

## **The Way We Were: The Founding of the University Jewish Community in 1965**

Lana Ruegamer Eisenberg<sup>1</sup>

I want to begin with an apology for my inevitable errors of judgment and interpretation, omissions of important events and individuals, and failure to acknowledge and convey the enormous contributions of work, money, attention, concern, and in a word, love, from hundreds of people, many of them no longer alive to speak in their own behalf. To be a member of a community such as this one calls for a level of attention and care that is very like being a member of a family, and it seems to me important to recognize this at the outset, with a sense of awe that so much has been given and a sense of regret for my inability to know and acknowledge it all.

I think it's fair to say that Bloomington, Indiana, before the 1960s, did not appear to be a promising place for a Jewish community. Although there had been historically significant individual Jewish businessmen in Bloomington since the mid-1800s, there had never been enough of them to make a minyan, to build a synagogue, to buy and maintain a cemetery. The university had very few Jewish faculty members: in 1945 Herman Wells was told that there were only twelve Jewish professors among a faculty of 285. The arrival of Hillel at Indiana University in 1938 provided a rabbi and a meeting place for local Jews, but Hillel was, naturally, focused on serving students, and in any event, before the 1960s, there were relatively few Jewish adults who sought out these services.<sup>2</sup>

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<sup>1</sup>Dr. Eisenberg presented these remarks on January 17, 2015, at Congregation Beth Shalom in Bloomington, Indiana, as part of a program celebrating the founding of the community in 1965. The author wishes to thank the fiftieth anniversary committee for inviting her to participate and Joe Belth for reviewing an earlier version of the paper. Thanks also to Enid Zimmerman for preparing the Power Point of the images that accompanied the talk.

<sup>2</sup> Katie Himm and Lana Ruegamer Eisenberg, *There Are Jews in Southern Indiana: The Bloomington Story* (Ft. Wayne, In.: Indiana Jewish Historical Society, 2009), pp. 27-35

What changed? How did *Bloomington* in a mere fifty years become the home of a thriving Jewish center for all ages, with a full-time rabbi, three independent minyans, two of which hold weekly services, a religious school, a pre-school, a full program of adult education, a teen group with an annual field trip – often to New York, a highly-organized system of support for members in need, a cemetery, a chevrah kadisha, and an impressive range of social action efforts, including staffing the interfaith homeless shelter one Saturday a month, fielding teams to support Homeward Bound and Habitat for Humanity, providing Christmas dinner at the homeless shelter, and promoting interfaith understanding in a large variety of ways. And did I mention our greening accomplishments?

Unsurprisingly, at the outset Indiana University was the principal driver of change in our community, as its administrators responded to very large historical forces that caused a huge increase in population, a period of sustained economic growth after World War II, and the increasing rejection of bigotry and racism throughout the culture. That's on **the macro level**.

Here are some figures: Bloomington's "permanent" **population more than doubled** between 1940 and 1970; **IU enrollments increased almost 600 percent** between 1940 and 1970. IU's **faculty more than doubled** in size between 1950 and 1970 (the largest increase occurred in one academic year, when nearly 500 new faculty were hired). What this meant was that the small town of 1940, with its population of less than 21,000 and its IU student body of 5,400 had grown by 1970 to a city of 43,000 that also housed over 30,000 students most of the year.<sup>3</sup>

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<sup>3</sup> Bloomington's population in 1940 was 20,870; in 1970 it was 43,262. The largest decadal increase was 38 % between 1960 and 1970. U.S. Census Bureau, 1940, 1950, 1960, 1970; *Wikipedia*, s.v. "Bloomington, Indiana," last modified Jan. 21, 2015, <http://en.wikipedia.org/wiki/Bloomington,Indiana> ; for Indiana University enrollments 1940-1970 see Indiana University Reporting and Research, "Indiana University Factbook 2004-05," *Indiana University*, last updated December 5, 2008, <http://www.indiana.edu/~upira//reports/standard/doc/fact%20book/fbook04/enroll/fall.shtml>. For Indiana University faculty size see Dina M. Kellams, *Indiana*

