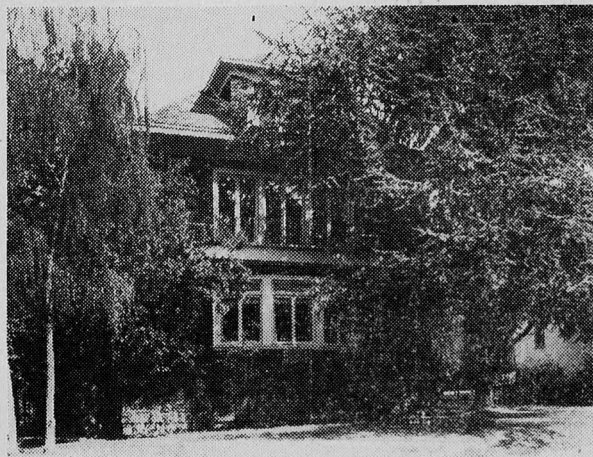


VOLUME XVIII

BERKELEY, CALIFORNIA, NOVEMBER 10, 1944

No. 1

Foundation Now Hillel's



Hillel is now its own landlord.

Through the instrumentality of Michael Gordon, loyal and active Hillel worker, negotiations were made with the Pacific School of Religion for the purchase of the house. The legal phase was completed by Edgar C. Levey of San Francisco, National Hillel Commissioner.

This is the first step in the creation of the I. M. Golden Memorial Building. It is hoped that soon after the war, construction can begin on a building that will encompass all the various facets of Hillel.

In the meantime, internal construction has been underway to remake Hillel into a more efficient working community of students. The walls have been painted, the

woodwork varnished. A stack room has been added to the library by knocking a hole through one wall and joining two rooms together. Stacks have been built, and the arduous task of cataloguing is now underway. The library proper is to be fitted with new electric fixtures, the fireplace has been exposed for evening gatherings, and the furniture is to be so arranged as to make studying a thankful task rather than a back-breaking one.

A fitting dedication is to be held sometime in December, when the major part of the repairs will have been completed. In the meantime, Hillel will function with even greater efficiency, and more facilities will be added to the foundation as the students request and desire them.

A STUDENT LOOKS AT RELIGION

Drawing a simile between the present exploitation and sale of steel-bound Bibles and the modern generation's attitude towards the question of religion, Jerry W. Sandwise in a sermon delivered during the Rabbi's absence, pointed out the striking similarity in the sale of religious books on the merit

(cont. on page 2, col. 3)

HILLEL INSTITUTE

The Hillel Institute will resume its sessions this Fall and it is hoped that a large number of students will take advantage of the interesting courses that will be offered. In response to repeated requests from students, a course in elementary Hebrew will be given. Books in Hebrew reading and grammar will be furnished each

(cont. on page 5, col. 4)

Opening Reception November 12

The Opening Reception and Freshman buffet supper will be given at Hillel Foundation on Sunday, November 12th. The supper will begin at 5 p.m. and the reception dance for all students at 8. As was true in the past . . . and history repeats itself . . . this occasion will no

doubt attract a very large crowd.

An interesting program has been arranged which will be spontaneous in nature and congenial in atmosphere. It will be an occasion when new friendships are cultivated and old friendships renewed. A delectable supper will satisfy varied appetites of the incoming students and an informal dance will complete the evening.

You cannot afford to miss this gala affair on the Hillel calendar. Will be seeing you then . . . Sunday, November 12th.

HOLIDAYS

Speaking before more than 300 students, faculty members, service men and townspeople who attended each of the High Holyday services, Rabbi Gitin emphasized the serious responsibilities that confronted every Jew in this critical and crucial period.

He stressed the fact that Jews should ally themselves with liberal causes, give aid and comfort to the oppressed under the heel of Fascism, labor for a Jewish commonwealth in Palestine where Jews might go and live as a free people in their own land, and finally strengthen the citadel of Judaism in America as well as throughout the world.

Students and servicemen actively participated in the services, reading the Hebrew and English prayers, chanting the Haftorahs, having Alyoths, serving as Shammashim and in every way helping to make it their own.

The Foundation was taxed to the limit of available space by the number of people who attended. It was hoped by many that the new foundation which is to be built in the near future, would have ample facilities for services capable of supplying the added needs of the coming years.

HILLEL AND THE WAR CHEST

This year, Hillel again went over the top in its contributions to the Community and War Chests. Hillel made 123 percent of its quota by the end of the drive, and just missed 100 percent at the first meeting of the Chest. Rabbi Gitin as Captain, Don Simkin, Pearl Marchick, A. Brezner and Mrs. Gitin as lieutenants, made a fine corps of Chest workers.

