

“Fresh Air and Cheer”: The Origins of Camp Louise in the Settlement House Movement of Baltimore’s Jewish Community

by Barry Kessler

One day in 1921, three Baltimoreans set out to visit a potential site for a summer retreat that would serve the city’s immigrant Jewish women. Ida Sharogrodsky, a social worker, and Lillie Straus, a philanthropist, had pleaded with Lillie’s husband, Aaron, one of Baltimore’s wealthiest merchants, to consider purchasing an old hotel in the Catoctin Mountains which they envisioned as an extension of the social service work they were doing in East Baltimore. Midway on the seventy-mile trip, Aaron Straus seized on the pretext of a storm to turn back, but the ladies were undeterred, and once they arrived, the enchanting view of forested hills and fertile valleys overcame his reluctance.¹ The story of the three founders’ trip has served as the origin myth of Camp Louise, which matured from a vacation spot for working women to a traditional Jewish girls’ summer camp and is still operating almost a hundred years later. It’s a charming tale, retold over generations by camp alumnae and counselors, staff and community leaders. But the actual history of how Camp Louise emerged from Baltimore’s Progressive era efforts to aid, acculturate, and assimilate immigrants is more complex and in many ways more interesting.

In the late nineteenth and early twentieth centuries, Baltimore faced the twin pressures of industrialization and immigration, which gave rise to enormous challenges as well as critical opportunities for the city, and for its Jewish community in particular. As it addressed itself to the plight of recent arrivals from eastern Europe, this community was animated by a reformist,

progressive ideology that found most tangible form in settlement houses run by its charitable organizations. Camp Louise emerged from these settlements and from the similarly reform-minded fresh air movement of the early 1900s. As a result, the social, psychological, educational, and moral goals of the settlement movement would underpin Camp Louise's very existence. Camp was to be first of all conducive to physical and mental health, offering respite from incessant industrial labor and from the congested, unsanitary modern city. For immigrant Jews, a stay in rural Western Maryland would also expose them to prototypical American pastimes and landscapes, and teach them virtues of self-sufficiency, civic duty, and enterprise that would draw them into the American mainstream. Camp Louise would thus closely match the settlements' prime function: to transform young immigrants into productive American citizens by enveloping them in a wholesome, healthful, uplifting, and caring environment.

Baltimore Roots

For the founders of Camp Louise, its pastoral site stood as the antithesis of The City, the metropolis from which they set forth on that stormy day in 1921. Baltimore was America's eighth largest city; a great, throbbing industrial engine; one of the country's busiest ports of entry for immigrants; and a bustling import-export entrepôt. Bristling with wharves, its sixty-one mile long shoreline looked like the maw of a shark swallowing an arm of the Patapsco River. Effluent belched from smokestacks and drainpipes year-round, soiling the air and water. In summer, furnace-like heat scorched the city for weeks at a time, turning Baltimore into a hothouse of disease and discomfort.

Radiating out from the harbor were ethnic ghettos, vibrant but often squalid tracts of rowhouses where immigrants and other poor workers lived. Toiling long hours, often in harsh conditions, their labor fueled Baltimore's manufacturing and commerce. The influx of immigrants to fill these jobs had been at full tilt for over a century. A core of English, Scots, Irish and Germans saw the arrival of African-Americans from the American South and whites from Europe in ever-larger waves, eager for entry to the American ideal of middle-class comfort. Boatloads of the poor and hungry landed on Baltimore's shores; while many boarded trains for the West, many stayed. Heavily represented among them were Irish, Germans, Poles, Czechs, and Jews.

Because Jews arrived in two major streams of immigration,² a sharp split divided native-born Jewish-Americans, who identified as "German" Jews, and the immigrant community of eastern European or "Russian" Jews on the other. For many years distrust and misunderstanding marked relations between these groups, and each supported its own congregations, clubs, schools, and social service agencies. Aaron and Lillie Straus in many ways epitomized the "German" Jews, while Ida Sharogrodsky represented the "Russian" immigrant community. Just as these two communities were starting to meld, the Strauses and Miss Ida (as she would be known at Camp Louise) found in each other sympathetic and congenial partners whose common purpose and philanthropic vision overrode differences in country of origin, cultural outlook, and social position.

Aaron and Lillie Straus exemplified what Baltimore called the "uptown" community: the merchant class of native-born Jews. Born in the United States to parents who had migrated primarily from central Europe decades earlier, they were thoroughly assimilated into American

culture. By the late nineteenth century, they dominated Baltimore's thriving garment industry, its retail sector, and its department store district, where Jews owned many of the city's famed emporia. Their homes lined the leafy streets on either side of Eutaw Place, a boulevard modeled after Berlin's "Unter den Linden" that led northwesterly from downtown to Druid Hill Park, Baltimore's new showplace. Amid these mostly three- and four-story brick townhouses were the mansions of merchant-princes, elegant social clubs, and the five magnificent "Temples" that housed their congregations.

Over the decades in which they prospered, assimilated, and raised a generation of native-born Americans, Baltimore's German Jews had coalesced into a tight-knit community. Then in the 1880s and 1890s, a wave of immigrants from southern and Eastern Europe crashed on Baltimore's shore, among them an estimated 41,000 Jews fleeing the pogroms and persecution of czarist Russia.³ How to respond? The newcomers must be acknowledged as co-religionists, and therefore given aid, but their alien culture, uncleanliness and rank poverty frightened and repelled the native born. Highly ambivalent, Baltimore's established Jewish community took up collections, established an Emigrant Aid Society, and attempted to settle newcomers in agricultural colonies or in the West. But the immigrants gravitated to East Baltimore, living in cramped, overcrowded tenements, working long hours for low pay in the garment industry, and setting up a welter of new synagogues, schools, and *landmanshaftn* [mutual aid societies based on town of origin].

To Serve the “Working Girls”

Some native-born Jewish women responded to the influx of immigrants through women’s organizations such as the National Council of Jewish Women, which raised funds, sewed clothing and linens, or cared for crippled children.⁴ These philanthropies had grown out of the women’s club movement in the nineteenth century. As women redefined their “domestic sphere” to encompass the poor children and struggling women of the city, their clubs took on charitable purposes beyond the home. Settlements, pioneered in New York and Chicago by such nationally known reformers as Jane Addams and Lillian Wald, multiplied in American cities in the 1890s, peaking in the 1920s. They generally brought unmarried native-born Americans, especially women, to inner city locations to live among the poor and alleviate their problems through personal service. Settlements aimed at improving public health, averting juvenile delinquency, building good citizens of the future, and acculturating or “Americanizing” immigrants. To meet these goals, they offered a range of classes and programs, including some of the country’s first playgrounds, kindergartens, and maternal health clinics. Some focused on district nursing, others on teaching English, legal aid, or youth development. But they all shared a critique of modern urban life as degradingly anonymous, impersonal, and needing reform. By the early twentieth century, Baltimore could boast twelve settlement houses in various poor neighborhoods, operated under a wide range of auspices.⁵

Americanization was a national as well as a Jewish priority during the early 1900s. The urgency of rapidly converting masses of immigrants into Americans – speakers of English and holders of “American values” – arose in response to a wave of nativism that swept the country in the early twentieth century. Middle America, overwhelmingly of Northern European stock,

reacted against the hordes flooding in from southern and Eastern Europe. Fearing immigrants' perceived alien ideologies and non-Protestant religions, many Americans saw chaos and anarchy looming. Nativism spanned a spectrum that ran from the Ku Klux Klan, who vilified Catholics and Jews as well as Blacks, to those who worked in Congress to restrict immigration solely to skilled, literate Northern Europeans.⁶ For those seeking to counteract nativism, a good strategy must have seemed to be to infuse the immigrant with the American spirit of democracy, civic duty, and enterprise along with fluency in English.

