



The “Kosher Division” at
T.M.R., 1938-1945



The Jewish
Committee on
Scouting for Greater
New York



The Development
of the Ner Tamid,
Aleph and Shofer
Awards

*Commemorating the 90th Anniversary of the Founding of the
National Jewish Committee on Scouting.*

David M. Malatzky
Associate Curator, Ten Mile River Scout Museum
2016

Introduction

Circa 1935 - 1945, about half of the Jewish population in the United States lived in or near New York City. The National Jewish Committee on Scouting was organized in 1926 under Dr. Cyrus Adler. About ten years later, former Manhattan Assistant Scoutmaster Frank L. Weil recognized the opportunity to expand the Scouting program among Jewish boys in New York City and founded the Jewish Committee on Scouting for Greater New York. Five active Borough committees with District representatives were soon organized. Under Mr. Weil's inspired leadership, the Jewish Committee convinced Jewish Institutions in the five Boroughs to sponsor Troops and Packs. The number of Jewish boys in New York City Troops and Packs soared.

Many of these Jewish Scouts attended summer camp at the Ten Mile River Scout Camps, creating a tremendous demand for kosher food. This presented the camp leadership and staff with a problem hard to imagine today, how to keep the kosher camps kosher. At this time, a New York City Boy Scout typically attended a summer camp affiliated with his home borough. The term "Kosher Division" referred to the two Brooklyn Camps and one Bronx Camp that offered kosher feeding, following the Jewish dietary laws, or "kashruth." Camp Rabbis, sometimes students, ensured that the kosher dining halls were kept kosher and provided Jewish religious services and other educational services for the Jewish Scouts, including Hebrew and Bar Mitzvah lessons.

Three of the awards offered by the National Jewish Committee on Scouting were developed and tested in New York City: the Ner Tamid and Aleph Awards for boys and the Shofer Award for adults.

Development of the National Jewish Committee on Scouting

By January 1925, plans were well underway to establish a National Jewish Advisory Committee on Boy Scout Work, about the same time as the organization of the National Catholic Committee on Scouting. Harry L. Glucksman of the Jewish Welfare Board played a vital role in the organization of the committee, recruiting Dr. Cyrus Adler of Dropsie College in Philadelphia to help. The National Jewish Committee on Scouting was organized in November 1926 with Dr. Adler elected its first Chairman.



Harry L. Glucksman

Controversy Over Establishment of a Jewish Committee on Scouting

At the time of the organization of the National Jewish Committee on Scouting, there was controversy over whether the Boy Scouts of America was being split up along religious lines, even the publication of a "Jewish Handbook." Some feared that Jewish Boy Scouts would be segregated from Boy Scouts of other religions. The B.S.A. responded that this was not the case and a misinterpretation of the purpose of the National B.S.A. Religious Committees. The Jewish Committee on Scouting for Greater New York sometimes discussed the problem of segregation of Jewish Scouts at the Brooklyn Camps, Ten Mile River Scout Camps.



Dr. Cyrus Adler

Involvement by Jewish Boys in the Boy Scouts of America

During this period, Scouting was very popular nationwide with Jewish boys. According to the 1943 B.S.A. Annual Report, there were 60,000 Jews in Scouting, 3.75% of the total, with 834 Troops chartered by Jewish Institutions. One possible reason for this was that Jewish parents of foreign descent saw the B.S.A. as a way to "Americanize" their sons and integrate them into American society.

About 50% of the Jews in the United States at the time lived in or near New York City. A considerable number of New York City Scouts were Jewish and this drove high attendance by Jewish Scouts at the Ten Mile River Scout Camps. In order to satisfy the demand for kosher food, kosher kitchens were established at the Brooklyn Camps (1928) and the Bronx Camps (1929) as soon as they opened at T.M.R.

Frank L. Weil and the Jewish Committee on Scouting

Frank L. Weil joined the Boys Scouts as a young adult in 1913, as Assistant Scoutmaster of the first Jewish Troop to be formed, at the 92nd St. YMHA in New York City. Samuel J. Bloat was Scoutmaster.

In April 1935, Mr. Weil was confirmed to membership on the B.S.A. National Committee on Relationships. He decided to focus his efforts on promoting Scouting among Jewish boys in New York City. By June 1935, Mr. Weil was working with citywide agencies to appoint special Boy Scout committees during the summer or early fall.

On October 24, 1935, Mr. Weil organized and chaired at his office a meeting of the Metropolitan Conference of Jewish Organizations on Boy Scout Activities. Representatives attended from the National Council, B.S.A., Manhattan, Brooklyn and Queens Councils, and from local Jewish organizations. Mr. Weil stated that in his opinion there were two problems: (1) the extension of the Boy Scout organization in Jewish organizations, (2) to increase sponsorship by Jewish organizations of further Boy Scout activities. Mr. Weil proposed that each Jewish organization represented at the conference organize its own Boy Scout Committee, which would contact their local Borough Commissioners and Boy Scout Executives, and cooperate for the purpose of making the Boy Scout program more effective over a wider area.

Mr. Weil organized a citywide Jewish Committee on Scouting, coordinated with the B.S.A. National Council. By May 1938, local Jewish Committees were organized in the five N.Y.C. Boroughs. Mr. Weil served as Chairman of the citywide Committee until the summer of 1942, when Judge Jonah J. Goldstein replaced him. Frank L. Weil was promoted to head the National Jewish Committee on Scouting, replacing Dr. Cyrus Adler.



Frank L. Weil



*Judge Jonah J.
Goldstein*

The Jewish Committee on Scouting for Greater New York

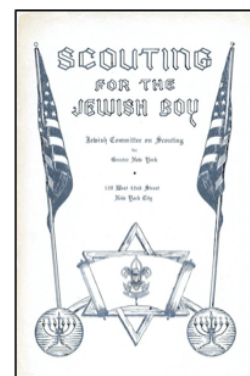
The Jewish Committee had various names during this period: the Advisory Jewish Committee on Scouting for Greater New York, the Metropolitan Committee on Scouting, the Metropolitan Jewish Advisory Committee on Scouting and the Metropolitan Jewish Advisory Committee.

According to Frank L. Weil, for the period circa 1934-1938, the National Jewish Committee on Scouting was inactive. The New York City Committee was the only active Jewish Committee on Scouting.

The Committee produced the brochure – “*Scouting for the Jewish Boy*,” which was distributed to New York City Jewish Institutions through District representatives. The brochure includes photos of Jewish Scouts taken at T.M.R. on August 17-18, 1943. It describes the goals of the citywide committee:

“The aim of this Committee is to bring about active participation by Jewish Youth and Jewish Leaders in the Boy Scouts of America, to encourage Jewish boys to become Boy Scouts, to promote the formation and administration of Boy Scout Troops in Jewish Institutions, to stimulate community interest in the Program of the Boy Scouts of America, to encourage the correlation of Scout work with the work of parent institutions, and to advise, with the Boy Scout Foundation of Greater New York, in matters of policy affecting the spiritual welfare, the religious and cultural program of Jewish boys and leaders engaged in Scouting.”

The Jewish Committee furnished about half of the funds required to pay for the T.M.R. Camp Rabbis (excluding the Camp Man Rabbi). The United Synagogue of America provided most or all of the remaining necessary funds.



*Scouting for the
Jewish Boy*

B.S.A. Professional Staff

In January 1937, Herman Alofsin, a Brooklyn Council Field Executive, was hired for six months on a part-time trial basis for the extension of Scouting activities by Jewish youth organizations. Paul Warburg and John Schiff paid his salary. By May 1937, Mr. Alofsin was hired on a full-time basis and acted as the secretary to the citywide Jewish Committee on Scouting.



Herman Alofsin

On January 9, 1941, the citywide Jewish Committee asked the National Council, B.S.A. to hire a full-time professional Executive to operate on a national level for the purpose of assisting the Committee do its work. The Executive would have clerical assistance and spend half of his time working in New York City.

On February 26, 1941, Dr. Ray O. Wyland, B.S.A. National Director of Education and Relationships, replied to Frank L. Weil that there was sufficient work on Jewish relations alone to justify the employment of a full-time secretary to the Jewish Committee. However, there might be some reservations as to the wisdom of having sectarian staff members so designated on the National B.S.A. staff. Dr. Wyland proposed that a Jewish member of the National Staff service both the Jewish Committee and other organizations, such as the American Legion, Patent-Teacher Association and the Veterans of Foreign Wars, among others. Edward Schifreen, at the time a Field Executive in the Bronx, was hired to the position by July 1941.



Harry Lasker

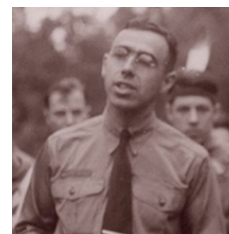
In 1943, Harry Lasker assumed the position of B.S.A. National Director of Jewish Relationships, reporting to Dr. Ray O. Wyland, a position that he held for 37 years. Lasker published many promotional books and pamphlets, including "Scouting and the Jewish Boy," aided development of the Ner Tamid and Aleph Awards, and was very much involved in Jewish Scout work in New York City.

Meetings of the Jewish Committee on Scouting for Greater New York

The citywide Jewish Committee met every 2-3 months. The Chairmen of the Borough Committees sometimes met with Mr. Weil and the Borough Scout Executives, without the local Jewish organizations. The Jewish organizations joined the other meetings, including: the Jewish Welfare Board, United Synagogue of America, B'nai B'rith, Jewish War Veterans, and the Jewish Education Committee of New York.

The Borough Chairmen and Jewish Institutions presented progress reports. Mr. Weil provided general guidance and talked about what he wanted the Jewish Committee to do in the future: assist existing Troops, bring new Troops into existence, encourage sponsorship, bring together citizens who would be interested in encouraging Scouting in neglected areas where less chance boys live. Reports were presented on the operation of the kosher kitchens and the work of the Camp Rabbis at T.M.R. A committee was appointed to study the entire problem of Jewish boys desiring to have kosher food at T.M.R., Camp Newcombe and at Kanes Open.

A Special Committee of the Jewish Committee on Scouting for Greater New York met on May 2, 1939 at Frank L. Weil's office. It discussed various problems presented by the Boy Scout Foundation of Greater New York: the extra cost of providing kosher units at T.M.R., the excessive segregation of Jewish boys at camp, and the need for more mature spiritual leaders.



Charles M. Heistand

Important professional Scouters attended the meetings, including: Dr. Ray O. Wyland, B.S.A. National Director of Education and Relationships, and Charles M. Heistand, Director, Field and Education Service, Boy Scout Foundation of Greater New York.

The Borough Jewish Committees

The five Borough Jewish Committees were first organized in 1938 and had representatives in the Districts. The Borough Committees sent questionnaires to local synagogues and other Jewish Institutions, asking if they had the physical facilities required for a Troop and Pack. They encouraged the Institutions to sponsor Troops and Packs, assisted existing Troops, and generally encouraged Jewish boys to join the Boy Scouts. The Committees sent questionnaires to Troops to determine which had Jewish Scouts and were sponsored by Jewish Institutions. They also organized services for borough Jewish Scouts during Boy Scout Week each February, at Camp-O-Rees and sent representatives to the citywide Jewish Committee on Scouting.

The Bronx Borough Committee

The Bronx Jewish Committee was organized at a meeting on November 28, 1938. Benjamin J. Rabin was Chairman. Mr. Rabin emphasized that the goal of the Bronx Jewish Committee was not particularly to form Jewish Boy Scout Troops, but rather to encourage Jewish youth to join the Boy Scout Movement, a vital distinction. Frank L. Weil spoke. Mr. Rabin said that the plan was to get Institutions that did not have Troops interested in the Movement. Each member of the Committee would receive a list of Bronx Jewish Institutions and select four or five to contact.

Mr. Rabin pointed out that about 50% of the Bronx population was Jewish. At the time, there were 163 Scout Units in the Bronx, of which Jewish Institutions sponsored twenty-six. Of the 4,900 Scouts in the Bronx, about 2,000 were of the Jewish faith. More than half of the Jewish Scouts in the Bronx belonged to Troops other than in Jewish Institutions.

During the 1942 B.S.A. Anniversary week, nineteen synagogues participated in Sabbath services, a record for the Bronx. The Bronx Committee provided speakers for eight of the synagogues. As of March 1942, of 100 possible Jewish sponsoring institutions in the Bronx, forty-two sponsored Troops. Fifty-three Troops and three Packs were under Jewish sponsorship.

In 1959, the Bronx Jewish Committee developed the "Ram's Horn Award," a Jewish award for adult Scouters. The National Jewish Committee on Scouting subsequently adopted it nationwide as the "Shofer Award."



Benjamin J. Rabin

The Brooklyn Borough Committee

From January 1st - June 1939, seven Troops were organized in Brooklyn Jewish Institutions. Of the 568 Brooklyn Jewish Institutions, only 86 (15%) sponsored Scouting Units.

On January 7, 1941, Benjamin C. Ribman, Chairman of the Brooklyn Jewish Committee issued "Our Plan of Action:"

1. Strengthen and vitalize our present Jewish Advisory Committee. Recruit the best men available.
2. Committee representatives to work in close harmony with other advisory members of the Catholic and Protestant faiths as members of the district Organization and Extension Committee.
3. Have bi-monthly or quarterly Committee meetings.
4. Secure the cooperation of all local branches of National organized Jewish groups.
5. Enlist leaders of the Rabbinate of Orthodox, Conservative and Reformed groups.
6. Provide speakers in Synagogues, Temple and other Jewish Institutions during Boy Scout Week.
7. Sponsor Borough-wide celebration of Lag B'Omer festival. Cooperate with other agencies on Hannukah in performing a "Good Turn."
8. Inspection visits of the Ten Mile River Scout Camps.
9. See to it that proper Camp Rabbis are secured.
10. Make Scouting available to more boys through existing Jewish Institutions.



*Benjamin C.
Ribman*

As of March 1942, of the 263 possible Jewish sponsoring institutions, sixty-three sponsored Scouting Units. Seventy-two Brooklyn Troops and nineteen Packs were under Jewish Sponsorship.

The Brooklyn Jewish Committee again planned to sponsor a Lag B'Omer Celebration, Spring Outdoor Festival in 1942, preferably in Prospect Park. All Units sponsored by Jewish Institutions and all Scouts of the Jewish faith would be invited to participate.

As of October 1942, sixty-three Jewish Agencies sponsored Troops. Approximately 263 Troops were under Jewish auspices in Brooklyn.