There are no authoritative figures on how many of the new faculty hired after 1950 were Jewish, but several factors insured that it would be a greatly increased percentage of the whole. The most pressing of these factors was the sheer demand for academic talent in the wake of the Baby Boom. IU's growth was a reflection of a national phenomenon. A huge increase in the number of high school graduates with the means to extend their education meant that graduate schools could not turn out PhDs fast enough to satisfy the demand.<sup>4</sup> Traditionally most American colleges and universities were reluctant to hire Jewish applicants, no matter how highly qualified they were. While anti-Semitism had been undermined by World War II, the Holocaust, and the civil rights struggle for African Americans, as a bar to university employment it was simply no longer tenable in the 1960s, when universities competed vigorously to hire professors to teach their vastly expanded student bodies – and to carry out research programs funded by the government and a wide variety of foundations. The leadership of far-sighted and unprejudiced administrators such as Herman Wells was another key factor. Wells had welcomed Hillel to IU in 1938 and told its members the following year that IU would not be a great university until it had 900 Jewish students, and he would be a key figure in encouraging the foundation of an independent Jewish community here.<sup>5</sup>

### **The micro analysis.**

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University Office of Archives and Records Management, to author, January 15, 16, 2015.

<sup>4</sup> There were about ten thousand new doctorates awarded by U.S. colleges and universities in 1962; in 1972 that number was nearly thirty-five thousand, and the number of new doctorates awarded annually continued to be around thirty thousand for the next decade and a half. National Science Foundation, "Summary Report 1997: Trends in Doctorate Recipients," Figure 1, p. 6, <http://www.nsf.gov/statistics/doctorates/summ97/part2.pdf> At Indiana University, the number of faculty members increased by nearly 500, or 50 percent, between 1958-1959 and 1959-1960; there were 1025 faculty members in '58-'59 and 1,515 in '59-'60. Kellams to author, January 16, 2015, including an electronic image of a memorandum from Ralph C. Collins to Herman B Wells, January 6, 1961.

<sup>5</sup> Himm and Eisenberg, pp. 27, 40-41.

The informal Jewish community that clustered around Hillel and befriended one another before 1965 was the source of the leadership that would take the first steps towards building the robust institution we have today. Its heart and soul were Rose and Irving Fell, proprietors of a local salvage yard run by the Fell family since the 1920s. They welcomed the Hillel rabbis and any other Jewish newcomers to Bloomington with warmth and practical aid for decades.<sup>6</sup>

But it was the newcomers, a generation younger than the Fells, who were to be most active in leading the venture. The earliest were Fran and Gene Weinberg, who arrived in 1950 from graduate school to take up Gene's appointment in the Biology Department. Fran was the early organizer of a religious school for her own children and others and held community seders in their home for several years.<sup>7</sup> The Smith family, who owned a shoe store downtown, and the Dansker-Dumes family, who took over the scrap business from the Fells, moved to Bloomington in the early 1950s. The Danskers drove two hours each way on a two-lane road to Indianapolis on Sundays so that their children could attend religious school. Hillard and Rosemary (RJ) Trubitt arrived in 1956 for Hill to attend law school, and RJ led the religious school for one year. The Smiths' daughter-in-law Riette also helped in teaching and was principal of the religious school.<sup>8</sup> Signaling the emergence of a desire for more organized activities, some of these leaders founded a men's B'nai B'rith chapter in Bloomington in 1959, which was followed in 1960 by an active women's chapter.<sup>9</sup>

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<sup>6</sup> *Ibid.*, pp. 24-25, 40, 48.

<sup>7</sup> Gal Shifron (comp.), *A History of the Jewish Community of Bloomington, Indiana, 1844-2005: In Honor of the Fortieth Anniversary of the Founding of the University Jewish Community, May 1965*, ed. by Lana Ruegamer Eisenberg (Bloomington, In.: Congregation Beth Shalom, 2005), "Fran and Gene Weinberg," pp. 26-27.

<sup>8</sup> Shifron, "Mildred Dansker," pp. 29-30; "Sid Smith," p. 28; "Adrien Dansker Himm," p. 30; "Riette Smith," pp. 31-32. Information about drive to Indianapolis in the 1950s and 1960s from Joe Belth.

<sup>9</sup> Himm and Eisenberg, pp. 34-35.

