

1: Detroit Jewish History Tour

Goldberg, a fifth-year camper at Olin-Sang-Ruby Union Institute in Oconomowoc, Wis., the Reform movement's first camp in America, is one of about 62, Jewish children who attended a Jewish camp last summer.

Thanks for considering Camp Wise as your summer home. Since , CW has helped campers build confidence, develop independence and gain greater self-esteem all while being immersed in a welcoming and engaging Jewish environment. Campers are encouraged to learn new skills and master old ones, to make decisions, to take responsibility, to be expressive, to live with others, and to have fun. Complemented by our Jewish environment, campers develop a deeper understanding of and appreciation for Jewish heritage and traditions while also developing a true sense of community. Camp Wise is committed to making sure that every camper leaves with a greater sense of self-esteem and self-confidence; and with memories that will last a lifetime. In this space, accessibility for everyone – regardless of knowledge or experience – is created by the openness of the educator, be it a counselor, a visiting educator, or a camper. Just as Abraham and Sarah opened their tents for visitors, kindness and hospitality are extended at camp to new campers, staff, and guests in an effort to lessen the intimidation of a new culture and setting. Staff members model the importance of appreciating differences, honoring their own bodies and minds, and taking care of each other, with an emphasis on lashon tov good speech. Clal Yisrael The Unity of the Jewish People Clal Yisrael The Unity of the Jewish People The sense of belonging rooted in the camp community is extended to a responsibility for the global Jewish community, and a love for both the land and people of Israel. Zionut Zionism is emphasized by a commitment to creating personal connections between individuals and Israel. Campers are tuned in to ma rabu masecha finding awe in our surroundings and are shown the importance of stewardship of camp and the planet. Kavanah Spirituality Kavanah Spirituality If formal Jewish education provides an individual with the keva structure of Jewish life, then camp is where kavanah spirituality is discovered. Camp is where Judaism comes to life, through hidur mitzvah creativity , simcha celebration , and above all else, ruach strength of spirit. Kehillah Community Kehillah Community The camp community is at the core of this vision. When each individual feels investment and commitment to those around them, an environment of trust, loyalty, and support is created. This sense of belonging to something bigger than the self inspires kavod respect and chesed kindness , and forms a safe space for learning and growing. This starts in the bunk with each camper feeling a part of something special, but it is just as important for the staff members to feel this sense of belonging to the community to be effective doogma esheet role models. Members of the Mandel JCC receive discounted camp tuition. Contact the camp office to see how your child can split their summer between J-day Camps and Camp Wise. A Brief History of Camp Wise Since its first summer of operation in , Camp Wise has grown from a basic fresh-air camp into a modern, organized residential camping facility. Initially a program for underprivileged immigrant families, over the years Camp Wise has developed to be a leader of the field of Jewish camping, and has secured a special place in the hearts of hundreds of thousands of children and teens. Wise – and Camp Wise was born. While the physical location of Camp Wise has moved three times, the spirit and magic of Camp Wise remains the same. Our Partners Our Camp Committee is a group of dedicated, active volunteers who work closely with the professional leadership of Camp Wise to ensure the best possible camp experience for our campers. The Camp Wise Committee is comprised of alumni, camper and staff parents, and community members. If you are interested in joining this dynamic group, contact the Camp Wise office at wisekids mandeljcc.

2: Sowing Seeds of Israel-Hatred at Jewish Summer Camp

An Immigrant's Tale: How Jewish Summer Camp Became Such a Quintessential Rite of Passage for American Jews. Jewish summer camps actually began as part of a larger trend in the late 19th century to get poor kids from the inner cities out into the fresh air of the countryside and to 'Americanize' them in the process.