The Queens Borough Committee

On September 21, 1938, a meeting was called by Mordecai Konowitz of all Committeemen of Troops sponsored by Queens Jewish Institutions. Its purpose was to find ways in which the Queens Jewish Committee could be of assistance to Queens Troops. Plans were made for the Committee to consist of ten district representatives and five members-at-large.

Questionnaires were sent to the Chairman of each Troop Committee, soliciting information regarding their facilities and the needs of new Troops.

At the December 7th meeting, the organization of the City and Borough Committees was discussed, as was the relationship between the Queens Jewish Committee and Queens Council. There was a report on Troop questionnaires already received. The duties of Committee members-at-large, subcommittee chairmen and District representatives were reviewed. Plans were made for services for Jewish Scouts during Boy Scout Week in February and how to select a Chaplain for Camp Man. The Committee also arranged Hebrew services at Boy Scout Camp-o-Rees in Queens.



From: Scouting for the Jewish Boy

In May 1939, the Queens Jewish Committee announced the organization of sub-committees on camp, finance, activities, public relations, Camp Rabbi selection, and a spiritual committee. The Queens Borough Committee had representatives in all eight Queens Scouting Districts.

The Camp Rabbi selection committee consisted of Samuel M. Cohen, Executive Director, United Synagogue of America, a committee of three Rabbis, and the Queens Borough Scout Executive. It was suggested that the camp employ a Conservative or Orthodox Rabbi. The Queens Committee committed to raise \$150 - \$200 to pay for the Camp Man Rabbi's salary for the 1939 camp season. It was decided to raise the required sum from a picked group of ten outstanding Queens Jewish Centers. The United Synagogue of America also promised to provide some of the money required towards the Camp Rabbi's salary.

Camp Man did not provide kosher feeding. The Brooklyn and Bronx kosher camps reserved some spaces for Scouts from the other boroughs requiring kosher food. The Queens Committee recognized that some Queens Jewish Scouts desired to attend the Bronx or Brooklyn kosher dining camps. It was decided that the Chairman would send a letter to the parents of these boys, informing them that they could attend these camps.

In March 1942, the Queens Committee announced that the organization of Troops sponsored by Queens Jewish Institutions had reached the point where little further progress could be made. Of the 42 Jewish Institutions with the facilities to sponsor Troops, 33 actually did. In Queens, there were 33 Troops and 5 Packs under Jewish sponsorship. The Committee saw its work in the future to largely see to it that existing Troops and Packs were maintained.

The "Ner Tamid" and "Aleph" Awards for Jewish Scouts were developed and first tested in Queens, NY.

The Manhattan Borough Committee

From January 1 - March 23, 1942, the Manhattan Jewish Committee organized three Troops. Troops were being organized in nine Jewish Institutions and Packs in four Jewish Institutions.

Instead of the usual borough-wide service in one synagogue, the Manhattan Committee invited all the congregations in Manhattan to hold their own services.

As of March 1942, of 136 possible Jewish sponsoring Institutions, twenty-five sponsored Scouting. Thirty-five Troops and six Packs were under Jewish sponsorship.



From: Scouting for the Jewish Boy

All Manhattan Synagogues were urged to sponsor a Boy Scout Service during the February 6, 1943 Scout Sabbath weekend.

The Staten Island Borough Committee

As of October 13, 1938, the Staten Island Jewish Committee organized with eight members under Chairman Carl Isaacs. Staten Island differed from the other boroughs due to its smaller size and the lack of Jewish population. Most of the focus of the Committee was on the Troop at the Jewish Community Center. A large Scout Rally was being held at the Jewish Community Center on June 14th to stimulate interest in Scouting by Jewish boys.

As of March 1942, Staten Island had four possible Jewish Sponsoring Institutions, of which two sponsored Scouting. Two Troops and one Pack were under Jewish sponsorship.

During the 1942 Scout Week observance, each of the three Jewish-sponsored Units on Staten Island arranged displays and exhibits for store windows in the lobby of the Jewish Community Center. The Borough Scout Executive spoke about Scouting to the Sisterhood of Temple Emanu-El. Two religious services were held at the Jewish Community Center, with over 50 attending, and at Temple Emanu-El, with very good attendance.

As of March 1942, one out of every seven Jewish boys on Staten Island were in Scouting.



*From: The Jewish Holidays – A
Program Guide for Boy Scout
Troops*

The Development of the Ner Tamid, Aleph and Shofer Awards

The Ner Tamid and Aleph Awards

In September 1938, Dr. Ray O. Wyland, B.S.A. National Director of Education and Relationships, proposed a religious merit badge to Frank L. Weil. The question was whether the Protestants, Catholics and Jews could agree on the requirements. Mr. Weil advised that it would be inadvisable to establish such a merit badge for doing something, which should be done without question.

In 1941, the National Catholic Committee on Scouting instituted the Ad Atare Dei Award for Catholic Scouts. It proved very popular and work soon began on a religious award for Jewish Scouts.

On March 25, 1942, Dr. Ben M. Edidin of the Jewish Education Committee of New York reported that a Committee of Queens Rabbis was developing a religious and cultural award for Jewish Scouts. Their report was turned over to Dr. Edidin, who was developing the pamphlets, in cooperation with Mr. Edward Schifreen of the National B.S.A. office. By October 22nd, a Scoutmasters' Committee from Queens had completed review of what was known as the "Ner Tamid" (Eternal Light) award, and decided that the Borough of Queens would continue experimentation with the award.

New York City Boy Scouts were able to earn their Ner Tamid and Aleph Awards through their local Borough Jewish Committees. The Ner Tamid was originally designed as a two-step award. Boy Scouts completed the requirements for the Aleph Award before they could start work on the Ner Tamid. Answers to the Aleph Award questions were entered into a notebook, which was given to the Examining Board. Tenderfoot and First Class Scouts satisfying the requirements received a certificate, a pin and an application for the Ner Tamid Award.

About the same time, the Synagogue Council of America considered sponsoring the two awards. The Council had endorsed the Boy Scouts of America in a resolution about a year before. Frank L. Weil explained to State Senator Albert Wald of the Synagogue Council how the award would be tested and administered, if sponsored by his organization. The Jewish Committee on Scouting would administer and finance the award in such a way that the Synagogue Council would have no financial obligation. The Queens Division of the Metropolitan Jewish Advisory Committee on Scouting would experiment with the award for one year. Mr. Weil suggested that a joint committee of the National Jewish Committee on Scouting and the Synagogue Council of America develop plans and supervise the experiment. Mr. Edward Schifreen of the B.S.A. would be available to appear before the Synagogue Council to answer questions concerning the award, if necessary.

However, Senator Wald reported that one of their constituent groups felt that they should delay their sponsorship of the award until the entire Protestant Church adopted a similar award. On March 30, 1943, Dr. Ray O. Wyland asked Senator Wald to discuss the matter with Frank L. Weil. The B.S.A. felt that the Synagogue Council of America was the one organization that would properly sponsor this award on behalf of the three branches of Judaism and that it would be a mistake to wait until the Protestant award was fully developed.

By July 21st, definite plans were made to design the Ner Tamid and Aleph Awards. Dr. Ray O. Wyland of the Boy Scouts asked if the design of the proposed Aleph pin had any traditional Jewish significance? The original design for the Ner Tamid was evidently a pendant lamp with a candle designed to be stamped on a piece of circular metal or plastic, with the Hebrew characters for Ner Tamid within the circle. Dr. Wyland instead recommended that the pendant lamp be used as a cutout and attached to a piece of ribbon in appropriate colors (blue & white), with a bar at the top of the ribbon with Ner Tamid on the bar, as was done for the "Ad Altare Dei" religious award for Catholic Boy Scouts. On August 30th, Harry Lasker arranged a conference with Dr. Edidin and Rabbi William S. Malev at Dr. Edidin's office to discuss the designs of the Ner Tamid Award and the Aleph Pin.

Edward Schifreen was satisfying a commitment to the Armed Forces but while on furlough wrote to Frank L. Weil on September 26th about the progress of the two awards. He felt that the decision by the Synagogue Council of America to withhold sponsorship until proof of success indicated the wisdom of delaying any decisions on the administration of the



Ner Tamid Award



Aleph Award



Dr. Ben M. Edidin



Ray O. Wyland

award. He also felt that the work by Dr. Edidin on the award requirements and by Harry Lasker on the design of the award were premature.

Mr. Schifreen said that the experimental period was most important, that the Queens experimental period should be extended six months into 1944, and that both Trenton, N.J. and Ithaca, N.Y. be included in the experiment. He noted that reports from the Queens experiment had neither been prepared nor studied and those suggestions on guides, manuals, method of operation, and problems of operation will help them develop a nationally accepted medium of reaching Jewish boys.



Edward Schifreen

On October 7th, Harry Lasker reported to Dr. Wyland that the Queens Council experiment was still ongoing. A meeting of the Ner Tamid committee, consisting of the Chairmen of the Troop Committees and the Rabbis of the parent institutions in which the Troops were carrying out the experiment, had been called for October 27th. Mr. Lasker and Dr. Edidin planned to attend and expected a report from the heads of the Jewish Institutions hosting the experiment. Mr. Lasker planned to compile the data and prepare a comprehensive report on the status of the award. Also, the designs for the Ner Tamid medal and the Aleph pin were approved by Frank L. Weil and would be submitted to Dr. Wyland upon his return from a field trip.

On November 17th, Harry Lasker attended the first examination ever for the Aleph Award, at the Mishkan Israel Congregation, in Jamaica, New York. Mr. Lasker felt that the knowledge he received as a result would be useful when compared to the methods use by the Ner Tamid committees in Ithaca, NY and in Trenton, NJ. Since this was a special occasion, Mr. Lasker was invited to be an honorary member of the examining committee, along with Mr. Smirlock, Chairmen of the Queens Jewish Advisory Committee and Dr. Edidin of the Jewish Education Committee. The actual examining committee consisted of the local Rabbi, the Scoutmaster, and the Chairman of the Troop Committee. Twenty-three Scouts appeared before the examining board with their Aleph Award notebooks containing the answers to the requirements. The Aleph Award cards were supposed to be presented at a special celebration Tuesday evening, December 28th in the Jamaica Jewish Center.

On December 22nd, Harry Lasker reported to Frank L. Weil and Dr. Wyland that he had spent the previous week in Queens, NY, observing and guiding fifteen Scouts being examined for the Aleph Award. One more Troop remained to be examined, after which Mr. Lasker planned to call a meeting of the five Troops that experimented with the Aleph Award. The five Scoutmasters, the Rabbis of the Institutions, and the Chairman of the Advisory Council would be invited to discuss the award.

Harry Lasker met with the Rabbis of Queens on February 7, 1944 at the Jamaica Jewish Center to discuss the Ner Tamid Award. Rabbi William S. Malev reported that a meeting of seventeen Conservative Rabbis unanimously approved the Award. He agreed to act as advisor to the Conservative Rabbis on all matters relating to the Ner Tamid Award. Rabbi Samuel Berliant agreed to be the representative of the Orthodox group.

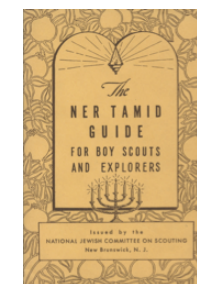


Rabbi William S. Malev

The Rabbis in whose Troops the Aleph Award had been completed requested the Ner Tamid Guide for their boys, which would help them complete the Ner Tamid requirements. The Rabbis agreed that without the Guide, the requirements for the Ner Tamid Award would be extremely difficult to complete. The first Ner Tamid guide appeared in January 1944 and was written by Dr. Ediden of the Jewish Education Committee of New York.

The Ner Tamid Award for Jewish Scouts was approved at the April 1944 meeting of the National Jewish Committee on Scouting. As was the case for all other religious aspects of Scouting, the award came under immediate attack as an expansion of sectarianism and segregation in the Boy Scout program.

The Synagogue Council of America endorsed the Ner Tamid Award at a luncheon meeting on May 1, 1944. Harry Lasker gave a brief description of the award and informed them that the National Jewish Committee on Scouting favored that they sponsor the Award.



Ner Tamid Guide

At about the same time, the B.S.A. Committee on Relationships was considering having only one religious award for all religions. The manufacture of the Ner Tamid medal was delayed pending the outcome of this study. However, the experiment with the requirements for the Ner Tamid Award still continued. On May 14, 1944, Frank L. Weil held up progress on the Ner Tamid Award until the question of a single religious award for all Scouts was resolved. Mr. Weil emphasized the need for a quick decision, since many Jewish Scouts were already working on the Ner Tamid Award.

Harry Lasker and Dr. Ben M. Edidin of the Jewish Education Committee wrote up the requirements for the Aleph Award booklet before June 5, 1944. The printing of the Aleph Award booklet was delayed until the outcome of this study. The proposal for a common religious award for all Scouts eventually fell through, in part due to the unwillingness of the Catholic Committee to discontinue the Ad Atare Dei Award.

On June 26th, Harry Lasker urged Frank L. Weil to serve as the Chairman of the new National Ner Tamid Committee. Mr. Lasker felt that Mr. Weil's prestige would help him considerably promoting the award. He suggested that Mr. Weil could step out and appoint another Chairman after the Ner Tamid program was running smoothly.

On October 8th, Harry Lasker informed the members of the National Ner Tamid Committee that Rabbis Berliant, Opher and Salit were appointed Co-chairmen and that official approval of the requirements for the Award by the Synagogue Council of America would be given within two weeks. The Synagogue Council would have the responsibility of maintaining the highest religious standards for the Award in keeping with its significance and dignity. The National Ner Tamid Committee would be responsible to administer and promote the Award. Harry Lasker would work out the administration, patterning it after the Eagle Scout Award. He hoped that the Ner Tamid Award would be ready for release during Boy Scout Week of February 1945.

Boy Scouts required First Class or higher rank to earn the award. In April 1945, the first eight Scouts successfully completed the requirements for the Ner Tamid program. The award was officially released with much fanfare and publicity in March 1946.

In the Ner Tamid Scout Award Guide issued in December, 1946, Frank L. Weil thanked Ben M. Edidin of the Jewish Education Committee of New York and Harry Lasker of the B.S.A. for developing the requirements and administration of the award. He also expressed thanks to Rabbis Samuel Berliant, William S. Malev, and Samson A. Shain of Queens, and to Edward B. Schifreen for their contribution in experimenting with the award in Queens, New York City.