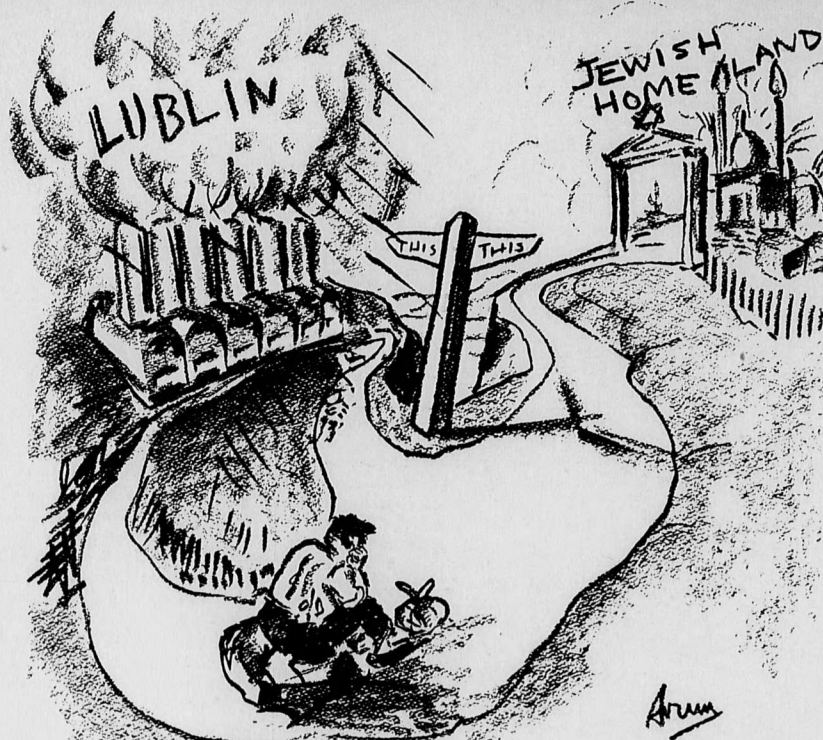
Hillel Foundation is a participating member of the Community and War Chests, and also ranks as a U.S.O. club for servicemen in the Berkeley Area.



Michael Gordon Awarded Honor Key

Mr. Michael Gordon, of Berkeley, was awarded the coveted Hillel honor key for meritorious service rendered to the Foundation for nigh 20 years. Past president of the San Francisco B'nai B'rith Lodge No. 21, leader in Jewish affairs in Oakland and Berkeley, active member of the Berkeley lodge and member of the Executive Board, Mr. Gordon has demonstrated his active and sincere interest in the problems and movements affecting both

(cont. on page 3, col. 2)



THE B'NAI B'RITH HILLEL CALL

Student publication of the B'nai B'rith Hillel Foundation at the University of California

EDITOR IN CHIEF A. Avrum Brezner

Contributing Editors: Lepore Raskin, Betty Ostrov, Betty Jacobs, Don Simkin, Rachel Goldberg, Toni Brahm, Jerry Sandwise, Sol Harvard, Milton Sachs.

Adviser: Rabbi Gitin.

THE JEWISH BRIGADE

It was with a strong sense of pride that we read recently of the decision to allow the formation of a Jewish Brigade under a Jewish Flag and led by Jewish officers. We feel that in this world where the Jew is singled out as a group for all forms of group persecutions, the healthful desire to defend ourselves as a group has finally been realized and accepted. The importance of this movement towards self defence must not be underestimated. Too long has Jewry been afflicted with the ideas of Messianic aid. Too long has Jewry sat and waited...and suffered. Today the growth of Judaism is contingent upon the struggle for liberalism and freedom. There will remain those whose struggle for freedom will be nothing more than peregrinations of the mind. But for the overwhelming majority of Judea the lessons have been learned. The road to victory is the road of our own struggle and our own victory.

I. M. GOLDEN MEMORIAL

Several years ago, Judge I. M. Golden of San Francisco, First Vice-President of the Supreme Lodge, B'nai B'rith, passed away. As American Jewry mourned his loss to the Jewish community and to American democracy, several of his admirers thought that a fitting memorial should be established to honor his memory and pay tribute to his great achievements. It was decided that the I. M. Golden Memorial Building be erected in Berkeley to serve as the Hillel Foundation at the University of California. This thought gained quick momentum and today a successful campaign has been launched to raise the needed funds to make this dream a reality.

B'nai B'rith members of the Men and Women Lodges of District No. 4 and other friends of Hillel are contributing to this worthy fund and it is hoped that soon after the war, the new Hillel Foundation will be established to stand as a fitting testimonial to a leader in Jewish and American life.

