



February 2004

Vol. XIV No. II

Dear Fishl,

Thanks for your contribution to the campaign to have Yiddish on the commemorative plaques in Lodz. We received a copy of the fax that the municipal authorities sent to the Forward. You will probably want to reproduce it in *Der Bay*. Just shows you what collective effort can achieve. We consider it a victory for Yiddish.

To Mr. J. J. Goldberg, Editor Forward

Dear Sir,

I would like to inform you that plaques commemorating the Litzmannstadt Ghetto will include Yiddish text, along with words in Polish, English and Hebrew. They will be translated into Yiddish by the YIVO Institute.

I will be very grateful if you publish this information in your newspaper. I do hope it will silence the rumours and assure the Holocaust Survivors about our respect toward them and all those who perished in the Litzmannstadt Ghetto.

Faithfully yours,

Jaroslav Nowak

Director, Office of Promotion, Tourism and
Foreign Co-operation
The City of Lodz

We are very happy about this official statement.

Henia & Nochem Reinhartz Toronto, Canada
her.nor@sympatico.ca

Ideas for Yiddish Club Meetings

Everyone should participate in every meeting — even if they only make the coffee!

People want non-threatening activities. Some are self-conscious, and feel they would be embarrassed because their Yiddish is limited. Having dictionaries or lists available in Yiddish and transliteration is comforting. *Der Bay's* website has 28 word lists, and any can be downloaded free and reproduced.

One use can be to have the members write a **short** letter in Yiddish and then in English to a grandchild or a friend. Then you might ask, only those who would like to share their letters, to read them.

IAYC has had sessions on suggested Yiddish club activities. Our hosts for the next IAYC Conference in Minneapolis, Mike & Roz Baker, again will have a session on club programs.

Der Bay will continue to publish great ideas for Yiddish clubs. If your club has had an unusual experience with a novel way of making meetings exciting, please send it in.

We have had excellent results with Toronto's Friends of Yiddish, *Dos Bletl's* column, *Kokhlef*. Recipes are in Yiddish & English. First we read the Yiddish and go over the new words. Then comes the fun. Some of the better bakers then get into a discussion about the merits of the recipe. The major conversation hovers around the amount of the ingredients. Often we hear, "me shit arayn a bisl mer, oder vintsiker."

Center for Jewish Culture & Creativity

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Los Angeles, California 90048-5707
Telephone: 323-658-5824 • Fax 323- 658-5826
Email: mtarbut@aol.com www.JewishCreativity.org

Congratulations on *Der Bay's Bar* / Bat Mitzvah milestone. May you and the wellspring of Jewish culture continue to go from strength to strength. Enclosed is an additional contribution towards the continuation of your important work. The Center for Jewish Culture and Creativity is also continuing its work to draw attention to the contribution of Yiddish culture to contemporary Jewish life.

Our affiliated Israeli filmmakers Dan Katzir & Ravit Markus are working on a documentary about the Yiddish theatre and its influence on current dramatic creativity in Hebrew and English. Our creative artist Yale Strom is creating a play about an archetypical prewar Klezmer musician *Yiske Labushnik* compiled by Yale from research into the memorial books of communities destroyed during the Holocaust.

The Center commissioned Yale Strom to compose and write in Yiddish to commemorate the 60th anniversary of the Warsaw Ghetto Uprising. Yale's most recent film *Klezmer on Fish Street* about the Europeans efforts to attract tourists by offering *virtual* Yiddish culture in places where real Jews are now extinct has begun to make the festival rounds and will soon premiere in theatres across America.

We welcome contributions to help us continue to develop creative projects to broaden the horizons of Jewish culture and the ongoing Jewish contribution to universal civilization. We encourage your readers to view our website www.jewishcreativity.org

The Center for Jewish Culture & Creativity was founded in Tel Aviv, Israel in 1990 by leading Israeli & North American artists, scholars & entrepreneurs who recognized that creative talent is a major resource of the Jewish people and that persons gifted with these attributes should be identified, mobilized and bonded by the Center into an activist movement devoted to sustaining Jewish identity and continuity.