In Baltimore's bifurcated Jewish community, "German" Jews had good reason to favor, promote, and fund Americanization efforts. Beyond the religious imperative to help the poor through *tzedakah* [Hebrew: charitable giving] and a sense of common fraternal roots, they stood to benefit directly from the "Russian" immigrants' assimilation. No matter how polished, comfortable, and acculturated they were in America after two or three generations, they could still feel the sting of anti-Semitic comment and exclusion. Whatever their personal feelings about the masses of humanity arriving at their shores, unable to speak English and professing a Judaism that bore little resemblance to their own decorous version, native-born Jews knew that they could and would be tainted by association with their impoverished, uncouth, and visibly shabby co-religionists. The sooner the "Russians" could look and behave like Americans, the less "German" Jews would be subject to the overflow of derision and hostility emanating from nativist quarters.

In 1890 the city's "uptown" Jewish women organized the Daughters in Israel, one of the first new groups to rise to the challenge of East Baltimore's Jewish poor.⁷ It took as its motto, "Love thy neighbor as thyself."⁸ As in the settlement movement generally, it walked a fine line

between assistance to those in need and the push to Americanize. Modeled on a recently founded Protestant women's effort called the King's Daughters, it was dedicated to self-improvement and service to the poor.⁹ Like the Christian women, Daughters in Israel originally structured itself as an umbrella organization composed of bands of ten, each tasking itself with a different branch of "personal service."¹⁰ Several of the bands conducted "friendly visiting" of the poor, while others set up sewing circles to provide them clothing; one of the bands began a "Working Girls Club" and another started a dress-making class. They established a "Fresh Air Fund" in hopes of being able to send sick children to the country during the summer.¹¹ Within about a year, they organized a club for Russian "working girls," which they claimed was offered on a basis "of complete equality," with an "utter lack of anything approaching patronage in word, manner or deed." If true, this was remarkable for its day – and must have required a high level of self-conscious awareness of the dangers of a condescending attitude.¹²

Lillie Straus was among the early members of the Daughters in Israel; the first record we have shows her serving as treasurer in 1899, ten years after her arrival in the city. Born Lillian Meyer in 1871 in St. Louis, Missouri, she had come to Baltimore at age 18 as a newly-wed. For the wife of a prosperous merchant, Lillie was personally frugal to the point of inviting censure for her lack of interest in fashion or shopping. But she delighted in anonymous giving: stories survive of how she managed to slip cash to a poor mother or bring a box of clothes to a school for discreet distribution to children.¹³ Lillie's nature made her stand out among her cohort as a truly compassionate philanthropist: she "seemed to possess an intuitive sense about those who were in real distress, [and] gave willingly and generously."¹⁴ At Daughters in Israel, Lillie contributed extra money for scholarships for the girls and "for Treats, including Theater parties,

picnics, anniversary dinners, etc.”¹⁵ In 1913, she donated “clothing of one girl, ice cream and cake for large party, books, clothing, furniture, Hanukah party, with prizes and gifts for each girl.”¹⁶ Lillie was deeply and personally invested in the Daughters in Israel, and had gained a reputation as a kind-hearted and magnanimous contributor.

As Lillie and Aaron’s wealth grew, it was Lillie who was always credited with guiding the couple’s giving. Indeed by the early 1920s they had entered the ranks of Baltimore’s wealthiest families, and with no heirs, were in a position to practice large-scale philanthropy. During the First World War, the Strauses had supported Baltimore Hebrew Congregation’s Sunday suppers for Jewish servicemen stationed around the city, and they led in giving to their synagogue throughout their lives. Lillie Straus was among the community leaders who founded the Central Scholarship Bureau in 1924 to distribute funds to Jewish youth for vocational training (subsuming Daughters in Israel scholarship moneys),¹⁷ and was “ever ready to provide funds to further opportunities for our boys and girls.”¹⁸ The Boy Scouts and Associated Jewish Charities were among the many organizations to whose support the Strauses were pledged.

This largesse was based on Aaron’s extraordinary business success. His story was not one of rags to riches: like many of his generation, Aaron Straus built on his father’s rise to prosperity. Born in 1820 in a small town in Bavaria, Martin L. Straus had migrated to the United States in 1845. Two years later, he married Babette Wasserman, from the same German-speaking province.¹⁹ Martin took up the clothing trade, succeeding admirably. By 1870 he was a wholesale clothier; the Strauses’ substantial home stood in the heart of Baltimore’s retail district, near the corner of Howard and Lexington.²⁰ Within a few years, Martin Straus opened

the furniture and carpet store at the corner of Howard and Fayette Streets which was to be the foundation of Aaron's fortune.

Two of Martin Straus's sons, Max and Meyer, assisted him as clerks,²¹ but when he died in 1891, it was Aaron, age 27, who assumed control. Aaron had attended Public School #1 and then Baltimore City College.²² At twenty, Aaron, still living at home on Lexington Street, clerked at the Monumental Furniture Company²³ just a few blocks from his father's store. Two years later, he moved to St. Louis with his brother Max to manage the Straus-Emerich Outfitting Company. The company was listed as a "time payment house," where furnishings were sold on installment, a highly profitable way of doing business.²⁴ It was in St. Louis that Aaron met and married Lillie Meyer, like himself the child of German-Jewish immigrants who had entered the middle class.

Returning to Baltimore with his new bride, Aaron threw himself into building up the family furniture business on Howard Street, expanding the store with a capital investment of \$20,000. And he branched out, too: as early as 1903, he was among the incorporators of The Hub Furniture Company in Washington. Soon, by purchasing first one and then many local chains of stores, Straus transformed his business into one of the nation's largest retail empires, with furniture, clothing and jewelry stores that stretched from New England to New Mexico. "Reliable Stores Corp.," as this conglomerate was called when it was incorporated in Maryland in 1925, expanded to eighteen stores in fourteen cities during the 1920s. In 1926 net sales broke the \$10 million mark; by 1929 profits exceeded \$1.15 million.²⁵

How did Aaron Straus succeed so spectacularly? One can point to his character: besides his reputation for integrity and his relentless pursuit of efficiency, his obsession with self-education and considerable personal warmth, he also combined personal frugality with broad generosity to others. Many recall his refusal to tolerate a slur against African-Americans, pointing to a penchant for fairness and humanitarianism. But Aaron Straus was also in the right place at the right time: his business career spanned perhaps the most auspicious period for commerce in American history. The United States became an economic powerhouse during the 1890s, spreading its influence around the globe. It was an era of consolidation and rapid growth throughout the business world. As railroads standardized track gauge and asphalt-paved highways spider-webbed rural landscapes, reliable transportation networks carried heavy consumer goods to large and small towns throughout the country at much lower cost than before. New nationally regulated telephone, mail, and banking services enabled business owners to centralize management control over geographically widespread enterprises. Economies of scale were suddenly possible across a wide spectrum of industry and business.

