

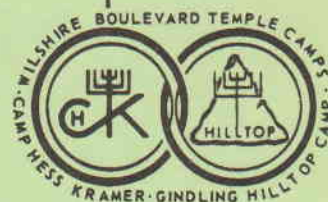
Wilshire Boulevard Temple Camps

THE FIRST 25 YEARS

1949 - 1974

A PERSONAL HISTORY

BY RABBI ALFRED WOLF



WILSHIRE BOULEVARD TEMPLE CAMPS
1949 – 1974

BY
RABBI ALFRED WOLF
in collaboration with
DAN WOLF

FOREWORD
BY
RABBI EDGAR F. MAGNIN

Published by
WILSHIRE BOULEVARD TEMPLE
LOS ANGELES, CALIFORNIA

Copyright © 1975 by
Wilshire Boulevard Temple
Los Angeles, California
All rights reserved
3663 Wilshire Boulevard
Los Angeles, California 90010

FOREWORD

We are proud of our Camps. During the twenty-five years of their existence, they have served thousands of fine Jewish boys and girls and aided in preparing them for a full and rich Jewish life and American citizenship.

In addition, our Camps have rendered a great service to many other organizations both Jewish and nonsectarian, including the Boy Scouts.

Wilshire Boulevard Temple Camps were the dream of Rabbi Alfred Wolf, who devoted his choicest thoughts, energy and dedication toward their development.

Congratulations and appreciation to all the fine men and women who have stood at our side and helped us to be so successful.

May the next twenty-five years be even more fruitful, if possible. God bless our efforts in helping to shape the lives and thoughts of many other boys and girls, and thus enable them to get more out of life and give more to others.

RABBI EDGAR F. MAGNIN, D.D.

INTRODUCTION

Wilshire Boulevard Temple Camps have been an important part of my life. When we began to plan for their twenty-fifth anniversary, I volunteered to put on paper my memories of their formative period.

This is a personal document. I purposely gave special attention to the early years. These were the years of adventure. The memories linked with them are also most likely to fade away with the passing of the people who placed their faith in the camp idea from the beginning. Even now, too many of these pioneers are with us only in memory: J. Y. Baruh, Jose and Sadie Gildred, Al and Ruth Gindling, Sam Hamerman, Syd Irmas, Adolph Mann, Harry Mier, Sam and Esther Norton, George Piness, John Preis, Ed and Carol Robbins, George Simon, Jacob Teller. We want to keep their memory alive in these pages.

To refresh and amplify my own recollections, I asked my son Dan to collaborate with me. Dan literally grew up with the Camps. He was two weeks old when we took him to the Temple's first summer venture at Pacific Palisades, and he is a veteran of twenty-two of our twenty-five seasons. Dan researched the old records, taped interviews with early pioneers, Camp alumni, key staff people and current campers. He drafted the manuscript.

Still the final responsibility for the material printed here is mine. If you, dear reader, have any recollections of your own which would correct or complement mine, please share them with me for the permanent archives of the Camps. The archives already include the complete interview tapes, as well as minutes and other written records.

Sincere thanks to J. Robert Arkush, DeWald M. Baum, Charlotte Baer Berkman, Stephen E. Breuer, Gerald Wm. Burg, Rabbi Lawrence Goldmark, Vern Katz, Melbourne L. Leavitt, Rabbi Edgar F. Magnin, Stephen Makoff, Joshua Needle, Morton Pullman, Dr. M. Thomas Redler, Ronald and Arlene Vine, Dr. Louis H. and Helen Winer, who took time to be interviewed or to commit their memories to writing; to Stephen E. Breuer for reading the manuscript and for many helpful suggestions; especially to Gordon Gelfond and Sheldon Belousoff, for their assistance on every step along the way.

RABBI ALFRED WOLF, Ph.D.

February 1975

Picture, if you will, a parking lot. In that parking lot, amidst the clutter of sleeping bags and suitcases, are several hundred uneasy strangers. Many are dazed by the confusion, as well as the summer sun filtering through the smog, but trying very hard not to look it. Many spot old friends but still there is an itchy and awkward unfamiliarity about the whole process. Finally the buses leave and the clustered parents wave good-bye to their children who, in an hour's time, will be campers.

One month later, in the same parking lot, we see the same children coming off of the big yellow buses. But they are no longer strangers. Many eyes are wet as they spontaneously link hands and arms to form a friendship circle, trying desperately to hold on to something that is now slipping through their fingers, something that was real only yesterday, aching to keep it alive, to stop it from just becoming a memory, not so fast. But soon they must get into separate cars and go separate ways and start remembering.

These scenes have been an annual feature of the Wilshire Boulevard Temple parking lot for the past twenty-five years. No matter how much the camping program, sponsored by the Temple, has changed and grown, the effect it has had on the people involved has remained constant.

The Camp is another world, whose link with the day-to-day world is those big yellow buses. It is a world where there is no television and none is needed, where Texaco is an Indian chief and not a gasoline, where Sunday is a weekday, teachers are friends, everyone is Jewish, and where religion is something lived, not attended. It is a twenty-four hour world, fully as challenging, involving, rewarding and, at least, as real as the "real" world. It often seems it will go on forever. Until that day when the big yellow buses come.

The following pages will try and take us back on the bus to Camp, starting with those first unfamiliar years on borrowed ground, then coming "home" to Malibu, going on to Hilltop and, by the time we reach 1974, maybe we'll understand a little more about that world of camp and why it has such an indelible effect.

You might say that Camp Hess Kramer began when, in my teens, I was called upon to organize Jewish youth groups in Heidelberg, in a Germany

just shaken to its roots by the Nazi take-over. It was then that I realized how much of Jewish values I could get across to young people as we were hiking or camping together under the open sky.

After my ordination at the Hebrew Union College, while lecturing at church camps for the Jewish Chautauqua Society, I saw the same idea at work for Protestant religious education. In 1946, I moved to Los Angeles to organize the West Coast Region for the Union of American Hebrew Congregations. A year later, regional Reform Jewish youth camping began, when we held the first coast-wide Jewish Youth Conference at the Presbyterian Conference Grounds at Lake Tahoe. One evening Rabbi Raphael Levine, of Seattle, and I were brainstorming plans for our own young people. We were impressed by the facility the Presbyterians had built and thought that the Reform Jewish community should do no less. We projected three camps — one in Central California, one in the Northwest, and one in Southern California. All three are now in existence; the first to be completed was Camp Hess Kramer.

In 1949, Rabbi Magnin invited me to join him and Rabbi Dubin at Wilshire Boulevard Temple. Before assuming my new position there on July 1, I asked Rabbi Dubin to recruit a few good students from the Confirmation Class for the regional Jewish Youth Conference which was held at Asilomar that year. Tom Redler still recalls the shock of meeting me there — a rabbi in jeans and T-shirt — and the additional shock of learning that this rabbi was to be at his Wilshire Boulevard Temple. After Confirmation, his parents had to coerce him to attend the one week camp session. That autumn he became one of the organizers and the first president of TAG, the new high school youth group of Wilshire Boulevard Temple.

That same autumn, Bob Arkush, newly installed president of the Temple Brotherhood asked me for suggestions for a local project for his organization. Unlike most other Temple men's clubs, Wilshire Boulevard Temple Brotherhood was not required to raise money for its congregation. They wanted to do something in addition to supporting the Jewish Chautauqua Society. Prominent on the list of projects I gave him was: "Camping in the spirit of Reform Judaism."

Encouraged by Rabbi Magnin, Bob recom-

mended the camping project to the Brotherhood. Some members responded with enthusiasm; some could see no need for such an activity. But Bob was authorized to proceed. So Bob and I made an appointment with Nelson Ross, the director of camping for the Presbyterian Church in Southern California.

Thus the Wilshire Boulevard Temple Camps got off to a trial start in the Presbyterian Conference Grounds in Pacific Palisades. A tent camping section with a capacity of forty was rented for four consecutive one-week sessions with the primary goal being to prove that it could work.

My initial intent was to start a camp activity, not a camp. In fact it might be advantageous not to have the responsibility of owning, developing and maintaining property. In spite of the limited scope of that first season, we started a policy still basic to our operation: the camp is open to children attending a Jewish religious school anywhere. This is in the spirit of our Temple's tradition of community service. It also creates added excitement for our own young people to bring friends and to meet new friends from distant places. Invitations sent to reform synagogues in Southern California that year received fairly good responses. At least one fourth grader came all the way from Bakersfield: Steve Makoff.

We also started a free campership program that first year. The cost was \$25 a week per camper and quite a few Temple and Brotherhood members contributed \$25, \$50, \$100, the largest gift: \$250 from Harry and Joan Mier. Free camperships for children whose parents cannot afford to send them has been an outstanding feature of our program ever since. Beneficiaries have been deserving boys and girls from our own religious school, from Vista Del Mar, from County welfare. No one outside of the Campership Committee knows who the campership recipients are. Support for the program comes from friends of our camps and, most consistently, from the David and Jennie Mary Keene Fund established by Melbourne and Anna Rose Leavitt and their family.

All secretarial and bookkeeping chores that summer — and again the following season — were performed by Bernice Schechter, who volunteered almost full time service to the Camp while her hus-

band, Sam, contributed all our sports equipment.

The one remaining stumbling block was getting kids. Outside of the few TAG members who had been to Asilomar, no one had had any experience with a Jewish camping program and very few wanted to. The response of Bob Arkush's daughter, Bobbi, was typical: "Gee Daddy, I've been going to Sabbath School all year. I don't want to go again this summer." To which his only defense was: "Bobbi, let's put it this way — your old man is the president of the Brotherhood and if I don't send my own child who else will go? So I'll make a deal with you. You go for one week. If you don't like the camp, home you come."

While parents were pleading and bargaining with their children, the TAG kids themselves were out trying to drum up support for Camp Rough-It. Yes, the first "Wilshire Boulevard Temple Camp" was to be called, secularly enough, "Camp Rough-It." Evidently this didn't make it any easier to sell, especially to high school kids. There was no tradition then of any Temple activity after Confirmation. Still we managed to fill "Camp Rough-It."

Sunday, June 18, 1950 was the day that first saw a bus loading up in the Wilshire Boulevard Temple parking lot to take kids to summer camp. The Presbyterian Conference Grounds, located in Pacific Palisades, on the outskirts of a much smaller Los Angeles, seemed a good deal further "out in the country" than it is today. The camp itself, as it turned out, was aptly dubbed "Rough-It." Charlotte Berkman, then Charlotte Baer, one of the core of TAG members who had been to Asilomar, remembers wooden platforms topped by tattered tents and surrounded by poison oak. Dr. Louis Winer and Dr. Bob Kositchek, by virtue of living in the neighborhood, became our first camp physicians. Their problems were not serious illness or injury but dust and dirt and flies.

My own memories include sleeping in a shack used off-season for storage of beds and tents; then cleaning out an unbelievably filthy cabin for the family, and Miriam moving in with the children including two week-old Dan. Turning a primitive camp shelter into family living quarters for the duration of a season was only one of Miriam's many unsung accomplishments. Over the years she has played the roles of painter, decorator, official hostess,

crafts counsellor, substitute mother for homesick campers, mother confessor to lovelorn counsellors; most of all, the person to encourage my full involvement and to share my problems. All this besides putting up with the Camp as the family's constant competitor for my time and attention.

With only two college-age counsellors to assist me, I had round-the-clock duties as camp director, program director, rabbi, hike leader, song leader, nature counsellor ("no that is not poison oak") and sports director. As a result the campers and I developed a closeness and a feeling of friendship which, for many of us, has lasted and deepened through the years.

Steve Breuer took a week off from summer school to attend the Junior High session in 1950. As a result, he says, he did very poorly in typing but very well in camping. Having been to other camps, Pacific Palisades was a terrible disappointment to him. ("We had a cabin of five guys in a platform tent. We called ourselves the 'Flophouse Five.' 'Flophouse' was a generous description.") But there must have been something to attract him. For he kept coming back, season after season, steadily moving up in responsibility eventually to serve as the first full time director of Wilshire Boulevard Temple Camps.

On Friday nights, we had Temple members come to Pacific Palisades to attend the campers' Sabbath service. Some came expecting to take their children home but, instead, found them asking for an additional week at camp. The kids were sold on the camp and its future was assured.

It has been twenty-five years since Camp Rough-It and memories have begun to dim. As a result the same story can be remembered three different ways by as many people. A case in point concerns a sign hanging on a high cliff over our tent camp. Its wording was most appropriate for a Christian conference grounds, something like "Christ is the Lord." Tom Redler's story that it read "Jesus Saves," and that our campers added "But Moses Invests," is strictly apocryphal. Recollections differ whether our Jewish replacement slogan read "The Lord He is God" or "The Lord Our God is One." It is certain that the High School campers were sufficiently bothered by the theological sign that they got permission to replace it, searched

Bible and Prayer Book for an appropriate Jewish statement, spent long hours on its rustic construction, risked skinned knees and fingers in hanging it on the cliff and, before we left the camp site, re-installed the original sign.

This compelling need for a symbol of our own was significant. The campers felt that the land belonged to someone else. We were tenants and there would always be something missing from the camping experience until we could have a camp that could also be a home. Camp Hess Kramer may, in fact, owe its existence to the ramshackle nature of that first camp. Among our Friday night guests were Mr. and Mrs. Jose Gildred. When Jose saw the torn tents, the primitive platform where we conducted our Friday night service, and the screened shack we called our dining hall, he said, "this is not good enough for our children."

It was this attitude that "our children" must have the best that brought about Camp Hess Kramer in 1952, only two short years after the first tentative four weeks at Pacific Palisades. The supporters of the camp were enthusiastic enough to make the all-out effort that having the best required. Without such an effort, "Wilshire Boulevard Temple Camps" could have continued to be nothing more than a series of Camp Rough-Its, operated out of the back door of the Temple for a few weeks each year. But thanks to the insistence of an ever-growing list of people, the camp was brought up front and made a major project of the Wilshire Boulevard Temple.