RABBI IN THE COMMUNITY

This summer, deep in the heart of Southern California's mountain regions, Rabbi Gitin conducted classes for a week on the Prophets of Israel, before the Methodist Youth Institute Camp, held at Camp Radford in the San Bernardino Mts. The Rabbi also spoke on "Jewish Customs and Ceremonies," "Anti-Semitism . . . Cause and Cure," and "The Spiritual Basis of a New World Order."

Continuing the policy of speaking before Jewish and Christian groups of the community, the Rabbi addressed the congregation of the Northbrae Methodist Church, Berkeley, on the "Essentials of Judaism." At the Bethel Lutheran Church of Berkeley the topic of his discussion was: "Anti-Semitism," and before the B'nai B'rith Lodge of Berkeley a discussion was held on "Jewish Customs and Ceremonies."

A STUDENT LOOKS AT RELIGION

(cont. from page 1)

of their covers and the shift of thinking from personal values to superficial materialistic problems. Concentration has passed from the content to the cover.

Modern cynics who identify religion with mysticism and supersti-

Letters to the Editor

Somewhere in France . . .

. . . I have confidence and believe that the day of victory is not far away and our prayers and hopes will be realized and we'll have all of our students back, working together, towards the fulfillment of our aims and goals that make us a healthy people among nations. I'll appreciate it very much if you'll keep me informed about the Foundation's activities, etc.

a bientot,

Moshe Arzee.

ORCHIDS TO US

. . . May I say that the publication (Hillel Call) bespeaks a genuine improvement and breathes a healthy and vigorous spirit of youth. Its format is considerably heightened, its appearance broadened, and its thought content deepened. The fellows should know that they are doing a fine performance and that some of us who appreciate publications, appreciate better ones when we see them.

Fraternally,

Chaplain Martin Weitz.

(Chaplain Weitz wrote to us last May an experience that we believe is most unusual. During the Passover season, while enroute from one island to another by plane, he was asked to conduct an Easter Service for the members of the crew. This was on April 9th. He writes, "I was then, a Christian for a morning, and I believe it was the first time in history a Jewish Chaplain or Rabbi conducted an Easter service aboard a plane at full speed. A Negro sang, 'Go Down, Moses,' and each recited his own profession of faith as a silent meditation.")

—The Editors.

" . . . I cannot tell you how much I appreciated the privilege of conducting Friday evening services at Hillel especially since it was my last evening before I left the United States. The prayers had a particular meaning for me and they gave me strength and courage.

Thanks for the Hillel hospitality and the pleasant and inspiring conversation I had with the Rabbi and Rebbitzen. . . ."

Ensign A. Weissberg.

tion have confused the ritual customs of religion with the ethical concepts of the Prophets. "Blinded by their symbolic manifestations." Sandwise continued, "they disregard their religious backgrounds in favor of pessimistic nihilism. Religion for such persons is truly inconsistent and eminently impractical, for they see only the cover. The contents lie in disuse."

Rabbi's Column

Upon the threshold of a new fall semester, I welcome you new students to the campus and Hillel fellowship. There is so much of immeasurable value that Hillel can offer not only to give you a proper perspective as a Jew but also to expand your mental and spiritual horizons.

It is perhaps trite to state that "What you put in, you take out," but, nevertheless, this is a bald truth. I have known students who are satisfied merely to be on the fringe of Hillel life; they attend dances and occasionally drop in for a few moments. That is the extent of their association. They are acquaintances of Hillel related only by propinquity. The impress upon their thought and life is slight and short-lived.

On the other hand, I have known students who have been active in Hillel, serving on committees, participating in religious services, attending Sunday lectures and taking an active part in the free-for-all discussions, exchanging ideas, ventilating views, sharpening their wits. I have seen them vociferate in bull-sessions and acquiring a few new ideas that have enriched their lives and also expanded their mental and spiritual horizons. Many of the students have found congenial friends in the informal atmosphere of Hillel and some, may I add, have even found life-partners and help-mates, to use the scriptural phrase.

At Hillel we try to interest all students. Whatever hobby you desire to develop, whatever interests you wish to cultivate, you will have an opportunity to do so at Hillel. It is really a thrill to meet people from all parts of the country, to join with them in sincere fellowship, to learn together what it means to be an exemplary Jew and American, to make delightful and exciting excursions through the corridors of Jewish history, to be strengthened and inspired, to become Jewish leaders prepared to assume responsible positions in community living.

If you wish to relax, you will find at Hillel a "home away from home," where the atmosphere of informality and congeniality is conducive to rest and relaxation. Classical music, good literature from an excellent library that is famed country-wide, jazz music that is of the latest brand, friends with whom you may indulge in pleasant pastimes—all these are restful pursuits to which you are cordially welcome.