After 1960 the pace of newcomers' arriving in Bloomington, nearly all of them faculty members, accelerated. Of those who were to be active in founding our community, many were from this cohort: Henry Fischel, the founder of the Jewish Studies program, along with Alvin Rosenfeld; Joe Belth, a key founder of the University Jewish Community, and his wife Marge came for Joe's position in the business school; Mel Plotinsky, English, a major figure in founding the Saturday minyan; and Don (Physics) and Rita Lichtenberg, and Ken (Psychology) and Audrey Heller (Speech and Hearing) were founders of the Sunday Night Circle along with George (Percussion) and Esther Gaber. The list of founding members from the early 1960s is too long to recite here, but many of the newcomers were active in forming an independent community.<sup>10</sup>

The proximate cause of the emergence of this formal Jewish community was the inadequacy of the Hillel building: it could not both accommodate the needs of the religious school and the adult community, while also meeting the needs of the Jewish university students. The Hillel Rabbi, Norbert Samuelson urged the adults to organize separately in order to provide for themselves what Hillel could no longer offer.<sup>11</sup>

The adults who used Hillel responded quickly to this suggestion; more than forty families expressed interest on a signup sheet. They weren't just being pushed out of Hillel; they were also indicating a desire for more Jewish life than they were getting from their informal community and the Hillel environment. While personal friendships had filled a lot of gaps when there were fewer Jewish families in town, these did not work as well as the number of new families grew. Moreover, their expectations increased. As Bloomington grew to look a little more like a city, and the university swelled to its huge new size, the possibilities for a Jewish life more

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<sup>10</sup> Himm and Eisenberg, "Jewish Studies at IU," in *There are Jews in Southern Indiana*, p. 54; for dates when specific people arrived in Bloomington see Shifron, *History of the Jewish Community of Bloomington*.

<sup>11</sup> Himm and Eisenberg, p.36

like the ones that existed in larger urban centers lurked in newcomers' imaginations.



The second Hillel building, used for UJC religious school classes. *D'Vorenu: Indiana Hillel Annual 1948*

This was, after all, the mid-1960s, and American society was in turmoil. The civil rights movement was revolutionizing the country; the Vietnam War sparked a huge antiwar movement and student revolt; those huge classes full of first-generation college students being taught by new PhDs – all this was a heady mixture of alarming change and exciting possibilities, even in a conservative south-central Indiana college town.

### **Organizing a University Jewish Community (UJC)**

From the forty households that had expressed interest, fifteen people showed up at the organizational meeting on December 14, 1964. David Dansker was the lone businessman present; Lew Katz, a new IU law graduate, practiced with a local firm.

Everyone else was either faculty or a faculty spouse.<sup>12</sup> Hillard Trubitt, a law school graduate who stayed on as faculty, was voted chairman, with Katz as his alternate. After a discussion, the committee voted that the purpose of the Jewish Community would be “1) to provide an organized structure of Jewish Community; 2) an organization providing for a) education of youth and adults; b) social, well-being, religious and cultural functions, and c) information; 3) to provide an organized base for performing financial functions.” Right away they discussed whether to form a congregation and aim toward hiring a rabbi and finding a building, but they were dissuaded by the argument that there would not be enough support for both Hillel and a separate congregation. And hiring a rabbi, Samuelson pointed out prophetically, could not be done without affiliating with a branch of Judaism, which would be divisive.<sup>13</sup>

In subsequent meetings a working group hashed out the details of an organizational structure that is essentially still the constitutional basis for Beth Shalom. It was to be inclusive; it was to subsidize religious education for its members’ children and provide a qualified principal for a religious school; and, through a variety of committees it was to provide social and cultural programs, religious services, administrative services to raise funds, publish a bulletin, keep track of budget and finances, and a membership committee to offer services for newcomers, people in the hospital, and charitable activities.

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<sup>12</sup> “Minutes: First Meeting” [typescript], December 14, 1964, University Jewish Community, Congregation Beth Shalom Archives. “Committee Members Present” were Henry Fischel, Near Eastern Languages; Heywood Sobel, astronomy; Sam Friedman, geology; George Zucker, Spanish; Rabbi Norbert Samuelson, Hillel and Philosophy; Belth, Insurance. The faculty wives included Esther Gaber, Music School; Rita Lichtenberg, Physics; Fran Weinberg, Biology. Golda Werman’s husband had a research appointment in psychiatry and neurology, and she was pursuing a doctorate in English. I haven’t been able to identify Judy Hollander and Debi Marcus.

<sup>13</sup> *Ibid.*, January 5, 12, 1965.