The first step was to give it an organization. And so the Camp Commission of the Wilshire Boulevard Temple Brotherhood was born. Bob Arkush appointed its members and named DeWald Baum its chairman. DeWald had not only given enthusiastic support to the project. He had spent many hours with us at Pacific Palisades and had served as an adult counselor at the 1950 Jewish Youth Conference at Lake Tahoe. During the early years he remained closely and constantly identified with every aspect of Camp activity. Jose Gildred, fittingly, became chairman of a committee to find the grounds for a camp. Jacob Teller and S. Tilden Norton, president of the Congregation, were members of the committee and the three of them covered literally hundreds of miles in their search.

One afternoon Jose Gildred, DeWald Baum, Jacob Teller, Sam Norton and I drove to see a number of likely sites. We were quite impressed with a couple of places in the Topanga Canyon area. But Mr. Teller insisted on our seeing a spot he had discovered. It seemed quite a distance, as we drove north on the Coast Highway past the Ventura County line. There was a primitive coffee shop on the highway, a few ramshackle houses, and a sign 'Solromar Post Office.' Mr. Teller led us through a bean patch, through a gate in a fence to an open space with a few platform tents — a primitive summer camp. We crossed a creek and walked under spreading sycamores and oaks. It was then that we realized what Mr. Teller had been talking about. Immediately Jose Gildred said, "This is the place."

In addition to its natural beauty, the place had an interesting history. Originally a Chumash Indian camping ground — we've found some of their grindstones and their arrowheads — it became the north-west corner of the sprawling Rindge estate. Just to the north of the property line were the ruins of an old homestead. The Houston family settled there around the turn of the century. Their son, Turner 'Teet' Houston, and his wife, Ella, spent their honeymoon there. They returned in 1952 to serve as caretakers for the Camp until Teet's death in 1957.

There was a great deal of objection to our purchasing a camp at that time. Running a program for a few summer weeks at an established facility was one thing. Buying a piece of ground for \$55,000 and spending much more on buildings was something else. To many people, the Religious School was the ideal and complete method for Jewish education. Why then put so much effort into a gimmick like a summer camp?

At the other extreme, there were those who put down the Sunday School as ineffective, the place that kids could not wait to get out of. They advocated a camp as a substitute, a Jewish place which youngsters would love.

My emphasis has always been on camping as a complement to the year-round experience of the Temple and its Religious School. The Sabbath Service and the classroom session are periodic religious reminders in an otherwise secular week. They are indispensable contacts with Jews and Judaism. They are also in constant competition with a thousand

other activities. The camp represents an opportunity of integrating Jewish instruction with the best tradition of American camping, religious principles and practices with daily living. Camp utilizes a block of time — a summer month, a vacation week, even a two-day weekend — shutting out competing distractions. Camp deepens the meaning of the Religious School experience. In addition, camp effectively keeps young people in Religious School and Temple activities through their high school and into their college years. We should not be talking of camping vs. religious school, but of both together as mutually reinforcing tools in the education of American Jews.

Finally the meeting and sides-taking came to an end and it all boiled down to one combined Brotherhood Board/Camp Commission meeting at Bob Arkush's home on January 15, 1951 where, according to the minutes, the acquisition of "the Lazy-H Ranch, located on Highway 101 near Solromar as a camp site" was to be considered.

Lou Winer remembers: "The meeting was very stormy with a couple of people expressing caution about the risk involved. It went on and on, with the pros and cons being argued until finally George Piness got up and asked, 'Do we want camping or not?' Of course everyone said yes. 'Then let's have camping!'"

The vote was taken. As the minutes record, "Mr. Norton moved that the Camp Commission be authorized to continue with negotiations to purchase the Lazy-H Guest Ranch site and in this connection obtain all factual material, such as taxes, rentals, etc. This was seconded and passed (sic!) by Mr. Stampa and Dr. Winer.

"There being no further business to come before the Board and the Commission, and upon motion duly made and seconded, the meeting adjourned at 10 o'clock."

A great deal of money was at issue, but the significance of that evening could not be measured in dollars and cents. Steve Breuer is right when, with historical insight, he maintains that the financial gamble of the camp was insignificant compared with the emotional and professional gamble of the few who threw their entire support behind this new and untried venture.

Jose Gildred was out of the city and missed

the January 15 meeting. He had left a blank check with DeWald Baum, authorizing him to purchase the Malibu property. The successful meeting provided the votes but not the funds. So, to make certain that we would not lose out on the purchase, Jose and Sadie Gildred personally acquired title to Lazy-H Ranch on February 14.

Shortly thereafter, Rabbi Magnin and Dr. Piness took a ride to the campsite with Harry Mier. Joan Mier, his widow, recalls that on his return, Harry discussed the advisability of their making a gift of the grounds as a memorial to his life-long friend and business partner, Haskel W. "Hess" Kramer. Both of them agreed that it would be a great adjunct to the Wilshire Boulevard Temple and wonderful for the children.

On April 30, 1952, a formal agreement was concluded between the Harry and Joan Mier Foundation and Camp Hess Kramer, a non-profit corporation with Jose L. Gildred, president, and J. Robert Arkush, secretary, providing for the gift of 110 acres of real estate in Ventura County to the corporation "for the purpose of . . . a camp for children conducted in accordance with the faith, ideals and tenets of liberal Judaism and that . . . shall bear the name 'Camp Hess Kramer.'"

Like the names Gildred and Baruh, and more recently Gindling, the name Hess Kramer has taken on a second and almost independent life of its own. In classic chicken-or-the-egg confusion, to many children "Hess Kramer" is primarily the name of their camp and happens to have also been the name of a man. All of this is very ironic for Hess Kramer was a man who very much made a name for himself.

Harry Mier and Hess Kramer came to Los Angeles together in a broken down Model-T Ford in 1921. Having started with nothing, they both went on to achieve great success in a business responsible for the promotion, distribution and sales of Max Factor cosmetics.

Hess had a deep interest in Judaism, particularly the education of our children. He was a vice-president of the Jewish Federation Council. In a way, he was responsible for my coming to Los Angeles, for in his capacity as a National Board member of the Union of American Hebrew Congregations, he insisted that a regional office be established on the West Coast. I was sent to Los An-

geles to open that office. Hess became the first president of the Regional Council of the UAHC and we worked closely together until his death in 1948.

From the beginning, the policy was established that Camp Hess Kramer, a project initiated by the Wilshire Boulevard Temple Brotherhood, was to be self-sufficient, though an extension of and a subsidiary to the Temple. Thus the Camp was incorporated separately with members of the Temple Board forming the majority of the corporation's trustees. In 1968, the membership of the corporation Board was made identical to that of the Temple Board of Trustees, but Camp Hess Kramer, also known as Wilshire Boulevard Temple Camps has remained a separate corporate entity. The Camp Commission also underwent a gradual metamorphosis; it became the corporation's agent responsible for ongoing operations. It now is a membership organization for support of the Camps. It meets annually to elect officers and an executive committee for the administration of Camp business.

Even after the official agreement with the Miers, Camp Hess Kramer, Inc. did not own Camp Hess Kramer. To be certain of the success of the project, the donors placed the fifty-five thousand dollar property in the name of the Farmers and Merchants Bank, who were to hold it in trust until such time as the Camp could raise and invest a matching sum of money in improvements. It was thought that this would take a number of years, but on May 5, 1953, title passed from the Bank to the Camp Corporation.

On his first drive to the Camp with Harry Mier and George Piness, Rabbi Magnin was particularly impressed by the live oak grove, now the site of the chapel named in his honor. (Incidentally, the design for this outdoor temple, its ark and its pulpit, was drawn by Hugo Ballin, the painter of the Wilshire Boulevard Temple murals.) Describing himself as a "Waldorf Astoria camper," Rabbi Magnin does not spend many nights at the Camp but loves to visit for casual chats with the campers. "I like the Camp," he says, "but what is more important, the kids love it. You can convey religious feelings much better out in the open and with informality than you can in a closed institution, behind walls and under ceilings. The dome of the Temple is pretty high but the one out there is much higher.

God did the decorations there. He was the architect and you can't beat him. He's first class."

God may have been the architect, but he was going to need some help before Camp Hess Kramer was to open its gate. Some of my best friends — young people as well as adults — thought I was out of my mind when I would point out a steep hillside as the place for our dining hall, a cliff or a clump of bushes as a cabin site.

Today it may be difficult to visualize, but when the Lazy-H Ranch was purchased, the land was a "V" canyon and little else. Of the original 110 acres, almost none was flat. There was no road through the camp. There was no level ground for cabins, for Gildred Hall or Mier Plaza, for volleyball courts or basketball courts. Even the present sports field consisted of uneven rolling hills. The contractors had their work cut out for themselves but they could not start any earthmoving or building until after the summer was over. Included in the purchase contract of the Lazy-H Ranch was the stipulation that Camp Hess Kramer, Inc. could not take possession until after the summer of 1951, since it was already leased out to a private camp. Once again the Presbyterians were to be our landlords, but this time up in the forests around Big Bear, California.

The three weeks that were spent camping at Big Bear began where Pacific Palisades had left off. This time the facilities were more comfortable. I had the assistance of a camp director, Than Wyenn. And already there was the advantage of returning campers, kids who had been to Pacific Palisades and were familiar with each other and the objectives of the camp.

At Big Bear the campers again wanted to put up "something Jewish" to mark their identity at the Presbyterian camping grounds. They cut down some pine tree limbs, bolted them together and, in time for the first Friday night service, they had a Menorah to call their own. While this particular Menorah did not survive our attempt to truck it physically to Camp Hess Kramer — it was smashed to smithereens by an overhanging tree branch — its simple angular shape provided the Temple camps with a permanent emblem. In 1952, one of the first projects at Camp Hess Kramer was to construct another wooden Menorah for Magnin Chapel. Among

the first major contributions to the new camp was DeWald Baum's gift for a Menorah to overlook the Coast Highway. It wasn't until 1956, however, that a company was found that could build a free standing steel structure capable of withstanding the high winds of Inspiration Point. The Menorah has proved an enduring and appropriate symbol for the Camps — the tree of life.

Wilshire Boulevard Temple Camps' transient period had come to an end. The two borrowed test tubes at Pacific Palisades and Big Bear had proven that camping could work, that it was deserving of a major commitment of land and resources. The first Menorah may have been left in splinters at Big Bear but the spirit that motivated its construction was moving home to Malibu.

When the counselors arrived at Camp for a weekend of orientation in June 1952, lighting was by kerosene and candle. The only running water was at Gildred Hall. The dirt was everywhere. The grading was still going on. You'd mop up your cabin in the morning and by the afternoon it was two inches thick with good old Camp Hess Kramer mud.

Water and electricity were not the only things that were missing. So were all the presently familiar structures except for Gildred Hall, six girls' cabins, six boys' cabins, and half of the arts and crafts area. An old house below Gildred Hall — replaced in 1965 by the new staff buildings — had a real fireplace that didn't work and a warped floor that sagged a little more each year. Instead of the present day 25-meter swimming pool, there was an oval pool with pumps that kept breaking down and a level shallow end that abruptly dropped off five feet to become the deep end. Next to the swimming pool was a boating pond whose single drawback was that it was never big enough for boating. Yes, there was the little house facing the athletic field, now the only original structure remaining from the Lazy-H Ranch.

We had only a few months to provide these minimum facilities for the opening of Camp with 100 campers and staff. During the winter of 1951-1952, a flash flood had shown us how much damage our trickling creek could do. It demonstrated dramatically where we should not put our major structures and helped us confirm our choice for the loca-

tion of the dining hall and the six double cabins.

Jose Gildred remained the dynamic force behind the building project. His gift of the dining hall and his interest free loan of \$50,000 (replaced a year later by a bank loan guaranteed by friends of the Camp) enabled us to present the Camp to the public with permanent, weather-proof structures in our very first season. He, as well as DeWald Baum, made innumerable hurried trips to the building site to keep things moving. Temple members, Harry and Mac Friedman, built Gildred Hall. A small contractor from the San Fernando Valley built the cabins, while others were at work bulldozing, laying pipe, stringing wire. To coordinate and expedite the entire job, we engaged David Berniker, another Temple member, a civil engineer who moved into the one usable house, the one now overlooking the athletic field, to work around the clock drawing the plans for the cabins and the arts and crafts area, laying out roads, hiring laborers, running errands in Los Angeles, securing contributions of material from other Temple members.

To complement the scarcity of specialized buildings, there was a scarcity of specialists. Than Wyenn was the director and drama instructor, Leon Guide was assistant director and music director, and Mort Pullman was athletic director, waterfront director (i.e. pump repairer) and a cabin counselor. I spent most of that summer at Camp commuting into town whenever the Temple needed me, using my station-wagon as the Camp's multi-purpose vehicle.

Mort Pullman, a typical newcomer to the staff that summer, had taken the waterfront and athletics counselorship because he thought it would be a good summer job. Like so many Jewish youngsters, he had been a stranger to the synagogue and did not miss it. During the summer he became more and more deeply involved in the total program. Before the end of the season, I asked him to teach in our Religious School. To his surprise, he heard himself saying "yes." He has been involved in Temple life ever since, and, in fact, managed the Camp's affairs as full-time assistant director from 1957 to 1959.

The hallmark of that first summer was improvisation. Our previous experience was minimal preparation for a summer of camping on our own per-

manent site. Every day brought new situations. Each event was a precedent. Picking up rocks from the sports field became part of the athletic program. A freshly bulldozed hillside served as a chapel, a desk from a decommissioned Navy destroyer, as our first pulpit.

Undoubtedly, the longest lasting improvisation was an Indian chief named Texaco. Like so many of the other program ideas that summer, Tex was an invention mothered by necessity. Tom Redler believes it started from all the old building lumber left lying all over the camp.