By June 1948, over 100 awards had been earned. In 1952, the 1,000th Ner Tamid Award was presented to Eagle Scout Bernard Brodsky of Brooklyn.



Ner Tamid Award Guide - 1946

In 1959, the Boston Jewish Committee on Scouting developed the Aleph Award as available to Webelos 10 1/2 or older.

The Shofer Award

In 1959, the Bronx Jewish Committee on Scouting began experimenting with the "Ram's Horn Award," a Jewish award for adult Scouters. The Scouter supposedly sounded the ram's horn and called Scouts to achieve the Ner Tamid Award.

According to the Bronx requirements, the adult candidate must be: active in the Scout movement; a member of his synagogue or temple; one who actively promotes the "Ner Tamid" principal and ideals in Scouting; one who promotes religious observance at Scout functions and activities; one who promotes the American idea of brotherhood; receive three to four supporting letters or documents from Rabbis, his Boy Scout Executive, and the Chairmen of local Jewish committees, certifying that the candidate is worthy of the award.



Shofer Award

Mark Stein of the Bronx Jewish Committee asked Harry Lasker to bring this award to the annual meeting of the National Jewish Committee on Scouting in San Francisco.

What would eventually be known as the "Shofer Award," was discussed at the 1960 Annual Meeting of the National Jewish Committee on Scouting in Washington D.C. After some discussion it was referred to committee, which recommended, three votes to four, that the sponsorship of this award not be done on a National level.

In 1961, the National Jewish Committee on Scouting accepted the recommendation of the committee at its Detroit meeting and left the award to be administered on a local basis.

Three years later, in 1964, having achieved much publicity and good will, the National Jewish Committee on Scouting adopted the award at their annual meeting.

The “Kosher Division” at T.M.R., 1938 – 1945

Observations on Kosher Problems at T.M.R. - Al Nichols, Jr., G.N.Y.C. Director of Camping (07/18/45):

“Since 1938, it appears that the Conservative element in Jewry, as represented by Rabbi Samuel M. Cohen of the United Synagogue of America, had been the advisors of the Scout organizations of Brooklyn and the Bronx, in establishing the kitchens, and had approved the operating methods and installations.”

“No continuity of leadership of the kosher divisions – no set standards. As each new Rabbi was brought into the picture, difficulties were encountered as he endeavored to alter the system to suit his particular training. Many of the suggestions made by the Rabbis, often-inexperienced students, would have required major alterations. These were met with vigorous opposition from campers and staff alike.”



Al Nichols, Jr.

“The problem has arisen because of a setup originally established by Conservative elements of Jewry suddenly changed to comply with Orthodox standards. In view of food, staff, equipment and labor difficulties, and the late date when the changes were ordered, the problem was most difficult. The future installations of dining halls and dishwashing platforms will be more costly if such Orthodox standards are to be met.”

Role of the United Synagogue of America

As early as 1929, the United Synagogue of America, under Executive Director Samuel M. Cohen, had a vital role in the selection of Camp Rabbis at T.M.R. and the camp’s operation of kosher mess halls. In October 1929, Executive Director Cohen informed an inquirer that the United Synagogue of America supervised the kosher mess of five or six camps serving Greater New York and Chicago, arranged Jewish religious programs for these camps and appointed Rabbis who were in charge of this work. It arranged Jewish festival celebrations for Jewish Boy Scouts in the Greater New York area, including the Lag B’Omer celebration in a stadium; and published the monthly Scout Menorah newsletter for Jewish Boy Scouts (6,000 copies monthly).



Samuel M. Cohen

Typical Kosher Requirements in Camp

- Meat and dairy foods never mixed in the same meal.
- Meat-based shortening never used in a dairy meal.
- Soap used for washing dishes, etc., must be of vegetable origin.
- Serving various kinds of breads with meat or dairy meals.
- Kosher meat, which required washing and salting by a Rabbi.
- Food provided to Scouts for overnight hikes must also be kosher.
- Cooking and eating equipment provided to Scouts for overnight hikes not the same as those used in the camp dining halls, usually replaced by paper plates and cutlery.
- Two sets of pots, pans, dishes and cutlery for meat and dairy meals. These were kept apart at all times and were never mixed or cleaned together.
- Separate sinks or dishwashing machines to clean the two sets (above).

The Camp Rabbis at the Ten Mile River Scout Camps

The Camp Rabbis looked after the spiritual welfare of the Jewish Scouts while at camp and provided other religious and educational services. They were sometimes Student Rabbis from organizations including the Jewish Theological Seminar, with no previous knowledge of the Boy Scouts of America or summer camp. Each Camp Rabbi was typically paid \$100 for the summer. The Jewish Committee on Scouting for Greater New York and the United Synagogue of America discussed the need for more mature Camp Rabbis, knowledgeable in youth leadership, although at a higher cost.

A Camp Rabbi was assigned to each of the two Brooklyn kosher divisions (D-I and D-II), one to the Camp Ranachqua (Bronx) kosher division (Unit-C) and one to cover both Camp Man (Queens) and Camp Manhattan (Manhattan), which did not have kosher kitchens. By 1941, Camp Man and Camp Manhattan each had their own Camp Rabbi. Camp Aquehonga (Staten Island) did not have sufficient Jewish Scouts to justify its own Camp Rabbi.

By 1938, Camp Rabbis at the T.M.R. kosher divisions were responsible to ensure that their kitchens were kept strictly kosher. Starting in 1941, the Camp Rabbis and multiple camp inspection visits by teams of Rabbis found problems with the kosher kitchens requiring major changes in their construction and operations. In 1945, Director of Camping Al Nichols, Jr. recommended that separate Rabbis be hired specifically to ensure the kosher status of each camp kitchen.

The Camp Rabbis basically provided the same services in each camp with some exceptions:

Spiritual Welfare – Jewish religious services were provided daily in most camps (although poorly attended), with greater attendance at services held on Friday evenings and on Saturday mornings. Camp Manhattan held Jewish services on Sunday mornings to be consistent with the Catholic and Protestant religious services organized at the same time. Depending on the number of Jewish Scouts attending Camp Aquehonga, they were either driven to a camp offering religious services (typically Camp Ranachqua) or a Camp Rabbi was driven to Camp Aquehonga to hold services for the Scouts. Some camps organized and trained Scouts for camp choirs. Jewish Scouts of the proper age were able to hold their Bar Mitzvah during summer camp. Special services were conducted in the evening and morning in recognition of Tisha B'av.



Jewish Religious Services at T.M.R.

Compliance with Dietary Laws – Ensure that the kosher camp kitchens complied with the Jewish dietary laws, or kashruth. This typically required the complete separation of pots, pans and cutlery used for the preparation and consumption of meat and dairy meals. The Camp Rabbis inspected the kosher camp kitchens regularly. They also reviewed the menus of foods used for overnight hikes to ensure that they were kosher. Cooking and eating equipment used by hikers also had to be kept kosher, sometimes requiring the use of paper plates and cutlery.

Jewish Education – Maintained the camp library of books of Jewish interest provided by the United Synagogue of America and later by the Jewish Education Committee of New York. Provided Hebrew and Bar Mitzvah lessons. The Camp Rabbi typically spoke to Jewish campers individually and explained the necessity of taking interest in Jewish life. At Camp Ranachqua, the Camp Rabbi told campers stories of Jewish life at Friday evening services. Camp Rabbis at the Brooklyn Camps regularly held lectures and discussions for older Scouts dealing with contemporary Jewish problems.

Interaction with Scouts - Acted as a “big brother” to Scouts regardless of their religion. Discussed personal problems with some of the campers and spoke to the Scouts’ parents about their children’s problems. Attended with homesick Scouts and discipline problems. Visited sick campers in the hospital, individual campers in their campsites and participated in the camper activities, sometimes as arbiters and umpires for the various camp sports. The Camp Brooklyn Rabbis typically accompanied weekly camp inspection parties and participated in the Saturday evening camp-wide Council fires. Jewish Scouts filled out questionnaires to discover their backgrounds and ideas.

The Camp Rabbis attended camp religious services conducted by both Catholic and Protestant Chaplains, and relations with them were typically excellent. The Camp Rabbi’s interaction with non-Jews and the camp staff was generally very positive. Many non-Jews, including the Catholic Parson and Protestant Minister were invited to attend the Jewish services. T.M.R. Director Al Nichols, Jr. sometimes attended the Jewish services.

In 1941, Rabbi Samson A. Shain, Rabbi of the Queens Sunnyside Jewish Center, was appointed Senior Jewish Chaplain at the Ten Mile River Scout Camps. He also served as a Camp Rabbi. Rabbi Shain had some oversight responsibilities over the individual Camp Rabbis. He organized two conferences for the Camp Rabbis, where work experiences were discussed, personal advice was exchanged, complaints registered and recommendations made for the future.



*Rabbi Samson
A. Shain*

Camp Ranachqua (Bronx) - Rabbi Morris V. Dembowitz served as the Camp Ranachqua Rabbi. The camp was organized into two operational Units: “Unit C” was the kosher Unit and “Unit E” was the non-kosher Unit. Over the eight-week camp season, 1,892 Jewish Scouts and 24 Catholic Scouts attended Unit C, and 24 Jewish Scouts attended Unit E. Unit C had services on Friday evenings and Saturday mornings, which were attended by all Scouts, including Jewish Scouts from Unit E. Saturday morning services also typically included a few Jewish Scouts from Camp Aquehonga (Staten Island).

Soon after Camp Ranachqua opened in 1929, Bronx volunteers constructed the camp synagogue on the hill overlooking Unit C. It had a permanent ark, reading desk, Sefer Torah, prayer shawls, skull caps and prayer books.

The Camp Rabbi noted in his report that meat was sometimes shipped from the N.Y.C. packinghouse without identification or note stating that it was kosher and ready to use. Prayer books were not uniform and had pages missing.



Camp Ranachqua Synagogue

Camp Brooklyn - Rabbi Baruch Silverstein and Rabbi Ralph Weisberger were the two Camp Rabbis, one for each kosher camp. Between 300-600 Jewish Scouts attended the two camps each two-week period, including Scouts who ate in the non-kosher division because of lack of facilities. All the Scouts recited in unison the blessings before and after each meal. Waiters were given periodic instruction concerning the use of dishes and silverware. The kosher units were very overcrowded at the heights of the season. A new, larger kitchen was considered urgently needed. From private conversations with Scouts, it was learned that with a larger kosher unit, attendance would move to it from the non-kosher units.



Rabbi Baruch Silverstein

Religious services in the kosher units were held outdoors every Friday evening and Saturday morning. Attendance was voluntary and totaled 200-400 persons. All Scout activities were suspended during services. Efforts to conduct daily morning services were very difficult due to the lack of a centrally located chapel. The Camp Rabbis felt that attendance at services must be made compulsory.

For the first time at the Brooklyn Camps, religious services in the non-kosher units were held Sunday mornings. Attendance was compulsory and totaled between 100-150 persons. The three Chaplains (Catholic, Protestant, Jewish) organized the camp-wide general assembly and flag-raising ceremony. Following the ceremony, everyone divided up into three groups, each which held their own religious service. On the last Sabbath of camp, non-Jewish Camp Directors and Chaplains were invited to attend services.

T.M.R. camp expenses for the summer totaled \$357.40 and consisted of: salaries for three Camp Rabbis (\$300), skull caps and Taleisim (\$16.30), library books and prayer books (\$29.45), Railway Express Charges (\$1.65), and clerical help and correspondence (\$10.00). The complete expense was paid by a \$200 contribution by the Jewish Committee on Scouting for Greater New York and a \$157.40 contribution by the United Synagogue of America. The Queens Jewish Committee presumably paid the salary for the Camp Man Rabbi.



Religious Services at Brooklyn – Division I Synagogue

Camp Man (Queens) - Mordecai Konowitz, Chairman of the Queens Jewish Committee, visited Camp Man during the 1938 season. He noted that 27% of the boys attending Camp Man were Jewish but no kosher food was available. He found little dissatisfaction with this situation among the Scouts, who enjoyed the camp. The Queens Jewish Committee apparently paid the salary of the Camp Man Rabbi.

Camp Ranachqua (Bronx) - Rabbi Morris V. Dembowitz served again as the Camp Rabbi for the eight-week season. The kosher division ("Unit C") had 155-278 Jewish Scouts per two-week period, with a total of 1,751 Jewish Scouts over the entire summer. This did not include Jewish Scouts on the camp staff. Twenty-two non-Jewish Scouts attended Unit C over the entire summer. In the non-kosher division ("Unit E") 64-123 Jewish Scouts attended per two-week period, with a total of 760 Jewish Scouts over the entire summer. Many Jewish Scouts in Unit E desired to go to Unit C but were unable due to lack of facilities. A considerable number of Jewish Scouts did not attend camp at all due to limited facilities in Unit C.



*Rabbi Morris
V. Dembowitz*

About fifteen Scouts typically attended the religious service conducted by the Camp Rabbi in Unit C every morning and evening. Religious services were held Friday evenings and Saturday mornings and all Scouts were present. A number of staff members from Camp Aquehonga (Staten Island) also attended these services. A Bar Mitzvah was held in camp on July 15th.

Religious services were held in Unit E every Friday evening, and Saturday and Sunday mornings. Friday evening and Sunday morning services were attended by about 50% of the Jewish Scouts at this division. Saturday morning services were attended by only a handful of Jewish Scouts.

On August 20, 1939, Camp Rabbi Dembowitz and Parson Walter J. Vierling organized a "Good Will Service" at Camp Ranachqua. It was led by Camp Rabbi Dembowitz, Parson Vierling and Reverend Thomas Tenhoeve, Senior T.M.R. Protestant Chaplain. All of the Protestant and Jewish Scouts at camp attended. Speakers included: Alfred C. Nichols, Jr., Director of Camping; William A. Stumpp, Camp Ranachqua Director; Rabbi Samuel M. Cohen, Executive Director, United Synagogue of America; and Reverend Tenhoeve. Parson Vierling provided the benediction.



William A. Stumpp

Camp Rabbi Dembowitz provided Hebrew and Bar Mitzvah classes to approximately 20 Jewish Scouts in both divisions.

The first kitchen staff was uncooperative. They resigned during the second week and were replaced by a more cooperative staff.