Baltimore had emerged as a commercial hub over the previous decades, and its entrepreneurs were well positioned to take advantage of the evolving national infrastructure. The 1853 completion of the Baltimore & Ohio Railroad through the Appalachian Mountains to the Ohio River had already opened up western markets, expanding the city's economy and offering opportunities to wholesale and retail merchants. In addition, the city had become the primary market center of the American South, which was experiencing an economic boom in the wake of Reconstruction.

Jews, coming from a long tradition of commerce, were poised to benefit from America's openness. The United States was a country with a relatively fluid social structure, whose culture elevated the successful businessman to high status regardless of the place or conditions of his birth. Here Jewish merchants created new commercial niches, expanding the contours of trade through the department store, far-flung peddling routes, and a host of other innovations. In doing so, they forged a vital role for themselves in an America obsessed with commerce.²⁶

It was also a perfect time to be selling furniture. Technological advances in machine tools, paint, and textile manufacture lowered production costs of wooden and upholstered furniture, while middle-class Americans across the country saw their buying power increase dramatically in the boom times between 1890 and 1930. And, as they responded to new ideals of comfort and home life promoted by magazines and other popular media, they were willing to invest much of this new buying power in home furnishings.

What is more, the installment system and the chain store concept, two key elements of Aaron Straus' business, were well timed for extraordinary profitability. Lucrative installment sales brought in a high percentage of Reliable's income. By selling "on time," installment merchants were essentially financing their customers' purchases. Their businesses were not merely stores, but in effect banking operations as well. Profit came not only from the mark-up of the goods sold, but from interest payments that accrued rapidly on the unpaid balance. And the chain store concept was reinventing (disrupting as we would say today) markets in almost every category. Tobacco, candy, bakery, clothing, shoe, hat, drug, and department stores all succumbed to its economies of scale and money-saving efficiencies.²⁷ Moreover, the chain

store idea was seen as “thoroughly American” and thoroughly modern in its application of “scientific management [to] retail merchandising.”²⁸

While Aaron Straus was dedicating himself to commerce, Lillie threw herself into her involvement with the Daughters in Israel, which had begun intensive settlement work. In 1895, they opened a settlement house in a rented building at 1111 East Baltimore Street which included “a kindergarten and a day nursery, a working girls’ club, a dressmaking class, mothers’ meeting and a circulating library.” Each circle, or band of ten, focused on one of the programs at the house.²⁹ They continued to add clubs and programs to assist East Baltimore girls and women, in particular those who were on their own, and thought to be especially vulnerable to becoming “wayward girls.” Typically laboring on piecework in sweatshops for meager wages, these young women often struggled to find decent housing. By 1897 Daughters in Israel was soliciting donations for a Working Girls Home where they could lodge for a modest subsidized rent of \$2.00 a week – or no rent at all for a time if necessary.³⁰ The idea was to provide “the comforts of a refined home in place of the cramped quarters amid vicious surroundings in which so many are compelled to live.”³¹ According to a contemporary account, it was one of the first homes of this type to be set up in the United States.³²

In 1899 the Daughters in Israel, with Lillie Straus as their treasurer, purchased a house at the corner of Aisquith and East Baltimore Streets to expand the Working Girls Home. There, twenty girls “without parents or guardians” could be given “a real home life as far as possible.” Each girl had her own bed, wardrobe and table; “the bedsteads are iron, with iron springs.” A maid tidied and aired the rooms, because the residents needed to leave early for work, but not too early to enjoy a breakfast of “fish or eggs, and fruit... every day in summer.” The girls took a

supper of meat “and three vegetables” at the Home; they could eat dinner there if they worked nearby, but otherwise received “a box of cocoa [to] prepare something warm for [their] midday meal.” Residents enjoyed weekly excursions “down the bay” in summer and a weekly evening to receive “their girl and men friends,” with cake and either lemonade or chocolate, depending on the season. The home had a “directress” and a housekeeper, as well as an attending physician, Dr. Flora Pollack, who for many years served as president of Daughters in Israel.³³

During the year 1910, twenty-six young women, ages fourteen to 29, lived at the Daughters in Israel Home; all but six were Russian-born, and most had been in America only a few years. They worked as seamstresses, buttonhole makers, shirt-makers, and stenographers, with one cigar-maker and two department store saleswomen. The “happy home-like atmosphere” of the facility was attributed to the personality of Dora Weil, a 45-year-old Marylander of German-Jewish descent.³⁴ The following year, Daughters in Israel enlarged the home with an additional building of twelve rooms, one of which served as a “hospital.” A gymnasium was fitted up in the basement one night a week.³⁵ By 1915, the Home could accommodate forty-four at once. Of the fifty-six who boarded during that year, a quarter were below sixteen years of age, and all but one earned \$5.00 or less per week. Many girls, however, were taking a dress-making course in hopes of increasing their earnings. In 1918, sixty-eight young women paid a total of about five thousand dollars in room and board over the year.³⁶

The Working Girls Home was clearly not just a place to live: it was also a form of acculturation, with the all-important goal of making upstanding American citizens of the new immigrants. The Home gave Daughters in Israel the opportunity to demonstrate the benefits of a sanitary and wholesome environment, one in keeping with American middle-class values.

Dora Weil mused in print: “If we do spoil them for dirty homes with lack of all privacy and accustom them to regular homes and regular meals at a clean table, we have accomplished something.”³⁷ The girls’ regimen included daily housekeeping work so they could eventually manage a modern American household, and they received weekly lectures by a Reform rabbi to introduce them to an Americanized style of Judaism.

After the turn of the century, Daughters in Israel and its younger male counterpart, the Maccabean House, fell under the same charitable federation, which pressed for consolidation of their overlapping settlement work.³⁸ In 1909 the two organizations merged, forming the Jewish Educational Alliance, commonly known as the JEA – except that Daughters in Israel continued on, its mission now confined to the management of the Working Girls Home.³⁹ Hundreds of East Baltimore youngsters and their families flocked to the JEA’s two settlement houses for a myriad of activities and programs, including lectures, concerts, vocational training, infant and maternal hygiene, gymnasium instruction, a printing shop, a penny bank, English, art and craft classes, a nursery school, a Sabbath school, and numerous clubs “for literary, social, and athletic purposes....” And Lillie Straus was among the Daughters in Israel who took on active roles in the JEA leadership as well. She sponsored the JEA’s sewing school, which attracted an average of two hundred children twice a week. She sat on the JEA’s “Physical Culture” and “Clubs and Classes” Committees, and chaired the Kindergarten and Day Nursery Committee.⁴⁰

Giving of herself to aid the Jews of East Baltimore had become Lillie Straus’ lifeblood. As she continually extended herself to meet community needs, collaborating with like-minded women, Lillie participated as fully as a married woman could. While she did not leave a written

record of her feelings about the immigrant world as her contemporary Henrietta Szold did, her similar, direct involvement with their personal and communal welfare invites comparison. Szold encountered an intellectual cadre of that community and helped them establish, in 1889, the first night school to teach English and civics to the newcomers. Szold wrote about how she found their company energizing, how it rejuvenated and shaped her own commitment to the Jewish people.⁴¹ For both women, supporting the immigrants brought them a sense of solidarity, active engagement, a circle of friendship and common cause that gave meaning and structure to their lives. Neither had children whose care demanded full-time attention. Women's work, as it was then defined, provided both of them an outlet for their prodigious energy, their caring souls, and their hunger for personal fulfillment.