One Saturday night, while he and Don White were building a giant firewood structure in preparation for the weekly campfire, they thought up a solemn fire lighting ceremony which would be, appropriately, local, Indian and Jewish. That night, to everyone's surprise, Don started the campfire by a long story about a certain Yagni Indian chief who was buried under the fire circle, who could be brought back to life by a magic incantation. The climax came with everyone shouting "*Gezundheit*" and Tom coming out in a hastily made Indian costume: trunks, some red paint, a fire chief hat and the sign from the Texaco gas station across the street from the Camp. Who remembers that Texaco, at that time, sponsored a popular TV program with Ed Wynn as a fire chief? But at Camp Hess Kramer, Saturday night campfires are still lit by "Chief Texaco."

Not every program innovation worked out as well. Toward the end of each session for two days, the camp lived and breathed color war, the green and brown teams competing in team and individual events, even being served green and brown jello for dessert. By the end of the final event — a giant "Capture the Flag" game — all the rules had been broken, any pretense of good sportsmanship had been lost, and everyone was sore.

It became apparent that the Camp might not survive another color war. So Mort Pullman tried to piece together a more positive activity for that fourth and final week of a camp session, when kids start getting restless. Julia Wark, our camp secretary, once a functionary with the U. S. Olympic Team, gave us a book on the Olympics. Here was a readymade pattern: organize national teams. Send the kids to the library to find out about "their"

country, including its Jewish population. Give them team points for their "nation's" songs, plays, dances, parade floats, as well as sports competitions. Emphasize sportsmanship. And you have a great constructive activity. Put up permanent ceramic tile plaques with the names of the winning team and you have an annual program fixture: The Camp Hess Kramer Olympics.

Of course no one knew how long anything would last back in 1952. Neither did they care. Their concern was to remain flexible enough to be able to fill needs as they arose, piecing together a program and, as a result, founding a camp.

From the beginning, the Camp was a success not only because of what it was doing for Jewish children in Malibu but also because of what it was doing for their parents back in Los Angeles. Once Camp Hess Kramer had become a reality, it became a source of pride and a reason for participation for a great number of members of the Wilshire Boulevard Temple.

Temple members volunteered time and money toward every aspect of the Camp's planning and programming. Leaders of the Sisterhood would spend a week at a time as "Camp Mothers," comforting homesick campers, reassuring worried parents, doing all sorts of chores they would not have touched in their own homes. Once they became involved, they could not let go. One "Camp Mother" organized one of our first volunteer planting projects with a group of Religious School students: the cypresses and oleanders lining Mier Plaza. Others taught cooking traditional Jewish dishes. A doctor's wife noticing unpainted bathroom walls turned painter. Businessmen contributed merchandise from foods to furniture, from lumber to light fixtures. Craftsmen — architects, surveyors, builders, electricians — donated their skills.

Prominent physicians in the Temple took a week out of their practices — or travelled ninety miles roundtrip for hospital calls — to tend to the runny noses and scraped knees of the campers. Their wives frequently did the nursing chores. When Dr. Sam Weisman arrived at Camp in June 1952, the carpenters were still hammering together his "dispensary and doctor's quarters." So he ended up practicing medicine out of the trunk of his car, renting a room at a nearby Malibu motel for him-

self and his wife.

The enthusiasm generated by the Camp among the Temple membership found expression in colorful fund raising events. TAG, sparked by their advisors, Dr. and Mrs. Bob Kositchek, got a head start by sponsoring a dance at the Riviera Country Club with David Rose and his orchestra and with a Chevrolet for a door prize. In 1954, Brotherhood and Sisterhood cooperated on the Pastel Ball at the Ambassador Hotel. Allan Stampa was chairman and Eddie Cantor, the honoree. In 1961, for the dedication of the outdoor theater, Max Arnow brought an outstanding group of actors to camp for a performance of Norman Corwin's *"The Rivality."* Two other successful Theater Arts Festivals followed in 1963 and 1965. In 1969, the Brotherhood honored my twentieth anniversary at the Temple with a Dinner Dance. Sheldon Belousoff was chairman of this social and financial success. There is no way of completely chronicling the support Wilshire Boulevard Temple Camps have received during these twenty-five years. Perhaps it is not necessary. Not if you feel like one of the Camp's faithful: "All we have to do is to look at the Camp. We know that it's got a little bit of us in it."

Our Camps' extensive community functions are easily overlooked. Still, it is in this area where we have made significant impact. For instance, on Tuesday, June 25, 1974, Robert Farrell became the first Camp Hess Kramer alumnus to be elected to the Los Angeles City Council. Farrell, a black man, first attended the Camp in the mid-1950's during a weekend Human Relations Conference. He has stated publicly: "The Human Relations Conference was the first significant opportunity I had in college for meaningful communications across racial and religious lines. Many of my most long established friendships were made there. That activity at Camp Hess Kramer was the opening of a door to more positive experiences in my life and its impact guides me to this very day."

We had always envisioned the Camp as a year-round conference grounds that the Temple could use to the extent of its needs and which, at other times, would be available to the community. From the day we opened our doors, an ever increasing variety of organizations have made one of our Camps their home away from home: Jewish congregations and movements from Reform to Orthodox; relig-

ious groups from Catholics to Mormons to saffron-robed Buddhists; educational institutions from UCLA student government to the Oxnard City Schools to the U. S. Women's Olympic gymnastic team. Nearly every weekend, Boy or Girl Scouts camp in Dubin Scout Grove named in honor of Rabbi Maxwell H. Dubin.

The Camp itself has initiated community-wide activities, most significant among them, the Camp Hess Kramer Conference on Human Relations. In November 1953 — before the Supreme Court decision on desegregation, before Martin Luther King and the Montgomery bus boycott — the Camp Commission authorized a human relations conference for university students and faculty. For nearly twenty years, these annual weekend conferences brought to the Camp the appointed representatives of all major universities and four-year colleges in Southern California. Results were far-reaching. Universities introduced human relations courses, formed race relations committees, initiated efforts to assist black and Chicano students. Individual students — like Robert Farrell — were encouraged to work constructively in the American system.

For many years, weekend training sessions were held for Negro and Mexican-American High School students. The Camp's most recent pioneering project in the field of inter-group relations brings together faculty and students of every major Jewish, Catholic and Protestant seminary in Southern California and the San Francisco Bay area. In a period of threatening isolation between the religions, these three-day conclaves bring together the future leaders of America's great faiths.

These unusual creative ventures into community service have been made possible by a few generous friends of our Camps. The inter-racial and inter-religious Human Relations Conferences were sponsored, in the beginning, by Mr. and Mrs. Joseph Y. Baruh. Since Mr. Baruh's death, Mrs. Baruh has continued her annual grants in memory of her father, the late Rabbi Sigmund Hecht. The conferences for minority High School youth were funded by Mr. and Mrs. Tobias Kotzin and the Kotzin Fund.

The Camp has been able to succeed in the sensitive area of community relations by creative partnerships with the County Commission on Human Relations, the Urban Affairs Department of

the Los Angeles Schools and, most recently, the Interreligious Council of Southern California.

Because it has reached into the lives of so many individuals and groups, Camp Hess Kramer and Gindling Hilltop Camp have become household words, not only among members of the Wilshire Boulevard Temple but in households as diverse as Southern California itself.

Even in the household of a Los Angeles city councilman.

The significance of any given year at Camp is measured by each individual's memories of it. It is the echoes of what we remember from summers gone by that make us smile. For this reason, it would be foolish to try and chronicle each year at Camp after 1952, which was the first and therefore important to every succeeding generation at Camp. We are all the best chroniclers of our own memories of Camp.

There were significant events that helped mold those memories and these do deserve mention.

1955 brought to Camp its second director, Sam Hamerman. At the time, Sam was vice-principal of John Burroughs Junior High School. There, as well as in his previous position at Fairfax High School, he had come into close contact with many of our young people and their families. He was highly regarded as an educator. He had taught at our Temple's Religious School in earlier years, and returned, as a departmental supervisor in 1956. His camping experience reached back over many years, and he brought to the Camp the sense of professionalism that has been its mark of distinction ever since.

Under Sam the Camp quickly outgrew its facilities. When the Camp was first built with a capacity of 100, we thought that we would have a hard time filling it. But by 1955 the demand exceeded the supply and platform tents were set up in the cabin area to handle the overflow.

We knew we had to expand. To help explore all possibilities, Toby Kotzin sponsored a competition among the senior students of the USC School of Architecture in 1955, which resulted in a dozen or more master plans for the Camp, providing for the additional cabins, pool, activity building, and the rest. Our architect, Gilbert Leong, incorporated some of these ideas in the finalized master plan

which ultimately translated into the wood, glass, brick and stone of the expansion project of 1957-1958.

In the summer of 1958, arriving campers found eight new cabins, bringing the total to twenty, for 160 campers plus staff. A new twenty-five meter swimming pool and a huge recreation hall/camp office/library/locker room complex were soon to be completed and named Baruh Hall, in honor of its donors, Mr. and Mrs. J. Y. Baruh. Actually, Steve Breuer sees 1958 correctly, as having been "not so much an expansion as a completion." Camp Hess Kramer was now whole.

Another completion of sorts took place in 1956. Chuck Feldman came to town. He was looking for a summer job and heard of the opening at our Camp. He came to a spring conclave as song leader. We loved his work and engaged him for that summer. Soon he was full-time music director of Wilshire Boulevard Temple. "Little did I know," Chuck reminisces, "I'd still have that summer job eighteen years later."

Chuck almost didn't have a camp to return to after 1956. It was in the winter of that year that one of the worst of all the coastal brush fires swept through Malibu. This one came so close that it left the now famous black scorch on the side of Gildred Hall. So much concern was generated by people who had been to Camp that radio station KMPC, reacting to all the phone calls it had received, made a special announcement that "Camp Hess Kramer has not been damaged by the fire." Well before the radio announcement, I had loaded a bunch of counsellors in my station-wagon and headed out for the Camp.

Our sports field had become a refugee center, crowded with horses, cows, goats and chickens from mountain ranches. The entire hill across Yerba Buena Road was aflame. The heat and smoke were unbearable. The boys wetted down our roofs. They actually saved Gildred Hall with their garden hoses. Eventually the firemen set backfires on our own property and stopped the conflagration after it had burned thousands of acres. The Camp was saved. But this was no isolated incident. On several occasions, carloads of counsellors have been driven up to the Camp "just in case," including Rosh Hashanah Eve of 1973 when twenty con-

cerned Camp alumni spent an eerie night at Hilltop, knowing that a brush fire was burning out of control over the next ridge. Extensive irrigation, control of underbrush at Camp Hess Kramer and systematic planting of fire retardant ground cover at Gindling Hilltop Camp will substantially reduce the hazard but fire will remain a menace in our hot summers and in rainless winters.

In 1962 Sam Hamerman became the director of Urban Affairs for the Los Angeles Board of Education and for him twelve-week vacations became a thing of the past. But he continued his interest in the Temple, its Camp and Religious School. He remained a valued advisor and close friend until his death, in 1971.

Enter Steve Breuer, as the third director of the Camp, the first to be a full-time staff member of the Wilshire Boulevard Temple. From the beginning, Director Steve Breuer has been much more than just a capable administrator. Far from it. At the parking lot he is the man who reassures parents that their kids are going to be all right. At Gildred Hall he can be anything from the somber mood-setter to a slapstick comedian. On movie nights he is the projectionist and, afterward, the apologist. On the Leadership Hike he is the trail blazer. He is the man that everyone pretends not to be afraid of. And always he is the example.

To a great extent, Steve personifies the Camp. Not only because he has been its director for a full half of its existence, but also because of his involvement with the Camp throughout the other half. He was a camper at Pacific Palisades and Big Bear, a Junior Counselor from 1952 through 1954, a Senior Counselor through 1957, Head Counselor in 1958, and Program Director from 1959 to 1962. Along the way, in 1960, he married Gail Breitbart, whom I brought to the Camp as a counselor from my USC class in 1958. Meanwhile, he remained fully involved in Temple life, as president of TAG, as Youth Adviser and, in the Religious School, as teacher, departmental supervisor, and since 1968 as Educational Director.

To Steve, Camp is a teaching tool: "Since I was in the sixth grade I have wanted to be a teacher and I still consider that my main occupation. I feel that camping is a means to that end. I don't feel that I am a 'camper.' There are colleagues of mine whose

greatest pleasure it is to live out in the country and then they allow kids to share it with them in the summer. That's not me. I'm not a country boy. I love to teach. I love to use the marvelous tool of summer camping to teach. And I love, of course, to spend my summers in that way.

"I'm asked, 'How long are you going to continue being a camp director?' with an almost terrifying regularity — 'What are you really going to do now?' In spite of the fact that the Camp is successful and my reputation is solid, people ask me when I am going to get tired of it. I have an opportunity to do something I love to do, and I think that's pretty unusual. I believe that my success is due to the fact that I am able to communicate my enthusiasm. I really love it. The kids know it and the people I work with know it."

If Steve's experience was in any way an isolated one then it would be nothing more than one of the Camp's poetic niceties — boy camper marries girl camper and they go on to be Mr. and Mrs. Director. But the fact is that Steve's "coming up through the ranks" is more exemplary than exceptional. One of the Camp's greatest strengths is its continuity. It is the rare camper or counselor who does not return to Camp for at least two or three years. Ever since the summer at Big Bear, the Camp has had the advantage of not having to start out strangers, with the familiar faces always outnumbering the unfamiliar when the buses unload on Mier Plaza.