The Center was established as a non-profit educational institution in the United States and Israel. It is guided by a distinguished Educational and Artistic Advisory Council. It is headquartered in Los Angeles, California but functions as a global fellowship of creative and performing artists, scholars and benefactors committed to the dynamic national Jewish culture envisioned by the Zionist philosopher Ahad Ha'am.

To preclude the fossilization of Jewish culture, the Center stimulates and facilitates the creation of new cultural works from a Jewish perspective and disseminates the resulting artistic expression in respected public venues, thereby broadening the horizons of Jewish culture and ensuring a Jewish contribution to universal civilization.

The Center is neither a building nor primarily a funder, but the vibrant hub of an international league of successful Jewish artists & scholars, who receive comradeship and opportunities. While maintaining strategic relations with many institutions, the Center is independent & embraces the spirit of K'lal Israel (One Jewish People).

Irving Berlin's White Xmas af yidish by Al Grand <savoyid@optonline.net>

I attended a 3-day Bing Crosby conference at Hofstra University (*Bing Crosby & American Culture*). At one of the panels dealing with Irving Berlin's *White Xmas* panelist Irving Saposnik read a paper entitled *A Jewish Xmas With Bing Crosby & Irving Berlin*. Linda Emmett, daughter of Irving Berlin, was one of the discussants. After the discussion I asked Ms. Emmett how deeply her father was involved with Yiddish.

She said that Berlin was fluent in Yiddish and that she remembers that, as a child, she would hear him hold full conversations in Yiddish with relatives who recently arrived in the U.S. from Europe.

Assuming that Berlin knew that Isaac Bashevis Singer grew up in the Polish shtetl of Bilgorey I was impelled to write a Yiddish version of *White Xmas* as Berlin himself may have written it. Here is Berlin's original lyric followed by my Yiddish version:

I'm dreaming of a white Xmas
Just like the ones I used to know.
Where the treetops glisten,
And children listen
To hear sleigh bells in the snow.
I'm dreaming of a white Xmas
With every Xmas card I write.
May your days be merry and bright.
And may all your Xmas be white.

Ikh kholem fun a vaysn yontef
Pinkt vi in shtetl Bilgorey,
Vu di beymer blishtshen
Un kinder kvitshn
Ven zey hulyen in der shney.
Ikh kholem fun a vaysn yontef
Ven ikh gedenk fun langer tsayt
Zol zayn simkhes un gute naves,
Un zol yontef brengen shneyen vays.

History of the Jewish Community in Alsace and Lorraine: Part III

by Pascal Curin

18th Century continued

New urban communities were created in Strasbourg and Colmar that attracted the rural dwellers closer to the thriving cities. Tightly knit orthodox communities faded, as social and religious discriminations began to disappear and individual civil liberties increased. The transition to a less religious, more integrated city dweller took place very gradually. The majority of the Alsatian Jews remained faithful to their tradition, although they slowly left their ghettos to set up residency among their Christian neighbors. In the late 18th Century, some Jews became well off thanks to their business acumen, industrial activity, or a flourishing trade, but most still engaged in the old traditional jobs that had been associated with the Jews. For example, Alsatian Jews up until the late 19th century were cattle dealers or hawkers. The most common imagery of Alsatian Judaism is represented by one of these jobs. Alsatian Jews dealt in real estate, acting negotiating the purchase or sale between farmers and administration, merchants and customers.

The less well off acted as touts, namely people who are used by others as facilitators, or to spread useful information about diverse opportunities (marriages, sales, family events, etc). Hawkers had intermediary places, or non-Jewish pied-à-terre, such as farms or inns where they got eggs and bread to eat, and a pan on which the inscription "kosher" was chalked, was often set-aside for them for use whenever they were passing through.

Most historians believe that Alsatian Jewry remained very rural, and seldom developed an intellectual aristocracy, there were exceptions of course. They put down roots in the Alsatian provinces and developed a real sense of belonging over time to a larger cultural community. In comparison, the wealthy urban Jews still could experience anti-Semitism and the ill effects of ignorance. The country Jews could show more solidarity with the Goyim. Their houses were open and their way of life less mysterious. Depending on the village, Jews were viewed as trustworthy and took steps to obtain something for the Bravi Goyim.