The deed of sale lists Harry Reich as the owner of the grounds. But Elsie Reich managed the property. She employed homeless people recommended to her by a New York City clergyman. Their names were Joe, Turk, the Swede, and Dutch. They constructed cabins and carved out a waterfront in exchange for room and board. Berkshire Hills Camp opened that summer. Berkshire Hills was one of thousands of summer camps which literally millions of children attended established in the American Northeast a directory published in listed 1, for New York, Connecticut, Massachusetts, and Maine. And Elsie Reich was only one of the many Jewish women who became involved with summer camping in the first half of the twentieth century. Summer camp became an American institution in the aftermath of World War I. It evolved within a society that was concerned with children and believed in reform. Summer camp was presented as a cure for these social dilemmas. Summer camp programs developed during the New Deal era show other ways that the federal government used camp to strengthen the nation. These sentiments were probably shared by her peers, eighteen thousand of whom attended federally funded summer camps in alone. That New Deal administrators believed in the individual and national benefits of the summer camp is reflected in their internal memos and plans, as well as in their published praises of the institution. In the s, amidst the Great Depression and on the threshold of world war, issues of mental and physical fitness were at the forefront of discussions on citizenship and survival. That a uniquely Jewish summer camp movement developed during this period must be understood both as an expression of national trends and as reaction to a growing nationalism. Referred to by historians as nativism, this nationalism expressed fear and hatred towards people deemed not-American, including Jews. Leaders and individuals in the Jewish communities throughout America designed camp life to address the concerns of the nation in general and Jewish people specifically. Camp activists addressed accusations made by racists like E. Perhaps more important than the outward display of prowess, however, was the inward development of ethnic pride that helped children cope with the antisemitism that defined their young American lives. Camp activists did this through the activities and programs that structured camp life. Typically, the camp day started with flag-raising ceremonies. Often, the ceremony began with the national anthem and ended with the singing of Hebrew songs. Jewishness was then woven into the fabric of daily life. A mezuzah, for example, was hung on the doorways, while the Star of David was placed over doors and worked into fences. Jewish illustrations and clippings were posted on the walls of camp buildings and bulletin boards. Bungalows and cabins, like the camp itself, were often given names that had Jewish historical significance. The Jewish calendar set the pace of summer life. This meant, for instance, that Saturday, rather than Sunday, was the Sabbath. Male and female Jewish campers were encouraged to draw strength, pride and even beauty from their American Indian heritage. In , for instance, Ruthy B. Jewish institutions of a variety of ideological stripes perceived the resident summer camp as a means of mediating between ethnic and American identities. The desire to rear moral American citizens while instilling specific ideas about Jewish culture fueled their camping activities. Less ideological reasons, those grounded in matters of sickness, health, and safety, also informed camping endeavors. Sickness flourished in urban centers, especially during the hot summer months. Both the cultural possibilities and health-related concerns compelled Jewish Federations of Philanthropy to support and establish culturally Jewish resident camps. Other Jewish organizations became involved with summer camping for similar reasons, although with different emphases. Bertha Schoolman was an instrumental figure in its operation. The camp, an expression of Conservative Judaism, became a movement. Six Ramah camps soon dotted the American landscape. Ramah camps educated women to become Jewish leaders; it is not surprise that many veterans of the camps became prominent feminist activists. The notion of egalitarianism in religious ritual, for instance, was introduced at Camp Ramah. In , the camp directors issued a report endorsing aliyyot for women and their chanting of the Torah and prophetic portions.