Loyalty and continuity are among the strongest reasons for our Camp's success. In twenty years, since 1954, I have worked with only two directors. Sam Hamerman trained Steve Breuer, Chuck Feldman, Steve Makoff. Steve Breuer, in turn, trained most of the present summer staff. The Camp's remarkable continuity is seen graphically in key names recurring on rosters year after year: Bill Porter, Sheldon and Linda Harris Mehr, Jules Burg, Manny and Hindi Kleinmuntz, Rahavia Yakovee, in former years; Stu Simmons, Mike Yeager, Sabell Bender, Nili Kleiman Kozmal, Gerry Schusterman, in recent seasons. Many, such as current program directors Nadine Bendit and Rich Makoff, can trace their affiliation all the way back to their own camper days.

In addition, former campers return as volun-

teer physicians and, in increasing numbers join the Camp Commission. More and more campers, even junior staff members, are children of former campers. Some of the parents are among the more than twenty married couples who, like the Breuers, met at Camp Hess Kramer. On Friday nights during family weekends, it is a joy to watch the faces of parents and children as they sing the familiar Sabbath songs — and the children looking at their parents, surprised: "How do you know that song?"

Because of its great success, as the 1960's progressed, Camp Hess Kramer was suffering from one failure — the inability to accommodate more than half of its applicants. It was considered for a time that the Camp might expand once more to take in some of the overflow. But the idea of further expansion was discarded as ultimately self-defeating, for while the capacity of the Camp might be increased, its effectiveness would be diminished as campers became just so many bodies herded through the daily program. No, if the Camp were to expand, it would not be out but, as events would have it, up.

The property in the hills about Camp Hess Kramer was purchased in 1965, the result of long negotiations by Bob Arkush, Tobias Kotzin and Dr. Ed Robbins, largely as protection and insulation from the growing threat of land developers. It is a measure of the spiralling trend of land prices that the fairly inaccessible eighty acres of land cost \$210,000 as compared to the \$55,000 paid for Camp Hess Kramer's 110 acres in 1952, or the \$7,000 paid for the back seven acres in 1961. It wasn't long before we started exploring the possibility of putting a second camp on the new property.

There was again some opposition and skepticism to a new camp; much of it based on the site itself. Many people, used to the shaded canyon of Hess Kramer, found it difficult to envision any sort of camp on top of that hill. This was very understandable, since the eighty acres that the Camp had bought were uncommonly common. They comprised a ridge that resembled any of hundreds of ridges up and down the coast of Malibu. There was no flat land, no trees, no water, no shade, no access except in a jeep over a rutted, winding road. The site had only one single feature on the plus side that

outweighed all of the negative aspects — a view. It was a 360 degree view that extended for miles, a view that could command one's attention for hours. It was the view that made that hilltop Hilltop.

One morning in summer of 1967, some campers recall, Steve Breuer rounded up all the Leadership males, carted them to the top of the hill and said, "well, boys, there's going to be a camp here next year, but first we have to burn it down." With acetylene torches, they set fire to all the brush in order to clear the land for grading. By the time they were done the whole top of the hill was burnt and bald.

Breuer took the boys for a tour of the hill and he would say, "Cabins will be over here, the dining room will be over there, the staff will be up there and the horses will be over there," and nobody could picture what he was talking about. Little did they know that in a year many of them would be campers on what was then a smouldering, blackened hill.

The design of Hilltop was to be more single-minded and less rampant than at Hess Kramer. The whole Camp was master-planned from the ground up. Because the buildings were to be visually exposed, it was insisted upon that all construction be low-profile and in harmony with the physical contours of the land — with almost chalet-like cabins hidden away on the side of the hill and a dramatic dining-recreation hall which capitalizes on the expansive vista beneath it. William Kreisel was architect for the total project which was completed in one year under the watchful eyes of Camp Commission Chairman John Preis, Building Committee Chairman James Gumbiner and Al Gindling.

The naming of Gindling Hilltop Camp was an exercise in logic — Hilltop because that's where it was and that's what made it unique; Gindling because Al Gindling was there from the start with support — emotional and financial — to turn the blueprints into reality. Al Gindling may be remembered for his large donation to Hilltop but his contribution to Hess Kramer was no less dramatic, if unsung. The head of a construction firm, he could be counted on whenever the Camp needed anything. For the first Temple picnic ever held at the new site in June of 1951, Al sent out a crew to hastily construct a dressing room and some benches. Since that picnic, his contributions included the cook's house, the Sages staff building, levelling of the sports

field and the material for the Camp's water system. He helped assemble the labor needed for the expansion in 1957 including a master carpenter, Pete Nance, who remained at Camp ever since as grounds superintendent. Al Gindling and his wife died within a few months of one another in 1972. Like Hess Kramer, he left no male heir. But Gindling Hilltop Camp will perpetuate the name.

Sticking to Camp tradition, Gindling Hilltop opened in 1968 with no plumbing and with grading as well as construction still going on. When the first group arrived for the four-week Junior Pioneer session, the first two cabin buildings and the dining/recreation hall were completed. Nothing else. Also conspicuous and not entirely in keeping with the architectural integrity of the Camp were four chemical toilets sitting on the athletic field. But the kids had been told they would be roughing it, that they would be pioneers. They had come to participate in the one-time-only experience of being first, and they were not disappointed.

The Junior Pioneer session was followed by a Senior Pioneer session for high school campers. The reinstitution of the high school session has been one of the major contributions that Hilltop has made to our camping program in addition to effecting a return to the name used in 1951: "Wilshire Boulevard Temple Camp(s)." The first session ever to be held at Pacific Palisades was for high school students, but over the years high school camping became more and more de-emphasized and finally eliminated; a real loss to the Camp, for there are things that can be done and areas that can be explored with near-adults which can only be skirted with younger campers.

For the Senior Pioneers of 1968, the experience of being there first was especially exciting. Many of them had been at the TAG conclave the preceding Thanksgiving and had taken part in the first service to be conducted on the site of the new Camp's chapel. Now they had the tremendous feeling of building the Camp, of starting something new. They developed their own plan for the chapel. They laid out and cleared new paths, planted the first trees on the barren hill, secured raw earth fills with soil retaining ground cover. Through the years Hilltop amply fulfilled our hope that campers would remain with us for additional seasons be-

cause we had a high school session, because even the junior high school program was paced differently than at Hess Kramer, because we offered horseback riding, and especially, because projects included planting and constructing permanent features of the young Camp.

"Firsts at Hilltop" also rank high on the chart of Camp memories of Steve Makoff — camper since 1951, full-time assistant director from 1966-73, in charge of the Hilltop summer sessions from 1969 through 1973, when he left to become Director of Camp Swig and Chuck Feldman inherited Hilltop summer direction. Steve remembers "crying my eyes out until I went home from the Conference Grounds in 1951 . . . breaking the ice in the swimming pool at Big Bear . . . meeting Sherri Hamerman for the first time, her not telling me her name because her father was director, and then finally learning her name and the shock of it all . . . the first time champagne was served to staff at our surprise wedding shower." And then: "All the firsts at Hilltop including the first dive, the first bandage, the first Shabbat, the first meal . . . bringing Jennifer to Hilltop at only three weeks of age and the celebration . . . the second time champagne was served . . . the odor of horse manure on hot summer nights . . . 'Plant'em, plant'em wait ten years!' our motto at Gindling Hilltop Camp that first year . . . the great warmth of many friends . . . a sad, tearful farewell at Camp and at Temple."

The year is 1974, as good a time as any to ask the question: "What hath the Camp wrought?" We are now twenty-five years, 197 acres and several thousand campers past those frugal beginnings in Pacific Palisades, and Wilshire Boulevard Temple Camps is a success. But how best to define that success?

While the 1953-54 Camp report showed an average occupancy of 90 campers for a ten week season, twenty years later the Camp housed an average of 300 for a ten week season. The Camps' growth can be measured even more graphically in terms of "camper-days," from 1,120 in 1950, to 6,300 in 1954, to 21,000 in 1974.

As the Camp expanded, as facilities were add-

ed and up-graded to keep abreast of the times, so our program and techniques matured, became more sophisticated and adapted to the needs of changing times. Fixed daily routines gave way to flexible day-by-day scheduling; teaching by lectures, to learning by living; separateness of "religious" and "fun" activities, to the integration of the total camp experience. In the early days, rabbis and specialists carried almost the entire burden of "content" teaching. Now college age cabin counsellors and high school age junior counsellors and counsellors-in-training are fully involved as leaders, teachers and models. Session themes such as "Holy Days around the Year," "Immigration," "Bible Heroes," "Great Jews of Modern Times," "Israel" now belong to everybody. In the fifties a cabin counsellor might have asked his campers at bedtime, "What did you do today?" Now counsellors and campers are likely to discuss what they did together that day.

From the standpoint of the Wilshire Boulevard Temple, the Camps have provided insurance for tomorrow. Gerry Burg, Executive Administrator of the Temple looks at the families who have joined the congregation because of the Camps and says, "Success has meant a continuing influx of vitality making the trip from 11495 East Pacific Coast Highway to 3663 Wilshire Boulevard every year."

But the contribution made by the Camps to Reform congregations, any congregation, is much greater than one can tell by a simple nose-count of "camp people" involved in Temple activities. Tom Redler, my first "camping convert" from Asilomar (he had to quit summer camping after attaining the rank of program director in 1954 but still teaches Religious School), expresses it aptly:

"The greatness of the Camps is that they provide a prism for focusing everything that we try to do at the Temple. You can give the kids all the tools in the Religious School that you want. But until they actually have an opportunity to live what they've learned, they just don't get the relationship, they don't get the values. At Camp the kids *live* the Sabbath and they find out it works."

At Camp, Judaism makes sense. Or does it? It did for Tom Redler and Steve Breuer, Steve and Rich Makoff and Nadine Bendit. But what about those "kids of today?" The greatest challenge of the Camps is that they must prove themselves each

year to each new generation of campers. It is all fine and good to reminisce about the "good old days," but the Camps cannot afford to exist solely in the past tense. New memories must be created this year and the next year and the year after.

The voices you hear next will be those of campers recorded on Saturday, June 19, 1974. They are the final judges as to the Camps' success.

* * *

"I remember telling my friends that I was going to go to camp. And they said, 'Ugh! You're going to camp. Are your parents making you?' They just don't know what it's like up here."

* * *

"I remember flying here from my home in Mexico City and the stewardess asked me what camp I was going to and I said 'Hess Kramer' and she said, 'My brother was there two years ago.'"

"In Mexico, all the services are in Hebrew, but you are free here, you can understand. It is better."

"Here the prayers are written by the campers. They mean something and you pay attention to them"

* * *

"When I go to the chapel I can see which steps I built and which plants I planted. It's a real feeling of accomplishment."

* * *

"I've been coming to this Camp now for five years and I could never go to another Camp because if I did I would lose one summer coming to this Camp."

"It's like a second home."

* * *

"Up here if something good happens to a guy you can go up and put your arm around him. If you did that in the city, everyone would look at you like you're strange!!"

* * *

"I like it up here because you can be yourself."

* * *

"I wish they had more than one Sabbath every week, because it's really a lot of fun. At home you go to a Bar Mitzvah and you just look forward to eating the cake. Here the whole thing is great."

* * *

"My father was afraid I'd become too religious. At home you're only religious in the synagogue, but up here you're living the part."

* * *

"When we study history here, it's not just someone getting up and reading from a book. Instead we'll act it out or something. So it's not just history, it's also us."

* * *

"In Religious School, you learn about Judaism but here you learn what it means. Up here you find what Judaism is really like inside of you — here (he tapped on his chest)".

* * *

"Here when you make something in arts and crafts it's not like going downtown and saying, 'I'll order two of those,' because you know that wherever you go all over the world there will never be another one like that. And it's a good feeling too."

* * *

"I come out here to get away from the real world, it's like an escape. But then I wish the real world could be like this."

* * *

"I try to have a positive attitude. You're sad that it's over but you're glad that you came."

"It's so much easier to leave home than it is to leave Camp."

* * *

The experts have spoken.

APPENDIX

A REPORT ON THE WILSHIRE BOULEVARD TEMPLE SUMMER CAMP

Sponsored by: Wilshire Boulevard Temple
Men's Club

The experience of the initial summer camp program, conducted at Presbyterian Conference Grounds, Pacific Palisades, from June 18 through July 16, underscores the fact that the summer camp is the most powerful tool for intensive modern religious education available to the Reform Congregation. If we wish to fulfill our obligations to coming generations of American Jews, we must further explore this program and spare neither funds nor effort in building it up.

A total of 160 camper weeks — an average of exactly 40 campers per week — was the extent of the 1950 program. This included 15 boys and girls of High School age who attended as members of the Leadership Group — most of them for the full four week period. These young people assisted in counselling. There were only two paid counsellors. Several younger campers made special arrangements to attend for two weeks; all others stayed for one week only.

A total of 22 campers came from neighboring Reform Congregations in Southern California who had been invited to participate in the program. Their participation not only created a feeling of unity among the various Temples but was a distinct service to children of such congregations as Bakersfield, Pomona and Ventura, who normally have little opportunity for meeting Jews of their own age.

Campers paid a fee of \$25.00 per week; Leadership Group \$70.00 for the four weeks. Twenty-four interested men and women contributed a total of \$80.00 for scholarships.

As of July 20, the total income of the camp amounted to:

Cash Received	\$3,634.95
Accounts Receivable	<u>203.00</u>
	\$3,837.95

Expenditures:

Conference Grounds	\$2,989.10
Equipment	22.16
Insurance	50.00
Publicity	51.66
Refunds	132.00
Counsellors' Salaries	200.00
Miscellaneous	<u>88.80</u>
Total	<u>\$3,533.72</u>
Misc. Accounts Payable (Estimated)	<u>100.00</u>
	<u>\$3,633.72</u>
Balance	<u>204.23</u>

Acknowledgments:

The thanks of all those who benefited by the camp project are due to the people who, by their contributions of funds and effort, expressed their faith in this new venture.

