

ties of New York, I could hardly see the efficacy of this method of handling transients, and insisted upon a thorough interview, with inquiries and attempted solution of each case as it came up. Many refused to be interviewed, and these were immediately turned down. Of those investigated, most were, as was to be expected, found fraudulent, and these were likewise rejected. Within a month after this policy had been in force, I found that complaints were coming so thick and fast that the organization was shirking its responsibilities in not disposing of the transients, as had formerly been done so effectively. All who were turned down at my office simply went into the Jewish district and begged *nedovos* from store to store. The storekeepers, too selfish to refuse, and not interested in the ultimate result, insisted that they would not pay into two sources, and consequently I was forced to adopt the old expedient of getting rid of transients as cheaply and as quickly as possible, to prevent their begging on the streets. All the surrounding cities, New Haven, Springfield, Bridgeport, Waterbury, Meriden, New Britain and New London, are using the same methods of "treating" transients, with the result that we are all carrying an irksome burden, no one gains but the railroad company, while those transients who were originally decent soon lose all self-respect by being thus thrown aimlessly from pillar to post.

Communication with Mr. Louis H. Levin led me to adopt the middle course temporarily, while working for more far-reaching results. I am now following up each case thoroughly, in spite of the fact that I have already provided the man with transportation. This will give me much valuable material for educational propaganda, and show exactly the type of person applying for this form of relief. I have likewise written to the charity official or the rabbi in each of the above mentioned towns, suggesting a conference at which co-operative methods can be discussed and agreed upon. Signing the transportation agreement will not be a sufficient program, nor can we afford to support our transients until we determine their character, or adopt a plan of treatment according to accepted

methods. A work test, usually in the form of a wood pile, is obnoxious to the Jewish mind; our employers of unskilled labor cannot make use of our scrap material, and we are too weak financially to undertake the establishment of an independent workshop under our own auspices.

As soon as this question can be decided, and a constructive program established for dealing with transients, there will be no difficulty in organizing all the towns in Connecticut, and a great burden will have been removed from the communities. With the transient problem agreeably settled, our people will have more confidence in our methods, and will more readily listen to and appreciate our ideals and efforts. How has this been met in other communities? Hartford is by no means alone in its desire to be freed from oppression, and an answer to its difficulties will be welcomed by hundreds of communities throughout the breadth of the land.

#### New Building at Eagleville

In the presence of several hundred persons, a number of important additions to the Philadelphia Jewish Sanatorium for Consumptives at Eagleville, Pa., were dedicated on October 4th. The new structures comprise an administration building, an open-air schoolhouse for children, additional ward buildings, shacks and kiosks. The dedicatory exercises were held in the recently enlarged dining hall of the sanatorium, which was filled to its utmost capacity by the men and women who took part in the pilgrimage to Philadelphia's distant but very important charitable institution.

Mr. Louis Gerstley, president of the sanatorium, in opening the meeting, called upon Rabbi Isaac Landman of Temple Keneseth Israel to deliver the invocation, and Dr. Cyrus Adler to preside over the exercises.

Dr. Adler presented, as the principal orator of the day, Dr. Martin G. Brumbaugh, who delivered a stirring address, in which he lauded Pennsylvania's support of state charities, and pleaded for the continued support of the charities of the commonwealth, until it may be said that "Pennsylvania knows no sufferer and no needy cause to which it does not extend quickly and promptly the hand of hope and help."

## THE FIRE AT SALEM

Martha M. Silverman

Boston

Salem, before the fire, had a Jewish population of over 350 families engaged mainly in business and peddling in all its forms, and a very small percentage were workmen employed in the shoe factories and mills. The people, as a whole, were an independent and self-respecting class, not troubled with too much wealth nor worried about the comparatively few poor. Charity had its old-fashioned meaning, giving to those who ask, and since but few had to ask the community was little taxed and consequently did not feel the need of a charitable organization. Salem, as in many small Jewish communities, where organization of any kind is made difficult by the many factions, class prejudices, ideas and assumed leaderships, had no leading or standing body of Jewish citizens that could assume charge or act intelligently and effectively at a crisis such as the conflagration had brought to the afflicted city. It was, therefore, necessary for the only and largest organized Jewish charity of the state, namely, the Federated Jewish Charities of Boston, to take charge in organizing and giving prompt, sympathetic and intelligent relief and meeting effectively the problem of rehabilitation.

The first few days following the fire all efforts were spent in finding and getting together the Jewish refugees who were scattered all over the city, from the fields, woods, hallways and spare rooms where two or three families were huddled together. They were a dazed, heart-broken and helpless lot, some having lost all their accumulated savings of years; others, while partially insured, had completely lost their business. Of the latter type were many of the custom peddlers who sold their wares mostly on credit in the French and Polish district, which was entirely destroyed, thus losing hundreds of dollars that their customers owed them with no prospects of regaining any part or re-establishing their business. Their credit, too, was entirely crippled. Their lot was most pitiful and presented a problem unique and one which was difficult for the General Relief Committee to understand and fully

appreciate. Still others had no insurance and were left utterly destitute. In spite of their sad lot, they were reluctant to accept charity in any form and it was with considerable difficulty that we succeeded in getting together forty or fifty men, women and children, housed them in temporary quarters rented by the Hebrew Immigrant Aid Society at 46 Lafayette Street, where food was supplied by the General Relief Committee, a Jewish cook employed and *kosher* food served and all their temporary needs met.

As no separate Jewish fund was established and all contributions sent to the General State Committee, the need of being a part and parcel of the general scheme was evident and necessary so that the Jewish sufferers were registered at General Registration Department for record and the avoidance of duplication.

The temporary Jewish quarters of the Hebrew Immigrant Aid Society assumed the aspect of the *Ochnosis Orchim* and its poorer feature of indiscriminate and insanitation, with the result that the place was closed within a few days after its establishment and arrangements were made to shelter the Jewish refugees at one of the camp fields in a group by themselves with special provision for *kosher* food and under the direct supervision of the militia and staff of Red Cross physicians and nurses. A special Jewish interpreter, a Salem resident, was also employed to interpret and care for their individual needs. The camp idea being foreign to the Jewish element, the plan met with disfavor and only seven families took advantage of the offer and the rest found shelter with friends and relatives within the city and its immediate suburbs.

Following this temporary housing, a corps of trained visitors, accompanied by resident volunteers, were sent out to visit and fully determine the immediate needs, future plans and possible resources, such as insurance, relatives, etc. As none of the Jewish sufferers were willing to stand in the bread line for their food, arrangements were made to have provisions sent

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 uninterrupted 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 employes. 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