All of this was approved at the second general UJC meeting at Hillel on May 6, 1965, by a unanimous vote of twenty persons, representing fourteen households and Rabbi Samuelson. The treasurer reported that forty-nine people had signed up as charter members. At the meeting Riette Smith and Dansker were the only representatives of the local Jewish population who were not employed by the university. There was a report from the Religion committee that thirty respondents to a questionnaire had yielded a list of men who would be willing to form a minyan on Saturday mornings, if necessary, though most said they would prefer a somewhat later time for the Saturday service.<sup>14</sup>

By November the community was launched: the board (consisting of Rabbi Samuelson, Mel Plotinsky, Hill Trubitt, Bernard Spolsky, Joe Belth and Fran Weinberg) reported that ballots for religious school representatives were ready to be mailed; the constitution was to be distributed; a Kol Nidre flyer was in the works; the membership roster, the schedule of programmed events, a dues statement, a calendar, and a bulletin were all to be sent to 180 people on a big list that the committee had assembled. The Cultural Committee planned a kick-off open house at Hillel with Joseph Gingold as the speaker, to be followed by monthly programs, including a luncheon speaker on New Jewish Thought, a movie (*Tevya*), a three-day "retreat" to Hebrew Union College in Cincinnati, a dinner featuring a conversation with philosopher Emil Fackenheim, a lunch featuring Zalman Schachter, one of the founders of the Renewal movement, and another film (*The Dybbuk*, 1937). The whole series was to end with a picnic in May. The Religion Committee announced that the Saturday minyan was now in session, and Mel Plotinsky was to ask about using Beck Chapel for this. Forty memberships were paid up. A Social Action Committee was to act as a liaison between the UJC and the larger community, with

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<sup>14</sup>Frances Weinberg, secretary, "Second meeting of the UJC, Hillel House," May 6, 1965, *ibid.* Members present: Rita Lichtenberg, Golda and Bob Werman, Sandy and Woody Sobel, Marge and Joe Belth, Frances and Gene Weinberg, Ellen and Bernard Spolsky, Sara Berger, Esther Gaber, Riette Smith, Rabbi Samuelson, Mel Plotinsky, Dave Dansker, Hillard Trubitt, Joe Rezits, Alan Horowitz.



Esther Gaber as the chair. There were also plans afoot for gathering new members and for organizing a Sunday morning course on Liturgical Hebrew.<sup>15</sup>

This great burst of energy was representative of the level of enthusiasm, imagination, hard work, and ambition the new community's leaders projected. It was a considerable escalation of activity from the pre-UJC standard. The board met monthly through the school year (with some subcommittees meeting separately in between the board meetings) and wrestled with the many problems, some intransigent, associated with establishing this new institution, which was described by Rabbi Samuelson as unprecedented for Hillel.<sup>16</sup>

Symbolic of the UJC's high spirits and optimism was the experiment of producing a journal of opinion, based on *Commentary* and named *Concourse*, with the hope that it would be published several times a year and distributed throughout the university. They believed it would both reflect the talents of the Jewish faculty and offer an opportunity for a free and full exchange of ideas on important contemporary issues. It turned out to be more difficult to produce than expected, and more expensive, and with regret the community agreed not to continue the experiment. But it was an amazing achievement for the small new community and a source of considerable pride.<sup>17</sup>

### **Housing the religious school: the UJC's first crisis**

For as long as they could the new community postponed addressing the need to find acceptable housing for the religious school, which had been a major purpose for the creation of the community. Every year the board bemoaned the situation and

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<sup>15</sup> "Board Meeting #5," November 2, 1965, *ibid.*

<sup>16</sup> "Minutes: Committee Meeting of February 12, 1965," *ibid.* "Mr. Belth questioned the Rabbi as to the relation of the proposed community to Hillel. Rabbi Samuelson replied that Hillel's function is to serve the Jewish University people, students and adults. Since the idea of 'adult Hillel' is new, there is no set plan to be followed."

<sup>17</sup> University Jewish Community (Indiana University), *Concourse*: Vol. I, no. 1 (spring, 1967).

authorized someone (usually Joe Belth) to look into alternatives. And every year, when they saw the alternatives and how much they would cost, they tried to find somewhere else to look. Finally, in 1968, the buck could no longer be passed. A desperate effort in the summer to find some way to upgrade the Hillel building so that it could pass a fire inspection, resulted in the discovery by President Mitch Novitt that it would be too costly to undertake those repairs. But school was slated to start in a few weeks. A hurried search concluded that the best of a poor set of options was to rent rooms in the First Presbyterian Church, either in the afternoon or on Saturdays. A majority of the board thought afternoon school after a long day was just too much for the children, but holding school on Saturday meant that the most observant children could not participate. There was a thorough discussion by the board, and with qualms the majority voted for Saturday school, promising that it would only be for one year.<sup>18</sup>