Shtetls didn't exist in Alsace like in Eastern Europe, but small Jewish communities were referred to as Kelle. Jews spoke Yiddish-Daytsh at home, Galeres-Daytsh with the Alsatians, and of course Goyemlikh with non-Jewish people in the street. Cattle dealers spoke in their own unique jargon that they simply called Loshen among themselves.

In most Sephardic areas, which included Southern France, and some Ashkenazim areas, like Holland and Metz in Lorraine, social freedom of Jews led to true political emancipation, unlike what happened in Alsace. Until the beginning of the 19th Century, the Jews that remained were semi-proletarian and were conservative and less cultured. The events after the French Revolution in 1789 showed how Frenchmen and French Jews in the South looked on Alsatian Jewry, and in part the rural communities of Lorraine. In a way it was not new in Europe during the period of the Enlightenment, and later with the wave of assimilation in Germany.

Disagreements arose within the European Jewish community. It divided Jews East and West, reform and orthodox, among others. Alsatian Jews had affinities with the conservative side. This was not surprising since the immigration from Eastern Europe never stopped until the 19th Century, unlike Southern Sephardim communities that did not assimilate any persecuted traditional Jewish emigrants from Eastern Europe. The South and East of France were not on equal terms.

The Universal Declaration of Human Rights was enacted on August 27th 1789. The first difference between Southern and Eastern Jews from the point of view of Paris began with the register of grievances in which every French citizen could say his opinion about his life and problems of his country. Jews of Eastern France could not participate in the writing of these registers, unlike the Sephardim of South-Western France.

The well-known Abbot Grégoire fought for the rights of Eastern Jews. He was disturbed by the poverty of most Jews in Alsace-Lorraine. Like the Abbot, a prominent Strasbourg figure, Cerf Berr, represented the Jews of the eastern provinces and pleaded their case at the National Assembly on August 31st 1789. Berr-Isaac-Berr, representing Lorraine Jews, also spoke to obtain equal Human Rights for Eastern Jews. There was a resurgence of anti-Jewish violence and pogroms. The Sephardim (Bordeaux, Bayonne, Provence) felt disadvantaged by being lumped with Ashkenazim of Eastern France because of their image, and the prejudices about them in Paris. Sephardim could enjoy a better social position and economical success if distanced from Ashkenazim. They were well integrated, and less conservative than the Alsatian communities where newcomers from Eastern and Central Europe were traditional in rituals and clothing habits.

The Sephardim only requested rights of citizenship for themselves, and were awarded them January 28th 1790, eight months before all other Jews. Of course, South-Western Jews were less numerous than the Ashkenazim (about 5,000 versus 39,000). The risk associated with this decision was small for the powers in the capital. Thus, the Jews of Metz felt encouraged to apply for the same civil rights as the Sephardim, thinking they too were an integrated urban community, but their efforts were in vain. All so-called German Jews had to wait for their emancipation until September of 1791. However, this event was the real Revolution for Jewish history worldwide, especially in the cities as Jews took the required civic oath of citizenship.

A wave of patriotism swept over the Jewish communities; the newly emancipated Jews wanted to be good Frenchmen, even at the risk of seeming overzealous. Even Ashkenazim considered France the best host country for Jews in exile. Berr-Isaac-Berr, forever a traditionalist, said that Jews should show, "the patriotism that lies dormant in our hearts" in order to be appreciated by Frenchmen. Unfortunately, the Terror Period (1793-1794) was a ghastly interlude where all religions were victims of anarchy and arbitrary discrimination. Jewish communities experienced vandalism, confiscation of religious artifacts, questionable taxes, and fussy harassments about barbs, scarves, and other specific articles of traditional clothing.

After the Terror Period, mentalities changed gradually, but effectively. In the synagogues, people commented on political events and celebrated victories and other commemorations. Little by little, Jews emerged in positions of responsibility and prestige in professional fields like education, law, medicine, and the sciences. At the same time, the ideas of the Jewish Enlightenment (Haskala) also grew progressively in the minds of other Frenchmen, particularly in the cities.

