

to them at home and meat ordered from a local Jewish butcher, thus meeting adequately and fittingly the food problem. So, too, were beds, bedding and clothing promptly supplied. With the immediate needs met, the work of re-habilitation began. Here the task was colossal, not in determining clearly and definitely the needs of those subject to relief, but in convincing and making the Case Committee understand the requirements of our Jewish sufferers, especially in re-establishing them in their respective businesses.

The Case Committee consisted mainly of women guided entirely by the chairman, a charity worker of standing and ability, but inexperienced and unfamiliar with the needs and possibilities of our Jewish people. She assumed, however, to pass judgment and without the aid or question of our Jewish committee in charge. A great deal of dissatisfaction was aroused and our demands to have the Jewish committee present, interpret and sit as members of the committee while our individual Jewish cases were considered was finally granted. Our families were thus able to get fair and intelligent consideration and the work of rehabilitation was greatly facilitated.

From June 25th the work of the Federated Jewish Charities under the direction of its superintendent, Mrs. Martha M. Silverman, and the constant and invaluable assistance of Mrs. Julius Andrews, the president of the Council of Jewish Women of Boston, and the local Salem committee, headed by Cantor Dolgoff, continued uninterruptedly until July 25th with the following results:

- 107 families and 8 single persons registered as refugees.
- 65 families received baskets of *kosher* food.
- 59 families were supplied clothing.
- 29 homes were furnished with furniture ranging from \$50 to \$100 each.
- 14 men and women were established in business at a cost of \$50 to \$200 each.
- 11 families' rents were paid.
- 5 persons were given monetary assistance.
- 2 transportation to relatives.

7 families moved to surrounding towns and received assistance from the local relief society.

8 were not adjusted owing to late applications and insurance difficulties.

42 families were insured for sums ranging from \$450 up, to whom temporary relief was given and assistance in the adjustment of their insurance rendered.

In terms of dollars and cents, relief granted to Jewish sufferers from the General Relief Fund to July 25th was \$4,477.

From the above date, the work of adequately caring for temporary and permanent problems arising from the disaster was turned over to the local committee representing the Young Men's Hebrew Association, the congregation and the Independent Order B'rith Abram, the members of which have become familiar with the histories and methods and have learned to present the cases intelligently and with the co-operation of the General Relief Committee are able to continue and do the work well.

For Prisoners

A new impetus has been given this year to welfare work among Jewish prisoners. The task of bringing the consolation and comfort of religion so well begun with the holiday season will be continued during the rest of the year. During the holiday season this work was conducted under the joint auspices of the Central Conference of American Rabbis, the Order of B'nai B'rith and the Department of Synagogue and School Extension.

Services were held on *Rosh Hashanah* and *Yom Kippur* in the state penitentiary at Huntsville, Texas; in the penitentiary at Jefferson City, Mo.; in the military prison and the Federal penitentiary at Leavenworth, Kansas, and in the state penitentiary at Columbus, Ohio.

A literary newspaper note states that a German translation of Jane Addams' "Twenty Years of Hull House" has been introduced into Russia, but only after the Russian censor had eliminated fifteen pages, from 263 to 278.

GIRLS IN CAMP

Sarah Van Baalen

Pittsburgh

The Council of Jewish Women, Greater Pittsburgh Section, has just closed its second successful season of the Working Girls' Camp. It may be of interest to JEWISH CHARITIES readers to know something of the origin and development of this work.

The camp was the outgrowth of the Labor Bureau Department of the Council. This bureau is now in its sixth year; its primary function being the placement of girls in positions suited to their ability and chosen work. In interviews with hundreds of these girls, one fact was very plainly evident: that a small per cent of these workers had healthful recreation during the heat of the summer months. The large majority of them were foreigners, boarding with some relative or friend, and sleeping in attic, kitchen, parlor, or with three or more in a room. No such luxury as a front porch or hammock was theirs. At best they could visit on the sidewalk, or share with the rest of the family boarders and roomers the little box of a "stoop" and any desire for quiet rest was quenched by the chatter of conversation and argument and the noise of playing children.

A survey of the city was made to ascertain assets and resources, and to gain information as to what extent the Jewish girls were being looked after. One department store conducted a camp for its juvenile employees. The Y. W. C. A. had a camp which could take in but a limited number, but did not begin to supply the need of all. Several others, including settlement and charitable organizations, did some work, but none meeting the demands of this class of girls.