Within that circle of reform-minded Jewish women focused on aiding the downtown immigrant community, Lillie had certainly crossed paths with Ida Sharogrodsky for years before their 1921 automobile jaunt. But their backgrounds could hardly have been more different. Ida's parents, Hirsh and Mary Sharogrodsky, had brought their family from Kiev to America in 1897, when Ida was ten years old, settling in Baltimore with six of their eight eventual children. By age 23, Ida was employed as a button-hole maker in the clothing industry. Her father was a coal dealer; a younger sister clerked in a department store – a fairly typical immigrant family.⁴²

Dissatisfied with factory labor, Ida got a job at the JEA in the 1910s, where she might well have met Lillie Straus. If the JEA fueled her aspiration to be a social worker, one of the few professional careers then open to women, she might have been frustrated by the lack of formal study available – or might not have been able to afford full-time schooling in any case.⁴³ So, she left Maryland for the opportunity to train under a pioneer in Jewish social work, Dr. Ludwig

Bernstein, superintendent of the Hebrew Sheltering Guardian Orphan Asylum in Pleasantville, New York. "Ranked as one of the foremost child care experts," Dr. Bernstein introduced the "cottage system" to provide orphans with a more family-like setting within the huge institution which housed them, "stressing individuality as much as possible" for the hundreds of children under his aegis.⁴⁴ As a "cottage mother," Ida underwent an intensive training course and met daily with the superintendent and his staff.⁴⁵ This was superb preparation for the career she was to undertake in Maryland. Bernstein's compassionate approach would have intuitively connected with the sensitive and warm-hearted Ida, and it informed the rest of her life's work.

By 1917 Ida had returned to Baltimore as a full-time social worker, taking on the formidable task of "Agent," effectively the executive director, of the Young Ladies' Benevolent Society.⁴⁶ Unlike the Daughters in Israel, made up of native-born "uptown" women, this charity was started in 1901 by "a small group of working girls" themselves.⁴⁷ As Agent, Ida managed the organization's budget and supervised the provision of relief, personal service, and maternity care to its clients, keeping careful records of how many girls and families were referred, and for what reasons. She remained in that position throughout the history of the organization.⁴⁸

In 1908, the Young Ladies' Benevolent Society had been among the eight organizations in the "downtown" community which came together to form the United Hebrew Charities. This was the second Jewish federation in town, the "uptown" agencies having organized under the umbrella of Federated Jewish Charities in 1906. The birth of these federations was part of a nationwide wave of charitable reorganization, in both Jewish and general philanthropy, which sought to reform the gathering and distribution of charitable funds for greater efficiency and

professionalism. United Hebrew Charities and Federated Jewish Charities themselves merged in 1920 to form the organization known today as The Associated: Jewish Community Federation of Baltimore.

Affiliation with United Hebrew Charities sharpened the Young Ladies' Benevolent Society's mission: instead of distributing general relief, it was to focus solely on services to girls and young women. For a girl who "needs guidance" or "supervision," the Society would appoint a "Big Sister" or "Friendly Advisor." Should these steps fail, she would be placed in an asylum for insanity, "feeble-mindedness," unwed motherhood, or delinquency. The Society soon came to specialize in "maternity work," which Ida described in a 1917 report: "When we find that a family is too poor to meet the additional expense of a confinement we secure medical attention for the woman, supply her with the proper nourishment, place a caretaker in the home and send a baby outfit...."

"GOOD FOOD, FRESH AIR, AND CHEER"

It was at this juncture that momentum was building to extend the benefits of a country vacation to East Baltimore's immigrants. Influenced by national reform movements, Baltimore's Jewish community was seeking means to offer the "downtown" poor relief from the "congestion, noise, dirt and foul air" of the ghetto.⁴⁹ While other agencies were involved, Daughters in Israel and the Young Ladies' Benevolent Society assumed the primary responsibility for providing women and girls the "good food, fresh air and cheer... away from the city,"⁵⁰ that could preserve or restore their health. As leaders of these two agencies, Lillie

Straus and Ida Sharogrodsky would necessarily collaborate. They soon found themselves starting “a vacation home for working girls” in the Blue Ridge Mountains of western Maryland.

The therapeutic value of fresh air had long been established. America’s wealthy elite summered at rural retreats, country houses, and hotels, and Baltimore’s “uptown” Jewish community joined them as soon as they could afford to.⁵¹ A movement to draw middle-class Americans to the untrammelled countryside for active outdoor pursuits was well underway, with resorts in the mountains and at the seashore attracting thousands of newly mobile citizens. This marked the widespread adoption of the concept of the American vacation.⁵²

Efforts to give the poor relief from summer’s sweltering heat went back decades as well. Baltimore’s renowned public park system grew out of that impulse, and various charitable agencies offered city-dwellers excursions to groves, beaches and Bay resorts. As the concept of the vacation became ingrained in the American psyche in the early twentieth century, more and more benefactors aimed to provide country vacations to the poor, and to institutionalize it as a community function. As early as 1885, the Children’s Aid Society of New York opened a summer home for tenement children that “welcomed some four thousand of the poor little wasted population.”⁵³ Incorporated in 1892, New York’s Jewish Working Girls’ Vacation Society was soon sending “the girls who live in the crowded East-side and down-town districts, over-worked and under-fed” to two houses – one in the mountains and one by the sea -- for summer respite.⁵⁴

Baltimore’s Jewish community, under settlement auspices, sponsored a summer encampment for the first time in 1908.⁵⁵ That year, the Maccabeans rented a house in

Gwynnbrook where over six hundred people, including convalescents from the hospital, were said to have “enjoyed a vacation of a day or more,” even sleeping outside in army tents lent by a benefactor.⁵⁶ The following summer, the same agency found “a beautiful country house... airy and comfortable... directly on Roland Lake...” with a “railroad station at the front door.” A piano and a phonograph enlivened evenings with singing and dancing. Up to forty people could stay at one time, and two hundred would come out on Sundays with picnic lunches. Around five hundred families “drawn from factory, store and hospital” enjoyed “two weeks of fresh air... entirely under Jewish supervision and absolutely Jewish in act and spirit.” For lodging and meals that included “rich milk” from the Hygeia Dairy and “the freshest of eggs,” they paid what they could afford, averaging two dollars a week. This “partial charity” gave a “self-respecting person and honest wage-earner... an opportunity to enjoy a vacation in perfect keeping with his pocket-book.”⁵⁷