The country Jews of Alsace remained faithful longer to the traditions and were less resistant to the old rules and regulations of the basic communities. In the 18th Century, the Jewish Religion was still disorganized and suffered the effects of not having a centralized and coordinated religious community. On the opposite side, some traditional Jews didn't see any problem in being responsible for their own community because they could continue to live in the manner in which they were accustomed.

The Jewries of Alsace and Lorraine ranked 2nd in all of Europe for subscriptions to the magazine, Ha-Meassef (from 1786 to 1811) originating in Berlin, the main center of the Haskala in Germany where it was first edited in 1784. They shared the values of

Moses Mendelssohn. At least they expressed interest in the new ideas of the Meassefim, who wanted to spread the values of the socialite Berlin Jews throughout Eastern France, in contrast to the conservative masses of Eastern Europe. The Alsatian Jewish population didn't totally agree with the Haskala in the countryside. The majority was torn between two opposite ideas, and for them the debate might have been premature after the new emancipation of 1791. Everything happened quickly.

The Alsatian Jewry was deeply rooted in the rural culture of Alsace where it was possible to live as a traditional Jew without experiencing any acute discrimination. The country Jews of Alsace were a bit behind the times, or in a way, they simply needed more time than their socialite co-religionists coming from other regions where social emancipation had already become a reality.

Alsace attracted many immigrants from Eastern Europe that were obviously different from the Alsatian Jewry. Eastern European Jews came to France to live in a democracy, in the first nation on the continent that granted Jews full citizenship and civic rights. They didn't know what to expect from the French nation, and especially the Napoleonic code that had a higher goal. They wanted Jews from other regions to give up their traditional, seemingly too religious way of life and particularly down play outwardly visible forms of traditional Jewish practices that made it appear to others as a mysterious and exclusive world with its own rules and language.

The centralized power after the Revolution basically pursued the aim to spread the idea of one single republican, secular French, with common values in spirit and behavior, independent of religion and/or ethnic group. Therefore, the State didn't exclusively set about to persecute Jews at that time, but they still formed an obvious, recognizable community. The Ministry of the Interior mentioned taking necessary measures, "...to mix the French race and the Jewish race together."

The new Napoleonic politics also aimed at creating a revised Judaism that would be more compatible with the new civil code. This new more modern Judaism could then be progressively assimilated into mainstream France. Napoleon wanted France to serve as an example for the rest of Europe. France desired to lead the way for other nations that aimed at creating new, more holistic policies for all their constituents. Most nations of the world at this time had to first put a stop to feudalism in general, and especially to the typical tangle of old, non-adapted regulations in every field, including Judaism.

The Role of Yiddish Networking

The dictionary states that a network is a system of **interrelated** objects. It is a **net** of **intertwined** items. Another term that might be added is **interdependent**. The key is the prefix, *inter*, meaning between or among.

Networks have been used for honorable and vicious purposes. The *Underground Railroad* refers to the network of safe havens for slaves escaping from the South in their journey North to freedom. The Mafia and KKK are examples of the opposite type.

Yiddish is an intangible item like love and hate. Like all languages and cultures it is a creation of people. We can hear it, we can speak it, we can write it, we can read it, we can sing it, but it has no physical form—it can only manifest itself by our creation.

Most Yiddish is created by and for Jews. Thus the networking by definition will be between and among Jews. There must be a pool of Jews from which we can draw. *Goles* created a set of situations and has required new solutions. The greater the assimilation the greater is the need to form a pool. The Jewish neighborhood, community or ghetto is torn apart and the individuals scattered. Israel, the ultra orthodox and the Hasidim have the major Jewish locales today. Recreating this network today has become easier with the almost universal acceptance of the personal computer—Mendele is only one example.

How can networking help? Cooperation is the basis of success. If I help you, I expect you will help me. It may not be an equal exchange. Nor does it mean an instant exchange. Nor does it mean a like exchange. It means that at some time or some place you will do something for someone, and it may not even be me. There is the old tale about a beggar who was given a sum of money. The beggar was told that if he had a change in fortune to pass it on to another person in need and tell him to do the same. Thus that initial good deed might keep on the chain of good deeds.