The sponsors who contributed one or more scholarships are:

J. Robert Arkush, Charles Brown, Sam Corekin, Jose Gildred, M. H. Klinger, Mr. and Mrs. Tobias Kotzin, Edward L. Kozberg, Mrs. Elevyn Kramer, Robert Kramer, Melbourne L. Leavitt, Adolph Mann, Irving Metzler, Alvin Malinow, Harry Mier, S. Tilden Norton, Dr. George Piness, William Rosichan, Sol Schiff, Taft Schreiber, O. N. Srere, Alan Stampa, Joseph Shapiro, Jacob Teller, Henry Weinberger.

Others who helped our plans become reality include:

J. Robert Arkush, president of the Men's Club, who served as chairman of the Camp's Committee, and together with Mrs. Arkush, helped with registration and supervision;

Rabbi Leonard Beerman, who conducted another Sabbath Service;

Mr. and Mrs. Matthew Codon, who served as hosts for an Oneg Shabbot;

Manuel Goldman, who gave a demonstration on hypnotism;

Alvin Malinow, who gave a talk on India illustrated by motion pictures;

Mrs. William Roseman, who gave a course on cooking and assisted the administration in many helpful ways;

William Rosichan, who provided a truck for another trip to Zuma beach;

Aaron Rothenberg, who prepared publicity material;

Alan Stampa, who likewise aided with registration and transportation;

Jacob Teller, who provided a bus for a trip to Zuma beach and on many other occasions was most helpful by securing transportation, refreshments and entertainment;

Dr. Louis Winer, who as camp physician made many calls and donated medicines. (Dr. Harry Goodman, likewise, made one call, and Dr. Kositchek held himself available for emergencies);

Mrs. Louis Winer, who completed the cooking course, initiated by Mrs. Roseman, and aided in several administrative details;

Rabbi Edward Zerlin, who conducted several classes and one of the Sabbath services, as well as *many parents* who were helpful to the administration while their children were at camp.

Special thanks are due to the Presbyterian Conference Commission for making available the grounds for the extended period required by us, and to Nelson Ross, Director of the Conference Grounds, and his staff for their invaluable assistance in preparing our camp and aiding in its operation.

The Camp Program:

The camp was announced and carried out as a Jewish educational project. Education through informal discussions and through various forms of camper participation in Jewish activities was our major goal. Of course, sports, dancing and fun singing were also stressed in order to present a balanced natural pattern of camp life.

Each morning was divided into three periods: The first was devoted to a discussion of a thought subject, such as "*The Nature of God*," "*Our Place*

in History," "*Our Prayer Book*," or "*Judaism and I*." Each of these themes was used for one of the four weeks. It was treated from a different angle every morning and discussed on the level of the prevailing age group — High School age the first week; Ninth and Tenth Grade the second week; Fifth and Sixth Grade the third week; and Seventh and Eighth Grade the fourth week.

The second period for the older two groups was devoted to planning their Youth Group activities for the coming year. A play period was substituted for the two younger groups.

The third period was devoted to projects; the campers had the choice between music, handicraft and cooking. These projects proved to be our most helpful educational tools. While enjoyable in themselves, and offering each participant a chance for constructive work, they were tied in directly with Jewish values. The music project produced a competent choir for the daily and Sabbath services. The handwork group produced signs, giving the various buildings and places in the camp names with Jewish meaning; replaced the Christian theological slogan on the mountain side above the camp by a Jewish motto; made drawings and soap carvings of various Jewish symbols, and notably a portable ark of redwood and beaten copper, as well as other equipment for an outdoor chapel.

The cooking group devoted itself to the preparation of various traditional Jewish dishes which then became part of the day's luncheon menu.

Worship also was a form of education by participation. Every morning, as part of the flag raising ceremony, a member of the Leadership Group read a Psalm and an original prayer. Every meal was opened and closed by the joint chanting of a brief Hebrew grace. The daily evening service and the festive Sabbath Eve and Sabbath Morning services were conducted almost entirely by the campers themselves, while the service concluding the Sabbath was an informal song service climaxing in an appeal for greater participation in year-round Temple activities.

The immediate reaction to the camp program seems to indicate that such an appeal was hardly necessary. Campers brought their friends to successive camp sessions. They begged to be permitted to stay for additional weeks and seemed heart bro-

ken when they were turned down; bitter tears were shed as the camp broke up and the Leadership Group, after completing four weeks in each other's company, arranged for a reunion only two days after the camp closed. Enthusiastic letters of thanks from parents and campers still arrive, and all of them seem anxious to participate in next year's program. Perhaps most significant of all — a number of campers have begun to attend early Friday evening and Sabbath morning services at the Temple. (Needless to say, these summer services had not previously been very popular with children on vacation.)

Evaluation

The most notable contribution of this year's camp experiment is the demonstration that there is a need for such a camp among the children of our own membership and of the neighboring Reform Temples; that the camp program can be used as a means of strengthening knowledge of, and loyalty to, Reform Jewish Institutions among our youth; and that there is almost unlimited room for improvement of our tools and techniques in the camping program. If the Men's Club of the Temple will continue to sponsor the camp — as is their expressed intention — it is recommended that a competent staff be engaged for both counselling and teaching.

There should be a *director* responsible for all technical aspects of administration, including physical facilities, registration, food and most recreational activities. He should be assisted by a competent senior boys' counsellor and a senior girls' counsellor, and counsellors preferably at a ratio of one to every ten campers. There should be a sufficient number of competent instructors, including experts on music and handicraft, (who may or may not include some members of the Counselling staff). No more than 15 or 20 campers should participate in any one discussion group, workshop or interest group under the guidance of an instructor. The entire camp staff should meet for a period — if possible of one full week — prior to the opening of camp for a thorough indoctrination on the purpose of the camp and for day-by-day planning of the actual

camp program. Likewise, the Sponsoring Organization must be ready to invest in adequate equipment for sports, indoor games, various phases of handiwork and first aid. Practical portable and lockable containers for this equipment should be secured in order to facilitate handling and inventory control of both expendable and non-expendable items.

This conclusion is underscored by a flood of requests for the extension of the camp period permitting campers to stay for two weeks instead of one, and enabling High School Students to attend after summer school. In order to make possible the staff and equipment required for a good camp without, on the other hand, raising the fee beyond the camper's reach or requiring an unreasonable amount of subsidy, the camp period should be extended considerably and the number of campers likewise should be increased.

Camp Site

If this report has been silent on the matter of a camp site to be owned or leased by the Sponsoring Organization, it is because the progress of the camping program during the initial few years does not depend on the acquisition of such a site. It goes without saying that ownership of a camp would give us a permanent stake in this great venture. It would increase immeasurably the feeling of pride and personal belonging which even now has begun to take hold of our campers. At the same time it would bring increased responsibility for maintenance, food and all other physical facilities which this year were placed into our hands ready-made. How soon our camp program will mature to where ownership of the site becomes natural and indispensable will depend entirely on the determination of the Sponsoring Organization to meet the challenge of this project.

FIRST MEETING OF THE CAMP COMMISSION of Wilshire Boulevard Temple Men's Club

The first committee of the Commission was held on September 18, 1950. DeWald M. Baum acted as Chairman of the meeting.

The following gentlemen were present: J. Robert Arkush, Alvin Malinow, S. Tilden Norton, William Rosichan, Jacob Teller, Dr. Louis Winer, Rabbi Alfred Wolf.

The Commission decided to elect temporary officers to assist the Chairman. Upon motion duly made, seconded and carried, Jacob Teller was elected Vice-Chairman; Jose L. Gildred, Treasurer; and Matthew Codon, Secretary.

The Commission discussed plans of organization, and it was decided to set up temporary committees as follows:

Personnel: J. Robert Arkush, Chairman, and Dr. Louis Winer
Budget and Finance: William Rosichan, Chairman, Jose L. Gildred and Harry A. Mier
Site: Jacob Teller, Chairman and S. Tilden Norton
Equipment: Matthew Codon, Chairman, and Tobias Kotzin
Publicity: Alvin Malinow, Chairman

Rabbi Wolf gave a resume of his report and a general discussion was held covering his recommendations. In Rabbi Wolf's report, four decided recommendations were made:

- (1) Staff
- (2) Equipment for sports and handcrafts
- (3) Length of camp period
- (4) Camp site.

S. Tilden Norton recommended that the Personnel Committee contact Milton Goldberg — Director of Camp Max Strauss, Leonard Green of the Jewish Center and Maurice Schwartz, for their suggestions and recommendations based upon their activities in supervising camping activities.

It was the consensus of the meeting that each committee should meet before the next meeting of the Commission and at that time make definite recommendations.

President Arkush then presented to Rabbi Wolf on behalf of the Board of Directors of the Men's Club, a check in appreciation of the splendid work he had done on the 1950 camp at Pacific Palisades.

There being no further business, the meeting was adjourned at 10 o'clock.

DeWald M. Baum, Chairman.

FOURTH MEETING OF THE CAMP COMMISSION of Wilshire Boulevard Temple Men's Club

The fourth meeting of the Commission was held on Sunday, January 7, 1951, in Rabbi Wolf's study in the Temple. DeWald M. Baum acted as Chairman of the meeting. The following gentlemen were present: Jose L. Gildred, Tobias Kotzin, Harry Mier, S. Tilden Norton, William Rosichan, George Simon, Henry Weinberger, Dr. Louis Winer, Rabbi Alfred Wolf.

The first order of business was a report by the Site Committee given by Jose L. Gildred. The Site Committee recommended that the Commission acquire the Lazy H. Guest Ranch at Solromar, California, on Coast Highway 101 near Malibu, just north of the Ventura County Line. Mr. Gildred and Rabbi Wolf and Mr. Norton described the improvements on the premises which consist of a corral, baseball diamond; swimming pool; boating pool; outdoor barbecue pit; six motel cabins; ten new platform tents which can accommodate six persons each; caretaker's house; owner's house, also an unusually beautiful and inspiring grove of big sycamore trees; a running stream in the canyon; ample supply of water; the property has 300 feet on the ocean which can be reached by under-pass.

The entire property consists of approximately 110 acres which is L shaped with short end facing the ocean. There is a grocery store and cafe situated on the property, both of which are rented at \$90.00 per month. The owner of the property, Carl Henderson, wanted to sell the property originally for \$55,000.00 cash or \$60,000 on terms.

There was a full discussion by all the members of the Commission present and after an exhaustive review of all the facts on a motion made by Mr. Gildred and seconded by Mr. Kotzin, it was recommended to the Board of Directors of the Men's Club that the Camp Commission be authorized to negotiate for the purchase of this property as a suitable camping site. Mr. Gildred offered to post a \$1,000.00 deposit of good faith for the Commission.

There being no further business to come before the meeting, the meeting was adjourned at 12 o'clock.

Respectfully submitted,
DeWald M. Baum, chairman

SPECIAL MEETING OF THE BOARD OF DIRECTORS OF THE MEN'S CLUB AND THE CAMP COMMISSION

The Special Meeting was held on January 15, 1951, at 8:00 o'clock at the residence of J. Robert Arkush, President of the Men's Club.

Mr. Arkush acted as Chairman of the meeting. The following gentlemen were present: DeWald M. Baum, Rabbi Maxwell Dubin, Alvin Malinow, Adolph Mann, S. Tilden Norton, Dr. George Piness, Leo Roth, George Simon, Allen Stampa, Edward Stodel, Dr. Louis Winer, Rabbi Alfred Wolf.

The meeting was called to order by the President, J. Robert Arkush, and DeWald M. Baum presented to the meeting the report of the Camp Commission to acquire the Lazy H. Ranch located on Highway 101 near Solromar, as a camp site. A resume of the efforts of the Camp Commission to find a suitable site was presented. After Mr. Baum's report, Rabbi Wolf asked for the floor and vigorously opposed the proposal for the purchase of the Camp site for the following reasons:

(1) The Temple charter has specific limitations which might be imperiled if additional property is acquired by a subsidiary organization.

(2) The Rabbis do not have sufficient time to properly supervise the Camp because of other previous commitments and amount of work involved in the supervision of the Temple and its religious school.

(3) Not sufficient amount of enthusiasm among the members of the congregation in support of such a camp.

(4) No qualified camp directors available after interviewing a considerable number of eligible candidates.

Rabbi Wolf advocated a concentrated effort to have a leadership course of two weeks using rented quarters and enrolling only sixty young people from the two or three top grades in the Religious School. He also thought that the acquisition of a site might be recommended as a joint project to the Union of American Hebrew Congregations or the Southern California Conference of Temple Brotherhoods.

After Rabbi Wolf presented his objections, the matter was open to discussion with all members present taking part. It was the consensus that the project was one that the Temple should sponsor and that Rabbi Wolf did not correctly represent the opinion of the members of the Board of Directors of the Men's Club or the Camp Commission or the members of the Board of Directors of the Temple.

Mr. Simon moved that the summer camp this year be for a period of a minimum of four weeks and conducted in rented premises, provided suitable arrangements can be made.

This motion was seconded by Messrs. Norton and Winer and passed unanimously. Mr. Norton moved that the Camp Commission be authorized to continue with negotiations to purchase the Lazy H. Guest Ranch site and in this connection obtain all factual material, such as taxes, rentals, etc. This was seconded by and passed by Mr. Stampa and Dr. Winer.

There being no further business to come before the Board and the Commission, and upon motion duly made and seconded, the meeting adjourned at 10 o'clock.