The report also suggested that camp directors be granted the right to hold ancillary services where post- bat mitzvah girls could have aliyyot and function as shelihot zibbur [leaders of the service]. The Reform Movement also instituted a network of summer camps that defined and conveyed Jewish culture. Unlike their Conservative counterparts, however, these camps were not Hebrew-speaking. Camps under Orthodox auspices, such as Camp Massad, were Hebrew and Zionist-oriented, as were the Hadassah-sponsored non-denominational Young Judaea Zionist summer camps. Like the Conservative and Reform camps, the more traditional Orthodox and Young Judaea Camps provided opportunities for girls to study Jewish texts and culture alongside boys. Levine framed the picture of her bat mitzvah at Cejwin Camps. The sixty-year-old image hangs on a living room wall, among snapshots that mark the turning points in her family history and chart the course of an ethnic-American life. Not all explicitly Jewish summer camps were religious or Zionist in their orientation. They saw the institution as a means to perpetuate yiddishkayt, a secular Jewish culture developed by radical working class Jewish workers in the needle trades, and thereby prevent Jewish assimilation into mainstream America. In 1917, the Shalom Aleichem Folk Institute promoted a Jewish identity in America by establishing camp Boiberik within the framework of yiddishkayt. She attended Camp Kinder Ring in the 1920s. Marie Rothschild was a counselor at Camp Tripp Lake. In the summer of 1928, she and two other counselors took a group of campers on a canoe trip. Sometimes, the two roles converged. Miss Kuhn and Miss Goldsmith, two Sunday school teachers, directed life at Camp Woodmere throughout the 1920s and 1930s. Miss Shulamit was the head counselor at Berkshire Hills Camp in the 1930s. This camp dietitian is remembered as imposing yet nurturing. Some applied to philanthropic organizations, or the camps themselves, to defray the cost of summer camp. Others worked at camp without pay so that their children could become campers for the summer season. During the course of the decades, she advanced to become an assistant director, director, and finally, the owner of Camp Woodmere. In the late 1930s and into the 1940s and 1950s, she is featured as a favorite counselor, a camp director, and finally, the owner of Camp Woodmere. The camp histories of Elsie Reich and her children are similar. Reich worked at Cejwin Camps as a cashier in the canteen and as an accountant in the 1930s. Like Steppacher, her children were admitted to the summer camp in exchange for wages for her work. Reich went on to establish and direct her own camp, called Berkshire Hills. Her daughters and son were campers in their childhood, and counselors, directors and owners in their adulthood. Ruth Steppacher was widowed and poor. She accepted the job at camp because it was her only means for providing her children with a summer vacation in the country. Elsie Reich, married and upper class, was motivated to seek work at camp by her fond memories of camping. Her children, however, suggest that more was going on. According to them, working at summer camp was a socially acceptable and ethnically sanctioned way for their mother to distance herself literally from an unhappy marriage and home. Like the individuals who worked at summer camp, the camps themselves had class profiles. Camp Woodmere, for instance, was among the summer camps for wealthy Jewish children that were established far from urban centers and deep within the Adirondack Mountains. Although some campers were granted scholarships to pay for the travel expense and summer fees, most hailed from upper class backgrounds. That they nevertheless identified with less affluent camps, however, speaks to the existence of a community of Jewish summer camps forged by a shared Jewishness. This ethnicity is partly reflected in charitable behavior that, in turn, confirmed existing class structures. The Woodmere campers performed a play for visiting parents. At the end of the act, the children bowed their heads and took off their top hats. Members of the audience then filled the hats with coins. The money collected was donated to Camp Council for poor Jewish children located in Pennsylvania. The significance of the performance of philanthropy is in its development of self-esteem, not nominal fundraising capacities. Jewish support of Jewish summer camps took many forms. In addition to the many Jewish women who worked as directors, counselors, or dietitians at camp, some supported and shaped summer camp from afar. Her skill at recommending appropriate summer camps for individual children earned her the gratitude of satisfied parents and the praise of the department store from the 1930s to the 1950s. Purvin made financial contributions to individual camps as well to the department store. Nevertheless, her donation testifies to the myriad ways reformers and philanthropists embraced and developed summer camping throughout the decades. When Elsie Reich opened Berkshire Hills Camp in 1938, she was perpetuating a female tradition that had existed for thirty years. Democracy, patriotism and

a Jewish-American identity were conveyed on the fields, within the cabins, and around the campfires that were central to the camping experience. Elsie Reich carried these ideals and customs into the second half of the twentieth century. Throughout the century, Jewish women justified their camping activities in terms of extending their child-rearing duties to a more public sphere. This enabled them to journey to summer camp without posing a threat to traditional gendered boundaries. The histories of the women in this survey provide a general sense of how and why women worked at and supported Jewish summer camps. The histories of their camping activities, in turn, suggest that they challenged, as well as confirmed, contemporary ideas about male and female behavior. The wilderness has featured in historical narratives as a male territory. Be it virginal or savage, it is often described as an object that is either conquered or tamed by men. Camping women ventured into the woods.

3: NPR Choice page

Summer camp might advertise itself as a simple return to nature, some healthy fresh air and wholesome fun, but there is not now and never has been anything simple about it. American Jewish summer.