How can YOU help and be helped by networking Yiddish contacts? For klezmer group leaders, Yiddish club leaders, Yiddish teachers, translators, performers, lecturers and conference promoters it is obvious. The more people with whom you can spread your message, the greater is your possible success—irrespective of whether it is in the form of money, prestige or self-satisfaction.

However, most of us are not klezmer musicians or fit in any of the categories in the previous paragraph. We are just Yiddish libhobers. We want to see Yiddish not only survive, but to flourish. We would love to be able to speak Yiddish fluently, hear

Yiddish regularly, if possible read the Yiddish masters like Sholom Aleichem, Mendel and Peretz in the original and maybe even learn how to write the letters in Yiddish/Hebrew.

For Yiddish leaders the key is advertising. The problem is that money is at a premium. Thus the best advertisements are the free ones. Word of mouth is free, but how do you get the word out there? Advertisements cost money. Here are three simple suggestions for not paying for advertising. It works for *Der Bay* and will for other publications as well.

- Have an article published. Exciting and unusual human-interest stories are always a sure bet. If you can have a photo inserted, it makes it even better. In the larger publications you might even get paid for it.

- Write a letter to the editor. Most publications have such a column. In *Der Bay* it is very popular ever since *Oystsubn fun briv in der redaktsye* was started.

- The simplest and yet effective way is to have listings in the Calendar of Events. *Der Bay's* Der internatsyonaler kalendar is both in the hardcopy and on the website. And it is free—even if the person is not a financial supporter.

For many of us Yiddish is a love, but we are not talented, or trained, or physically able, or financially able, or have the time to be very active in the Yiddish world. What can we do to enjoy and foster Yiddish?

- Join a major Yiddish organization,
- Subscribe to a Yiddish publication,
- Buy a Yiddish book or cassette/CD,
- Attend and join a Yiddish club,
- Attend a Yiddish conference, Yiddish institute, Yiddish convention or a Yiddish lecture. There are daylong, weekends, weeklong and summer programs to suit your needs. *Der Bay* lists these.
- Maybe write to a briv fraynd (pen-pal)
- Tell your children, grandchildren or in local schools, stories about Yiddish culture.

Networking is an outreach program. The greater the outreach, the greater the rewards in whatever forms the rewards take. Purposely the whole area of cyberspace has been kept for the end. The computer is a tool for anyone, but it is especially the friend of the disabled. Most of us are disabled in one way or another. It could be physically, socially, financially, etc. The computer does not reject YOU for being blind, deaf, infirm or obese. If you have not visited *Der Bay's* acclaimed website, it is at www.derbay.org and it is free 24/7.

KLEZMERQUERQUE 2004

A Southwestern celebration of Klezmer music and dance into the 21st century: featuring a weekend of concerts, dance parties, classes and lectures on the music and dance of Eastern European Jewish Folk, February 20-22, 2004. This year's featured performer is **Margot Leverett**, virtuoso Klezmer clarinetist and saxophonist. Presented by Congregation Nahalat Shalom in Albuquerque, New Mexico

Friday, February 20th 6:30 pm: Freylekhe Shabbes featuring a 'danced' Kabbalat Shabbat service followed by a potluck vegetarian dinner (7:00) and dancing to live Klezmer music (7:30) with ABQ's own: Rebbe's Orkestra, and our featured guest performer **Margot Leverett**. Yiddish dances lead by Rikud dance troupe and Rabbi Lynn Gottlieb.

Saturday, February 21st

10am-11:30am: Yiddish dance class and video presentation with Rikud dancers.

11:45am-12:15pm: Klezmer class—**Margot Leverett**

12:30pm -1:30pm: Saturday afternoon lunch and lecture presented by Albuquerque Academy teachers Stuart Lipkowitz and Danny Packer. A powerpoint presentation of the culture of East European Jews-- life, family, work, community, immigration, etc.

2:00-3:30pm: Music class - **Margot** or dance class - Rikud, choose one.

7:00pm: Dance party with **Margot Leverett** accompanied by the 18-plus piece intergenerational Nahalat Shalom Community Klezmer Band and Saturday students. Dances lead by Rikud and student dancers.