Finally, may I invite you to my study at Hillel where I can meet you and where we can exchange views and ideas, serious or light,

as the case may be. I look forward to saying "Hello" to you at your earliest convenience. Let us get acquainted and perhaps our mutual relationship might develop into a fine friendship.

It is never too late to wish you a Shonah Tovah, a Happy New Year, one filled with blessing and peace.

Sincerely,
Rabbi Joseph Gitin.

Michael Gordon

(cont. from page 1)

the Jewish and general community. Particularly was Mr. Gordon honored by Hillel for his unselfish labors in the vineyard of Hillel. He loves the students and his interest in student welfare has ever been inspired and strengthened by his charming and enthusiastic wife, Mrs. Esther Gordon, who incidentally is a Past Grand President of Women's Grand Lodge, District No. 4 and an able and sincere worker for Hillel causes. The Gordons have been lauded for their active interest and effective labors by Dr. A. L. Sacher, National Director of Hillel.

We are proud to welcome Michael Gordon to the group of Hillel Key awardees. We know that he will continue with even greater zeal to serve Hillel.

In recognition of faithful and effective service rendered to the Hillel Foundation, the following students were awarded Hillel Honor Keys.

LEONARD HESTERMAN

Boston, Mass., former prexy of Hillel, participated in inter-faith forums, town hall tours, Friday services, able debater of the U. C. Debating Team.

ROBERT HOLTZMAN

Los Angeles, grad. in chemistry, former editor of the Hillel Call, active worker in publicity, participant in religious services, student council member.

ALBERT A. BREZNER

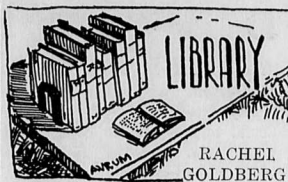
New York City, student of architecture, editor of the Hillel Call, Rabbi's secretary, able and faithful worker in all facets of Hillel activity, member of student council, Jewish Welfare, Community and War Chest worker.

GRACE ROSING

San Francisco, grad. in Social Welfare, able president of Hillel, speaker at Friday evening services, enthusiastic leader in all Hillel functions and projects!

DONALD SIMKIN

Los Angeles, teaching assistant in Physical Chemistry, member of student council and Executive council, Jewish Welfare, Community and War Chest, sincere devotee of all Hillel causes.



THE FORGOTTEN ALLY, Pierre Van Paasen, Dial Press, 343 Pages, \$2.73.

In the forceful direct manner of Van Paasen's works, The Forgotten Ally endeavors to awaken its American reading audience to an almost unbelievably shocking situation. That is . . . the British Colonial Office's unmerciful attitude in directing Near Eastern affairs in general, and the Palestine situation in particular.

Laid on a very firm and solid foundation of facts, The Forgotten Ally not only tells and describes, it pleads. It pleads for justice for a people who, though small in number, have suffered the most horrible and savage mass treatment ever conceived by a modern and supposedly civilized nation.

The Nazi persecution of the Jews, now, is not only a Jewish problem. The responsibility for the welfare of two million refugees weighs upon every government in countries that provide temporary havens for these people. It is an American problem, it is a Bolivian problem, it is a Chinese problem, but, primarily, it is a British problem, because Britain holds the key to the permanent refuge of the Jewish wanderers . . . Palestine.

This is a timely topic, too, for on March 31, 1944, our supposedly sympathetic and humanitarian ally fitted the key into the lock and closed the door of the Holy Land in the face of more than two million humans. (The British White Paper.)

To understand the motives behind such an action Van Paasen goes back to the very beginning of British imperialistic advances in the Near East. It was then the outline for the pattern of movements for the following thirty years was laid. By knowing and understanding these, one is automatically provided with a background for appreciating headline events in that region today.

Underlying the entire pattern of events, he explains, is the overpowering desire of Britain to rule the Near East completely. Every diplomatic and military move is calculated with this sole end in view. It must be added, however, that this is not Van Paasen's personal interpretation of Near Eastern history. His statements are verified with colorfully related in-

cidents. It is a direct accusation to the Colonial Office, of having pursued a ruthless, unmerciful, selfish program in satisfying British interests. A Hitler would not have gone about it more underhandedly, more deceitfully.

For obvious reasons Britain fears a strong Palestine and she is of course in a position to prevent any such development. The attitude finds expression in Arab uprisings, stringent quotas, and now, the White Paper. Yet while the danger of a strong Palestine looms larger on the British horizon and Colonial Office officials bite their nails in fear of a mighty state near the Suez, (all of 6,040 square miles,) a million or so men, women, and children remain stranded in the far off corners of the earth. Thousands seek refuge in North India and Middle China. Rhodesia has its colony, the mountains of Peru harbor several hundred, and now anti-Semitism has found prey in Mexican Polish Refugee colonies.