Chapman Abraham was captured during the Indian siege of Detroit, and after two harrowing months was released in exchange for an Indian chief. During the American Revolution Abraham fought in Canada against the invading Americans, remaining a loyalist all his life. Later records show he lived in Detroit in Cohen, an English Jew, was in Detroit in during the Canadian rebellion, when he served in the Canadian militia. He became a prominent portrait painter, the first Jewish artist in Michigan. His self-portrait hangs in the Detroit Institute of Arts. Bresler, a settler of the Ann Arbor-Ypsilanti area in the s, moved to Detroit in He dealt in horses, furs, and wool, and made a fortune importing steel pens. Edward Kanter arrived in Detroit that same year, moving to Mackinac the following year where he was employed by the American Fur Company. Later he worked for the Leopold Brothers, pioneers on the island of Mackinac in the fishery business, and fur traders. Kanter Street is named after him. Simon Freedman, a settler of Adrian, Michigan, in the early s, established a large dry goods business in Detroit around , joined by his family. Like Besler, the Freedman brothers were among the founders of Beth El: Joseph was the first secretary of the congregation, Simon served as president, and Herman was president of the religious school board. In the s David J. Wockum was the first Jew to serve on the Detroit Board of Education. In a half acre of land on Champlain later Lafayette Street was purchased for a cemetery, the oldest Jewish congregational cemetery in Michigan. Originally an Orthodox congregation, Beth El became Reform in , resulting in the withdrawal of 17 members who formed the Orthodox Shaarey Zedek congregation, later an important Conservative congregation. Relations between the Ostjuden newcomers, most of whom were of the Orthodox tradition, and the more acculturated German Jews, primarily members of Temple Beth El, were ambivalent. Considerations of class, social standing, religious outlook, and degree of Americanization tended to keep the groups separate. In a Detroit News article noted that "it is very rare that a German Israelite seeks relief from anybody," contrasting German Jews with East European Jews who needed charity. By , however, a Detroit Free Press article pointed out that Russian Jews, while not so successful in business as German Jews, were "making their way upward. They are men with characteristics that make any nation strong. When the Farband Shule declared itself "the non-partische" non-partisan school, it meant it was not a Hersh Leckert School. Realizing that the profusion of Jewish charities resulted in unnecessary duplication and waste, Leo M. Simons was the first president and Blanche Hart was superintendent until Despite differences, the German and the East European groups managed to cooperate in communal undertakings. This was exemplified when Temple Beth El, oldest and most prestigious congregation in the city, agreed to join the Kehilla organized by the Orthodox community. By the late s Jews outnumbered gentiles in this industry, and by the s it had become almost solely a "Jewish" industry. This dominance was to continue after World War II. Jews participated in the political life of Detroit during this period. In he was president of the American League of Municipalities; he also designed the flag of Detroit. Simons was a state senator Simons was a member of the first nine-man city council In the Jewish communities contained one Reform and 19 Orthodox congregations and by the Jewish population had risen to 85, as the number of congregations rose to During these years the Jews of Detroit strengthened their communal organization. Its first director was Morris D. Eventually housed in the Fred M. The Jewish Community Council, organized in , comprised organizations and immediately took an active role in urban affairs, the civil rights movement, holding joint meetings with the NAACP and African American clergy. They would later offer staunch support of Israel. Jewish education received a boost in when the United Hebrew Schools was organized by a merger of two talmud torahs. By the United Hebrew Schools had ten branches. If Detroit had become known for its modern, industrial achievements, it also gained a more infamous, less savory reputation that set it apart from other cities. It was unfortunately tarnished by its social and cultural blights. Racism and antisemitism may have been common features of the American cultural landscape in the 20th century, but their malevolence in Detroit was unmatched anywhere else. Smith and