Sunday, February 22nd

12:00 -1:30pm - **Event price: \$60 for 2 parties, lunch/presentation and 4 classes payed before Friday evening Feb 20th.**

Individual classes and events can be paid for at time of class/event. Discounts for students, seniors, and fixed/low income ^ please inquire. Lodging: Hotels and B&B's within 1/2 to 2miles - call/e-mail coordinator for info. Close to Historic Old Town, museums and Rio Grande Nature Center and trails. Ski areas: Sandia Peak (40 mins. from ABQ), Santa Fe (1.5 hrs.), Taos, Angelfire & Red River (2.5-3.5 hrs.)

All events held at: Nahalat Shalom, 3606 Rio Grande Blvd. NW
(between Candelaria & Griegos), ABQ, NM
Mailing Address: PO Box 40723, Albuquerque, NM 87196-0723 Phone: 505-343-8227,
<<http://www.nahalatshalom.org/>>
Event coordinator: Beth Cohen,
E-mail: cohenedmunds@netzero.net
Phone: 505-243-6276

Yiddish South of the Border A Book Review

Alan Astro is Professor of Modern Language and Literature at Trinity University in San Antonio, Texas. He has written the 17th book to be published by the University of New Mexico Press in their series, Jewish Latin America. *Yiddish South of the Border* is a mixture of writings, including short stories, poems, and excerpts from memoirs, novels, journalism, and stage dramas in Latin America.

Ilan Stavans, series editor wrote the very informative introduction. He points out the fallacy that most Latin American Jews are Sephardim. Arriving chiefly from Eastern Europe from 1880 and most of the 20th century, they settled in all 27 countries, but mainly Argentina, Brazil, Cuba, Mexico and Uruguay.

Latin American Yiddish literature is greater and more varied than most imagine it would be. Despite its long life and widespread presence, the Latin influence, linguistically and culturally in Yiddish writing, has been neglected by scholars. *Yiddish South of the Borderer* is the first ever anthology of Latin American Yiddish works into translated English.

The center Yiddish in Latin America is at YIVO in Buenos Aires. YIVO was the victim of a terrorist bombing and its collection is being replenished. Today, Avraham Lichtenbaum (The Yiddish Network contact) is its director. He follows the wonderful work of the great Shmuel Rozhanski, z"l.

Astro selected 36 examples from 8 countries and they are all translated into English—many of which he has done. They range from 2-12 pages in length with the mode being 4 and all but 5 being less than 8 pages in length. They are excellent for Yiddish group readings and discussions.

The first is an excerpt of a memoir by Mordechai Alpersohn (the Jewish Robinson Crusoe) entitled, *Of Pimps, Prostitutes, and Other Seducers*. It is a fascinating account of newly arrived immigrants to Buenos Aires and their experience in going to an agricultural settlement funded by Baron Hirsch.

Others are; Argentinean, Peretz Hirshbein *Builders of a Jewish Future*, Cuban, Aaron Zeitlin *The Gallego*, and Brazil, Rosa Palatnik, *An Engagement Dinner*.

Astro, Alan, *Yiddish South of the Border*, U of NM Press, 224 pp, ISBN 0-8263-2348-0 \$24.95
tel: 505-277-2346,
<http://www.unmpress.com/Book.php?id=5620>
For more information Phone: 505-277-0655,
fax: 505-277-9270, or email: asutton@unm.edu

The King of Lampedusa
by Joan D. Levin <jdlevin@bright.net>

During the darkest days of the London Blitz during WWII, many hearts were brightened by news that an RAF pilot, low on fuel, had made a forced landing on an Italian island called *Lampedusa*. The local people, believing the downed airman to be the first wave of a British strike force, signed surrender documents before fueling his plane and sending him on his way.

The story dominated the mainstream British press, but it went far beyond that, because this pilot was Jewish. A London, Yiddish newspapers journalist, S. J. Harendorf, wrote a play, a fictional account based on this story. *The King of Lampedusa*, became one of the greatest successes of London Yiddish theater history. Even high-ranking British officials came to see it, and there were rumors that Churchill himself was going to attend a performance.