Respectfully submitted,
DeWald M. Baum,
Acting Secretary

REPORT ON THE FIRST SEASON OF CAMP HESS KRAMER

June 23 to August 31, 1952

Camp Hess Kramer — Solromar, California

We believe that the first season at Camp Hess Kramer has been an unqualified success, and that it has fulfilled our expectations in creating a pleasant and helpful camp experience for 250 boys and girls in inspiring a religious atmosphere and transmitting Jewish information, as well as in building strong loyalties to the Camp and to the Temple. This success is doubly encouraging when we consider the handicaps of untried, barely finished or incomplete facilities, of a new and partly inexperienced staff. Major reasons for the fine feeling maintained throughout the Camp Season were: pride in "our own" camp with its inspiring surroundings, its substantial and beautiful Gildred Hall and Cabins; the tireless devotion of the resident staff, including Director, counsellors, cooks, workers, volunteer secretary, the physicians and their wives, as well as the long-suffering wives of the Director and the resident Rabbi; the visitors — including the discussion leaders listed on the Camp roster, the hard-working supply committee, and several parents and Commission members — who brought so much, from information about the flight of an airplane to refreshments for the Sabbath Eve, from sermons to movie projectors and stereoscopic cameras.

Building Program

We cannot begin to speak of our Camp's operation without referring, however briefly, to the building feat accomplished between February 1952 and the opening of Camp in June. Spurred on continually by Jose Gildred and DeWald M. Baum, who gave the Camp priority over their personal affairs — with the assistance of several members of the Camp Commission — Contracting Engineers who built Gildred Hall, Leonard J. Head, contractor for the six dormitories, and the various sub-contractors worked on a fast schedule to complete their respective tasks in time for the campers to move in. David Berniker, Supervising Engineer, co-ordinated all planning, purchasing and building operations, often working a seven-day week with complete disregard for working hours, or the requirements of his own comfort and health. David Keeling who worked

competently as a carpenter and foreman during the building period was subsequently engaged to remain at Camp Hess Kramer as resident caretaker.

Affiliation

A total of 236 young people were involved in the Camp program this summer, for a total of 941 camper weeks. This includes 13 counsellors, 12 junior counsellors and 17 work campers; for they, as well as the campers, are integral parts of the camp community, carrying its spirit into Temple life. Throughout the season, a staff ratio of approximately one senior counsellor and one junior counsellor for every eight campers was maintained. In addition, the staff included the Rabbi, the Director, the counsellor for the work campers, the physician, the cook, one assistant cook, one kitchen helper, the caretaker and — for part of the season — the Camp's volunteer secretary.

The Camp affected nearly twice the number of people as the 1951 season, and two and a half times as many as the 1950 session. The average camper stayed longer, too — 3.99 weeks in 1952, compared to 1.8 weeks in 1951 and 1.6 weeks in 1950.

Attendance

One hundred twenty-three campers, representing 552 camper weeks, were children of members of the Wilshire Boulevard Temple. An additional 22 campers representing 99 camper weeks were children of non-members connected with our Temple through the Religious School. This compares very favorably with last year's record of 70 children of members who spent 136.5 camper weeks and 16 religious school affiliates who spent 25.5 camper weeks.

Limiting our comparison to children of Temple members, we can record an increase of 75.7% over last year in terms of individuals and of 304% (!) in terms of 57.4% of the camp population with 62% of the total camper weeks, this year they were a bare 53% of the population with 58.6% of the camper weeks. If we omit from the analysis the counsellors, junior counsellors and work campers with their high percentage of Temple affiliation, we find that 45.4% of the remaining campers (47.5% of the camper weeks) were children of Temple members.

Affiliation Chart

	CAMPERS					CAMPER-WEEKS						
	Total	Mem- bers	Relig. School	Other Reform Temples	Non Re- form	Unaf- filiated	Total	Mem- bers	Relig. School	Re- form	Non Re- form	Unaf- filiated
Total	236	123	22	52	15	24	941	552	99	183	48	59
Counsellors	13	10	3	—	—	—	105	75	30	—	—	—
Jun. Couns.	12	10	1	1	—	—	105	86	9	10	—	—
Work Campers	17	15	—	—	—	2	94	88	—	—	—	6
First Session	31	17	3	5	2	4	62	34	6	10	4	8
Second Session	92	41	11	21	8	11	335	158	40	78	28	31
Third Session	71	30	4	25	5	7	240	111	14	85	16	14

In the second session, 16 campers attended for less than the full four weeks, in the third session — 24.

The families of four campers, representing 14 camp weeks, affiliated with the Temple after compilation of the above chart.

Scholarships

Inasmuch as our building program prevented us from a campaign for Camp scholarship donations, only a small number of such scholarships was awarded. Still, 12 children from underprivileged homes (who receive their religious education in our Temple's school) were given four full and eight partial scholarships valued at \$1,042.50.

In addition, the 199 camper weeks given our 29 junior counsellors and workers in return for services rendered may be considered as scholarships in the value of \$6,965.00.

In spite of these free campers, we managed to balance our budget with a cost of less than \$35.00 per camper week.

The Camp Program

In accordance with the basic policy and philosophy of Camp Hess Kramer as a Temple Camp, the session offered a balanced program of sports, entertainment, and constructive camp projects of religious or educational nature. Sports included swimming, hiking, baseball, volleyball, badminton, table tennis, archery. Entertainment ranged from dances to beach parties, from motion pictures to masquerade balls, from camp fires to talent shows. The projects stressed enjoyable participation, learning through doing. There was no formal lecture program. Informal discussion groups centering around the Camp's general theme "The Richer and Fuller Life" were introduced by Rabbi Magnin who opened the Camp session and visited on many occasions to continue his discussions with the campers. These discussions were scheduled four times a week led by Than Wyenn, myself, or one of the specialists from our visiting staff. Projects of varying magnitude and interest range invited the talents of each camper: individual arts and crafts projects, group projects, including decorating the camp for Circus Day, decorating Gildred Hall for the Sabbath, designing and building the worship area with Ark and Pulpit. Participation in the Sabbath services, planned and executed by the campers, including original prayers, choral and orchestral music, was a much coveted honor each week. Appearance of the weekly "Kramer Kronicle" edited by the campers, was a much awaited event. Among the more ambitious projects were a book of prayers and songs selected

and in part, written by the campers, which after the season was completed, in co-operation with Rabbi Dubin, was adapted for year-round use in the Temple Religious School; Pioneer Day, the Camp's celebration of the hundredth anniversary of the first Jewish services in Los Angeles, and of the ninetieth anniversary of our Temple's organization, with the beautiful pageant produced by our versatile Director, Than Wyenn, and the water show produced by our equally resourceful counsellors. The work campers, high school students who stayed throughout the ten week session, participated constructively in a number of these projects, notably the building of the worship area and the pageant, in addition to their maintenance, repair and building chores.

Evaluation

There is no doubt but that this first session at Camp Hess Kramer has helped our campers of all ages form friendships, acquire helpful facts about and constructive attitudes toward their Jewish religion, become more self-reliant by doing things for themselves and participating in camp administration. In addition, there have been desirable secondary results: affiliation of several campers' families with the Temple, more active participation of nearly all counsellors and several junior counsellors in the work of our Religious School, improved attitude of many campers toward the Religious School, renewed interest of a number of campers' parents in Men's Club and Sisterhood.

These achievements, however, must not blind us to existing needs, nor deter us from untiring efforts to improve our Camp: a more highly trained, mature counselling staff; greater integration of the visiting staff; completion of sports facilities, worship area, arts and crafts facilities; elimination of dust by surfacing of roads and planting of shrubs, improvement of laundry arrangements; enrollment of more Temple members' children, on the one hand and making available a large number of need and merit scholarships on the other.

Much remains to be done which will serve as a challenge to far-sighted men and women.

THE PIONEERS

The following names are memorialized on the bronze plaque at the entrance of Gildred Hall as major contributors toward the building of Camp Hess Kramer.

Mr. and Mrs. Gerald Wm. Burg
 Mrs. Leonard A. Chudacoff in memory
 of Leonard A. Chudacoff
 Mr. and Mrs. Samuel Berinstein
 Mr. and Mrs. David Weisbart in honor of
 Morris K. Weisbart's Bar Mitzvah
 Mr. and Mrs. Harry Horwitz
 Mr. and Mrs. Oscar Fern
 Mr. and Mrs. Albert L. Gindling
 Men's Club of Wilshire Boulevard Temple
 Mr. and Mrs. J. Robert Arkush in memory
 of Joseph Arkush and Reuben Arkush
 DeWald M. and Richard Baum in memory
 of Dorothy Baum
 Mr. and Mrs. Jose L. Gildred
 Mrs. Charles J. Hildesheim in memory of
 Charles J. Hildesheim
 Mr. and Mrs. Joseph Hilf
 In memory of Theodore and Sarah Kotzin
 Mrs. Haskel W. Kramer
 Mr. and Mrs. Harry A. Mier in memory of
 Haskel W. Kramer
 Mr. S. Tilden Norton
 Dr. and Mrs. George Piness
 Dr. and Mrs. Edward Robbins in memory
 of Joseph Rabinowich
 Mr. and Mrs. George Simon
 Dr. and Mrs. Louis Winer
 Mr. and Mrs. Sidney Irmas
 Mr. Herbert E. Toor in memory of Haskel
 W. Kramer
 Dr. and Mrs. Frank Kliman
 Mr. and Mrs. Joseph Marks
 Mr. and Mrs. Jacob Teller
 Mr. and Mrs. Jack Hazard
 Mr. and Mrs. Adolph Mann
 Mr. and Mrs. William Rosichan
 Sisterhood of Wilshire Boulevard Temple

Young People's Group of Wilshire Boulevard Temple
 T.A.G. of Wilshire Boulevard Temple
 Mr. and Mrs. Samuel Schecter
 Mrs. J. J. Doran
 Mr. and Mrs. Jack Benjamin in memory of Jules Benjamin
 Mr. and Mrs. M. A. Slesby
 Mr. and Mrs. Melbourne L. Leavitt
 Mr. and Mrs. Nathan Smooke
 In Memory of Marcus Fink by Mrs. Marcus Fink
 Mr. and Mrs. J. B. Greenberg
 Young Marrieds of Wilshire Boulevard Temple
 Mr. and Mrs. Hayward Tamkin in memory of Frank Goldfarb
 Mr. and Mrs. Richard Schilling
 Mr. and Mrs. Henry Weinberger
 Mr. and Mrs. J. Y. Baruh in memory of Rabbi Sigmund Hecht
 Mr. and Mrs. Henri F. Bloomfield
 Religious School of Wilshire Boulevard Temple
 Mr. and Mrs. Jules R. Wolf
 The Friars Club
 Hunt Foods, Inc.
 Mrs. Etta Van Cleef in memory of Maxim Van Cleef
 Wilshire Boulevard Temple
 Dr. and Mrs. Jordan Phillips
 Mr. and Mrs. Alfred Wolf
 Mr. and Mrs. David K. Birnberg
 Mr. and Mrs. Robert P. Gildred and Kathy
 Mr. David Rothstein
 Mr. and Mrs. Edward DeSure
 Mr. and Mrs. Jules Fern in memory of Paul Margolis, August 7, 1956
 Mr. Arthur G. Rosenthal
 Ben and Harry Teitelbaum in memory of Meyer Teitelbaum
 Mr. and Mrs. Jules N. Frankel in honor of their grandchildren
 Mr. and Mrs. Henri Greenblatt

Mr. and Mrs. Joe Goldstein
 Mr. and Mrs. Theodore Weisman
 Mr. and Mrs. Emanuel Hackel
 Mr. and Mrs. Joseph C. Whitman
 Mr. and Mrs. Leo Hartfield
 Mrs. Pat C. Flick in memory of Pat C. Flick
 Mrs. Irving S. Metzler in memory of Irving S. Metzler
 In memory of Ben Levenson
 Mrs. Louis J. Halper in memory of Louis J. Halper
 Mr. and Mrs. Robert Spencer, Seidman Foundation
 In memory of Nathan Davidson
 Mr. and Mrs. Norton Simon
 Mr. and Mrs. Salvo Lavis
 Mr. and Mrs. Harry Thompson
 Mr. and Mrs. George Lievre
 The Benefactors
 In Memory of Isadore Herman
 Mr. and Mrs. Elias Sternglanz
 Mr. and Mrs. Alvin Malinow, Mr. and Mrs. Morton Silverman, Mrs. Dorothy Flaum
 Mrs. Jules N. Frankel in memory of Jules N. Frankel
 Dr. and Mrs. Robert J. Kositchek
 Mr. and Mrs. Club of Wilshire Boulevard Temple
 Mr. and Mrs. Robert M. Kramer
 Dr. and Mrs. George Piness in memory of Jose L. Gildred
 Mr. and Mrs. Harry G. Sinclair
 Mr. and Mrs. Meyer Schwartz in memory of Mrs. Elizabeth Harris
 Mr. and Mrs. Emanuel Hackel in memory of Ronald J. Hackel
 Dr. and Mrs. Joseph Redler
 In memory of May and Jules Scharff
 Mr. and Mrs. Felix Juda
 Ludwig Schiff
 Dr. and Mrs. Edward Robbins in honor of Rabbi Alfred Wolf
 Mr. and Mrs. Frederick R. Weisman

Mr. and Mrs. Jules Orens
 Mr. and Mrs. Nathan Weisstein in honor
 of Warren, Larry and Linda Weisstein
 Mr. and Mrs. Jack I. Copeland
 Rabbi and Mrs. Edgar F. Magnin
 Mr. and Mrs. Jack Benjamin in honor of
 Mark Eric Benjamin's Bar Mitzvah
 Mr. and Mrs. Edward N. Silverman
 Mr. and Mrs. Roger W. Fox
 Dr. and Mrs. Frederick G. Horwitz in
 memory of Leah Bradley
 Dr. Tobias L. Birnberg in memory of
 Delia Birnberg
 Mr. and Mrs. Irving Geffner
 In memory of Mrs. Bernard Z. Gilbert
 Mrs. David H. Keene
 Mr. and Mrs. Monte M. Abrams
 Mr. and Mrs. Murray Wager
 Mr. and Mrs. Deane Weinberg
 In memory of their daughter Susan Fran-
 ces Kreeger by Mr. and Mrs. Julius
 Kreeger

THE COURT OF HONOR

The following names are memorialized in the Court of Honor established by Wilshire Boulevard Temple Brotherhood at the Administration Building of Gindling Hilltop Camp. The Court honors Mr. and Mrs. Albert L. Gindling for whom Gindling Hilltop Camp was named and contains the names of major contributors toward the building of Gindling Hilltop Camp.