Camp Brooklyn – Camp Rabbi Sidney Greenberg served Brooklyn - Division I and Camp Rabbi Ephraim Bennett served Brooklyn - Division II. Attendance by Jewish Scouts at the two kosher divisions totaled 350-450 persons per two-week period. At least 1,000 different Jewish Scouts attended the kosher divisions over the entire summer. In the non-kosher divisions, 150 Jewish Scouts attended per two-week period or approximately 350 different Jewish Scouts over the entire summer.



*Rabbi Sidney
Greenberg*

The two kosher mess halls were under constant supervision of the two Camp Rabbis. All silverware and other metal vessels were stamped with either "M" (meat) or "D" (dairy) to prevent intermixing. Two large wooden boxes (also marked "M" and "D") were constructed and contained the silver, when not in use, was under lock and key. Statements of approved supervision accompanied meat shipments from Rabbi S. Rose of N.Y.C. All menus of overnight hikers were inspected and confirmed kosher. Each meal was introduced and followed by a recitation of grace in uniform.

Religious services were combined in the two kosher divisions and held every Friday evening and Saturday morning. The United Synagogue of America provided a Sefer Torah for the Sabbath reading of the weekly biblical portion. Attendance was rarely more than satisfactory although Scout activities were suspended during services. The reasons for this were considered many: the synagogue was quite distant from Division II; due to limited capacity, it was not feasible to seat all Scouts comfortably; apathetic and indifferent patrol leaders; services competed with Scout preparation for the camp Court of Honor Saturday afternoon; service attendance by boys was not compulsory, due to the lack of necessary space; the Scouts found services they attended in N.Y.C. highly unattractive. It was felt that construction of the new and larger synagogue conveniently located between the two Divisions should solve many of these problems.



*Rabbi Ephraim
Bennett*

For the non-kosher divisions, the Camp Rabbis conducted regular Sunday morning services. Attendance was compulsory and approximately 150 Scouts attended each service. Daily services were

initiated for the first time and the results were extremely gratifying. Scouts in mourning were able to say Kaddish at least once a day.

The two Camp Rabbis requested a special assembly at sundown on July 4th (Independence Day). They provided a prayer for our Country and a message of good citizenship.

During the summer, the first choir in camp history was organized. Parents of Scouts whose 13th birthday fell during the camp period were contacted and persuaded to schedule their son's Bar Mitzvah at camp. Four Bar Mitzvahs were held at camp in the month of August alone.

The two Camp Brooklyn Rabbis supervised the construction of the new synagogue. A special service dedicated the new synagogue, with distinguished visitors and a large group of visiting parents. This was considered the most important and beautiful service of the entire summer at Camp Brooklyn.

Camp Man and Camp Manhattan - Rabbi Samson A. Shain serviced both Camp Man and Camp Manhattan. He resided in Camp Man but suggested that, in the future, Jewish Chaplains reside in Camp Manhattan. Two-thirds of the total Camp Manhattan population was Jewish compared to one-third in Camp Man.

According to Camp Rabbi Shain, it was difficult to identify and meet with Jewish Scouts, since both Christian and Jewish Scouts were in camp. He suggested that each Scout be obliged to report to his Chaplain just as he was obliged to report to the Camp Physician. This should increase attendance at services, since each Scout would feel that the Chaplain knew him and noticed his absence.

Camp Rabbi Shain provided Hebrew instruction to approximately 30 Scouts, most who were preparing for their Bar Mitzvah in the city. He suggested that Jewish Scouts not go on overnight hikes on Friday nights due to the Sabbath. This was not adopted because it would have disrupted the entire summer camp program. According to the Camp Rabbi, services were quite successful and were frequently attended by Christians. Scouts were very active in the service and a number of them, after some coaching, acted as cantors.

Camp Man (Queens) - A total of 599 Jewish Scouts and 1,497 Christian Scouts attended Camp Man over the four two-week period season. Religious services were held Friday evenings at 7:15 pm, with a 45% attendance and Saturday mornings at 7:30 am with a 70% attendance.

Camp Manhattan - A total of 1,222 Jewish Scouts and 627 Christian Scouts attended Camp Manhattan over the four two-week period season. Religious services were held Friday evenings at 5:15 pm, with a 45% attendance. This was considered low due to competing camp activities. Sunday morning services were held at 7:45 am in July and at 9:00 am in August. The Jewish, Protestant and Catholic religious denominations in camp held their services at the same time and all other camp activity was suspended. As a result, 95% of the Jewish Scouts participated. A Bar Mitzvah of a Scout took place on a Sunday morning in July.

One evening, Camp Rabbi Shain told the entire camp a story, which served as the evening activity.

The Camp Rabbi asked the Jewish Scouts their preference and found that many of them wanted to have their meals in a kosher mess hall. This was not available in Camp Manhattan at that time.

T.M.R. — 1940

Camp Ranachqua (Bronx) - Religious services were provided daily, Friday evenings, Saturday mornings and Sunday mornings. There was a special Tisha B'Av service and an Interfaith Service. The Camp Rabbi provided instruction to Jewish Scouts in Hebrew, Bible and the Talmud. Discussion groups were organized in Jewish history and religion. There was a seminar for Jewish Troop Leaders on Friday evenings. Jewish books were available in the camp library.

Camp Brooklyn - Rabbi Sidney Greenberg, a senior student at Jewish Theological Seminary returned, and a second Camp Rabbi served the Brooklyn Camps. 820 paying Jewish Scouts attended the two kosher division camps (excluding the junior staff) and 258 Jewish Scouts were in the non-kosher division camps. The total of 1,078 Jewish Scouts was 56% of the total camp attendance that summer of 1,901 Scouts. 229 Jewish Scouts were on the waiting list for the kosher division. 105 could not be accommodated and never went to camp.

The "Synagogue in the Woods" was developed. Synagogue dues were collected from the Scouts and used for many purposes.

Camp Man (Queens) - Camp Rabbi Samson A. Shain returned for the 1940 season. Religious services were held Friday evenings and Saturday mornings. Educational activities included a Hebrew "Sing" on Friday evenings, including both staff and Scouts, and a candlelight Friendship meeting. Contributions were collected for the repair of the Jewish Chapel.

Recommendations for T.M.R. Camps by the Jewish Education Committee of New York

On May 29, 1941, The Jewish Education Committee of New York issued a series of recommendations for T.M.R. It proposed providing via mimeograph or offset printing sufficient copies of religious services, Tishah Be'Av services, and hymns and songs for various occasions. The Committee recommended spending at least \$100 for a collection of 25-30 books of Jewish interest for each camp, plus bound copies of "World Over," a Jewish children's cultural literacy magazine. The Committee proposed erecting bulletin boards in each camp to carry announcements; a joint conference of Chaplains of the three faiths to promote cooperation, to be arranged by camp authorities; revised camp questionnaires to be completed by all Jewish Scouts, ready when the camps opened; and frequent conferences of Camp Rabbis, with Rabbi Shain as Chairman.

For Camp Manhattan, The Jewish Education Committee also recommended Rabbi's quarters, an ark for the scroll and better attendance at Sabbath services. For Camp Brooklyn, the Committee recommended a removable canvas roof for the synagogue and new prayer books. Also, the availability of attractive skullcaps, where each boy would purchase his own.

T.M.R. - 1941

Rabbi Samson A. Shain was appointed Senior Jewish Chaplain for the 1941 season. Two Chaplains' conferences (on July 13th and August 13th) were held at Camp Brooklyn. Al Nichols, Jr. requested a third Chaplain's conference at Camp Ranachqua. Senior Jewish Chaplain Shain recommended that all supplies be provided by the Committee before the season opens, including: Torah scrolls, interview cards, index boxes for the cards, and uniforms for the new Chaplains. Also needed were Kiddush cups, bottles of sacramental wine, candle sticks and candles. The materials prepared by the Jewish Education Committee were considered excellent: Sabbath bible readings, songbooks, and special service sheets on the Scout Law.

There were pulpit exchanges. Senior Jewish Chaplain Shain spoke at the Bronx Camp on Saturday, August 16th. Camp Rabbis Ribner and Silverman attended the prayer book dedicatory exercise at Camp Brooklyn on Sunday, July 13th.

Camp Ranachqua (Bronx) - Rabbi Herbert Ribner, a junior student at Jewish Theological Seminary, served as Camp Rabbi and caused several controversies. He insisted that no cooking be done on Saturdays, creating unrest among the staff, campers and visitors. This request was not repeated on subsequent Sabbaths. He also requested dairy meals for the Tisha B'Av holiday (Sunday) plus on Thursday and Friday and Saturday as well. The Camp Rabbi requested an additional dishwasher, without which, he thought, the kitchen wasn't kosher. He also recommended that the camp synagogue be enlarged.

It was clear to the parties concerned that, to prevent similar controversies in the future, the Jewish Committee on Scouting should be asked to set down once and for all the kashruth principals for the Scout camps. This way, the Camp Rabbi and all other concerned persons would know to what extent the camp actually was kosher.

Camp Brooklyn - Rabbi Sidney Greenberg returned, this time with Rabbi Lawrence Charney, both senior students at the Jewish Theological Seminar. They requested improvements in the camp synagogue.

Camp Manhattan - Rabbi Albert Silverman, a sophomore at the Jewish Institute of Religion, served as Camp Rabbi. He recommended that the Manhattan Jewish Committee approve the suggested site for a camp synagogue. It was felt that architectural and financial aid was especially needed.

Camp Man (Queens) - The Camp Rabbi was Samson A. Shain, who also served as Senior Jewish Chaplain for T.M.R. that summer. Camp Man opened for four two-week periods. Jewish camp attendance totaled 425 Scouts or 33% of the total camp population that summer: 20 Scouts the first period, then 240



Religious Services at T.M.R.



Rabbi Herbert Ribner



Rabbi Lawrence Charney

Scouts, 171 Scouts and 144 Scouts in the subsequent three periods.

Camp Aquehonga (Staten Island) - In July, Camp Director George Smith drove Jewish boys to Camp Man and Camp Ranachqua for religious services. During August, there were more Jewish boys in camp. Smith arranged to drive Camp Rabbi Silverman from Camp Manhattan to Aquehonga every Saturday morning for a separate service.

Report on Jewish Chaplains at T.M.R.

Mordecai Konowitz, Chairman of the Queens Jewish Committee asked Senior Jewish Chaplain Samson A. Shain to provide a report on Jewish Chaplains at T.M.R. for the 1941 season.



Mordecai Konowitz

In a memorandum dated October 24, 1941, Senior Chaplain Shain recommended that the Jewish Committee on Scouting set definite standards for the conduct of the Jewish work at T.M.R. It should be clear to Chaplains, Camp Directors and parents what are these standards, what is expected, and guide them accordingly. The standards would specify to what extent the camp adhered to Jewish dietary laws, the orthodoxy or liberalism of religious services, and whether dairy meals were served on Tisha B'Ab and the days preceding it.

Senior Chaplain Shain recommended that the Senior Chaplain have the authority to speak on behalf of the Jewish Committee on Scouting before the T.M.R. Directors and to direct the work of the other Chaplains as well as merely offering them suggestions and advice. He felt that the other Chaplains should not speak authoritatively to camp authorities on religious policy. Instead, they should refer all such matters either to the Senior Chaplain or to the principals to be formulated by the Jewish Committee on Scouting.

Jewish Scoutmasters should also recognize their responsibilities towards their Scouts. They should be expected to measure up to certain simple standards of relationship with their boys of Jewish faith. These included: being sympathetic with Jewish life; not to prejudice the boys against the Jewish principals being observed in the camp, including kashruth; and any other aspect of Jewish life towards which the Chaplain endeavored to create a positive attitude on the part of the Scout. It would be wise for the Chaplain to call the Scoutmasters of Jewish faith together for a meeting at the opening of the camp season to discuss with them his special problems in order to obtain their sympathy and cooperation. (At this time, Scoutmasters were on camp staff and hired for the entire season.)



From: The Jewish Holidays – A Program Guide for Boy Scout Troops

Great care should be taken in the selection of Chaplain personnel. Chaplain Shain suggested that perhaps ordained men may be secured who are willing to carry on from one season to another and build up a permanent, though elastic program of Jewish religious activities in the camps.

Review of the Shain Report on Jewish Chaplains at T.M.R.

On November 25th, Edward Schifreen sent Frank L. Weil his critique of Rabbi Shain's report on Jewish Chaplains at T.M.R. He agreed that the Jewish Committee on Scouting should publish definite standards for the conduct of Jewish work at T.M.R. The standards should clarify to what extent the camps are kosher, so that Chaplains, Camp Directors and parents may know what is expected, and guide themselves accordingly.

He endorsed Chaplain Shain's idea that all Scoutmasters of the Jewish faith should be expected to measure up to certain standards of relationship with boys of Jewish faith. He did not feel that Chaplain Shain was ready to represent the National Jewish Committee on Scouting in matters pertaining to the work of the Jewish Chaplains or the conducting of the kosher divisions at T.M.R.

Mr. Schifreen felt that mainly Orthodox Jews demanded kosher food and it seemed wise to select as Senior Jewish Chaplain someone who is more familiar with the requirements. He also felt that the individual Jewish Chaplains should each provide their own camp reports, not a single report by the Senior Jewish Chaplain. Also, that any time Al Nichols, Jr. called a meeting of the Jewish Chaplains, a lay member of the Chaplain's Committee, or the Committee on kosher divisions, or himself, should be present.

Mr. Schifreen felt that Rabbi Shain's report seemed to justify their decision to ask the Metropolitan Jewish Committee to appoint a special permanent sub-committee on the kosher kitchens. The Chaplains' Committee under Rabbi William F. Rosenblum should continue, but should be limited to selecting Camp Chaplains and their personal welfare while at camp.

Development of a T.M.R. Jewish Chaplains Manual

In response to the need to clarify the responsibilities of the Camp Rabbis, a draft T.M.R. Jewish Chaplains Manual was written. According to the title page it was prepared by the "Metropolitan Jewish Advisory Committee on Scouting" and the "Committee on Scouting, New York Board of Jewish Ministers." Edward Schifreen sent a copy to Frank L. Weil for his corrections and additions. The manual had a foreword by Mr. Weil, who urged the prospective Camp Chaplains to "Keep things moving along. To keep morale high. To help boys learn the invaluable lessons of living with other people."