This meant, of course, that in 1969-1970 the school had to be moved again. As a long shot, since members thought that using a government building for a religious purpose would violate the U. S. Constitution, Irving Fell approached Chancellor Wells. Could UJC hold its religious school for 1969-1970 in a university building on Sundays, since there were no university classes on Sundays? The Chancellor agreed, with the stipulation that UJC show progress toward constructing its own facility within one year. When the general meeting in 1969 considered this question, there was chaos: newcomer George Lewis, a physician recently arrived from Gary, recalled “a shouting argument” between those who wanted a building and those who didn’t.<sup>19</sup>

When the UJC approached Wells in 1970 asking for an extension of the arrangement in Ballantine Hall for 1970-1971, Wells granted them only one more year: he wrote that the lack of a Jewish community center/synagogue “has been a definite handicap

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<sup>18</sup> Mitchell Novit to University Jewish Community Board, August 8, 1968, “Religious School Facilities,” *ibid.*; Himm and Eisenberg, pp. 37-40.

<sup>19</sup> Himm and Eisenberg, p. 40

to the university in recruiting and retaining some excellent teacher-scholars who are Jews.” And he pointed out that they and their children needed “a permanent home for the symbols, feelings and meanings of Judaism.”<sup>20</sup>

This created thorny and frustrating challenges for the new community, with important values at stake and strong disagreements expressed. The potential for disruption, for losing people, was great and perilous; UJC was a small group, just finding its way. They were creating a community that was probably unlike anything they had ever experienced, and it wasn't clear what they were aiming for, though Belth expressed the view that they could be nondenominational, as Hillel was.<sup>21</sup>

One teacher-scholar whom both the university and the UJC lost in this early period was Robert Werman, a UJC founder and a distinguished young researcher in psychiatry and neurophysiology, who came in 1960. Werman later explained why he left Bloomington for Israel in 1967. For him the absence of a full Jewish life denied his children a chance to marry in the faith; in Bloomington he had seen the children of all of his older Jewish colleagues marry gentiles. He had decided he would either have to move to a city that permitted a fuller Jewish life or to Israel. He had, he said, loved Bloomington and had many close friends there: “It was only the Jewish aspect of life there and concern for the children that detracted from the calm pleasure and richness of our lives.” Although the university made him a generous counter-offer, he chose a new Jewish life in Israel.<sup>22</sup>

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<sup>20</sup> Himm and Eisenberg, p. 95, note 160.

<sup>21</sup> “General Meeting,” October 30, 1968, *ibid.* “Joe Belth thought that we could have a nondenominational congregation; we should feel free to experiment with something unusual.”

<sup>22</sup> Robert Werman, *Notes from a Sealed Room: An Israeli View of the Gulf War* (Carbondale: Southern Illinois University Press, 1993), prologue. Werman (1929-2005) spent the remainder of his career in the Hebrew University of Jerusalem. He retired in 1998, the occupant of a named chair in neurobiology. Hebrew University of Jerusalem, Division for Advancement and External Relations, “Robert Werman,” [http://www.huji.ac.il/dataj/controller/ihoker/MOP-STAFF\\_LINK?sno=640014&Save\\_t=](http://www.huji.ac.il/dataj/controller/ihoker/MOP-STAFF_LINK?sno=640014&Save_t=)

While this fledgling community was struggling to find a consensus on which way to head, they were surrounded by a mass revolt by Bloomington students, expressed by one crisis after another in the years 1966-1970. The heretofore bucolic IU campus became inflamed by the issues that were burning in the rest of the country: civil rights, Vietnam, student rights, free speech, access to meaningful education. The student body president in 1969-1970 was a self-described Black Panther and Methodist. The state legislature was outraged. The good fortune was that the campus did not experience the level of violence that erupted elsewhere, including Kent State.

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## TAA supports class boycott

**By Connie Ross  
Daily Student Staff Writer**

In an emergency Wednesday night meeting, Teaching Assistant Association (TAA) voted 10-2 to support the boycott of classes and participation in the activities sponsored by the East Asia Studies group.

The resolution urges students, faculty, and TAA to support their classes Thursday and Friday.

"In the event that students attend without classes, TAA requests that its members take their students to Dues-Measure to insure Student Government's demands, the resignation of the Black

Parade Party and the visit of Bobby Seale, Chairman, and King, Vice President, of the Black Panther Party.