The Builders

Rabbi and Mrs. Edgar F. Magnin
 Mr. and Mrs. Sidney Schuman
 Mr. and Mrs. Bernard Siener
 Mrs. Haskel W. Kramer
 Mr. Leo Halpern
 Mr. and Mrs. Ben Kurtzman
 Mr. Irving Mahler
 Mr. and Mrs. Harold Stern
 Mr. and Mrs. Hayward Tamkin
 Mr. and Mrs. Gerald W. Burg
 Mr. and Mrs. Albert L. Gindling
 Mr. and Mrs. Felix Juda

Brotherhood of Wilshire Boulevard
 Temple
 Mr. and Mrs. James I. Gumbiner in mem-
 ory of William Gumbiner
 Mr. and Mrs. Arnold Palmer
 Miss Elsie Stern
 Mr. and Mrs. Meyer Schwartz
 Mr. and Mrs. Robert Gildred
 Mr. and Mrs. W. Ben Finkel
 Mr. and Mrs. Jack Skirball
 Mr. and Mrs. Taft Schreiber
 Mrs. Anna Baer
 Mr. and Mrs. Charles Deiber
 Mr. Mark Berg
 Mr. and Mrs. Lewis Kaufman
 Mr. and Mrs. Sanford Kaplan in honor of
 Margaret and Judy Kaplan
 Mr. and Mrs. Allen H. Rabin
 Mr. and Mrs. Marco Weiss
 Dr. and Mrs. Ralph Bookman
 Mrs. George Lievre
 Mr. Henry M. Webster in memory of
 Caroline H. Webster
 Mr. and Mrs. Julius Kreeger
 Mr. and Mrs. Arthur Hyman
 Mr. and Mrs. I. Kingdon Hirsch
 Temple Beth Hillel
 Mr. DeWald M. Baum
 Edgar F. Magnin Religious School
 Mr. and Mrs. Matthew Codon in memory
 of their parents
 Mr. and Mrs. Nathan Smooke
 Mr. and Mrs. Rees E. Roston
 Sisterhood of Wilshire Boulevard Temple
 Friends of Justin A. Davis
 Mr. and Mrs. Sylvan Goldinger
 Mr. and Mrs. Oscar Fern in memory of
 Rose Fern
 Mr. and Mrs. Edward Lee Kozberg
 Mr. and Mrs. J. Robert Arkush
 Mr. and Mrs. Alfred Hart in honor of
 Rabbi Edgar F. Magnin
 Mr. and Mrs. Alfred Wolf
 Mrs. Nettie Wolf
 Mr. and Mrs. Emanuel Hackel
 Mr. and Mrs. Eugene Goodwin

Mrs. Irving Metzler in memory of
 Irving S. Metzler
 Mr. and Mrs. Melbourne L. Leavitt
 Dr. and Mrs. Lester Cohn
 Dr. and Mrs. Samuel Perzik
 Dr. and Mrs. Harry Reizner
 Dr. John H. Aldes
 Mr. and Mrs. Martin S. Meyers in honor of
 Richard Martin and Robert Jay
 Mr. and Mrs. F. Gordon Gelfond in honor
 of Brad, Mark and Larry Gelfond
 Aaron H. Kolkey in memory of Anne
 Kolkey and Ernest Hass
 Rabbi and Mrs. Alfred Wolf in memory of
 Sol and Erna Levy
 Union Bank in honor of
 Rabbi Edgar F. Magnin
 Mr. and Mrs. George Thompson
 Dr. and Mrs. M. Thomas Redler
 Mr. and Mrs. Herbert Schirmer
 Mr. and Mrs. Marvin E. Mirisch
 Mr. and Mrs. Mark C. Bloome
 Mr. and Mrs. Richard Barrett
 Dr. and Mrs. Alan Greenwald
 Mr. and Mrs. Lawrence Hartz
 Mr. and Mrs. Louis Kozberg
 Mr. Julius Wolf in honor of
 Rabbi Alfred Wolf
 Mr. and Mrs. Philip E. Golde
 Mr. and Mrs. Howard E. Solomon
 Mr. and Mrs. Joseph Mitchell
 Mrs. Julius Frankel
 Mrs. J. Y. Baruh
 Mr. and Mrs. Edward E. Ettinger
 Dr. and Mrs. George Piness
 Mr. and Mrs. Tobias Kotzin
 Mr. and Mrs. Sheldon Belousoff
 Mr. and Mrs. Joseph Marx
 Mr. Morton H. Harris
 Mr. and Mrs. Jack Benjamin
 Dr. and Mrs. Martin Carnow in memory
 of Dr. Joseph Diamondstein
 Mr. and Mrs. Edward M. DeSure
 Dr. and Mrs. Louis Winer
 Mr. and Mrs. Robert M. Kramer

Judge and Mrs. Lester William Roth in
 memory of their son Harlan Charles
 Roth
 Mr. and Mrs. Joseph Greenberg
 Mr. and Mrs. Tom Juda
 Mr. and Mrs. Jack Paul

The Founders

Mr. and Mrs. Norman L. Ginsburg
 Mr. and Mrs. Newton Kalman
 Dr. and Mrs. Alfred Katz
 Dr. Gertrude Finkelstein
 Mr. and Mrs. Jules Fern in memory of
 Rose Fern
 Mrs. Edward Robbins in memory of Dr.
 Edward Robbins
 Mr. and Mrs. Robert Farber in memory of
 Lillian Farber
 Dr. and Mrs. Julius M. Merritt
 Mr. and Mrs. Sidney S. Kallick
 Dr. and Mrs. Robert Horowitz in honor
 of Bar Mitzvah of Douglas Horowitz
 Dr. and Mrs. Robert Stivelman
 Mr. and Mrs. Curtis Tamkin
 Mrs. Nance Walters in memory of Eman-
 uel W. Walters
 Mr. and Mrs. Robert Shadur
 Mr. and Mrs. Bernard Wolf Jr.
 Cantor and Mrs. Shlomo Shuster in mem-
 ory of Rachel Shuster and Hayeh
 Spatz
 Dr. and Mrs. Henry Graham
 Mrs. Robert E. Simon in memory of Ro-
 bert Ellis Simon
 Oscar Pattig Family
 Mr. and Mrs. George M. Cohen in honor
 of Lt. Donald A. Cohen
 Dr. and Mrs. Albert Fell in honor of Bar
 Mitzvah of Richard Mark
 Dr. and Mrs. Robert K. Baum
 Mr. and Mrs. Walter F. O'Malley
 Mr. and Mrs. Merle Hilliard
 Mr. and Mrs. Stephen E. Breuer
 Mr. James Horwich

Mr. and Mrs. Arnold Small in memory of
 Ricca Sessmer
 Mr. and Mrs. Isadore Shafer
 Mr. Ralph Amado
 Dr. and Mrs. Leonard Miller
 Mr. and Mrs. Isidore Allen
 Dr. and Mrs. J. Steve Brodie in memory
 of Albert M. Brooks
 Mr. Nathan Spilberg
 Mr. and Mrs. Marshall Kass
 Mrs. Anne Korngut
 Dr. and Mrs. Leonard Davis in honor of
 Helen Davis
 Mr. and Mrs. Warner Heineman
 Temple Beth Hillel Brotherhood
 Dr. and Mrs. Marcus Rabwin
 Mr. and Mrs. Morris Darnov in memory of
 Mr. and Mrs. Raymond Rose
 Mr. Bram Goldsmith
 Mr. and Mrs. Ray Kurtzman
 Mr. and Mrs. Allan J. Greenberg in honor
 of marriage of Mr. and Mrs. Eldon
 Greenberg
 Dr. and Mrs. Martin Covel
 Mr. and Mrs. Gerald E. Rubens
 Mr. and Mrs. Stanley Stalford
 Dr. and Mrs. Fred Horowitz
 Mr. and Mrs. Lawrence M. Powell in mem-
 ory of Meyer Robbin
 Mr. and Mrs. Jack Greer
 Mr. and Mrs. Gilbert Needle in memory
 of Minerva Grossman
 Mr. and Mrs. Kal Rabineau
 Mr. and Mrs. Samuel C. Rudolph in mem-
 ory of Alan M. Rudolph

Dr. and Mrs. Morris Miller
 Mr. and Mrs. Basil L. Kaufmann
 Mr. and Mrs. Fred Fuhrmann in memory
 of Ellis Levy
 Mr. and Mrs. George Rosenthal
 Mr. and Mrs. Sidney Moss in honor of
 their grandchildren
 Mr. and Mrs. Arthur Rosenthal
 L. B. Construction Company
 Mr. and Mrs. Herman Sall in honor of the
 marriage of Mr. and Mrs. Marc
 Rosner
 Mr. and Mrs. David Burton
 Dr. and Mrs. Joel Panish in memory of
 Bert Panish
 Dr. and Mrs. Sydney Weisman
 Mr. and Mrs. Harry Sinclair
 Temple Beth Hillel Sisterhood
 Dr. and Mrs. Howard Ellman in honor of
 their daughter
 Mr. and Mrs. Mordo Ben Altabet
 Dr. and Mrs. Louis Siegel
 Dr. and Mrs. Bernard Koire in honor of
 Bat Mitzvah of Alison Koire
 Mr. Walter Mirisch
 Mrs. David Griffith in memory of Bessie
 Gray
 Mr. and Mrs. Marcus Glaser
 Dr. and Mrs. Mayo Stark
 Mr. and Mrs. Milton Chasin in honor of
 Eva L. Rosin
 Mrs. Michael Birnkrant
 The Jameson Family
 Mr. and Mrs. Edward Zuckerman
 Mr. and Mrs. John J. Preis

THE CAMP COMMISSION
From The Temple Bulletin,
September 25, 1950

Men's Club Camp Commission Appointed

DeWald M. Baum has been appointed Chairman of the Camp Commission which will govern the Temple youth camp, major project of the Wilshire Boulevard Temple Men's Club, announced J. Robert Arkush, Men's Club President. The Commission, which recently held its first meeting at the home of Mr. and Mrs. Arkush, elected Jacob Teller as Vice-Chairman, Matthew Codon as Secretary and Jose Gildred as Treasurer. Plans are underway for an enlarged camp program for the 1951 season. The Commission is also undertaking a long range program perfecting the summer camp as an enjoyable religious and educational activity of Wilshire Boulevard Temple. Other members of the Commission appointed by President Arkush include:

Tobias Kotzin, Robert Kramer, Alvin Malinow, Harry A. Mier, Mrs. Wm. Roseman, Wm. Rosichan, Henry Weinberger, and Dr. Louis Winer.

From The Temple Bulletin,
June 23, 1975

OFFICERS OF THE CAMP COMMISSION 1975-76

Sheldon Belousoff	Chairman
Ralph Bookman, M.D.]
Fred Fern]
Gordon Gelfond]
Judge Alfred Margolis] Vice Chairmen
Mrs. Henry Melczer]
Rees Roston]
Roger Kozberg	Treasurer
Myron K. Roberts	Secretary
Dewald M. Baum]
Anson I. Dreisen]
James I. Gumbiner] Honorary Chairmen
Melbourne L. Leavitt]
Louis H. Winer, M.D.]

CAMP COMMISSION LIFE MEMBERS

Mr. and Mrs. J. Robert Arkush
 Mrs. Anna Z. Baer
 Mr. and Mrs. Richard Barrett
 Mrs. Joseph Y. Baruh
 Mr. DeWald Baum
 Mr. and Mrs. Alan Belinkoff
 Mr. and Mrs. Sheldon Belousoff
 Mr. and Mrs. Jack Benjamin
 Mr. and Mrs. Sy Bram
 Mr. and Mrs. Fred Fern

Mr. and Mrs. Oscar Fern
 Mr. and Mrs. W. Ben Finkel
 Mr. and Mrs. Robert Gildred
 Mr. and Mrs. Sylvan Goldinger
 Mr. and Mrs. Joe Goldstein
 Mr. and Mrs. Saul Grant
 Mr. and Mrs. Joseph Greenberg
 Mr. Harry Groman
 Mr. and Mrs. James Gumbiner
 Mr. and Mrs. Emanuel Hackel
 Mr. and Mrs. Alfred Hart
 Mr. and Mrs. Lawrence Hartz
 Mr. and Mrs. Felix Juda
 Mr. and Mrs. Howard Klein
 Mrs. William Klein
 Dr. and Mrs. Robert Kositchek
 Mr. and Mrs. Tobias Kotzin
 Mrs. Haskel W. Kramer
 Mrs. Robert M. Kramer
 Mr. and Mrs. Ben Kurtzman
 Mr. and Mrs. Melbourne L. Leavitt
 Mr. and Mrs. Norman Louis
 Rabbi and Mrs. Edgar F. Magnin
 Mr. and Mrs. Alvin Malinow
 Mr. David X. Marks
 Mr. and Mrs. Joseph Marx
 Mrs. Harry A. Mier
 Mrs. George Piness
 Mr. and Mrs. William Rosichan
 Mr. and Mrs. Rees Roston
 Judge and Mrs. Lester Wm. Roth
 Mr. and Mrs. Stephen Rucker
 Mr. and Mrs. I. Richard Schiller
 Mr. and Mrs. Morton Silverman
 Mrs. Lucille Simon
 Mr. and Mrs. Nathan Smooke
 Mr. and Mrs. Howard Solomon
 Mr. and Mrs. George Thompson
 Mr. Harry Thompson
 Mrs. Etta Van Cleef
 Wilshire Boulevard Temple Brotherhood
 Wilshire Boulevard Temple Religious School
 Wilshire Boulevard Temple Sisterhood
 Wilshire Boulevard Temple T.A.G.
 Mr. and Mrs. Joseph Weisman
 Dr. and Mrs. Louis Winer
 Rabbi and Mrs. Alfred Wolf
 Mr. and Mrs. Alfred Wolf
 Mrs. Nettie Wolf