Some while ago the disabled tramp steamer, Struma, made its way into the Port of Jaffa, Palestine, packed with Roumanian Jewish refugees. Dysentery had broken out in the hold and the doctors on board were working 24 hours a day. In the harbor, however, they were informed they could not land, because most of the passengers had no visas. So the Struma put out to sea again, returning to the Black Sea. As she neared the northern coast of Turkey she capsized and sank carrying with her the precious cargo.

In spite of the British determination to suppress the growth of the Holy Land, the country has succeeded in developing to such an extent that it now materially aids Britain in the war effort. Hence the name, The Forgotten Ally. Ironically enough the Palestinian forces, small as they are, were most helpful in the North African allied campaign. The figures on the supplies issued to Russian, American, and British forces from the newly developed Palestinian industries are indeed astounding. In the light of Van Paasen's revelations the word "Forgotten" is not quite fitting. I would suggest "hidden".

Van Paasen is not a Jew. He is of Dutch ancestry and has been a resident of Canada for many years. He traveled widely and has had occasion to meet the leading statesmen of the world today. Hence he is ideally equipped to present this problem and is mightily armed with a store of facts to support his every view. Yet in The Forgotten Ally he chooses only the most colorful events to illustrate the facts.

NEWS AND VIEWS - - A. Brezner

DR. DEUTSCH

In the 16th Century, when a Spaniard observed a column of smoke rising in the distance, he knew that someone paid token to the spiritual qualms of the Inquisition. Yesterday, over the plains of Poland, rose a column of smoke the image of which history will find very difficult to wash from the minds of men. And when some Ghetto-confined Jew glanced over the parapet of his prison and saw that cloud of death he probably thought: "But for the grace of God, there am I." Two persons gave thanks at that moment. The still living Jew and the world statesman. The Jew for his life, the world statesman for political capital.

It has become the vogue to choose one incident as a justification for a lack of perspective. The "Lublin Incinerator" has become the "raison d'être" of war criminal punishment. The past ten and more years have been conveniently forgotten, and with myopic vision the "today-liberals" have risen with indignant "righteousness".

"It is the German Nation."

"It is the German People."

"It is the German Race."

"It is the Nordic."

"Etc., Etc., Etc."

The entire history of criminal fascism is being blamed completely upon a whole people. It would almost seem possible that every tot and octogenarian of Germany had a voice in the development of Fascism and its consequent horrors. It smells of scapegoatism. To save the crime of indifference we are preparing a new "Azazel." Historical research in the hands of our new inquisitors is being perverted to give just cause for such action. Accordingly the wars of the past two hundred years have become the fault of none other than these criminals. "Who?" "Why, the Germans, of course!" (sic)

It is imperative that we call things by their right names. Back in 1933 in the midst of a world-wide depression of heinous proportions, the cries and pleadings of a handful of liberals and maligned leftists were directed towards deaf ears. We were not interested in what was happening anywhere but here. They said that in America, in England, in France, and even in Russia. Officially. They were not interested, except perhaps to give Austria to the Hitler Wermacht. And then the Sudetenland, and then

Czechoslovakia. In Spain we were disinterested, we actually stopped any attempt to sell material, that is, to the legally constituted gov't. The farce of non-intervention was rigorously adhered to, even while all the partners in this macabre undertaking intervened. But as usual against democracy, and for fascism. This was not true of the labor movements of the world. They did show an interest. They worked diligently for the cause of democracy. That they failed is to the sorrow of the world today.

In 1939 the farce of world-liberalism in words came to an end . . . the pot boiled over. It is acutely ironical that the attack on "democratic" Poland was that last ounce of energy which led nation 'gainst nation, people 'gainst people. Shortly after, a new word was added to the lexicon of political phraseology: "The war criminal." Who is a war criminal? The man who shoulders the musket, or the man who buys and sells the bullets? Who are alone to blame; the leaders of Fascist countries or those who gave active support to Fascism's rise? No one today lists war criminals for their actions prior to 1939. The overstocked concentration camps, the pogroms, the destructions of the best elements of the German and Italian working class, Czechoslovakia, and Vienna of 1934 . . . what a list of human misery . . . are these not important in our analysis of what makes for a war criminal?

This list of the past has been carefully hidden. No allusions are made to that chapter. The skeleton in the closet must remain there. And for good reason, too. For then some of the leaders of the Allies would have to be placed at the docket and asked, "Why?" "Why your complicity?" There shall be no answers. The program of the 1930's is being perpetuated today, with one exception, criticism is being thwarted under the sumptuous title of "military expedience."