Draft T.M.R. Jewish Chaplains Manual

The draft manual explained that the Committee on Scouting of the New York Board of Jewish Ministers selected Camp Chaplains. The various Borough Camp Directors submitted names they agreed on for approval. Final appointments were made by Frank L. Weil, Chairman of the Metropolitan Jewish Advisory Committee on Scouting. The Camp Rabbis met for discussion of their duties before going up to camp. The Metropolitan Jewish Advisory Committee on Scouting determined their actual duties in consultation with the New York Board of Jewish Ministers and the Camp authorities.

The Camp Rabbis were supposed to visit T.M.R. before the season started to see the available facilities and to visit the kitchens where food was to be prepared and served. Any recommendations as to the nature of the provision of facilities were to be made to the Chaplains' Committee of the Metropolitan Jewish Committee on Scouting in writing. After consultation with the proper authorities, recommendations would be made through Chairman Frank L. Weil.

According to the draft manual, Rabbi Max Drob had been designated by the New York Board of Jewish Ministers to be the sole consultant to the Metropolitan Jewish Advisory Committee on questions concerning kashruth. Should any problem occur during the camp season, it was to be referred to the Metropolitan Jewish Committee on Scouting to determine the conclusion. The recommendation would then be returned through the Metropolitan Jewish Committee on Scouting to the Camp authorities.



Rabbi Max Drob

During the summer season, members of the Metropolitan Jewish Committee on Scouting, as well as members of the National Jewish Advisory Committee on Scouting would be urged to visit T.M.R. to see the operation of the kosher divisions. Mr. Schifreen would be responsible for a report to the Metropolitan Jewish Committee on the operation of the Camps. The New York Board of Jewish Ministers would report concerning the Chaplains.

The draft manual defined the status of the Chaplain while in camp. He was at camp for only the purposes of religious observance, instruction and advice. The Camp Rabbi was a member of the Camp Director's staff. The Camp Director controlled the staff. All recommendations should first be discussed with the Camp Director. Should any assistance or advice be needed, or authority for announcements or advice to staff members, the Chaplain must refer to the Camp Director. At no time should a Chaplain assume authority over everyone. His main task is the influencing of persons by the power of example and logical reasoning. "Respect is earned" and with respect will come control.

The draft manual largely reiterated the existing responsibilities of the Camp Rabbis, which depended on their specific camp:

Religious Services: Daily morning services in the Bronx and Brooklyn Camps. Also frequent Minhah and Maariv services for boys who have to say Kaddish. Sabbath services Friday evening and Saturday morning in all camps. Sunday morning services at the Manhattan, Brooklyn and Bronx Camps. Tisha B'Av services in all camps.

Educational Activities: Bar Mitzvah instruction for boys in all camps. Instruction in Hebrew, Bible and Talmud at the Bronx and Brooklyn Camps. Discussion groups in Jewish history and religion at the Bronx Camp. A Hebrew "sing" Friday evenings at the Queens Camp, for staff members and Scouts. A library of Jewish books available to Scouts at the Bronx and Brooklyn Camps.

Interfaith Activities: Personal contacts between staff members of the three faiths; sermons at each other's services, and talks at general Scout rallies. The Queens Camp would have a Candlelight Friendship meeting and solicit contributions to repair the Camp Chapel.

Individual Counseling and Guidance: Free companionship provided with the Camp Rabbis joining the Scouts on hikes and at other activities. The Jewish Scouts provided questionnaires to discover their backgrounds and ideas. Every boy interviewed at least once during the season. If Jewish Scouts had individual adjustment problems, the Camp Rabbis met their parents and discussed their problems with them. The Camp Rabbis visited boys who were ill at infirmary or in their cabins, and assisted staff members with homesick boys, or those needing discipline.

The Brooklyn Camp Rabbis would organize a camp choir for services and for performances at the general camp program. Work also continued on the "Synagogue in the Woods."

The Brooklyn and Bronx Camp Rabbis would solicit synagogue dues that were used for many purposes.

The Camp Rabbis supervised kashruth at the Bronx and Brooklyn Camps.

The Chaplains' Manual also had a section with advice on being a Chaplain at a Scout Camp:

- Have frequent discussions with the Camp Director. Discuss with him in utter frankness your problems.
- Keep smooth relationships with the other Chaplains. Discussing mutual problems and activities would be helpful.
- Your greatest opportunity for influencing boys would be through informal bull sessions and meetings with staff members. If you win them with your genuine interest in them and their job, you'll have accomplished something worthwhile.
- Participate in those camp activities that you like. Boys prefer men who can do the things they do. They admire Chaplains who get right into their activities without interfering with their pleasure.
- Judaism had not been deeply implanted in boys because it just didn't seem practical. The average Jewish boy would follow your religious instructions if you are logical and on his level with his explanations.
- You will find many staff members who will be eager to help you. Scouting technique is to have as many people doing things as possible.
- Should you be asked to conduct a Bar Mitzvah, arrangements can be made by consulting Mr. Schifreen and the Camp Director.



Brooklyn – Division I Synagogue

Review of draft T.M.R. Chaplains Manual

On June 1, 1942, Frank L. Weil sent Edward Schifreen his review of the draft T.M.R. Chaplains Manual with many comments. It was not clear who was in charge of the Camp Rabbis: the New York Board of Jewish Ministers or the Chaplains' Committee of the Metropolitan Jewish Committee on Scouting. Mr. Weil suggested that the Chaplains wear their Boy Scout uniforms. He also noted the absence of any reference to the fact that the Chaplains, whether they are Orthodox, Conservative or Reform, serve boys who may be Orthodox, Conservative or Reform. The Chaplains must take the boys as they find them and not impose their personal views upon them outside those that they are accustomed to in their own particular branch of Judaism.

Suggested Training Course for T.M.R. Jewish Chaplains

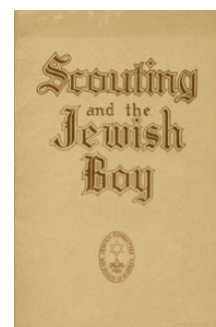
About June 1, 1942, Edward Schifreen suggested a training course for T.M.R. Jewish Chaplains:

In May, after the Jewish Chaplains were hired, they should be brought together for two or perhaps three sessions:

Session 1 – Meet the following individuals: Al Nichols, Jr. for an orientation on T.M.R., Dr. Edidin on educational material, Frank L. Weil or Judge Jonah J. Goldstein on the general purpose of having Jewish Chaplains at B.S.A. Camps, and Harry Lasker.

The week following the first session, the Chaplain would receive: a copy of the Chaplains Manual, "*Scouting and the Jewish Boy*," and mimeographed reading helps. Each man will answer the questions on the reading helps and have his sheet handy for discussion:

- Is the Chaplain a full member of the Camp Director's staff?
- Is the Chaplain on vacation at Scout camp?
- A parent has started a Scout on Bar Mitzvah lessons with a Rabbi in New York to whom she is paying a fee. During the summer she wishes you to continue with the Scout who will not be Bar Mitzvah until fall. Shall you charge a fee? Suppose the Scout is to be Bar Mitzvah during the Camp season? Should you charge a fee?
- You consider some practices in the kitchen, which is supposed to be serving kosher food to be contrary to laws of kashruth. How do you go about having them corrected?
- 50% of your Scouts are Orthodox, 25% Conservative, 15% Reform, the balance have had little or no religious training. What sort of service will you conduct?
- Your service is Conservative. Some prayers are recited in English. A large number of boys from strictly Orthodox homes (let us assume about 30 Scouts) refuse to attend services because they say the services are "not real services." What would you do?
- Several staff members of Jewish faith obviously have no interest in the religious phase of the program. How will you elicit their cooperation?
- You are not satisfied with the synagogue facilities, or you do not think the synagogue site is sufficiently religious in atmosphere. What would you do?
- You think an inter-faith service would be successful at camp. Would you make plans for one?



Scouting and the Jewish Boy

According to Mr. Schifreen, these problems were real ones that confronted him in helping the Jewish Chaplains at T.M.R. and also represented questions he received via mail from Scout Executives and Rabbis.

Session 2 - During this week, each Chaplain should meet and talk with the Scout Executive of the Borough Camp to which he is to be assigned. If possible, he should meet the Camp Director under whom he will serve. This session would be a discussion of the Jewish Chaplain's duties and functions. Rabbi Joseph Sarachek, Dr. Edidin, Harry Lasker, and a member of Al Nichols, Jr.'s staff (if desired) should be on hand to help solve the problems posed, where necessary.

Session 3 - A visit to the camps (if necessary).

T.M.R. — 1942

Two Dishwashing Machines Required

On June 17th, Rabbi Max Drob informed Rabbi William F. Rosenblum, head of the Camp Chaplains Committee, that meat and dairy dishes and silverware at camp were being washed in the same machine, thus making meals served in them non-kosher. He requested that two, smaller, dishwashing machines be provided for each camp kitchen so that the dishes could be kept separate. On June 18th, Rabbi Rosenblum forwarded Rabbi Drob's letter to Frank L. Weil with a request to purchase and install the washing machines as requested, otherwise Rabbi Drob would not declare the T.M.R. Camps to be kosher. Rabbi Rosenblum felt that the Jewish Committee on Scouting should purchase and install the requested dishwashing machines.



Rabbi William F. Rosenblum

On July 5th, Al Nichols, Jr. replied to Frank L. Weil on the dishwashing machines. At Brooklyn they had in each of Divisions I and II two dishwashing machines. They would experiment with the use of only one of them for meat meals and the other for dairy meals. This would add to the length of time required for the dishwashing operation. New York State required that the Scouts could only work dishwashers a maximum of 28 hours a week.

The Bronx Camp had only one dishwashing machine. At the late date it would be impossible to change the dishwashing operation except at a considerable expense and involving considerable confusion. Due to the limited kitchen space it would have required construction of a wing to the dining hall as well as involve plumbing changes. Al Nichols, Jr. hoped that the Jewish Advisory Committee would recommend that the kitchens be operated as they have in the past. He suggested that Mr. Weil discuss this matter with Earle Andrews, Chairman of the Camping Committee and Perry Lint, Scout Executive.

No Preparation of Meals on the Sabbath

On July 29th, representatives of the New York Board of Jewish Ministers visited T.M.R. They advised the Metropolitan Jewish Advisory Committee on Scouting that in order for the three kitchens where kosher food is to be served, to maintain their adherence to Jewish Law, the preparation of meals on the Sabbath must be eliminated.

T.M.R. – 1943

Al Nichols, Jr. asked the Metropolitan Jewish Advisory Committee to appoint a Rabbi to certify that the T.M.R. kosher division food operation was kosher. He understood that the Jewish Board of Ministers would appoint the man serving as the authority on kashruth.



Brooklyn – Division I Synagogue

The Jewish Advisory Committee established a procedure to make changes in the food operation. Any recommendations for changes in equipment or operating procedure would be made at the end of the season by the Camp Rabbis. The recommendation would be referred to the authority on kashruth and discussed by him with the Chairman of the Metropolitan Jewish Advisory Committee. If the Chairman felt that the recommendations should be considered, they would be made to the Director of Camping and the Metropolitan Jewish Advisory Committee and the Camping Committee of the Greater New York Councils would make a decision as to any change after joint consideration.

Rabbi Joseph Sarachek was appointed to the position as authority on kashruth in 1943. He also served as one of the two Brooklyn Camp Rabbis for the 1943 season.

Camp Ranachqua (Bronx) - Rabbi Meir Engel served as the Camp Rabbi.

Camp Brooklyn - Rabbis Joseph Sarachek and Aaron Finerman served as Camp Rabbis.

Camp Manhattan - Rabbi Harold Kamsler served as the Camp Rabbi.

Camp Man (Queens) - Rabbi I. Edward Kiev served as the Camp Rabbi.



*Rabbi Harold
Kamsler*

T.M.R. – 1944

Rabbi Joseph Sarachek was appointed Senior Jewish Chaplain again for 1944. He coordinated the work of the Camp Rabbis in the several camps.

Edward S. Silver, Chairman of the Brooklyn Jewish Advisory Committee visited T.M.R. in early July 1944 and discovered that the kosher divisions were operating without two separate sets of pots and pans and utensils. On July 27th, Mr. Silver informed Brooklyn Scout Executive Chris Gunderson of this problem with a copy to Judge Jonah J. Goldstein, Chairman of the Metropolitan Jewish Advisory Committee. Mr. Silver urged that the situation be corrected before it was discovered by some outside person or persons, thus involving a great deal of controversy and criticism.

At the end of the 1944 season, Senior Jewish Chaplain Sarachek also reported to Al Nichols, Jr. that the same pots and utensils were used for both meat and dairy meals in the kosher division.



Chris Gunderson

Camp Ranachqua (Bronx) - Rabbi Leonard Zion served as the Camp Rabbi.

Camp Brooklyn - Rabbi Ezra Lifschitz served as one of the two Camp Rabbis.

Camp Manhattan - On May 18th, Harry Lasker accompanied a committee on their visit to T.M.R. to assist them select a proper site for the proposed Jewish Chapel at Camp Manhattan. The Manhattan Camping Committee and the Manhattan Jewish Advisory Committee on Scouting approved the site selected. The blueprints for the Chapel were completed and work on the Chapel was supposed to begin the same month.



Jewish Chapel – Camp Manhattan

On June 13th, Harry Lasker was informed by Judge Jonah J. Goldstein that a Mr. Morris W. Haft, of 512 Seventh Ave. had volunteered to pay the entire bill for the cost of constructing the Jewish Scout Chapel at Camp Manhattan. Mr. Haft was an Uncle of Captain Jack Joseph in whose honor the Chapel was dedicated.

T.M.R. - 1945

Certifying the Kosher Kitchens at T.M.R.

On March 22nd, Richard Vogel, Secretary of the Queens Jewish Advisory Committee asked Al Nichols, Jr. who would be certifying the kosher kitchens at T.M.R. for 1945? On April 26th, Al Nichols, Jr. replied to Mr. Vogel that he was unable to tell who would approve the kitchens for 1945, but that it would probably be up to the Jewish Advisory Committee to appoint someone for this purpose. He informed Aaron D. Duberstein, Secretary of the Metropolitan Jewish Advisory Committee of the inquiry by Mr. Vogel of Queens. Al Nichols, Jr. reminded Aaron Duberstein that the committee had previously appointed Rabbi Joseph Sarachek and asked if the Committee wanted to change this arrangement for the coming summer?

On May 9th, Harry Lasker informed Aaron Duberstein that Rabbi Berliant had called and asked him who approved kashruth at the T.M.R. camps? Mr. Lasker told Rabbi Berliant that the Chaplains approved kashruth, which was erroneous. Rabbi Berliant asked for a letter from Harry Lasker to that effect. Harry referred him to Aaron Duberstein for a reply.