Conducting classes in Dues-Measure was approved because members believe "the issue of boycotting that has happened in the United States has been a noble share of our diaspora" as one member put it.

TAA constitution requires a majority vote to make members vote individually whether to strike.

The TAA constitution allows a strike on consented action by the organization as a whole. A boycott is defined as meeting or not attending classes according to the individual's conscience. The resolution states "The

## 7,500 students protest peacefully

**By Judy Leland  
Daily Student Staff Writer**

Protesting war in Asia and opposition in America, more than 7,500 people marched peacefully around the campus Wednesday, following a rally in Dues-Measure.

At the rally, the crowd vocally endorsed a call for a one-day strike with today as a day of mourning for the slain Kent State students. Students of "Yes, it does" and "Right on" groups also participated, as well as students from the Presidential Inauguration.

Protesters to meet violence proved successful, and the march was quiet by only occasional shouts and "Yes" from small groups of students.

About ten people carrying Viet Cong flags, on signposts poles were requested to remove the flags from the poles because the poles could be construed as weapons.

The parade marshals TAA's Veterans for Peace and others led and directed the march. Many participants carried white, black and green scarves, the colors of the Black Panther Party. About 300 people who signed flowers and legal pads lined the route.

Chanting "U.S. out of Cambodia now" and "Stop 'em," the marchers proceeded to the main part of campus, and many carried signs. Several construction workers made obscene gestures at the marchers and were met by an outburst of "f--- 'em!"

Poles remained at the level of the parade completely unharmed by a cluster of about three students who climbed them with their bodies. Several other students of attacks on Paker's, the President Michael King, Justice, was interrupted.

The march terminated at Bishop Quigley where Paker's barricade was established and the marchers, asking them to disperse in the same manner as they had marched. Paker and the marchers had proved they were not "f---ing" to march into confrontation with armed police.

Dr. J. J. ... .. and police reinforcements, ... ..

## 2 Kent profs here for service today

**By Judy Leland  
Daily Student Staff Writer**

Two assistant professors from Kent State who witnessed the disruption at which four students were killed speak at the memorial service today at 10 a.m. at the Auditorium.

After the service the professors will give a press conference at a time not yet set.

At 11 a.m. cars are scheduled to leave from near Dues-Measure for the peace march in Indianapolis. The march is sponsored by Anne Gehring and other government officials said. Anyone will have a car or a motorcycle to get to the march at 11 a.m. a police car said, but an officer will be made to accompany students who don't have transportation as well.

The march is Indianapolis is scheduled to leave the Military Park in Indiana Street at 1 p.m. and parade to the Federal Building.

## One-half of honor students in Founders Day walk-out

**By Dale Evans  
Daily Student Staff Writer**

Some 500 IU honor students participated in a walk-out of opening classes at the IU Auditorium Wednesday.

At the meeting, IU President Joseph Santos announced that Judy Leland, a freshman honors student, would be given an opportunity to speak to the crowd.

Miss Leland took the podium, and in a short statement, expressed her displeasure with recent U.S. involvement in Cambodia, and her desire to "refill the almost lost faith in the ability of students to peacefully dissent."

One half walk out

After Miss Leland spoke she left the podium and was followed by 500 of the 600 honor students present. The IU Safety Division estimated the number of students who walked out.

"Who outside the Auditorium most of the students dispersed immediately, though a few remained to compare

around Student Fountain. Jane Frier, a freshman, among those who walked out, said all the students who left the ceremony were, by virtue of their action, "honor students." "It was an honor to walk out," she added.

As the group was quietly filing out of the Auditorium, President Santos noted the podium and said he was "extremely disappointed in the IU student body. Some say they didn't want other students have taken advantage of campus events to cause situations of violence. "This has not been the case at IU," he added.

One fraction of speech

Santos went on to reiterate his disappointment with Miss Leland's statement, though noting that "in this University, you can still make such a statement." Quizzed by The Daily Student following the comments, Santos refused to comment further on the walk-out, saying only that "people are free to walk in or walk out if they want to."

Following Santos' statement, Founders Day activities continued with a reporter, city editor, and night editor. He is a junior in the School of Education, reporter, city editor, and night editor. He is a junior in the School of Education, reporter, city editor, and night editor. He is a junior in the School of Education, reporter, city editor, and night editor.

## Kent toll holds at 4

Four Kent State students, not the national one, are now only confirmed deaths to date as a result of Monday's riotous National Guard confrontation, according to The DAILY'S investigation communications with Associated Press and United Press International.