others, still evoke fear and anger in Detroit Jews. Along with news of the events in Europe, more subtle actions like department store ads from J. The UJC Survey had noted: Perhaps the most notable example of this was the Detroit Laundry and Linen Drivers Association founded and led by Isaac Litwak in . Within two years it had become Teamster Local and in carried out no fewer than 12 major strikes. Locked out of other, more traditional Jewish enterprises like department stores because of antisemitism, Jews logically gravitated from tailoring and rag peddling to this trade. Yet, in , picket lines were attacked by goons, Litwak was severely beaten several times, once dragging himself to the line; he was arrested and joined in jail by Jimmy Hoffa, who made sure Litwak was not beaten or killed. The turmoil was typical of the early days of union organizing in Detroit, but with added emotional trauma in this case: Post-World War II This period witnessed a growth in prosperity among the Jews of Detroit, and increasing mobility characterized by a steady move to the suburbs. A constant of Detroit Jewish history has been movement. By the time Jews began to move into Oak Park, the first suburb northwest of Detroit, beginning around , an organized or identifiable Jewish presence in Detroit had existed for a hundred years. In that century, perhaps nothing characterized that people more than its movement – mytho-biblical in its quick, successive generational wanderings and in its group cohesion. It seemed that Jews moved en masse about every 20–30 not to say 40 years. The pattern of Jewish settlement in Detroit from to was a northwest exodus: After World War II , Oak Park, then Southfield became the greener pastures, where Jews could buy the typical brick ranch houses, in the midst of trees and open spaces, followed quickly by West Bloomfield and Farmington Hills. When correlated with generational, socio-economic upward mobility, such a prolonged series of moves seems to have sprung, in part, from a desire for larger homes, more space, and the pursuit of symbols of economic success. It mirrored the non-Jewish, upwardly mobile middle class abandonment of the central cities for the suburbs, the American dream of the s: As each generation of Jews became more educated, more successful, more American, and more assimilated, the wish to demonstrate all those features strengthened and took the form of new and bigger or better homes in new neighborhoods. Yet more than a quest for symbols of educational and economic achievement accounts for the regular relocation of whole communities. Federation surveys implied that, for all their tolerance, many Jews retained stereotypic views of African Americans and feared living in the same neighborhoods, although they often supported civil rights and defended blacks in that arena. In the Hastings Street neighborhood, long after Jews had moved their residences from there, they retained businesses. In the s, s, and s often only Jewish merchants would allow blacks to shop in their stores. And only Jews would sell their businesses to blacks as white, non-Jewish racists grew more hostile to black neighbors – and to Jewish neighbors or businessmen. As black workers moved into Detroit, they occupied the areas in which Jews lived, and fears or prejudices on both sides fostered the Jewish moves. A prominent Jewish community leader was Max M. Jewish Detroit had never been more united. As Jewish professional success grew, and vestiges of anti-Jewish discrimination remained, Jews responded with specific actions. When Jewish physicians were blocked from practicing at some Detroit hospitals, Sinai Hospital was created; Jewish lawyers led the way in ending "restrictive covenants" in the Detroit metropolitan area and in reforming the civil rights codes in the Michigan Constitution. The occupational sphere where Jews have predominated is the waste industry, continuing their control of it from the s. By the late s almost 55 percent of those Jews who were employed could be classed in the manager or proprietor class. By almost 25 percent of the Jewish working force was in the professions, while 73 percent were white-collar workers. Less than 10 per cent of the Jewish population were blue-collar workers. Among noted civic leaders have been David A. Detroit Jews have a distinguished record as jurists at the state and national level. Jerome Bronson and Charles Levin, judges of the state court of appeals , and Avern Cohn, a federal judge. Jews of Detroit also play a prominent part in the cultural life of the city. When the Detroit Symphony Orchestra was organized in , Ossip Gabrilowitsch became the principal conductor. He filled the post until his death in when Victor Kolar succeeded him. Mischa Mischakoff was concertmaster. Jewish security personnel from four U. Now housed in a former department store at Griswold Street, the synagogue has a distinctive triangular shape. The congregation offers a wide range of programming supporting the revitalization of the city. The principal mission of the synagogue is to serve as a beacon for the Jewish community of Metropolitan Detroit by maintaining a traditional, egalitarian synagogue in Detroit; by acting as

a conduit for Jewish activity in the city; by offering a wide range of programming that will support the revitalization of the city; and by ensuring accessibility to all. The Jewish Ensemble Theatre Located in nearby West Bloomfield, the Jewish Ensemble Theatre was founded in by Evelyn Orbach with a group of prestigious theatre and community leaders to provide a stage for the exploration of ideas that confront issues of humanity from a Jewish perspective. It "may be the most provocative museum of them all," said The Wall Street Journal, and includes a Holocaust-era boxcar and a unique Kindertransport Memory Quilt. Detroit Historical Society Bulletin Feb. Catlin, Story of Detroit ; J. Miller, Detroit Yiddish Theater, " ; I. Katz, Beth El Story ; Rockaway, in: Michigan History, 52 , 28"36; Goldberg and Sharp, in: Rockaway, The Jews of Detroit: Bolkosky, Harmony and Dissonance: Voices of Jewish Identity in Detroit, " ; S. Glazer, Detroit ; J.