But hundreds more “were begging for fresh air and the privilege of spending several days in God’s own country, away from the noise and crowdedness of the hot city and their uncomfortable homes.”⁵⁸ In 1911, the Young Ladies’ Benevolent Society, which had been sending a small number of convalescents out of the city during the summer, “pay[ing] their board at country places,”⁵⁹ shifted gears and opened a country home of its own.⁶⁰ They rented a property called “Paradise Farm” in Catonsville, a western suburb, which “consisted of ten acres of ground with a substantial house ... a lovely, rolling piece of land with an abundance of shade trees.”⁶¹ In collaboration with the Hebrew Benevolent Society,⁶² the Young Ladies Benevolent Society cared for “the sick, convalescent, and debilitated” who required “some

bracing up, or else otherwise they might collapse.”⁶³ Seventy-two people stayed in “tents ... erected on the lawn.”⁶⁴

The idea of a permanent “Country Home” under Jewish auspices in Maryland took hold. “After several years’ careful consideration and experiment,”⁶⁵ in 1914 the Hebrew Benevolent Society bought Paradise Farm as the site for such a home, which continued to be run by the Young Ladies’ Benevolent Society.⁶⁶ The purchase gave officials hope that “a few weeks’ rest in the summer will have a pronounced and beneficial effect upon [people’s] health, and thus dependence can in a measure be prevented.” In keeping with its charitable purpose, it was operated on an egalitarian basis, where “those who cannot afford to pay are furnished with board free and are allowed all the privileges the others enjoy.”⁶⁷

The following year, 130 working girls -- convalescents and “girls on the verge of nervous breakdowns” -- enjoyed time at Paradise Farm. The contingent included fifteen or sixteen from the Working Girls Home in East Baltimore, marking the start of official contact between the Daughters in Israel and the Young Ladies’ Benevolent Society. Notably, both agencies were founding members of the Federation of Jewish Women’s Organizations of Maryland, a forum set up in 1916 to facilitate coordination among its constituents.⁶⁸ One can imagine leaders of both groups – Lillie Straus and Ida Sharogrodsky among them – discussing possibilities for collaboration at its first meetings.

But Paradise Farm did not seem to provide the working girls of East Baltimore enough opportunity for inexpensive but wholesome vacations in the country. Deciding to work together, Ida and Lillie started a project that would in a few years give birth to Camp Louise.

And excellent models were at hand: in all likelihood, they were aware of both the Jewish Working Girls' Vacation Society in New York and of a closer and very comparable facility: the "Vacation Lodge" in the Blue Ridge Mountain area of western Maryland. Opened in 1890 for "women dependent on their own exertions for support" by three Baltimore society women, it had grown into an independent non-profit, the Cooperative Workers of Baltimore. Sixty women could enjoy two-week vacations "on a budget of less than \$25," with tennis, croquet, bridge and bowling. Hiking and horseback riding were available nearby. The only catch? One had to submit a "reference from a clergyman" for admission. Jewish girls did not seem to be welcome.⁶⁹

And so the following summer, Daughters in Israel and the Young Ladies' Benevolent Society sponsored their own "Vacation Camp" in the Blue Ridge Mountains.⁷⁰ A "directorship of twelve ladies," six from each agency's board, managed the project.⁷¹ Daughters in Israel contributed \$100.00⁷² and the Young Ladies' Benevolent Society chipped in \$263.23.⁷³ It opened on June 25, 1916, at "Berkeley Heights... a delightful summer cottage at Buena Vista," a stop on the Western Maryland Railroad. A typical boarding-house in an ordinary summer mountain resort, it was the seed that would germinate and grow into Camp Louise.⁷⁴

"We have been anxious to put through a thing of this sort for some time," said Dora Weil. "There is a great need for a place where Jewish girls may spend their vacation at small expense and at the same time render them entirely independent." Weil was to manage the house on behalf of the sponsoring agencies, and to supervise the forty young women who could vacation there at any one time. She gushed with enthusiasm about the preparations that had been made: "We have gotten quantities of pretty cretonnes and other inexpensive little

touches to make the place as cool-looking and home-like as possible.... There are the most wonderful porches and grounds. Oh! The girls will simply revel in them. And of course we'll provide every possible amusement – tennis and all.”⁷⁵

Plans for the joint project did not firm up until the beginning of June, so there could not have been much advance publicity. Yet during that first nine-week season 175 guests stayed at the vacation home, 42 at a time. Most of them vacationed for two weeks, but some for longer periods “by advice of physicians.” Eight volunteer counselors, young unmarried women most likely recruited from the Daughters in Israel, “gave one or two weeks each to help entertain the girls,” and “Miss Flora Gump gave up the entire summer to help this new work.”⁷⁶

For a second season in the summer of 1917, the Berkeley Heights house was not available, so the organizations rented a slightly smaller house, not far away, called “San Mar.” “Attractively situated,” San Mar was a “cottage of fifteen rooms, with modern improvements.” By June 29, just before opening, one hundred “prospective vacationists” had already registered. They were promised “various means of entertainment... including tennis, croquet, swimming, and dancing to phonograph music.”⁷⁷ Just as important, the vacation home charged only a nominal fee, and even that was waived for those girls who could not pay. Moreover, “no discrimination was made between the paid and unpaid guests, and the poor girl mingled with her more opulent sister.”⁷⁸

At its end, the second season was accounted “an even greater success than the first year.” San Mar had accommodated 175 girls, about 35 per week, “packed in wherever an extra cot could be placed.” They had enjoyed “nutritious and wholesome” food that was “strictly

‘kosher.’”⁷⁹ Of the nine counselors, two had returned from the previous season; one of the new counselors was Rebecca Sharogrodsky, Ida’s younger sister.⁸⁰ Ida herself came up to San Mar House on weekends, when she would break away from her work with the Young Ladies’ Benevolent Society to assist Dora Weil with administrative details. She loved being with the girls, “walked with them, pointed out things they didn’t know, wildflowers, the beauty of the mountains.”⁸¹

That it was so over-subscribed is one measure of the success of the “mountain venture” that the two agencies had undertaken. Reportedly, “the house was filled from the day we opened, and we had to turn down many applicants for lack of room.” Donations flowed in to support the “summer vacation work”: thirty-three separate donors contributed to Daughters in Israel the first year. Perhaps even more valuable was the girls’ own eagerness to support the project and their desire to establish it as a “permanent vacation home,” rather than relying on rented quarters. They even staged a minstrel show to kick off a fund to purchase such a location.⁸²

The vacation house of Daughters in Israel and the Young Ladies’ Benevolent Society became an annual feature of the Jewish communal landscape. The agencies rented San Mar House each summer until 1921, when it was no longer available. With Dora Weil’s departure from Daughters in Israel,⁸³ it seems Miss Ida, as Agent of the YLBS, assumed a larger role in the “summer work” of the two organizations. She may have felt overwhelmed by the task, as she placed an advertisement for a full-time camp manager in early 1921:

“WANTED – Intelligent woman with executive ability to take charge of a Vacation Camp for Jewish working girls in the Blue Ridge Mountains, Md., during July and August.