The Kent State student died with President Nixon Wednesday but the figure is not to be confused with the number of dead students.

## Reeve named editor of fall semester IDS

**By Judy Leland  
Daily Student Staff Writer**

Carl Reeve, junior, has been selected editor of the fall semester of The Indiana Daily Student. Reeve and Turner were selected Wednesday by the IU Board of Publications, a nine-member board composed of students, faculty, and professional journalists.

An application for self-nomination for summer and fall semesters are now being accepted at the business office, The Daily Student, East Pyle Hall.

Reeve, a native of Indianapolis, is 24 years old. He has been employed by The Indianapolis Times, The Daily News-Courier, and United Press International in Indianapolis. He is currently employed by The Indianapolis Times, The Daily News-Courier, and United Press International in Indianapolis.

He has worked on The Daily Student since September, 1968 and has served as a

## Evening quietude

UNIVERSITY TRADITION is peacefully observed by the best times, adjoined against the other evening through Friday. The tower is heard atop the old Student

## Calmly they marched

**By Judy Leland  
Daily Student Staff Writer**

Thousands of IU students headed north on Sunday Avenue in quiet protest Wednesday afternoon. Daily Student photographer Bob Daily had this view of the event from the second floor of the East Library. See related story on this page.

Werman explained in 1993 that he had also been alienated from life in the U.S. by the political upheavals of the 1960s, and so too, no doubt, were some of UJC's members. But some were also deeply moved by the courage and idealism of many of the vast throng of students among whom they were living and teaching. Some of the grown-ups of UJC came from backgrounds of social activism and radical politics and were sympathetic to these events; others were either appalled or bemused. But this was the atmosphere in which they were creating their new organization. Certainly the students who were publicly rejecting racism in the university and protesting what they considered an unjust war invoked a standard of personal responsibility to speak out against injustice that was a major part of the Jewish tradition. These were momentous times.<sup>23</sup>

The relationship between "dissent in the heartland," as its historian has called it, and the UJC's quest to build a home for itself between 1968 and 1970 is not a transparent one -- Pharaoh's chariots were not galloping behind the UJC chasing them out of Egypt and into the Red Sea! But the UJC was composed mostly of newcomers to a larger community that still used offensive phrases such as "Jewing down" for harsh bargaining -- a larger community that was generally profoundly ignorant about Judaism and Jewish culture -- and a larger community that was itself deeply unsettled by youth movements that rejected adult authority. Building a Jewish community center in this place --- only a few miles down the road from a hotbed of Klan activity -- and in this climate was a profound statement of faith in themselves and their future here.<sup>24</sup> And the campaign to raise money for a building

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<sup>23</sup> Mary Ann Wynkoop, *Dissent in the Heartland: The Sixties at Indiana University* (Bloomington, Ind.: Indiana University Press, 2002). For a detailed documentary presentation of student activism at IU see Student Demonstrations at IU in the 1960s, a project of the Indiana University Archives <http://www.dlib.indiana.edu/omeka/archives/studentlife/exhibits/show/studentdemonstrationsatiu>

<sup>24</sup>In 1967 the Ku Klux Klan held a large march in nearby Martinsville, and in 1968 a young black woman, Carol Jenkins, was murdered there by an unknown person while she was in town to sell encyclopedias door-to-door. A business owned by a

among a diverse group that had no wealthy members called for a level of determination and commitment of time that was heroic. The community rose to the challenge.



Irving Fell, Joseph Belth, and Barbara Portnoy in 1970, after the land was purchased for a community building, newspaper photo

They were encouraged and invigorated by the appearance in 1969 of Dr. Lewis, who told them, "If you build it, they will come." He moved into the presidency of UJC in the middle of the year, when the elected president accepted a job offer elsewhere, and, building on the work Belth and others had done in researching options and cultivating donors, Lewis and his committee raised the money to buy the land

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black student was firebombed in Bloomington in the fall of 1968. See Wynkoop, *Dissent in the Heartland*.

within a short time. The story of how they raised it and a large down payment and got a good mortgage rate is one that you really have to hear from Joe Belth, who lived it and tells it with great panache and delight.



George Lewis, left, and Herman B Wells, center, at the groundbreaking ceremony for the UJC building, 1971. Beth Shalom Archives.

The point is that the founding of UJC in 1964-1965 was a turning point whose principal meaning in retrospect seems to have been to create the groundwork for an independent community with its own home. Without its own building, UJC would have always been overshadowed by Hillel and the Jewish students, who will always constitute a much larger body of people than our community.