4: Was My Jewish Summer Camp Trying to Indoctrinate Me? - The Tower

Jonah Geller, executive director of Tamarack camps and the Fresh Air Society of Michigan; Dr. Riv-Ellen Prell, an American studies scholar at the University of Minnesota and a leading authority on the impact summer camps have had on Jewish life;

Records include minutes, committee reports, publications, correspondence, yearbooks, scrapbooks, and photographs. State University of New York at Buffalo. Finding aid written in English. Finding aid prepared using local best practices. The History of the Jewish Community of Buffalo: Scope and Content Note The records of the Jewish Federation of Greater Buffalo consist primarily of administrative records and material on community programs. Early Federation records, constitution and by-laws, financial reports, building and housing information, yearbooks, fund campaign information, correspondence and miscellaneous photographs are located in Series I. Documentation of the Buffalo Jewish Camps including budget reports, committee minutes, attendance records, constitution and by-laws, personnel matters, and publicity material is located in Series IV. The records of the Rose Coplion Jewish Home and Infirmary Series VII consists of constitution and by-laws, property deeds, building information, newsletters, personnel records, and Board of Directors minutes. Arrangement This collection is arranged in eight series as follows: The Buffalo Jewish Camps V. Restrictions Access to portions of Series II. Jewish Family Service is restricted. Records that contain personally identifiable information are restricted in order to protect individual privacy. These records are closed for 50 years after the date of death. If date of death is unknown, records are closed for years from date of creation. Researchers must obtain the written permission of the holder s of copyright and the University Archives before publishing quotations from materials in the collection. Accruals and Additions No further accruals are expected to this collection. Finding aid updated by Karen Morse, October-November From Ararat to Suburbia: The History of the Jewish Community of Buffalo. Philadelphia, Jewish Publication Society of America, Wiener, Executive Secretary of the Federation, ; effects of the Great Depression on relief matters 1. Federation correspondence with, 4. Wiener Memorial Campaign for Capital Funds, 4. Federation executive meetings of agency heads 4. Federation officers and past presidents, 4. Federation correspondence regarding allocations etcetera, 5. Yom Kippur War, 5. Correspondence in re annual allocations and Federation help, to local Jewish labor groups 6. Records of Federation employees, salary and retirement policies, job descriptions, budget matters 6. Abzug ; Director of the Federation, 6. Eigen; Director of the Jewish Center, 6. Grossman ; Director of the Jewish Center, 6. Margolis; Director of Federation mids 6. Rosichan , Director of the Federation, 6. Jewish Family Service Restrictions Access to portions of this series is restricted. Mission of Jewish Family Service 7. Minutes, correspondence, etcetera 7. Abortion matters and policy 8. Previously married, singles, etcetera 8. The Jewish [Community] Center 9. Golden Agers; correspondence, publicity items Golden Agers - minutes of various committees, Golden Agers - programs and publications IV. Buffalo Jewish Camps IV. The Jewish Fresh Air Camp: Matters pertaining to its becoming a constituent of the Federation, Elazar Goelman, Kadimah School of Buffalo Rosa Coplion Jewish Home and Infirmary March 21, Capital Development Program, bank loans, etcetera Fiftieth Anniversary, Public Relations, News Clippings, Office Mailings, Emergency Fund, Newspaper Publicity, Office mailings, Various Office Mailing Material, Newspaper Clippings,

5: Medical Care at the Fresh Air Camp | Jewish Women's Archive

Medical Care at the Fresh Air Camp Carrie Sittig Cohen's fund helped pay for an addition to the Fresh Air Camp for medical care. Courtesy of the Leonard N. Simons Jewish Community Archives.