A small group of interested women finally decided on action. Funds were raised and in 1913 the camp was opened in a beautifully wooded section of country on the Butler and Harmony and Newcastle Road, about fourteen miles from the city. Six 12 by 14 foot army tents were set up, portable floors laid in each, and individual cots for five girls in each tent arranged. The girls provided their own blankets, pillows, and such small articles as were conducive

to their personal comfort. A director and matron supervised the camp, a Jewish cook served *kosher* meals, and a handy man did all the odd jobs around the grounds.

The routine of camp life was the same as that followed by all camps conducted on similar lines. Rising bell at 7 A. M., breakfast at 7.30, after which the girls returned to their respective tents to make up the beds and put everything in order. Here is always an excellent opportunity to judge the neatness of your girls. Some had no difficulty in keeping their corners ready for inspection at any time, and could easily take her bath in a basin of water without a floodtide of irate criticisms and questioning. The unruly girl, despite all remonstrances, sometimes proved unchangeable; sometimes had at least gathered a conception of what things ought to be by the time she was ready to go home. Ten o'clock brought the matron for camp inspection and to compliment and commend all who showed improvement or care in the slightest degree, and to give instruction and reproof where needed. Walks, games, etc., were indulged in until noon, unless one preferred the hammock and a quiet rest under the trees or an enjoyable read in the fine library with which the camp was equipped. At 12.30 all were ready for dinner, the matron sitting at the head of the table and endeavoring by example and conversation to impress the girls with the proper forms of etiquette. After dinner came rest hour. Middy blouses and short skirts were the favorite costume, though some of the girls indulged in a "dress-up" for the evening meal. Some of the girls who had never been in such a camp brought with them the most uncomfortable-looking slippers in fulfillment of the request to "bring low walking shoes," but after a few attempts to climb the nearby hills, the slippers were dispensed with. After supper proved the favorite hour of the day: the story hour around a great campfire—and we have yet to see the girl who won't "thaw out" in the face of a sociable campfire. The latent talents in the

girls came to life, and stories and quaint Yiddish songs were indulged in until 9.30, when all dispersed to bed with the usual hilarity accompanying.

We found this form of recreation and rest gave the girl a complete relaxation and a mental and physical tonic. Most of the time spent in the open air, the girls from week to week have improved in every way, and despite its many discouragements and trials—not peculiar to any one phase of work—those having the work in charge have rejoiced in results. The camp proved in every sense of the word a veritable haven of rest for most of the tired, dispirited girls who found their way to its hospitable confines, and the good pleasure they received will be but the incentive for bringing others with them next year. It is a work in which every employer ought to be interested, for the results indirectly revert to him and his interests.

Children's Haven

Erma Simon

An institution, unique in its endeavor, which has recently been added to the organized philanthropies of the Greater City of New York, is the Children's Haven of Far Rockaway. It was at the suggestion of Rabbi Ephraim Frisch of Temple Israel of Far Rockaway that the Women's Auxiliary of that congregation broadened its activities to include a department for social service, and the Children's Haven is the embodiment of the work of this department.

At a meeting held in the temple vestry on March 18th of this year, a motion to establish the Haven was immediately carried as the result of an eloquent appeal made by Rabbi Sidney Goldstein, director of the social service department of the Free Synagogue of New York. Through his expert advice, and the personal interest of Mr. Morris D. Waldman of the United Hebrew Charities, preliminary organization was greatly expedited, so that it was possible to hold the formal dedication on August 29th. Among the speakers on that occasion were Commissioner of Health Sigismund S. Goldwater, Mr. Waldman, Rabbi Goldstein and Maurice E. Connolly, president of the Borough of Queens, in which borough the Haven is situated.

In an address to the Baby Week Committee of New York City, delivered on June 26th, Mayor John Purroy Mitchel said in part: "The following needs are felt and should in some way be satisfied: Temporary shelters to care for babies and children during mothers' sickness and stay in hospital. Only one-fourth of the needs of the lower East Side have been met and none of the needs has been met on the West Side or in the Boroughs of Bronx, Brooklyn, Queens and Richmond."

It is the purpose of the Children's Haven to care for the children of sick and destitute Jewish mothers from any part of the greater city, who for a time are forced to abandon their homes for treatment in hospitals. In supplying a suitable home for the children, a great burden of anxiety will be lifted from the sick and convalescing mother.