Address Ida Sharogrodsky, 2223 Eutaw Place, Baltimore.”⁸⁴

Whether she found someone to step in temporarily is not known, but Ida herself served as Executive Secretary of Camp Louise from that point until her retirement in 1973. Most likely it was Miss Ida herself, a highly “intelligent woman with executive ability” who, in the absence of a suitable candidate for the job, took charge of Camp Louise.

A PERMANENT LOCATION

Aaron Straus could spot a good deal when he saw one – he had built his fortune on acquiring businesses that were undervalued, picking them up at bargain prices. And now the Blue Ridge Mountain region centered around Pen Mar was in decline. Real estate values had been falling since the 1913 fire that destroyed the Blue Mountain House, the area’s largest and most glamorous hotel. Its heyday appeared over: the elite and middle classes were increasingly drawn to seashore vacations, and the automobile, while still not available to the masses, was opening a wider choice of destinations to those who could afford it.⁸⁵

When Miss Ida spotted the defunct Melvue Hotel on one of her solitary rambles around the mountains, it constituted, in fact, an especially good deal. The building, a small hotel of the type that grew up near railroad stations on mountainsides within an hour or so of every major East Coast city, appears not to have been in use for about eight years. Apparently built soon after the Anders family purchased the property from the Cascade Land and Improvement

Company in 1898,⁸⁶ the hotel opened in 1900, at the peak of Pen Mar's popularity as a resort. It attracted vacationers from Baltimore and Washington into the 1910's, their arrivals noted in newspaper society columns. Advertisements trumpeted the hotel's "home comforts, airy rooms, [and] pure water,"⁸⁷ as well as its "huge verandas and beautifully shaded lawn."⁸⁸ At over 2000 feet elevation, "on the crest of the beautiful Blue Ridge Mountains,"⁸⁹ it commanded a view of Lake Royer.

Lake Royer was one of two small bodies of water that the Buena Vista Ice Company had created in 1901 by damming a small spring in order to harvest natural ice. In summer, guests of nearby hotels could enjoy swimming and boating on the lake, as the company had brought in sand for a beach and built bath houses. Swimming races were held. But by the time the dam that formed the lake broke in 1916, the widespread mechanical manufacture of ice had undercut the market for natural ice. The company did not deem it worthwhile to repair the dam, so Lake Royer sat dry. Without its appealing view, the Melvue failed to attract visitors and closed to the public.⁹⁰ Aaron Straus could not have known that in 1926 the Maryland National Guard would acquire the ice company's land and rebuild the dam, filling the lakebed as a source of active recreation and natural beauty again.⁹¹

In September 1921, the Strauses signed a sales contract for the Melvue Hotel and two acres of land with Emma Anders, the widow who had owned the property since her husband Charles' death in 1906. The following May and July, they bought two additional lots amounting to eight acres.⁹² Was this purchase the beginning of Camp Louise as its origin story implies? Well, yes and no: the vacation camp of Daughters in Israel and the Young Ladies' Benevolent Society continued to operate in the same way, for the same clientele, simply shifting to a more

spacious location: “at least 200 may spend the summer.”⁹³ But there seems to have been a real qualitative difference: no longer reliant on a rental that might not be available, the sponsors could apply their resources to improving the facility and offering a strong program. Ida and Lillie could dream about perfecting a summer home for the girls of East Baltimore that would give them genuine relief from their toil and the harsh surroundings of their daily life.

On May 1, 1922, Miss Ida wrote to previous guests of the Girls’ Vacation Camp with the “good news: ... We have been presented with a wonderful hotel, on a ten acre site.... From now on, at ‘Camp Louise,’ we will have... every comfort imaginable, from individual beds to electric lights.” The letter enthuses about the new facility, its “parlor big enough for the dances you always enjoyed, but for which you prayed a larger space; a library with plenty of books and magazines; large airy porches completely surrounding the house.” The dining room, “big, cheerful, and spacious,” would continue to feature plenty of “well prepared, wholesome food... on the same strictly kosher basis we have always maintained.” For recreation there will be tennis, “basket ball, volley ball, and hand ball.” And “best of all an open-air fireplace for toasted marshmallows, popcorn, hot dogs, and out-door picnics.”⁹⁴

The stage was now set. On June 22, twelve young Jewish working women arrived from Baltimore on the Western Maryland Railroad: the first to enjoy respite and recreation at Camp Louise. As Camp Louise developed over the subsequent nine decades, it became independent of its founding organizations, and split off a male counterpart, Camp Airy, a few miles away. Both camps shifted their focus to younger girls and boys, emerging as brother and sister summer camps with traditional programs of sports, social activities, fine and performing arts. The Strauses, known to all as Uncle Aary and Aunt Lillie, devoted themselves to camp, where

they functioned as surrogate grandparents to thousands of children over the years. After their fiftieth anniversary in 1939, they moved out of a room in the old Melvue Hotel, known to Louisers as the White House, into a cottage up the hill, where they spent every summer until they passed away in 1958 and 1953 respectively. As Executive Secretary, Miss Ida animated the soul of camp through her compassion and her understanding of the immigrant girls' needs. Eventually she came to live and work full time at camp, shaping it according to her philosophy – “live simply and think high.”⁹⁵

The values that its founders drew from their Progressive, reform-inspired social service work took root and flourished. While settlement houses are no longer sites for uptown and downtown communities to work together for the uplift of the poor, or machines for Americanization, the ideology that drove them lives on in the way Camp Louise has served Jewish girls in the mid-Atlantic region for most of a century. It is as much a part of Camp as the historic White House on the edge of the mountain or the cool breeze through the trees at sunset.

¹ Sara Yudlson, “The Story of Louise,” August 1972, mimeographed booklet published for Camp Louise’s fiftieth anniversary, Cascade, MD, p. 4.

² A simplification: see Eric L. Goldstein, “How German were “German” Jews in Baltimore in the Nineteenth Century?: A View from Baltimore,” <http://www.baltimorecityhistoricalsociety.org/pdf/ArnoldPrize2012.pdf>.

³ Robert J. Brugger, *Maryland: A Middle Temperament, 1634-1980*, Baltimore: Johns Hopkins University Press, 1988, p. 350.

⁴ Isaac M. Fein, *The Making of an American Jewish Community: The History of Baltimore Jewry from 1773 to 1920*. Philadelphia: Jewish Publication Society, 1971, p. 153.

⁵ Robert A. Woods and Albert J. Kennedy, eds., *Handbook of Settlements*. New York: Charities Publication Committee, 1911, pp. 95-104.