Frequently asked questions Q. There are five Fresh Air Fund camps. Which one will my child attend? Children are assigned to a camp by age and gender to provide the best possible summer experience: All five camps are located on Sharpe Reservation, with more than 2, acres boasting multiple lakes, ponds, streams, and hiking trails. How do children get to and from camp? The Fresh Air Fund provides charter bus transportation to and from camp. Parents will receive a letter of confirmation a few weeks before camp begins stating the time and date of departure. Who will supervise my child at camp? Each of our five camps have an experienced Camp Director, specialized program staff, and counselors who are selected after a comprehensive interview process. There is a 1: Will my child need to bring money to camp? There is nothing to buy at camp, so please have your child leave all money at home. What will my child eat at camp? Our dining halls are full of kid-friendly foods. Breakfast might include cereal or waffles. Lunch could include sandwiches, veggie sticks, and pasta. A typical dinner menu features fried chicken, lasagna, or meatloaf. There is always a fresh salad bar available, and options for campers with food allergies. Fresh fruit is also offered throughout the day. Camp meals are well-balanced and approved by the U. Do children swim at camp? With the exception of Camp Hidden Valley, which has a pool, campers swim in beautiful lakes that are also used for boating and fishing. With an opportunity to swim almost every day, camp is the perfect place for children who are just learning how to swim, to get one-on-one instruction. While at camp, they have the opportunity to work toward higher swimming levels. In addition, all waterfront staff are CPR certified. What if my child gets sick at camp? Each camp has a nurse that lives on the property. Additionally, the nurse is responsible for dispensing any medications your child takes. Should your child need additional medical attention, camps also have a Senior Camp Nurse, and a doctor who visits each day who oversees the medical program. You will be contacted if your child must be seen by a doctor or is in the infirmary for more than 24 hours. What are the sleeping arrangements like at camp? Campers live in single-sex cabins of four to 12 children, plus two to four counselors. Remember to pack a flashlight and extra batteries! Can I stay in touch while my child is at camp? Campers are encouraged to write letters and postcards on a regular basis, and parents are invited to do the same. However, it is a cell phone-free environment. Camp life can be an adjustment for some kids, and talking to parents on the phone may make them feel homesick. Our campers are practicing their independence skills, often for the first time. You are welcome to call the camp office to check in on your child without speaking to them. Do you have any pointers? Campers should bring enough clothes to last the duration of their stay at camp. For a full packing list, please see the packing list included in your confirmation packet. Please leave the following items at home: Where do I send mail to my child?

6: UPNE | TOC: “How Goodly Are Thy Tents”

Elana Adler, a rising high-school senior in suburban Chicago who has attended Jewish summer camp affiliated with the Reform movement for 10 years, is similarly troubled by the prospect of programming critical of Israel. "It's kind of like polarization," said Adler, age

7: About CW - Camp Wise

Jewish Book World" The Forward" AJL Newsletter" The American Jewish camping experience has become a major mechanism for building 'children's understanding and feelings about Jewish life, ' report Amy As it turns out, it is the staff of camps who develop the strongest bonds both to the camp in particular and the Jewish community in general.

8: Fresh Air: Being Jewish in America in the Age of Trump : Judaism

THE FRESH AIR OF JUDAISM : JEWISH LIFE AT CAMP pdf

Conditions of Manhattan's Lower East Side, and the mortgage assistance provided by Baron de Hirsch's Jewish Agricultural and Industrial Aid Society, enabled the new immigrants to leave the city and purchase their own land, forbidden to Jews in Russia, and become farmers.

9: The Fresh Air Fund / Summer Camping Program

In , The Fresh Air Fund, an independent not-for-profit organization, was created with one simple mission - to allow children living in low-income communities to enjoy free summer experiences in the country. [Source] Back when the Fresh Air Fund was started, tuberculosis was a serious danger.

Blackmores annual report 2014 The work of Graham Sutherland. The Geeks Guide to Wine Tanks of the World 1915-1945 Jinx meg cabot bud Analysis and synthesis of single-input single-output control systems War of Ozmuzd and Ahriman in the nineteenth century. Cheer Up, Little Duck The New Faculty and Graduate Mentor Fact versus fiction : bringing self-injury into the light Chinese gangs : Mahoneys The two Chinatowns. The power of story jim loehr Introduction to analysis wade 3rd edition Jsr 286 specification Forging new rights in western waters Crime and its consequences Millionaires Daughter Dimensions of authoritarianism: a review of research and theory 3. Note of the Secretary of State of the Mexican for Foreign Affairs, dated October 30, 1926. Gifts My Father Gave Me Butterfly charted designs Propagation of electromagnetic waves from an arbitrary source through inhomogeneous stratified atmosphere No. 32. The shiftless father myth Software Easter eggs The politics of urban transport planning Ing as a psychosocial process Street cleaning and corruption Politics of wilderness preservation Elephant Jam Spiralbound What is web based application Elizabeth Spencer V. 28. Bioactive natural products, pt. I Code of laws governing common carriers of interstate and foreign commerce and within the District of Colu Reforming the gas market Loyola de Palacio Applied partial differential equations haberman 5th edition solutions manual Doing activities with children Modernity, space, and power German vocabulary Health Care Disparities: Respiratory Outcomes in Minorities, An Issue of Clinics in Chest Medicine (The C The hollies and the ivy.