On May 12th, Aaron Duberstein asked Al Nichols, Jr. what had been the practice in past years relative to supervision of kashruth at Camp? He asked Al Nichols, Jr. if he would care to write Rabbi Berliant in response to his request for information? Al Nichols, Jr. filed the memo in his dictation folder. Due to press of other business, he was unable to write to Judge Jonah J. Goldstein to suggest that someone be appointed in 1945, until the Judge had taken action on the subject.

Separate Equipment for Meat and Dairy Meal Preparation

On April 6th, responding to the request by Senior Jewish Chaplain Sarachek at the end of the 1944 season, Al Nichols, Jr. asked Asst. Director of Camping, William G. Keough to ascertain the facts and to see that the necessary equipment was on hand to provide separate equipment for meat and dairy meal preparations. Such equipment was to be properly marked.

On April 30th, Fred Smith, Director of the Brooklyn Camps, provided Mr. Keough with the results of discussions between Mr. Adlerstein, Campmaster of Division II in 1944, and Mr. Edward S. Silver of the Brooklyn Jewish Advisory Committee. As part of the conversation, the plan for the new dishwashing system was discussed, and Mr. Silver was reported as giving his approval to the plan as presented. William G. Keough and Fred Smith then proceeded to order the additional equipment required in the camps to provide separate cooking pots and utensils for meat and dairy dishes



William G. Keough

On May 16th, Edward S. Silver informed Al Nichols, Jr. of his discovery of one set of pots and utensils in camp in early July 1944. Mr. Silver recommended that separate dishwashing machines be provided for meat and dairy meals. He also requested that a committee be appointed to check kashruth at camp. A member of the New York Board of Ministers and one from the Brooklyn Board of Ministers should be invited to participate in the discussions. This group would then put the business of kashruth in charge of a committee of Rabbis.

At a subsequent meeting of the National Jewish Advisory Committee, Mr. Silver made some statement about his discovery regarding the pots and utensils. Rabbi Samuel Berliant, a member of the Queens Jewish Advisory Committee, was present at the meeting. Rabbi Berliant subsequently brought up the subject at a Queens Advisory Committee meeting.



Norman Salit

Norman Salit, Chairman of the Queens Jewish Advisory Committee, called Aaron Duberstein and requested a copy of Rabbi Sarachek's 1944 report. He also requested that two new sets of pots and pans be made available for Brooklyn – Division I. The present set was considered non-kosher due to it having been used for preparing both meat and dairy dishes.

Organization of a Committee on kashruth at T.M.R.

On May 17th, Judge Jonah J. Goldstein confirmed a phone call with Edward S. Silver, appointing him to head a committee to handle the matter of kashruth at T.M.R.

On May 21st, Aaron Duberstein wrote to Al Nichols, Jr., enclosing copies of correspondence between Edward S. Silver and Jonah J. Goldstein, dated May 16th and May 17th, regarding kashruth. Mr. Silver reported his conversations with Rabbis Berliant and Malov, both of Queens. Mr. Silver also reminded Jonah J. Goldstein of his letter regarding the cooking utensils, written in July 1944.

On May 25th, Mr. Silver met with Al Nichols, Jr. on the kosher issue. The two discussed in detail the history of the kosher mess in the camps and the reasons for the present situation. It was agreed that there should be a meeting of the committee suggested by Jonah J. Goldstein to determine what further steps should be taken. Mr. Silver felt that the responsibility for what had taken place at the Brooklyn Camp rested with the Camp Rabbi in charge of approving and checking upon kashruth. There could be no compromise in the kosher set-up. A committee of Rabbis would have to advise as to the proper set-up.

Edward S. Silver then held a meeting of the kashruth committee and Aaron Duberstein attended. The Director of Camping (Al Nichols, Jr.) and the Director of Brooklyn (Fred Smith) were not invited or attended.



Edward S. Silver

On June 1st, Judge Jonah J. Goldstein sent a letter to Edward S. Silver, copy to Al Nichols, Jr., outlining the decisions of this group. These included a plan for a group of Rabbis to visit T.M.R. on June 6th, followed by several other visits during the summer. During the summer, the Camp Rabbis at the Bronx and Brooklyn Camps were responsible and were supposed to report any difficulties to Mr. Silver.

Rabbinic Advisory Committee Inspection of Kosher Dining Halls at T.M.R.

Mr. Edward S. Silver organized the team to inspect the kosher dining halls at T.M.R., on behalf of Judge Jonah J. Goldstein. He appointed Rabbi Samuel Berliant of Elmhurst, NY to head the Inspection Committee and as kashruth advisor for T.M.R.

The members of the inspection team were: Rabbi Samuel Berliant of Elmhurst, NY (head of the Inspection Committee); Rabbi Jacob Leibowitz of Brooklyn (President of the Board of Jewish Ministers of Brooklyn), Rabbi Mitchell Eskolsky of Manhattan, Mr. Ezra Lifschutz (a Student Rabbi to be employed in Brooklyn Camp), and Al Nichols, Jr. (Director, Ten Mile River Scout Camps).

The inspection team visited T.M.R. on June 6th. In Brooklyn – Division I, the team reviewed the utensils used in cooking and found one stove for all uses, a worktable and two washing machines. No marks on pots or tableware distinguished those used for meat and dairy cooking. Porcelain cups and plates had distinct patterns to distinguish between meat and dairy use. The dishes were mixed together and not stacked in separate components.



Rabbi Samuel Berliant

The team was informed that the two dishwashing machines were used for the cleaning of all dishes, both meat and dairy. All pots were washed in the two sinks. The kosher meat was properly prepared for cooking by the butcher located in Monticello. No cooking was done on the Sabbath.

In Brooklyn - Division II the inspection team found two washing machines and one sink used for all pots, as well as two iceboxes and one stove.

In Camp Ranachqua (the Bronx Camp), the inspection team found a number of pots with no distinguishing marks to differentiate meat from dairy use. There was evidence that the pots had been used during the past summer in Camp Man, the Queens non-kosher division. The team found two sinks for the cleansing of the pots and for dishwashing there was one washing machine. The Rabbis were informed that the porcelain and table flatware had been packed away at the end of the previous season and therefore not immediately available for inspection.

The inspection team concluded that all metal pots and pans, table flatware and other metal utensils at Brooklyn - Division I and II and the Bronx Unit-C must be kosherized (rendered kosher) by appropriate means under full Rabbinic supervision.

All porcelain or earthenware cups, bowls, plates or other table service plates shall be replaced with new utensils. Distinguishing marks must be placed on all pots and pans used in the preparation of said meat or dairy foods and that distinct patterns be used to distinguish the dairy from the meat flatware. All dishes and flatware used in one meal shall be properly placed on marked shelves and some wire enclosure be provided in order that these dishes may be labeled and not used indiscriminately.

The stoves, work tables, meat blocks, serving trays and other utensils must be properly washed and scoured under Rabbinic supervision before further use for kosher food.

The inspection team recommended that no adequate system for kosher food could be instituted in the three camps unless a fully ordained Rabbi can be charged with this duty and visited these camps at least once a week. A qualified supervisor should be present at all times in the three camps to supervise the work in the kitchen. A committee of ordained Rabbis consisting of one from each Borough must be designated as the sole religious authority for all questions pertaining to the kashrus (kosher certification) and supervision of the three camps. The Metropolitan Jewish Advisory Committee on Scouting must take immediate steps to implement these recommendations so that proper supervision and adequate facilities be provided for the Jewish boys who desire kosher food at the Boy Scouts camps of New York City.

On June 15th, Rabbi Berlient sent a rough draft of the inspection team report to Al Nichols, Jr. and discussed the proposed content.

Al Nichols, Jr. responded to the inspection report and immediately took steps to make the changes requested. Where the item was controversial and involved the expenditure of funds for change, Mr. Silver was consulted by telephone and agreed to the proposals suggested. These primarily concerned the payment for a new set of meat dishes and the providing of a supervising Rabbi for kosher division inspection. Mr. Silver approved an expenditure of \$800 for this purpose.



A Jewish Scout at T.M.R.

On June 18th, Al Nichols, Jr. sent out a memo on the steps to be taken in line with the kashruth committee's suggestions. Copies were sent to all who were given responsibility to make changes or to operate under the new conditions. Copies were also sent to Mr. Silver, Rabbi Berlient and others interested.

On June 30th, Rabbi Berlient informed Al Nichols, Jr. that Rabbi Norman E. Frimmer had been assigned to make periodic inspections of the camps during the summer.

Kosherizing the Brooklyn and Bronx Cooking Equipment

On June 24th, Rabbi Samuel Berlient informed Al Nichols, Jr. that a committee of Rabbis would shortly visit the T.M.R. camps to kosherize the cooking and eating utensils. In a telephone message, Rabbi Berlient informed Al Nichols, Jr. that he and a group of Rabbis would be in camp on Sunday, July 1st.

The group consisted of Rabbi Berlient, Student Rabbi Leonard Zion and another ordained Rabbi. Al Nichols, Jr. and Brooklyn Camps Director Fred Smith assisted them. The party arrived in camp at 2:30 pm and went to work in the Brooklyn – Division II kitchen. Much of Division II's equipment was still in the process of being designated with metal rings indicating a "meat" utensil. The balance of the materials were marked and delivered while the party was in camp.



*Rabbi Leonard
Zion*

As per advance instructions, hot water was ready in the tank and the fires in the stove were going. Rabbi Berlient requested that all of the used and retinned pots on hand be filled to the brim with water and set upon the stove to be allowed to boil over. After the pots had boiled over, the next step was to refill the pots and bring the water to a boil a second time. Each piece of metalwear (serving pans, pitchers, knives, forks, spoons, kitchen utensils, etc.) would be individually dipped by him, a time consuming process. The Student Rabbi was left in charge of the pot boiling process, which started around 3:30 pm. However, he was instructed not to proceed with the sterilizing process beyond that point.

Brooklyn - Division I's equipment had already been marked with metal rings and was on hand. The Rabbis proceeded to carry out the boiling process at Division I. Al Nichols, Jr. suggested that Rabbi Berliant stay at Division I, incidentally to supervise the Student Rabbi at Division II, while the other Rabbi went with him to Camp Ranachqua.

At the request of Al Nichols, Jr., Fred Smith had called the Bronx Camp and instructed them to have all pots filled with water and on the stove. The instructions were misunderstood and only one pot was on the stove when the party arrived at Camp Ranachqua, sometime around 5:30 pm. After the pots were set on the stove, the Rabbi was taken to mess. In the meantime, Al Nichols, Jr. returned to Headquarters for supper.

During supper, Al Nichols, Jr. received a message that Rabbis Berliant and Zion were at Headquarters and requested that the third Rabbi be brought back so that they could return to New York. Rabbi Berliant told Al Nichols, Jr. that he had abandoned any hope for completing the task, which he had expected to accomplish in a few hours so that he might return to N.Y.C. that night. He expressed a feeling of hopelessness with the completion of the task and gave no indication of what the next step would be.

The three Rabbis left for New York City. Rabbi Berliant subsequently met with Edward S. Silver, who appealed with him to return to camp to tackle the job.

On Tuesday, July 3rd, Rabbi Berliant returned to T.M.R. with Student Rabbi Ezra Lifschitz, who was assigned to Brooklyn Divisions I-II for the summer by the Jewish Advisory Committee. This time, they used the staff to help with the "cleansing" process and used "mass production" methods. Since the staff was already at Divisions I-II, and had to eat there, the confusion caused a great deal of ill will among the staff.

The staff marked all equipment "meat" or "dairy." Carpenters were hired for a period of four days to make the physical changes required to separate the utensils, dishes, etc. by making it possible to lock dairy and meat dishes in separate compartments. Other workmen were employed for nearly a week and much of the staff of Divisions I-II was utilized for the process.

At Brooklyn - Division II, a new wing was added to the dishwashing building on or about July 13th and a new dishwashing tent added. Carpenters were employed to make other physical changes to offset the difficulties being encountered in the one-machine procedure.

Rabbis Berliant and Frimmer planned a trip to camp to look over the situation on Sunday, July 15th. While in New York City on Thursday, July 12th, Al Nichols, Jr. called Edward S. Silver and urged his coming with the party. Mr. Silver called on Friday (at Kanes Open) and agreed to come.

Sunday afternoon, the party arrived in camp and visited the Bronx and Brooklyn Camps. The practical problems were seen and Rabbis, key staff, stewards, etc., were interviewed and opinions given. Al Nichols, Jr. pointed out that compliance with the requirements made it impossible to use hot water and to sterilize the dishes, creating a health hazard to the campers. This was especially true at Brooklyn - Division I.

Fred Smith personally spent practically all of July 16th and July 17th in the Brooklyn - Divisions I and II dining halls; cleaning them up and endeavoring to establish a procedure which would keep them clean and sanitary in the future.

On Tuesday, July 17th, Rabbi Berliant called Al Nichols, Jr. and gave special dispensation for the use of both dishwashing machines at Brooklyn - Division I, subject to a stipulation that the water be only lukewarm in the first wash. As of July 18th, similar dispensation had not been given at Camp Ranachqua or at Brooklyn - Division II.

By Wednesday, July 18th, most of the requirements for physical changes had been accomplished with the exception of the installation of a second washing machine at Camp Ranachqua, after which one machine would be used for dairy and the other for meat dishwashing. The pressure on the plumber to complete the various imperative jobs affecting the health of many campers kept this job from being done until about July 16th.

In the meantime, the camps carried out their agreement that at Brooklyn Divisions I-II only one dishwashing machine would be used at a meal, there being two and one each reserved for meat and dairy. This cut in half the mechanical equipment available for dishwashing purposes. This delayed the process and involved considerable man-hours of work for the dishwashers, affecting their morale and making it impossible to serve clean and sanitary dishes. The staffs at the several divisions of Brooklyn threatened wholesale resignations and the dining halls were upset and unclean.

Obtaining a Supply of Kosher Meat

About July 3rd a supply of kosher meat had arrived in camp from the New York butchers, intended for the kosher divisions. Because the meat was not prepared for the pan, it was necessary to increase the Brooklyn - Division I cook's weekly wages \$5.00 to persuade him to do it. Camp Rabbi Lifschitz went to New York and tried in vain to get a source of supply for kosher salami and frankfurters.