- ⁶ Higham, John. *Strangers in the Land: Patterns of American Nativism, 1860–1925*. New York: Atheneum, 1963.
- ⁷ See Caroline Young Friedman, “‘The Great Influence of the Mothers in Israel’: Baltimore’s Jewish Community Confronts the Woman Question,” *Generations: The Search for Social Justice*, 2009/2010 (published 2010). Jewish Museum of Maryland, pp. 32 – 43.
- ⁸ Clayton Coleman Hall, *Baltimore: Its History and its People*, New York, 1912. p. 879.
- ⁹ “Daughters in Israel,” *Baltimore Sun*, Nov 10, 1890, p. 6. “Margaret McDonald Bottome,” *Encyclopedia Britannica*, accessed April 3, 2014. Bottome, a Methodist minister’s wife, founded the King’s Daughters in New York in 1886.
- ¹⁰ Report, “Jewish Women’s Work of Baltimore,” typescript, undated, Jewish Museum of Maryland, 2000.28.2
- ¹¹ Evidence that even very early on, the therapeutic benefits of a stay in the country were on the minds of the Daughters in Israel.
- ¹² Report, “Jewish Women’s Work of Baltimore,” typescript, undated, Jewish Museum of Maryland, 2000.28.2. “A Working Girls’ Club”
- ¹³ Telephone interview, Nickie Nelson (nee Natalie Meyer Fish), niece of Lillie Meyer Straus, Sept 14, 2014.
- ¹⁴ Letter, Gustave Bisgyer to Aaron Straus, February 17, 1953, JMM, 91.178.11.
- ¹⁵ Federated Jewish Charities, *Eleventh Joint Report*, 1918. JMM, Vertical files.
- ¹⁶ Federated Jewish Charities, *Sixth Joint Report*, 1913, p. 89. JMM, Vertical files, s.v. “Daughters in Israel.”
- ¹⁷ http://www.central-scholarship.org/wp-content/uploads/2012/01/Central_Scholarship_Historyv2.pdf
- ¹⁸ “The Associated Jewish Charities and Constituent Societies,” [annual report], Baltimore, 1929, p. 33. JMM, 1999.66.2.
- ¹⁹ Babette Wasserman, age 21, arrived in New York aboard the steamer “Queen Victoria” from Le Havre on July 18, 1846. [Ancestry.com, on-line database: New York, Passenger and Immigration Lists, 1820-1850. Registers of Vessels Arriving at the Port of New York from Foreign Ports, 1789-1919. Microfilm Publication M237, rolls 1-95. National Archives, Washington, D.C.]
- ²⁰ US Census, 1870. The house was estimated to be worth \$50,000 – a large sum for the day.
- ²¹ Based on a review of Baltimore City Directories and census records for 1880 and 1890.
- ²² Aaron and Lillie Straus fiftieth anniversary booklet, Baltimore Hebrew Congregation archives.
- ²³ Baltimore City Directory, 1886. Straus anniversary booklet states he “became instalment collector for the Monumental Furniture House.”
- ²⁴ St. Louis City Directories, 1887 and 1889.
- ²⁵ *Manual of Chain Store Companies*, New York: Benjamin Parvin Moore & Associates, 1927, pp. 117 – 120. Also “Reliable Stores Corp. Net \$3 per share,” *Brooklyn Daily Eagle*, 1929, p. 19.

- ²⁶ Andrew R. Heinze, *Adapting to Abundance: Jewish Immigrants, Mass Consumption, and the Search for American Identity*, New York: Columbia University Press, 1990. Pp. 187 – 191.
- ²⁷ *Manual of Chain Store Companies*, p. 6.
- ²⁸ Walter Hayward and Percival White, *Chain Stores: Their Management and Operation*, McGraw Hill, 1922. p. v.
- ²⁹ “New Home of Daughters in Israel,” *Baltimore Sun*, Sep 14, 1895, p. 10. “Daughters in Israel,” *Baltimore Sun*, Sep 16, 1895, p. 10.
- ³⁰ Fein, *American Jewish Community*, p. 216. “Baltimore,” *Jewish Encyclopedia*, 1906, <http://www.jewishencyclopedia.com/>. “Milk and Ice for the Sick,” *Baltimore Sun*, June 24, 1897, p. 10.
- ³¹ “Jewish Working Girls/ Home for them to be established the Daughters in Israel” *Baltimore Sun*, Sep 14, 1897, p. 6.
- ³² “Girls’ Home Dedicated,” *Baltimore Sun*, Apr 3, 1911.
- ³³ “Home to be Moved,” *Baltimore Sun*, Aug 10, 1899, p. 7.
- ³⁴ Federated Jewish Charities, *Fifth Joint Report*, 1912.
- ³⁵ “Girls’ home dedicated,” *Baltimore Sun*, Apr 3, 1911.
- ³⁶ “The Associated Jewish Charities and Constituent Societies,” [annual report], Baltimore, 1929, pp. 18 and 54. JMM, 1999.66.2. When the Home closed in October 1928, the Young Ladies’ Benevolent Society helped its 29 residents with their “readjustment” and finding new places to live.
- ³⁷ Federated Jewish Charities, *Eighth Joint Report*, 1915. “Report of the Superintendent,” p. 108.
- ³⁸ Fein, *American Jewish Community*, p. 218.
- ³⁹ See Jennifer Vess, “A ‘Children’s playground’ and ‘Centre for adults’: The Story of Baltimore’s Jewish Educational Alliance,” *Generations*, Jewish Museum of Maryland, 2010. pp. 44-59.
- ⁴⁰ Federated Jewish Charities, *Third Joint Report*, 1910, pp. 98, 102. JMM, 1982.25.8.
- ⁴¹ Joan Dash, *Summoned to Jerusalem: The Life of Henrietta Szold*, New York: Harper and Row, 1979, pp. 20-25.
- ⁴² United States Federal Census, 1910 and 1920.
- ⁴³ There was no school of social work yet in Baltimore. Sharogrodsky did take some classes (English I and Shakespeare) at the Johns Hopkins University in 1917 and 1918 [*The Johns Hopkins University Circular*, accessed on Google Books, 2015] and the city directory listed her as a student in 1921.
- ⁴⁴ Maurice R. Shochatt, “Baltimore Headliners: Ida Sharogrodsky,” *Baltimore Jewish Times*, April 13, 1951.
- ⁴⁵ Center for Jewish History, Guide to the Records of the Hebrew Sheltering Guardian Society of New York, online finding aid. <http://digifindingaids.cjh.org/?pID=251734#subserl-A>. Accessed Sept 16, 2014.