At present the home is caring for fifteen children (all under seven years of age), but with a hoped-for increase in the annual membership budget, it will be possible to accommodate as many as thirty-five in the present well-equipped dormitories.

The matron and assistant matron have had experience as trained nurses in the Montefiore Home, and it may be said in passing that all domestic service is being rendered by members of the Jewish faith.

The Meat in Recent Reports

The Hebrew Sheltering and Aid Society of New York announced that in 1913 more than one-half of the number of Jewish immigrants who were compelled to appear before a special board of inquiry before they could be admitted received favorable verdicts. The Jewish Agricultural and Loan Society reports that in 1913 423 loans were made, to the tune of \$245,000. The amount of the present loans outstanding is more than \$900,000.

Even in Boston's State

The Massachusetts Commission on Immigration recently stated that Russian Jews in Massachusetts presented a larger proportion of naturalized citizens than any other nationality with which the commission came into contact.

BAR-MITZVAH CERTIFICATE AS EVIDENCE

Aimee Guggenheimer

A request from JEWISH CHARITIES for an article on the administration of a child-labor law from a Jewish point of view, suggested at first blush a problem impossible to solve. It is true that there are Jewish employes in plenty who exploit their youthful as well as their adult workers. But, fortunately, or rather unfortunately, they do not stand alone. It is likewise true that many Jewish children are at work, although they would be far better off in the schoolroom or on the playground. Perhaps, even a melancholy few belong properly in a sanatorium. Again, unfortunately, these are lost sight of as they merge into the larger group of child workers. Therefore it seemed at first that the only justification for a response to the request lay in the Jewishness of the writer. It was referred to a non-Jewish member of the staff of the Maryland Bureau for suggestions. She considered it a valuable opportunity for airing wrongs which are as thorns in the flesh of a conscientious administrator. For instance, why should little newsboys, kept from school on account of solemn religious festivals, be allowed to swarm the streets with papers under their arms, while their young competitors are busy over their books? Again, wherein lies the need to respect the alleged religious scruples of a man who refuses to sign his name, after he has made use of the Sabbath for the business of applying for a work permit for his child.

There is, however, one really important point in which the issuing of a permit to a Jewish boy differs in a large number of cases from the same process for all other children. The Maryland Child-Labor Law provides that no employment certificate or newsboy's badge shall be issued before the Bureau has proof that the child has attained the required age. Documentary proof shall consist of: (a) a transcript of an official birth record; (b) a passport or transcript of a certificate of baptism; (c) other documentary evidence of age. Frequently Jewish boys applying for permits can produce only such proof as falls within

the last class. If the child was born in this country and his birth not recorded in the Department of Health, the certificate of a physician or the original entry in the records of a midwife is acceptable proof. In the early days of the present administration, a midwife's certificate was acceptable. One exceedingly popular midwife had furnished many certificates when it was accidentally discovered that her records had been destroyed in the fire of 1904. In spite of her claim that she can remember the date of birth of every one of her innumerable children, her name now stands on the Bureau's black list. Failing the midwife's record there remains as a rule only the *Bar-Mitzvah*, for few Jewish families have Bible or other family records of birth. In 1913, in Baltimore, 210 children presented confirmation certificates as proof of age. The large majority of these were Jewish children. What were their certificates worth? Among the hundreds of more or less handsomely designed baptismal or confirmation certificates submitted to the Maryland Bureau as evidence of age, only one record of *Bar-Mitzvah* has been brought on a form especially designed for the purpose. With this startling exception they vary from statements on dignified letterheads bearing the seal of the synagogue to dirty scraps of paper. One rabbi went so far as to pencil a note in Yiddish on the blank part of an advertisement for a venereal disease, which, let us hope, he had been unable to read.

When the birth registration law is enforced, every child born in the United States will be able to furnish an official transcript of his birth record. When the European war is ended it may be possible to secure similar records for the foreign-born. In the meantime, for the Jewish boy for whom all other proof is lacking, there is unfailing evidence if the records of *Bar-Mitzvah* can be depended on. A Catholic child is baptized during extreme infancy, a Baptist never as a small child, and otherwise at varying age. For other denominations there is no fixed age, and children have been known to be baptized