UJC became the *Bloomington* Jewish Community in 1976, representing its independence from the university and greater inclusiveness; and the Bloomington Jewish Community became *Congregation* Beth Shalom in 1982, representing its status as a synagogue. In 1971, when the building was opened, the challenge of

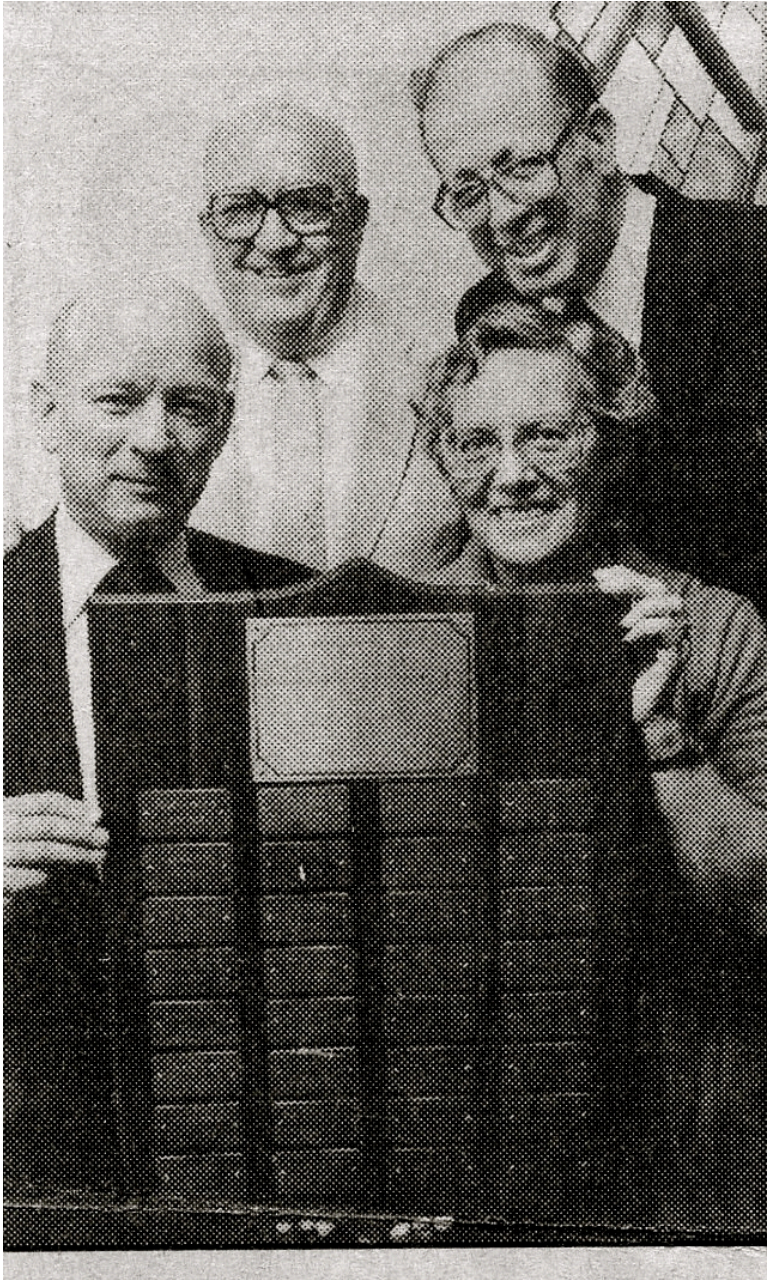
moving toward professional leadership while retaining a great diversity of worship still lay in the future. But the groundwork for Jews of different religious beliefs to work together to create a home for all of them was laid by the UJC, fostered and inspired by the Hillel message of the validity of all kinds of Jewish observance. Building on that beginning, we have weathered many a storm in our fifty years, growing stronger and perhaps wiser as the years go by and testifying to the dedication and foresight of our founders in 1965, to whom we are eternally grateful. Thank you, Fran and Gene, Joe and Marge, Audrey and Ken, Rita and Don, and all those dedicated and determined founders who rose to the challenge. And blessed be the memories of all those no longer with us who helped along the way.



*New center opens*

Monday, October 25, 1971





"Beth Shalom Honors Early Presidents," newspaper photo, 1988, Beth Shalom Archives: Hillard Trubitt, George Lewis, Joseph N. Belth, Frances Weinberg