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- ⁴⁶ United Hebrew Charities of Baltimore, *Annual Joint Report*, 1917, JMM 91.85. pp. 52 – 55. “Miss Sharogrodsky, camp executive, dies.” *Baltimore Sun*, May 18, 1976. JMM Vertical file.
- ⁴⁷ Booklet, “Happy New Year 5672,” United Hebrew Charities [annual report], 1911. JMM, MS 170, 1997.136.67
- ⁴⁸ YLBS was consolidated into the Jewish Social Service Bureau in 1930. In 1929, Ida Sharogrodsky was Executive Secretary. The Associated Jewish Charities and Constituent Societies, [annual report], Baltimore 1929. JMM 1999.66.2.
- ⁴⁹ Federated Jewish Charities, *Third Joint Report*, 1909, p 108. JMM.
- ⁵⁰ Federated Jewish Charities, *Second Joint Report*, 1908, p 103. JMM.
- ⁵¹ Although many resorts and hotels excluded Jews, who often patronized their own separate places.
- ⁵² “Leisure and Recreation in the United States” by Jenna Weissman Joselit in Jewish Women’s Archive, Encyclopedia. <https://jwa.org/encyclopedia/article/leisure-and-recreation-in-united-states>
- ⁵³ Cindy S. Aron, *Working at Play: A History of Vacations in the United States*, Oxford University Press, 2001, pp. 183-184.
- ⁵⁴ Ufford, Walter Shephard, *Fresh air charity in the United States*. New York: Bonnell, Silver & Co., 1897, pp. 79-80.
- ⁵⁵ Although on Nov 5, 1907, minutes of Federated Jewish Charities indicated that the Maccabeans returned \$274.65 from the Maccabean Country Home, because the work was “very economically handled.” JMM, 1995.95.5
- ⁵⁶ Federated Jewish Charities, *Second Joint Report*, 1908, p. 103.
- ⁵⁷ Federated Jewish Charities, *Third Joint Report*, 1910, p. 108.
- ⁵⁸ Federated Jewish Charities, *Third Joint Report*, 1910, p. 102.
- ⁵⁹ “Big work done by United Hebrews,” *Baltimore Evening Sun*, Oct 2, 1911. Clipping in scrapbook of United Hebrew Charities, 1908-1917, JMM 1975.013.037.
- ⁶⁰ “Happy New Year 5672,” United Hebrew Charities Annual Report, 1911, JMM, MS 170, 1997.136.67.
- ⁶¹ “The Associated Jewish Charities and Constituent Societies,” [annual report], 1926, p. 47. JMM, 1999.66.1.
- ⁶² Federated Jewish Charities, *Fifth Joint Report*, 1912, p. 25. JMM, 1982.25.8.
- ⁶³ Federated Jewish Charities, *Sixth Joint Report*, 1913, p. 6. JMM, 1987.25.8.
- ⁶⁴ Federated Jewish Charities, *Fifth Joint Report*, 1912, p. 25. JMM, 1982.25.8.
- ⁶⁵ Federated Jewish Charities, *Sixth Joint Report*, 1913, p. 6. JMM, 1987.25.8.
- ⁶⁶ Federated Jewish Charities, *Fourth, Fifth and Sixth Joint Reports*, 1911, 1912, 1913. JMM MS 170, 1982.25.8.
- ⁶⁷ United Hebrew Charities, report, “Its Organization, Activities, and Needs,” 1915. JMM MS 170, 97.136.67.

⁶⁸ Booklet, "The Federation of Jewish Women's Organizations of Maryland, 1916-2006," JMM 2007.065.001. In 1930, the Associated folded Daughters in Israel and the Young Ladies' Benevolent Society, among several agencies, into the Jewish Social Service Bureau.

⁶⁹ It remained open until at least 1949. "Vacation Lodge: A study made at the request of the Board of Managers of the Co-operative Workers of Baltimore City," by Baltimore Council of Social Agencies, 1949. <http://archives.ubalt.edu/hwc/pdf/3-2-32.pdf>. "Vacation Lodge Opens June 30," *Baltimore Sun*, June 18, 1944, p. CS 12. Katherine Scarborough, "A Vacation Land for the Working Girl," *Baltimore Sun*, Apr 1, 1934, p. MT 13. See also John Howard McClellan, "Blue Ridge Summit: the Beginnings of a Resort Area." Paper presented before the Kittochtinny Historical Society, Chambersburg, PA, 1982, pp. 44-45.

⁷¹ *Ibid.*

⁷² Federated Jewish Charities of Baltimore and Constituent Societies, *Tenth Joint Report*, 1917, p. 36. JMM.

⁷³ United Hebrew Charities of Baltimore and Constituent Organizations, *Annual Joint Report*, 1917. JMM 1991.085, p. 56.

⁷⁴ "Summer Vacation Center Planned at Buena Vista / Working Girls to have real outing at moderate cost – mountain home to be conducted by Daughters in Israel and Ladies' Benevolent Society," *Baltimore Sun*, June 6, 1916. JMM, Vertical files, s.v. "Daughters in Israel."

⁷⁵ *Ibid.*

⁷⁶ Federated Jewish Charities, *Tenth Joint Report*, 1917, p. 35. JMM.

⁷⁷ "Opening of Summer House," *Jewish Comment*, June 29, 1917. In JMM, 1975.013.037, Scrapbook 1908-1917.

⁷⁸ United Hebrew Charities of Baltimore, *Eleventh Joint Report*, 1918, JMM 1984.001.001, p. 37.

⁷⁹ Federated Jewish Charities, *Eleventh and Twelfth Joint Reports*, 1918 and 1919, JMM MS 170, and "Happy San Mar," *Bulletin of the Federated Jewish Charities*, Vol II, no. 1, Sept 1919, p. 4. JMM 1992.69.11.

⁸⁰ "Opening of Summer House," *Jewish Comment*, June 29, 1917. In JMM, 1975.013.037, Scrapbook 1908-1917.

⁸¹ Sara Yudlson, interview by Helen Sollins, November 30, 1982. JMM OH 170.

⁸² Federated Jewish Charities of Baltimore and Constituent Societies, *Eleventh Joint Report*, 1918, p. 40.

⁸³ Federated Jewish Charities, *Twelfth Joint Report*, 1919. p. 36. JMM.

⁸⁴ *Jewish Social Service*, Vol XI. No. 6, February 1921.

⁸⁵ Robert D Temple, *Edge Effects: the border-name places*. New York: iUniverse, 2009, pp. 47 – 58.

⁸⁶ Washington County, Maryland, land records, Liber 109, Folio 621.

⁸⁷ *Baltimore Sun*, June 28, 1910, p. 3, advertisement.

⁸⁸ *Baltimore Sun*, July 12, 1912, p. 5, advertisement.

⁸⁹ *Washington Post*, May 27, 1903, p. 12, advertisement.

⁹⁰ Closing date is unknown, but the latest advertisement found was for the 1914 season.

⁹¹ Report, HISTORIC AMERICAN ENGINEERING RECORD. National Park Service, Northeast Region, Philadelphia Support Office. Undated. U.S. Army Garrison, Fort Ritchie, Upper Lake Dam, HAER No. MD – 104.

⁹² In 1926 they added a twenty-acre section; purchases in 1943 and 1953 filled out the final size of Camp Louise. Maryland Land Records, accessed through http://mdlandrec.net/main/dsp_viewer.cfm?cid=FR&view=bookview&imtyp=current&di=y&srtp=l&status=a

⁹³ “Pen Mar Hotel Sold / Daughters in Israel Purchase Melview for Home,” *Gettysburg Times*, Sept 16, 1921.

⁹⁴ Letter, typescript with MS corrections, addressed to “Fellow Vacationist,” May 1, 1922, Camp Archives.

⁹⁵ Interview, Ida Sharogrodsky by Leon Lerner, April 1, 1964. Audio cassette owned by Arthur Drager.