There are war criminals. Let us make no mistake. There are men and social groups who extended the inequities of our society from the comparative microcosm of a single unwarranted death sentence to the macrocosm of Lublin. The process was steady, regulated, and ordered. Lublin was its climax. And for Lublin, Lidice, the entire cavalcade of burning villages, of dying people, for war and for its abyssmal depravity, we are accusing a whole nation.

We are learning the wrong things from our enemies. We have begun a systematic emulation of Fascist stupidity, from our ideas of today to our actions of tomorrow. Instead of the euphemistic cry of "unconditional surrender," how much wiser would it be to call the German working class to remove the last traces of fascism from their land, as did the Parisian workers, and the French Forces of the Interior. How much more real would be a call for a United States of Europe with French, Poles, Czechs, Italians, and Germans actively participating, rather than a renaissance of bickering buffer states? Such a step could remove the 18th century idea of Nationalism, the 19th century idea of dog-eat-dog (Darwinism run amok), and substitute a 20th century idea of international cooperation. There can be no internal problem which does not affect the problems of other nations. This war has brought the problems of isolated aboriginal communities into world focus. If we remain at that stage where the word "sovereign right" has preference over human rights, it would be wiser to begin preparation today for the next war.

Finally, can we expect a post-war peace which demands security . . . without security; liberty . . . without liberty; and the pursuit of happiness . . . with despair? We must not lose sight of this fact, that peoples are not led, in desperation, towards accepting all forms of panaceas, even the most reactionary ones, if they are well fed, housed and clothed.

WESLEY FOUNDATION DIRECTOR TO SPEAK AT FRIDAY EVENING SERVICES

Miss Sara Webb, able director of the Wesley Foundation, will speak at the Hillel Friday service on December 1st, at 8 p.m. She has chosen a thought-provoking and interesting subject for discussion. An invitation has been extended to the Wesley Foundation students to attend the service and to enjoy the social hour which follows.

We hope that a large attendance will greet Miss Webb and our friends of the Wesley Foundation.

Compliments of
MR. and MRS. KAY

Compliments of
BUCHWALD & CO.

San Francisco

The editors of the Hillel Call are proud to publish an excerpt of the talk that Dr. Monroe Deutsch, Vice-president and Provost of the University of California gave at the final luncheon meeting of the Berkeley War Chest at the First Congregational Church of Berkeley on October 20, 1944.

"We must think in terms of a single world, not only in the light of protection against possible enemies, but also in the spirit of working hand to hand to serve mankind better. Do we say 'I am not my brother's keeper'? If we ever thought that, the idea must be banished. Should we think it, we should find that the acts of a brother, if criminal, cannot be restructured to Berchtesgaden or Sarajevo. It may to some appear a little pebble; yet when thrown into the water, it sends its waves farther and farther until they become billows mountain high and engulf all mankind.

"Yes, it is because we did refuse to see what our brothers were suffering that we have now become engulfed. Had we only stood firmly against aggressions in China, in Ethiopia, had we stood against the beastly persecutions of Jews in Germany, had we stood against the horrible mistreatment of unoffending men, women and children wherever the German armies went, had we gone to the protection of poor Greece when assailed by her two enemies, Germany and Italy, had we done these things, my friends, the war might long since have been ended and millions of lives saved. But we placed our head under the sands, and felt that we could be safe and could say: 'We are not going to be involved in the European mess.' No, we didn't go to meet it; it came to meet us.

"And that is another reason why we should help peoples of all these lands as we are doing through the War Chest — partly in compensation, partly in shame for what we should have done.

"Is this not to be a world in which the small or the weak can live? Is this to be a world in which only force, arrogant force, shall act? If it is, God help the small. But the essence of a decent world is that no matter how weak one may be, he still may live in security. That, of course, is not a theory accepted by the master race. The weak were, they believed, destined to be overthrown by the strong, and we must admit that it was only by the coming in of peoples that made themselves still stronger through their economic power, through their large populations, through their industrial capacity (con't page 5, col. 2)

Arab and Jew Relations

Toni Brahms.

Like any other problem, in our world of property concepts and life-long insecurities, the issue of Jewish-Arab relationships in Palestine is distorted in many minds. It is an issue surrounded by overtones of cultural and religious differences, relevant to the actual problem, but ignoring the basic pattern of economic relationships.

The outstanding failure of those who believe that the Arabs and Jews are irreconcilable is the tendency to dump all Arabs, regardless of class, into one bag and tie the string tightly. It is this failure which makes such a muddle of most arguments concerning the ability of Jews to get along with Arabs.

We cannot deny that some Jews hire Arabs only to exploit them for their cheap labor, and that others act as strikebreakers in preventing unionized Arabs from gaining better conditions. (Even the phrase "unionized Arabs" may give people a semantic pain!) Just as we cannot forget that Arab landlords have for long been receiving arms and funds from fascist agents to foment anti-Jewish propaganda, and that Arab terrorists have also killed Arabs, who, because of their friendly relationships with Jews, refused to join the terrorists. We cannot overlook the inflammatory role of the British Colonial office in their discriminating attitudes, intended to prevent any and all Jewish-Arab alliances which might endanger their continuing control.