The meat received from the New York butchers had to be washed and salted by a Rabbi to be kosher. The kosher butcher in Monticello, Jack's Meat Market, doing retail business under the name of Morris Retail Meat Market, who had supplied the camp's kosher needs in 1944, refused to take care of the camp because of the fact that OPA (Office of Price Administration) regulations permitted them to sell only 20% of their retail business to institutions or camps. They asked the camp to get permission from the OPA to increase the percentage.

On Friday, July 6th, the Camp Comptroller saw the OPA officials in New York. He learned that a new ruling for Sullivan County made possible (by specific approval) the increase of this percentage of institutional sales to 70%.

While the party was in Monticello, the services of Rabbi Tarsish of that town were enlisted. Rabbis Lifschitz, Zion, and Tarsish, Bill Keough and Al Nichols, Jr. went to Jack's Meat Market. Jack at first refused to permit the Rabbi to supervise the meat selection, check each piece for date, wash and salt it, preparatory to delivery to the camp. The process required for stew meat and chopped meat required endless hours of work. They later agreed that Rabbi Tarsish might send in a man to do the job, which he agreed to do experimentally for a week whenever meat was prepared for camp use. This was provided the OPA gave permission for camp sales.

Rabbi Berliant called Fred Smith late Friday evening, July 6th, informing him that the New York butchers had ceased to trim some fats and remove certain veins, due to the labor shortage. Fred Smith informed Al Nichols, Jr. Therefore, the meat on hand could not be used until the services of a butcher could be secured.

Al Nichols, Jr., then called Edward S. Silver at his Pompton Lakes summer home and presented the hopelessness of the situation and the desperate need to feed the campers. Mr. Silver requested that only dairy meals be served and that Al Nichols, Jr. continue every effort to find a solution for the problem in line with the requirements as set down by Rabbi Berliant.

Al Nichols, Jr. and Rabbi Lifschitz tried to get a butcher through Rabbi Tarsish of Monticello. However, the Rabbi was not accessible on the Sabbath, and went to New York City on Sunday.

On Saturday, July 7th, Al Nichols, Jr. reached Rabbi Berliant and was told of a butcher in his congregation who was to be in some town in the general area (within 50 miles), who had agreed to do the job if called upon the resort to which he was going. Repeated calls by Al Nichols, Jr. on Saturday until midnight and on Sunday until noon failed to get any response. Al Nichols, Jr. then ordered that the meat be sent to the general (i.e. non-kosher) division of the camp.

Al Nichols, Jr. talked to the Area OPA (price control man) in Binghamton and learned that the 70% order was all-inclusive. This met Jack's requirements.

The first order of meat was given to Jack's for Monday delivery. The Monticello Rabbi being unavailable, Al Nichols, Jr. suggested that the Camp Rabbis go into town to do the kosherizing. Jack's asked that a Rabbi be present at 5:00 am on Monday, which Al Nichols, Jr. promised would be done. Later, the time was changed to 2:00 pm on Sunday, July 8th.

Al Nichols, Jr. asked Rabbi Zion to kosherize the meat. Rabbi Zion said that he must first call N.Y.C. to get advice. In addition, he called Rabbi Lifschitz at Brooklyn. Rabbi Zion then called Al Nichols, Jr. and stated that he would only do so provided both he and Rabbi Lifschitz could do the job together. Al Nichols, Jr. assented. The two Rabbis reached Rabbi Berliant by telephone and got approval to do the task.

About 5:00 pm, a call came from Camp Rabbi Lifschitz asking that a car be sent out with some staff members to do the physical job of washing and salting the meat. Al Nichols, Jr. replied that the station wagon was already on its way to Monticello to bring the Rabbis back around 6:00 pm, as per advance arrangement. He then agreed to send in another car with eight Scouts and leaders to do the job. Camp Rabbi Zion and the group of Scouts and Scouters did the job. On Sunday night, the shipment of meat was brought in by station wagon and delivered to the camps.

On Monday, July 9th, the first meat meal of the season was served to the kosher division, apart from the shipment of stewing lamb sent in by Jack's to Camp Ranachqua.

Camp Rabbi Zion went back to New York City, returning to camp on Tuesday, July 10th with word that Edward S. Silver and Rabbi Berliant had authorized him to kosherize future meat shipments.

After July 10th, transportation for the purpose – back and forth to Monticello, with Scout assistants – was being furnished at least twice a week. The arrangement with Jack's being completed; the source of unprepared meat supply from the New York butchers was discontinued. However, Rabbi Berliant had recommended that a butcher be employed on the premises to prepare and kosherize all meats.

No Blowing Bugles on the Sabbath

On Saturday, July 7th, the first Saturday of the Brooklyn period, Camp Rabbi Lifschitz ordered that no bugles were to be blown on the Sabbath and that swimming and other camp activities be curtailed.

Al Nichols, Jr. countermanded such orders and insisted that the camp program be followed except during the period of actual religious services. Rabbi Berliant and Edward S. Silver agreed that Camp Rabbi Lifschitz had overstepped his authority, and supported Al Nichols, Jr. in his decision.

Building Changes to Solve Camp Kosher Problems

On August 10th, Edward S. Silver informed Gilbert Bischoff (GNYC Architect & Camp Planner) that he had recognized on a camp inspection that the kosher camps were actually not kosher. Judge Jonah J. Goldstein subsequently appointed Mr. Silver head of a committee to deal with this problem.

Mr. Silver proposed that the new kosher unit at the Brooklyn Scout Camps have two separate kitchens and two separate washing units. This would require an additional expense of building, but it should not be a real difficulty. According to Mr. Silver, the necessary funds should be forthcoming from the people who were interested in having the camp really kosher. He suggested that G.N.Y.C. pay the necessary funds from a purely public relations standpoint.

On August 13th, Gilbert Bischoff acknowledged receiving Mr. Silver's letter, relative to the kosher kitchen requirements for the Brooklyn – Division II dining hall. Mr. Bischoff informed Mr. Silver that he would forward the copy sent to Al Nichols, Jr., who would refer it to the proper committee concerning this work.

T.M.R. Kosher Division Problems

On August 15th, Al Nichols, Jr. informed Edward S. Silver of various problems with the operation of the T.M.R. kosher division. Camp Rabbi Lifschitz had spent too much time outside of the camp without permission and neglected his responsibilities providing religious services in camp. His services were considered undesirable for another season. Any rabbinical appointee in the future would have to give his whole time to the camp situation with no expectation of being away from camp more than a day a week, except perhaps for one overnight trip to New York City during the season.

The camp had used its only station wagon and driver to transport the Camp Rabbis and their assistants twice a week to and from Monticello for the rabbinical koshering of meat. If the procedure of koshering meat in Monticello must be followed again, a car and the expense for it should be furnished to the Camp Rabbi to perform such duties. Because of the loss of time that could be spent more beneficially by the Rabbi in camp, a separate person should be engaged for such duty, if it was deemed essential to follow such a practice in the future.

A source of meat should be located in New York City where it should be duly kosherized and prepared for the pan. In view of the conditions under which the camps operate, no other alternative seemed satisfactory.

The system for dishwashing was likewise intolerable, and the replacement of the dishwashing systems with the new experimental units as operated at Brooklyn - Division III, duly approved for a kosher unit, offered the only acceptable solution of the problem.

The cost of kosher food was greater in 1945 than the costs for the general (i.e. non-kosher) divisions.

Meeting to discuss Kasruth Issues at T.M.R.

On August 30th a meeting was held at the office of Frank L. Weil to discuss kasruth issues at T.M.R. The following individuals attended the meeting: Frank L. Weil, Chairman of the National Jewish Advisory Committee; Edward S. Silver, Chairman of the Brooklyn Jewish Advisory Committee; Rabbi Berliant, T.M.R. kasruth advisor by appointment of Mr. Silver; Rabbi Frimmer, who made weekly visits to the camp for the later two-thirds of the summer to supervise the carrying out of the practices as agreed upon by the camps and the advisory committee; Rabbi Leonard Zion, Camp Ranachqua Rabbi the past summer; Harry Lasker, National Director of Jewish Relationships; Aaron D. Duberstein, Secretary of the Metropolitan Jewish Advisory Committee; Alfred C. Nichols, Jr., G.N.Y.C. Director of Camping.

A few suggestions at the meeting met with unanimous approval:

- That segregation of Scouts of Jewish faith in a Scout camp was abhorrent.
- The Scout organization should not be required to do more than a minimum of compliance with kasruth requirements as proscribed by three recognized Orthodox Rabbis. These rules should be outlined in writing by the advisory group and submitted to the Metropolitan Jewish Advisory Committee for their review and for recommendation to the Camping Committee of the Greater New York Councils, B.S.A.
- One synagogue in any one camping area (Brooklyn, Bronx, etc.) was desirable to serve all of the Scouts of the area, whether partaking of kosher food or eating in the general divisions. However, the question of whether one service could meet varying needs was left open for further study and discussion.

Mr. Weil suggested that Scouts desiring to attend kosher dining hall facilities might be expected to write upon their applications the answers to the following questions: (A) Do you want kosher food in camp? (B) Do you observe the dietary requirements in your home? Those who answer question (A) in the affirmative, but who reply in the negative to question (B) would be placed upon a list of those who might attend the kosher facilities providing that space was left after all who has replied affirmatively to both questions had been taken care of.

Al Nichols, Jr. Confidential Memo to G.N.Y.C. Camping Committee on Kosher Feeding at T.M.R.

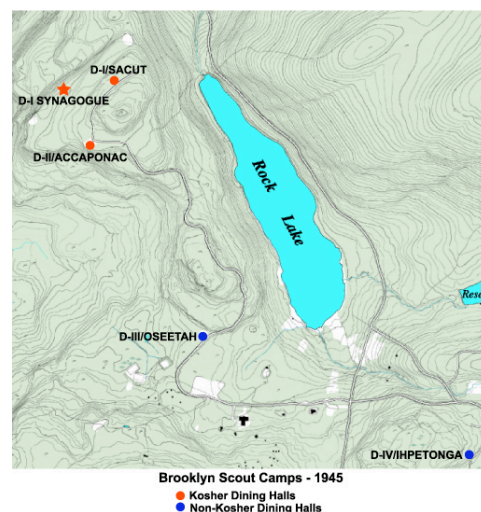
In a confidential memo to the Greater New York Councils Camping Committee, dated September 11, 1945, Al Nichols, Jr. tried to analyze all of the issues regarding kosher feeding and segregation of Jewish Scouts at T.M.R. and propose solutions.

He noted that the kosher mess operation at T.M.R. in 1945 was fraught with problems, some due to personalities and others due to the scarcities of meat and the labor to prepare it. Major physical changes in the camp operating plant and procedures were required in a war year, close to the start of the camp season. These taxed the abilities of the maintenance and operating staffs, generating much unpleasantness and hardship during the first half of the summer camp season.

Al Nichols, Jr. felt that T.M.R. should restrict kosher feeding to those who required it for strictly religious reasons, not as a matter of social interest. He asked the rabbinical advisory group to help them determine which Scouts were entitled to attend kosher divisions because of religious necessity.

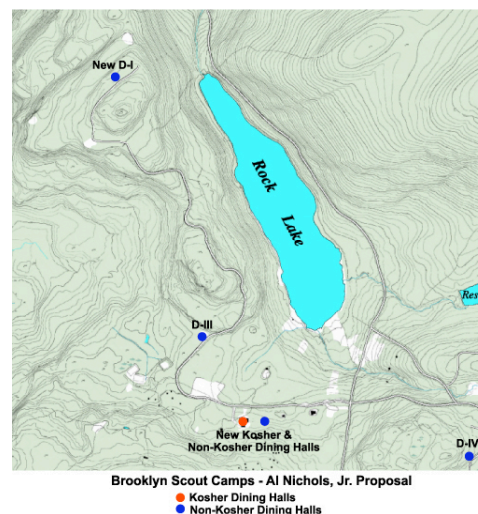
T.M.R. must meet the minimum requirements for kashruth (kosher feeding), as put into writing by the Orthodox advisors and approved by the Metropolitan Jewish Advisory Committee. This should include not only operating procedures, but should likewise establish standards for construction of present and future dining halls. The G.N.Y.C. Camping Committee must determine whether or not these standards can be met.

Operation of the T.M.R. kosher division involved a self-imposed segregation of Scouts of Jewish faith. This was not in line with the best expression of the Scout idea. The Metropolitan Jewish Advisory Committee had a long-standing recommendation that the kosher and general dining halls be located in proximity to each other so that Scouts might live and have their activities with boys of all faiths, being separated only at mealtime.



To carry out the dining hall recommendations, Al Nichols, Jr. suggested substantial changes to the Brooklyn Scout Camps. He would abandon the old Division II campsite as a location for a dining hall and incorporate the best of the housing facilities of Division II into Division I. This would eliminate the present congestion at both Division I and II. Division I would become a “general” (i.e. non-kosher) division.

A new dining hall, surrounded by sufficient housing for a third division (to replace and expand the facilities of Division II) would be built between the present Divisions III and IV. A kosher dining hall would be constructed nearby, drawing its attendance from the Scouts living in this new unit, as well as from Divisions II and IV. Likewise, the “general” (i.e. non-kosher) dining halls in Divisions III and IV would draw Scouts for meals from the new living area. In other words, through this proposed method, Scouts would live and work and play together, being separated only for strictly religious observances and for meals.



He further proposed that one synagogue serve all Jewish Scouts at the Brooklyn Camp and that the services be acceptable to the several elements of Jewry. Separate Rabbis would be responsible for religious services and for supervising the kosher dining halls. This proposal would reduce the capacity for kosher mess from the overtaxed 500 persons to 250 persons. Such reductions in attendance could only be accomplished by eliminating those Scouts that do not comply with kasruth in their homes and possibly limiting the camp stay by Scouts to two or four weeks.

He asked if such a policy would discriminate against the boy whose religious needs require kosher food? The counter-argument was that because of the higher investment and operating costs of the kosher mess, the Scout organization was not obligated to take care of a boy beyond a two-week stay. (At the time, many Scouts attended camp for the entire summer.) This would require the Metropolitan Jewish Advisory Committee to establish a screening process to eliminate those who do not comply with kasruth in their homes and possibly limit the camp stay to two to four weeks.

Limiting a Scout’s stay at kosher facilities to a period less than what is available to Scouts in other divisions of the camp might conceivably place the Scout in the unfair position of weighing religious values against other considerations.

