. of I. campus must be felt in the battle areas!

This is something which students can do in the war effort. We must give our blood!

CONGRAT !

The "talking bug" has hit two of our more prominent Hillel members. Following in the footsteps of such "greats" as Ralph Kramer and Muriel Shelley, our worthy president, Lenny Hesterman, joined the debating team of the Univ. of Calif. Steve Reid heard Lenny debate against Stanford a few weeks ago, and decided that he could be no worse than his good friend. So he also joined. We are sure to hear more of them. Good luck!

Calling All Service Men

The Jewish Welfare Board has furnished us with the following pamphlets for distribution to the men in the armed service. They can be secured from the Rabbi at the Hillel office, free of charge.

"Book of Jewish Thoughts," "Domestic Calendars," "Story of the Jew in the U.S.," "In Freedom's Cause," "God in the Crisis," "Judaism in a Better World."



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