However we must recognize the fact that rapid social change in Palestine is creating for the first time a large group of Arab workers and intellectuals who have common social needs and aims with similar groups among the Jews. This is the group which all over the world is fighting for its existence and its rights to life in a fuller sense than it ever experienced before. There is a definite basis for political and economic cooperation between these progressive elements among Jews and Arabs, just as there is identification of interests between Jewish and Arab landowners. How many know of the existence of the Palestine Labor League, founded by the Hisadrut in 1927, with a membership of over one thousand Arab workers? In addition to its trade union work it organizes loan and saving cooperatives, sport groups, cultural activities and cooperative medical services. And how many know that throughout Palestine there exist strong friendships between Arab villages and neighbor-

ing Jewish settlements, cemented by cooperation in daily living—that the "insurmountable" cultural barriers have been overcome by common festivities, classes and study groups, each group learning something from the other.

If our champions of tolerance can envision black and white men amicably working out their differences, they should have no difficulty in seeing the possibility of decent Arab-Jewish relationships despite real obstacles.

INTER-FAITH COMMITTEE--

Inter-faith council of the University of California proposes a program of activity for the various religious groups on the campus which should be of interest to all students of the University. Miss Rachel Goldberg, Hillelite and President of the Interfaith council said that the program outlined for the spring will be carried over in the fall with greater energy. Forums held at the various Foundations on the campus centered around a plea for closer collaboration between students of different races on campus through the Inter-faith Council.

The result of such forums is expected to lead to something constructive for numerous suggestions were made to the Interfaith Council as to activities they might pursue in furthering brotherhood on the campus.

Two now under careful consideration are:

Student centers might exchange speakers at either religious or non-religious gatherings to explain the basic fundamentals of their respective faiths, and to describe the ceremonial customs.

Representatives of the Chinese and Negro races might be invited to sit on council as well as to speak, so that their attitudes might be brought to light.

DR. DEUTSCH

(cont. from page 4)

that Germany is eventually being crushed, and the smaller nations given the right to live.

"... In God's good time it will be seen that the handclasp of fellowship and brotherhood is more powerful than the mailed fist."

JOIN AND BE A MEMBER OF

THE

HILLEL FOUNDATION

Au Revoir But Not Goodbye

Betty Jacobs.

Just by way of getting started, I might say that inspiration is a wonderful thing, and that's quite a profound statement, if you know what I mean. You will know what I mean if you've ever bounded out of bed at 4 A.M. with a sensational idea for an essay and dashed for a pencil and paper to jot it down so it would be there, in black and white in the morning and you could elaborate on it then. You'll understand what I mean if you've ever sat up in bed in the dark and written (far apart, so the lines wouldn't run into each other) the things you want from life so that you can awaken in the morning and read your innermost thoughts just before dropping off to sleep the night before. Or sometime in your life you must have seized upon a tune that would be a sensation, worked it out on a staff and later have your best friend tell you that Freddie Martin stole it from Peter Ilyitch long before you did. Maybe you keep a little notebook for "Remote Thoughts While Shaving" (or putting up your hair, as the case may be). Perhaps you're the kind who keeps scribbled little phrases of appreciation you feel when gazing at a beautiful sunset.

Everytime our boy Avrum has asked me to write an article for this noble publication of student thought and activity, I have thought about all those one-time inspirations that somehow never become elaborated, but have hidden behind the screen of "Chief, I can't write—you know that!" Now it's o.k.—I'm leaving, blowing, clearing out, ausgehen—and as I won't be around to feel the bloody stabs from the swords of criticism, I'm safe. You see, that's been my trouble all along—I just can't take harsh words from the once bearded, now clean-shaven, scholarly lips of Big-Chief-Almighty-Brezner.

In effect, this is a swan song (for four months, don't get excited) to express the gratitude and respect I have for our Hillel organization and what it has done for me. Some of you, I am sure, would find it difficult to even conceive of life in a blossoming little metropolis of 2500 persons, where one's family of three constitutes the entire Jewish population of the area. Hillel has been and is a part of my home now—I know what it's like to associate with other Jewish students and have them as friends. The memories of Friday night services and the inspiring sermons

of Rabbi Gitin, my embarrassed struggle to pronounce Hebrew properly and appear learned in something I'm terribly proud of, yet know little about, delicious lox and bagels on the table with the Kaufmans hovering anxiously near to see if everything was in order, Judy and David, candle-light dances, cost suppers, hectic council meetings, Yom Kippur services, the Passover Dinner, Succos, and the unforgettable Judaism and Marriage seminars—these and hundreds of other memories will linger with me when I return to my old stomping-ground and take up the life of a hick where I left it, a year and three months ago—the happiest year and three months I've ever known. Yep, I suppose the three-term system has finally claimed another victim—I'm returning to the hay, grain, and good earth to recuperate. This is certainly no political speech of "My-friends-as-I-look-down-upon-your-smiling-faces" but seriously, it would be impossible to tell you Hillelites what knowing, laughing, gabbing, and dancing with you has meant to me.