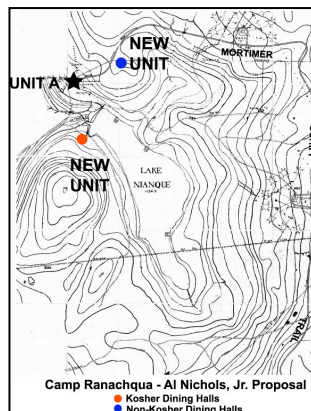
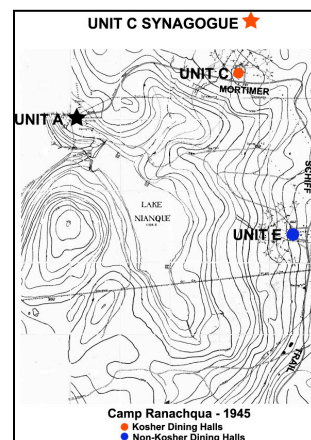
To add even more kosher facilities, a fifth (kosher) dining hall could be constructed at Camp Brooklyn, located between Divisions II and I, to serve Scouts from those divisions, with any additional housing provided nearby.

To solve the segregation problem in the Bronx Camp, Al Nichols, Jr. recommended that two new camps should be built along the lake and directly flanking the present administrative center (Unit “A”), replacing the two existing camps (Unit “C” and Unit “E”). In addition, a kosher dining hall would be located between the divisions in the area where the Sea Scout Ship was located. This would draw its attendance from either of the two divisions as proposed. These divisions could either be larger than at present, or could be split into three or four smaller divisions. The total number of Scouts to be served would be 750, permitting expanded attendance at the Bronx Camp. However, the number to be served by the kosher dining facilities would be no larger than at present.

If the Jewish Advisory Committee set up and operated a screening process, it might make it possible for more Scouts to attend the kosher facilities from the Bronx or the other boroughs. The number might be increased by limiting the length of stay of the campers to two or four weeks.

Al Nichols, Jr. also proposed that one synagogue and one Rabbi serve the Scouts of Jewish faith from the Bronx Camp.

The newly constructed kosher dining hall would contain two kitchens and two dishwashing units. This would require an expenditure of at least \$6,000, over and above the



ordinary construction requirements. Kosher dining halls also required additional staff to establish and operate according to approved “kasruth” principals. Kosher food costs in 1945 were about 1 1/2 cents per meal over the meal cost at the general (i.e. non-kosher) divisions.

The Scout using it might meet these extra costs. It would probably be difficult to establish a financing source, which could be counted upon year after year to take care of such overhead.

The staffs of the kosher divisions should be composed of the best men available, regardless of whether they were Christians or Jews. Those men who serve in kosher dining halls must understand the kasruth requirements and must be trained to carry them out. Our kasruth advisors, appointed by the Metropolitan Jewish Advisory Committee, must provide an approved lay or rabbinical technician, who will advise the camp staff, dealing through the administrative officers of the camps. The kasruth advisors will have the following functions:

- Check menus in advance and approve their adherence to kasruth requirements.
- Approve food sources (meats, crackers, shortening, etc.).
- Appoint the kasruth advisor, who will be related to the camp staff of each division, serving in the kitchen.
- Check camp operations, reporting their observations and making timely recommendations for operating procedures as they effect kasruth standards to the several Camp Directors involved and/or the Director of Camping.
- Make a summary of operations at the end of the season, together with recommendations for future seasons to the Metropolitan Jewish Advisory Committee, who will consider them and make their recommendations to the Camping Committee of the Greater New York Councils, B.S.A.

Al Nichols, Jr. said that his memo should be considered as purely preliminary “thinking-out-loud” on the part of the Director of Camping. Many discussions had been held with those related to the problems involved, including Camp Directors, members of the Camping Committee, Rabbis, members of the Metropolitan Jewish Advisory Committee, representatives of the kasruth advisory group, etc.

By 1947, parts of the Al Nichols, Jr. memo were implemented in the Brooklyn Camps:

- Division II/Accaponac closed and Division I/Sacut was renamed Division I/Kotohke. However, Kotohke remained a kosher division.
- A new kosher division, named Division III/Kunatah, was constructed between the old Division III and Division IV. With a 400-person capacity, the Camp Kunatah dining hall was huge compared to the previous 100-person camp dining halls. The adjacent non-kosher dining hall was never constructed.

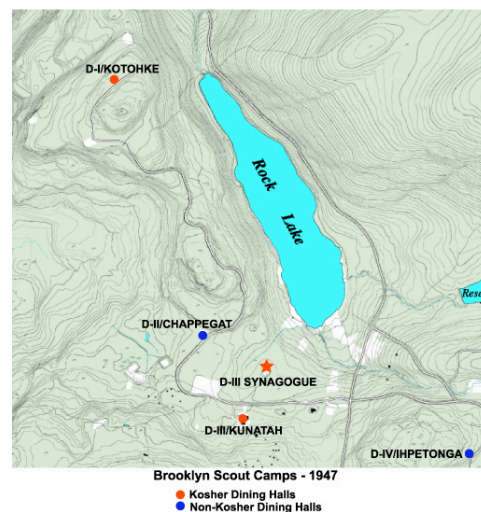
None of the changes proposed by Al Nichols, Jr. regarding the Bronx Camp (Camp Ranachqua) were implemented. Scouts attending the T.M.R. kosher camps never paid a higher fee compared to campers at the non-kosher camps, nor were they limited to stays of from two to four weeks.

Other Camp Issues

Quality of Camp Rabbis

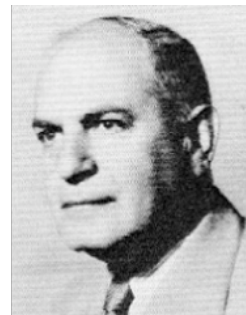
By May 1937, the Camp Rabbis were considered pretty poor material, due to the lack of funds. Samuel M. Cohen (United Synagogue of America) met with Frank L. Weil and submitted a report on this matter. Mr. Weil proposed that a better class of men should be obtained.

By May 1939, it was felt that mature Rabbis should be furnished, if possible. It was suggested that regularly ordained Rabbis might be secured for \$800. The recommendation was made to raise \$250 to add to the United Synagogue of America Fund. In June 1939 it was stated that there was a need to secure more mature men as religious leaders in the future.



Segregation of Jewish Scouts at T.M.R.

During the summer of 1935, Frederick W. Warburg reported to Cyrus Adler that the high demand for kosher feeding at the Brooklyn Camps forced the camp director to practically segregate the Jewish boys as far as their sleeping and eating quarters was concerned. This was considered an unhealthy situation that Mr. Warburg hoped to avoid at the Manhattan Camp. At the October 13, 1938 meeting of the citywide Jewish Committee, Frank L. Weil clarified that the Committee was attempting to bring Jewish boys into Scouting, without segregation. He agreed to work out a four or five line statement, which would clearly declare their purposes.



Frederick M. Warburg

On December 13, 1938, at the meeting of the Borough Chairmen of Jewish Committee on Scouting of Greater New York w/Borough Executives, Mr. Konowitz of Queens indicated that he did not want the impression to be created that we desired to segregate the Jewish boys in Scouting. Rather to provide opportunities for boys to mingle generally in Troop and camp programs. Mr. Brinton, from the Boy Scout Foundation, suggested that we ought to watch the publicity appearing in the newspapers, so as to counteract any impression of segregation.

In May 1939, it was acknowledged that the arrangement of the kosher units at T.M.R. led to excessive segregation. To promote mutual understanding, it was considered desirable that all Scouts generally mingle, and that activities be planned accordingly. It was felt that with sufficient funds to spread out and equip the mess halls, the matter of segregation would not be questioned. It was recommended that the citywide Jewish Committee raise \$2,000 for this purpose.

On November 2, 1939, Frank L. Weil indicated that many Jews felt that the purpose of the Jewish Committee on Scouting was to make Jewish Boy Scouts and result possibly in segregation.

The 1940 Brooklyn Council report on the Jewish Chaplaincy Service at T.M.R. noted that Jewish campers at T.M.R. mostly lived isolated from non-Jewish campers, in a "Ghetto community" within an "American Scout Community." At the time, Jewish Scouts at the Brooklyn Camps comprised 56% of the total population. The Jewish Chaplains said that, as a result of this isolation, the great American idea of having different creeds and even colors, living together in peace and harmony (as implemented by the Scouting program), was being undermined or even lost. It was recommended that a plan be studied whereby the values of kashruth were preserved for those desiring it, without this isolation, even if it cost the Jewish community more money.

On October 22, 1942, Frank L. Weil indicated that Jewish boys at the Brooklyn Scout Camps were still segregated because of the geographic layout of the two kosher divisions. In previous seasons it was recommended that one of the divisions be shifted to another site, while one of the non-kosher divisions is shifted up to the end of the camp where both kosher divisions were located. During the war, such a procedure was not possible. It was urged that this recommendation be kept before the Camping Committee of the Boy Scout Foundation of Greater New York.

Lack of Kosher Feeding

At Camp Man

In 1938, although 27% of the boys in Camp Man were Jewish, the camp lacked kosher feeding. The additional cost of a kosher unit would have to be assumed by the Jewish Committee. As of May 1939, the City Camping Committee was said to be considering this problem.

In 1941, 425 Jewish boys at Camp Man (33% of total camp population) replied to a survey regarding kosher feeding. 46% stated that they would attend a kosher unit if available in camp. 54% indicated that they would not. Also in 1941, forty-three Queens Scouts attended the kosher mess at the Brooklyn Camp and a very small number attended it at the Bronx Camp. Due to the war situation, it was likely that the kosher situation in 1942 would be dealt with the same way as in 1941. It was hoped that a more equal distribution of Queens boys would be sent to the Brooklyn and Bronx Camps. On October 22, 1942, Mr. Konowitz of Queens noted that the matter of taking care of all of the Jewish boys from Queens who wished to have kosher food had not yet been satisfactorily arranged.

At Camp Manhattan

During the 1939 summer season, the Camp Rabbi spoke to Jewish Scouts at Camp Manhattan and found that many preferred kosher feeding. This was not available at Camp Manhattan at the time.

According to the October 22, 1942 meeting of the Metropolitan Jewish Advisory Committee on Scouting, the kosher divisions of Bronx and Brooklyn reserved places for some boys from the other Boroughs. The large number of Jewish boys who requested kosher food made it necessary to expand the facilities at T.M.R. Members of the Metropolitan Jewish Advisory Committee immediately indicated that there would be no problem raising the funds to build additional facilities to take care of boys who wanted kosher food. This matter would be taken up at the proper time with the Camping Committee of the Boy Scout Foundation of Greater New York.

On May 23, 1943, the Manhattan Jewish Committee appointed a subcommittee to study the subject of kosher kitchens at Camp Manhattan. The motion carried to recommend that kosher kitchen facilities be made available at the earliest possible date. A similar recommendation had been made at the meeting of the Metropolitan Jewish Advisory Committee on April 22nd.

Regardless of the large number of Jewish Scouts attending Camp Man and Camp Manhattan, kosher feeding was never made available at these camps.

Conclusions

1. Under the leadership of Frank L. Weil, by 1938 the Jewish Committee on Scouting for Greater New York was established with five operating Borough Jewish Committees and District representatives. The citywide Jewish Committee was responsible for coordinating the work of the Borough Committees, raising the costs of operating the Committee and typically paying about half of the cost of the Camp Rabbis at T.M.R.
2. The Borough Jewish Committees surveyed local Jewish Institutions to determine the feasibility of them sponsoring Troops and Packs and encouraged them to do so if possible. They also organized programs for Jewish Scouts during Boy Scout Week, certain Jewish holidays, and provided Jewish religious services for Scouts at Camp-O-Rees.
3. The Ner Tamid and Aleph religious awards originated and were first tested in Queens, N.Y. The Shofer Award was initially developed by the Bronx Borough Jewish Committee.
4. The establishment of the various B.S.A. religious committees was seen by some as inconsistent with their ideal of a Boy Scouts of America without separation (segregation) due to religious affiliation. The citywide Jewish Committee considered segregation of Jewish Scouts at T.M.R., especially at the Brooklyn Camps, an ongoing problem.
5. The large number of Jewish Scouts attending the Ten Mile River Scout Camps during this period required the establishment of kosher dining halls at the Brooklyn and Bronx Camps as soon as the camps opened.
6. The substantial number of Jewish Scouts attending Camp Man (Queens) and Camp Manhattan (Manhattan) resulted in calls (unfulfilled) for kosher feeding at these camps.
7. From 1938 – 1945, there was a transition from Conservative to Orthodox oversight of the kosher feeding operation at T.M.R. This resulted in increased scrutiny of the camp feeding operation to ensure that it strictly satisfied all Jewish dietary requirements, or kashruth. Authorities on kashruth were appointed to inspect the feeding operation to confirm that they were strictly kosher. Teams of Rabbis visited T.M.R. to inspect the kosher dining halls.
8. During this period at T.M.R., the Camp Rabbis were subjected to increased oversight. The first draft T.M.R. Camp Rabbi Manual was written and Senior Jewish Chaplains were appointed.
9. In 1945, substantial physical and operational changes in the feeding operation were made at the beginning of the camp season to make the kosher camps kosher, causing considerable disruption and staff aggravation.
10. In 1945, Director of Camping Al Nichols, Jr. proposed major physical changes in the Ten Mile River Scout Camps to resolve problems with kosher feeding and eliminate the segregation of Jewish Scouts. He proposed that new dining halls and housing be constructed at the Brooklyn and Bronx Camps so that Jewish Scouts would interact with non-Jewish Scouts at all times, except during meals and religious services.
11. To reduce the demand for kosher feeding, Al Nichols, Jr. suggested that T.M.R. should restrict kosher feeding to those who required it for strictly religious reasons, and not as a matter of social interest. The Rabbinical advisory group would have to determine how to do this. He also suggested that to increase the number of different Jewish Scouts attending the T.M.R. kosher divisions, individual Scouts should limit their camp stay to two or four weeks.
12. To reduce the segregation of Jewish campers at the Brooklyn Camps, Div. III/Camp Kunatah opened in 1946 with a kosher kitchen and a 400-person capacity. Jewish Scouts attending the T.M.R. kosher camps never paid a higher fee compared to campers at the non-kosher camps, nor were they limited to stays of two to four weeks.

Sources

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This document was issued as part of an exhibit on the same subject sponsored by the Ten Mile River Scout Museum in 2016.