**CAMP COMMISSION LIFE MEMBERS
 THEY LIVE IN OUR MEMORY**

Mr. Joseph Y. Baruh
 Dr. Tobias L. Birnberg
 Mr. Henry F. Bloomfield
 Mr. and Mrs. Julius N. Frankel
 Mr. and Mrs. Jose L. Gildred
 Mr. and Mrs. A. L. Gindling
 Miss Libby Goodman
 Miss Mary Goodman
 Mrs. Charles Hildesheim

Mr. Emanuel House
 Mrs. Jennie Mary Keene
 Mr. Robert M. Kramer
 Mr. Harry A. Mier
 Mr. and Mrs. S. Tilden Norton
 Dr. George Piness
 Mr. John Preis
 Dr. and Mrs. Edward Robbins
 Mr. Charles Stern
 Mr. and Mrs. Henry Weinberg

1975 CAMP COMMISSION

Mr. and Mrs. Bill Abramson
 Mrs. Hannah W. Abramson
 Mr. and Mrs. Robert Adlen
 Mr. and Mrs. Mel Adler
 Mr. Ralph Amado
 Mr. and Mrs. J. Robert Arkush
 Mr. and Mrs. Martin August
 Mr. and Mrs. Harvey Avedon
 Mrs. Anna Z. Baer
 Mr. and Mrs. Irving Barshap
 Mrs. Alam Baruh
 Mr. DeWald Baum
 Mr. and Mrs. Leonard Baum
 Mr. and Mrs. Alan Belinkoff
 Mr. and Mrs. Sheldon Belousoff
 Mr. and Mrs. Jack Benjamin
 Mr. and Mrs. Don Bernstein
 Mr. and Mrs. Mel Bilow
 Miss Blanche Blachman
 Mr. and Mrs. Jerome Blatt
 Mr. and Mrs. Burt Blum
 Mr. and Mrs. Arnold Blumberg
 Dr. and Mrs. Ralph Bookman
 Mr. and Mrs. Paul Borschow
 Mr. and Mrs. Jules Bramson
 Mr. and Mrs. Joel Breitbart
 Mr. Mark Brenner
 Mr. and Mrs. John Breuer
 Mr. and Mrs. Stephen Breuer
 Mr. and Mrs. Gerald Bornstein
 Mr. and Mrs. Les Bronte
 Mrs. Ada H. Brown
 Mr. and Mrs. Harvey Browne
 Dr. and Mrs. Herbert Burack
 Mr. and Mrs. Gerald Wm. Burg
 Mr. and Mrs. Richard Capin
 Mr. and Mrs. Milton Chasin
 Mr. and Mrs. Matthew Codon
 Mr. and Mrs. George M. Cohen
 Mr. and Mrs. Julius "Bud" Cohen
 Mr. and Mrs. Charles Cohn
 Rabbi and Mrs. Hillel Cohn
 Mr. and Mrs. Roger Coleman
 Mr. and Mrs. Alex Colman
 Mr. and Mrs. Hal Coskey
 Mr. and Mrs. Eric David
 Mr. and Mrs. Charles Deiber
 Mr. Morrie Dickman
 Mr. and Mrs. Anson I. Dreisen

Rabbi and Mrs. Maxwell H. Dubin
 Mr. and Mrs. Irving Ehrlich
 Mr. and Mrs. Robert Ehrman
 Mr. and Mrs. Samuel Engelman
 Miss Denise Epport
 Mr. and Mrs. Victor Epport
 Mr. and Mrs. Davis Factor, Sr.
 Drs. Peter and Reina Falk
 Dr. and Mrs. Walter Feinberg
 Mr. and Mrs. Carl Feldstein
 Mr. and Mrs. Fred Fern
 Mr. and Mrs. Jules Fern
 Mr. and Mrs. Oscar Fern
 Mr. and Mrs. Al Finci
 Mr. and Mrs. W. Ben Finkel
 Mr. and Mrs. Robert Finkel
 Dr. Gertrude Finkelstein
 Mr. and Mrs. Max Firestein
 Mr. and Mrs. Roger W. Fox
 Mr. Eugene J. Friedman
 Mr. and Mrs. Mac Friedman
 Mr. and Mrs. Norman Gallup
 Mr. and Mrs. Irving Geffner
 Mr. and Mrs. Charles Gelfand
 Mr. and Mrs. Gordon Gelfond
 Mr. and Mrs. Ramon Gerson
 Dr. and Mrs. Eli Ginsburg
 Mr. and Mrs. Don Gittelsohn
 Rabbi and Mrs. Lawrence Goldmark
 Mr. and Mrs. Joe Goldstein
 Mr. and Mrs. Eugene Goodwin
 Dr. and Mrs. Bernard Gottlieb
 Dr. and Mrs. Donald Green
 Dr. and Mrs. Jason Green
 Mr. and Mrs. Allan J. Greenberg
 Dr. and Mrs. Albert Greenfeld
 Mr. and Mrs. Milton Greenstein
 Mr. and Mrs. Murray Greenwood
 Mr. Harry Groman
 Mr. and Mrs. Jesse Gross
 Mr. Eric Gross
 Dr. and Mrs. William Grossman
 Mr. and Mrs. Ronald Guest
 Mr. and Mrs. Charles Gumbiner
 Mr. and Mrs. James I. Gumbiner
 Mr. and Mrs. M. J. Guthman
 Mrs. Isabel Hamerman
 Mr. and Mrs. Moe Handleman
 Mr. and Mrs. Richard Harris
 Mr. and Mrs. Lawrence Hartz
 Mr. and Mrs. Hyman Haves
 Mr. and Mrs. I. Kingdon Hirsch
 Dr. Merle Hilliard
 Mr. and Mrs. Fred Horowitz
 Dr. and Mrs. Robert Horowitz
 Mrs. Sinclair Jardine
 Mrs. Rose Joffe
 Mr. and Mrs. Felix Juda
 Mr. and Mrs. Arthur Kaplan
 Mr. and Mrs. Jules Kaplan
 Mr. and Mrs. Paul Katz
 Dr. and Mrs. Marvin Kazmin

Dr. and Mrs. Bernard Koire
 Dr. and Mrs. Robert Kositchek
 Mr. and Mrs. Tobias Kotzin
 Mr. and Mrs. Edward Lee Kozberg
 Mr. and Mrs. Louis Kozberg
 Mr. and Mrs. Martin Kozberg
 Mr. and Mrs. Roger Kozberg
 Mrs. Evelyn Kramer
 Mr. Robert Kramer, Jr.
 Mrs. Robert M. Kramer
 Mr. and Mrs. Raymond Kurtzman
 Mr. and Mrs. Lloyd Lancet
 Mr. and Mrs. Richard Lavine
 Mr. and Mrs. David Keene Leavitt
 Mr. and Mrs. Melbourne L. Leavitt
 Mr. Sidney Lerner
 Mr. and Mrs. Sol Leshin
 Mrs. Samuel Levine
 Mr. and Mrs. J. Lampert Levy
 Dr. and Mrs. Jerome Lipin
 Mr. and Mrs. Murray Loeterman
 Mr. and Mrs. Robert Magid
 Rabbi and Mrs. Edgar F. Magnin
 Mr. and Mrs. Eugene Malitz
 Mr. and Mrs. Charles Margolin
 Mr. David X. Marks
 Mr. and Mrs. Rueben Marmalesky
 Dr. and Mrs. Willard Marmelzat
 Mr. and Mrs. Joseph Marx
 Mr. and Mrs. Louis Mietus
 Mr. and Mrs. Henry Melcer
 Mr. and Mrs. Frederick Mellinger
 Dr. and Mrs. Julius Merritt
 Mrs. Harry A. Mier
 Dr. and Mrs. Alvin Miller
 Mr. and Mrs. Robert A. Mirisch
 Dr. and Mrs. David Mizes
 Mr. and Mrs. Sidney H. Moss
 Mr. and Mrs. Frank Naiman
 Mr. and Mrs. Frank Nathan
 Mr. and Mrs. Jack Paul
 Mr. and Mrs. George Pecora
 Dr. and Mrs. Samuel Perzik
 Mrs. George Piness
 Mr. and Mrs. L. Joseph Poliner
 Mr. and Mrs. Lawrence M. Powell
 Mr. and Mrs. Morton Pullman
 Mr. and Mrs. Arthur Quint
 Mr. and Mrs. Marvin D. Ratner
 Mr. and Mrs. Melvin S. Ratner
 Dr. and Mrs. M. Thomas Redler
 Dr. and Mrs. Harry C. Reizner
 Mr. and Mrs. Harry Roberts
 Mr. and Mrs. Myron Roberts
 Mr. and Mrs. Melvin Rogow
 Mr. and Mrs. George Rosenthal
 Mrs. Paul Rosenthal
 Mr. and Mrs. William Rosichan
 Mr. and Mrs. Jerry Ross
 Mr. and Mrs. Rees Roston
 Dr. and Mrs. Milton Rowen
 Mr. and Mrs. Barry Rubin

Mr. Louis Sallet
 Mrs. Selma Sax
 Mr. and Mrs. Taft B. Schreiber
 Mr. and Mrs. Henry K. Schrimmer
 Mr. and Mrs. Sidney Schuman
 Mr. and Mrs. Martin Schwartz
 Mrs. Yetta Schwartz
 Mr. and Mrs. Robert C. Shadur
 Mr. and Mrs. Isador Shafer
 Mr. and Mrs. Jerome Siegel
 Mr. and Mrs. Theodore H. Silverman
 Mr. and Mrs. Jack Skirball
 Mr. and Mrs. Herbert Slavin
 Mr. and Mrs. Gerald B. Sorkin
 Mr. and Mrs. Bob Spencer
 Mr. and Mrs. Herbert Spiegel
 Mr. and Mrs. Nathan Spilberg
 Dr. and Mrs. Mayo Stark
 Dr. and Mrs. Eugene Strull
 Mr. and Mrs. Mervin O. Symons
 Dr. Douglas B. Tamkin
 Mr. and Mrs. Lawrence Tapper
 Dr. Mark E. Tarica
 Dr. and Mrs. Morris Tarica
 Dr. and Mrs. Samuel Tarica
 Mr. and Mrs. Edward Teller
 Mr. and Mrs. George M. Thompson
 Dr. and Mrs. Richard Treiman
 Dr. and Mrs. Arthur Turk
 Mr. and Mrs. Ronald Vine
 Mr. and Mrs. Murray Wager
 Dr. and Mrs. Alan Wasserstein
 Wilshire Boulevard Temple Brotherhood
 Wilshire Boulevard Temple Sisterhood
 Wilshire Boulevard Temple Seniors
 Mr. Henry Webster
 Mr. and Mrs. Aaron Wechter
 Mr. and Mrs. Leo E. Weil
 Mr. and Mrs. S. D. Weiman
 Dr. and Mrs. Sydney J. Weisman
 Dr. and Mrs. Joseph Weiss
 Mr. and Mrs. Carl Weissburg
 Rabbi and Mrs. Alfred Wolf
 Mr. and Mrs. Alfred Wolf
 Mr. and Mrs. Bernard Wolf, Jr.
 Mr. and Mrs. Irwin Yablans
 Mr. and Mrs. Charles Zemliak

CAMP RABBIS

A large number of American Reform Rabbis have served the Wilshire Boulevard Temple Camps. Some who now occupy pulpits far from here were Camp counsellors during their student years (*). Others who were counsellors as students returned as Camp Rabbis after their ordination (**).

Arthur Abrams**
Camillus Angel
Haim Asa
Joseph Asher
Lewis Barth
Morton Bauman
Lawrence Block
Neil Brief
Hillel Cohn
William Cutter
Maxwell H. Dubin
Steve Einstein*
Harvey Fields*
Floyd Fierman
Morton Fierman
Sam Fishman**
Henri Front
Maurice Galpert
Jay Goldberg*
Lawrence J. Goldmark**
Jerold Goldstein**
Joel Goor
Michael Goulston*
Meyer Heller
Morris Hershman
Sam Karff*
Bernard King
Arthur Kolatch
Israel Koller**
Fred Krinsky
Benjamin Leinow
Samson Levey
Richard Levitan
Jerry Levy
Edgar F. Magnin
Jacob Rader Marcus

Herbert Morris
Stephen Passamaneck
Ely Pilchik
Albert Plotkin
Phil Posner
Sanford Ragins
Gerald Raiskin
Marc Raphael*
David Robins
Samuel Sandmel
Leonard Schoolman
Milton Shulman
Meyer Simon
Mike Sternfield*
Arnold Task*
Henry Tavel
Melvin Weinman
Alfred Wolf
Isaiah Zeldin

ASSISTANT DIRECTORS

The following (listed alphabetically) were seconds-in-command and gave life and inspiration to the Camp program during the past quarter century.

Nadine Bendit
Bob Berg
Marv Borden
Steve Breuer
Jules Burg
Chuck Feldman
Lou Gale
Leon Guide
Rich Makoff
Steve Makoff
Mort Pullman
Larry Raphael
Tom Tedler
Stu Simmons
Hal Wingard

PUBLICATION OF THIS VOLUME WAS ASSISTED BY CONTRIBUTIONS FROM:

American Provision Co., Inc.

Associated Charter Bus Co.

Chase Bros. Dairy

Marianne & Leslie Almasy

Modern Service Office Supply Co., Inc.

Donald J. Alschuler, President

Republic Service Bureau, Inc.

S. E. Rykoff & Co.