Everywhere I go I hear people say, "Oh, but the fall semester—of all times to leave Berkeley! Why EVERYTHING happens in the fall—just EVERYTHING!" but that's the way it goes...

I hope I'll see you all in the spring (I have to make this good and return with the little birds, bees, and flowers) and maybe I can even gloat an "I-feel-just-wonderful-what-country-air-and-fresh-eggs-can-do-for-one" oratory, but I'll be missing this life and grateful for the companionship and warmth of Hillel always,

HILLEL INSTITUTE

(cont. from page 1)

student and emphasis will also be placed on conversational Hebrew and preparation for reading Scriptures in the original tongue.

Classes in the "Fundamentals of Judaism," "Jewish Movements and Personalities," "Contemporary Jewish Problems," "Jewish History," are among the subjects to be selected. A meeting will soon be held for all students interested in the cultural program of Hillel to discuss subjects of the courses and the time. Announcement of this meeting will be sent to all the Jewish students on the campus.

HILLEL CALENDAR

November 1 to 11 — Get-acquainted week.
 Nov. 12 — Sunday — Reception — 8:00 P.M.
 Freshman Supper, 5:00 P.M.
 November 14 — Tuesday — Hebrew, 4:30 to 5:30 P.M.
 November 15 — Wednesday — B'nai B'rith Fireside — 8:00 P.M.
 November 16 — Thursday — Aspects of Jewish Life and Thought,
 4:30 to 5:30 P.M.
 November 17 — Friday Service — Alpha Epsilon Phi, 8:00 P.M.
 Geraldine Small, speaker.
 November 19 — Sunday — Open House; Musicale, 3:00-6:00, 8:00-11:00
 November 21 — Tuesday — Hebrew, 4:30.
 November 23 — Thursday — Thanksgiving Dinner, 6:30 P.M.
 November 24 — Friday Service, 8:00 P.M.
 November 26 — Membership Meeting, 8:00 P.M.
 November 28 — Tuesday — Hebrew, 4:30 P.M.
 November 30 — Thursday — Aspects of Jewish Life, 4:30
 December 1 — Miss Sarah Webb, Wesley Foundation Interfaith Service.
 8:00 P.M.

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IN THE GOOD OLD SUMMER TIME . .

By LENORE RASKIN and BETTY OSTROW

A long time ago, back in mid-July, Hillel ushered in the summer term with an open house for students old and new. The turnout of freshmen and transfers from other universities was good. After the usual buffet supper provided for the newcomers and men in uniform, the holdovers joined the party for dancing.

"The Future in the Classroom" was given an airing by Dr. Franz Schneider of the German Department in an after-dinner talk at Hillel in August. The professor stressed the need for more student-faculty cooperation in dissolving classroom problems common to them both. "The professors should become increasingly concerned about the welfare of each of their students," and the students should not look up to their professors as unapproachable and uninterested individuals. The nature of the subject stimulated a lively discussion, with audience spokesmen taking both sides on the question of Dr. Schneider's Pestalozzian Move-

ment. P.S.—The "cost supper" was good, too. * * *

On the lighter side was a dance held the following week. Hillel was hardly recognizable after a face-lifting performed by Betty Ostrov, Grace Rosing, Arthur Rosenbaum and Don Simkin . . . not to forget Shirley Rosenberg, whose "etchings" on the finer qualities in a woman's character added so much life and intrigue to the creation of the central theme "Cafe Parisienne." The bar was well stocked with pop corn, pretzels, potato chips and . . . er . . . punch.

On the more serious side, the social helped celebrate the liberation of Paris from the Nazi hordes. More than 150 shared in the joy of the great historical event. French songs were jubilantly sung and the atmosphere was Parisian in every detail. The interesting aspect of this occasion was that the students planned this event several weeks before, and their faith was fulfilled by this lovely and successful affair when all shared in the joy of a liberated people.

Succos and all that it stands for in the way of rejoicing and good times and good food provided summer's sunset. The annual Succos Festival was held the first of October. Rabbi Gitin's to-the-point explanation of the significance of the holiday brought it into sharper focus for the many gathered under the Succah. Dancing and refreshments followed.

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