The King of Lampedusa finds a Jewish family of modest means from London's East End, suddenly thrown into the spotlight as the plot develops into a fantastic tale of a brave Jewish lad becoming the king of an Italian island. The comedy unfolds as we meet the hero's philosophical father, his excited mother, his faithful sweetheart, her newly rich family the *Allrightniks* who have moved from the East End to the suburbs, and other relations, neighborhood characters and hangers on, each with an idea about how the new monarch should conduct his reign.

One fabulous scene consists of a dream sequence set in the imagined palace, a Jewish palace. How were such stage sets assembled during wartime? For this scene, a dry goods company that had sustained severe smoke damage donated gold lame cloth that could no longer be sold, to create a credible palace.

Yiddish teacher and author Heather Valencia found the play existing only as a typed Yiddish script in the YIVO archive. She produced an English translation, a transliteration and for the first time *The King of Lampedusa* is in a text with Yiddish letters, transliteration and English translation, with an introduction by Heather and a foreword by Anna Tzelniker, a star of the original production.

I had the privilege of participating in a group doing a reading of a draft of the translation, and have rarely had so much fun with a dramatic work. I am delighted that this wonderful play, along with background information is available at modest cost.

You can fax it with a credit card number to the publisher, the Jewish Music Institute, and your cc company will compute the U.S. dollar amount at the most favorable rate.

The King of Lampedusa

A play by S.J. Harendorf, Edited & Translated by Heather Valencia, Foreword by Anna Tzelniker

For the first time the famous play *The King of Lampedusa*, which premièred in London's East End in December 1943 and had an unprecedented run of seven months, will be available in print. Dr Heather Valencia has edited and translated the play for its first publication, which will coincide with the 60th anniversary of its opening.

The play is in Yiddish, Hebrew and Roman script, and in English translation. It is published by the Jewish Music Institute International Forum for Yiddish Culture in association with the Jewish East End Celebration Society. For a special price contact: Jewish Music Institute, P O Box 232, Harrow, Middlesex, HA1 2NN England
Tel 020 8909 2445, Fax 020 8909 1030
e-mail jewishmusic@jmi.org.uk

Yiddish Communities Fund

Yugntruf vil mutikn ale balonim zikh ontsugebn afn Yidish-kehile-fond. Der Fond bavilikt 1,000-dolardike stipendyes tsu di, vos viln zikh bazetsn lebn andere yidish-reders. Barekhtikt af di stipendyes iz yeder vos iz greyt tsu redn yidish tog-ayn tog-oys un tsu helfn grindn a yidish-redndikn tsiber dort vu er oder zi voynt. Keyn student muz men nisht zayn, un me meg hobn bedeye tsu voynen vu nisht iz, abi lebn andere yidish-reders.

Khotsh der sofiker termin farn fondtsikl 2003-4 iz der 1ter yuli 2004, iz kol hakoydem zokhe - mutikn mir aykh, ir zolt zikh ongebn vos frier.

Ale protim vegn fond, di shayekhdike tnoyim, un dem aplikir-boygn ken men gefinen durkh undzer vebzaytl, www.yugntruf.org. Git a klik fun untn af di verter *Yidish-kehile-fond*.

The Yiddish Communities Fund grants stipends of \$1,000 to those who want to move closer to other Yiddish speakers. Applicants should be willing to speak Yiddish daily and to help found Yiddish-speaking communities where they live. Student status is not required, and one may live anywhere, as long as it is near other Yiddish speakers.

Though the final deadline is July 1, 2004, applications are on a rolling basis, so it is an advantage to apply as soon as possible.

Information about the Fund, relevant conditions, and application forms are on our Web site, www.yugntruf.org. Scroll to near the bottom of the front page and click on *Yiddish Communities Fund*.

Yiddish at College Hillels

We wish to foster Yiddish among the younger generations. If you have a child, grandchild or even a great grandchild who is applying to colleges, look at the Hillel website that shows colleges which are listed in the Yiddish search at their website. The general URL is: <http://www.hillel.org/>
You will find there:

Find a Hillel:

Local Hillels
Regional Centers
Hillel's International Center
Hillel in Israel & the former Soviet Union

Information For:

Prospective Students and Parents
JCSC Supervisors

Resources:

Soref Initiative for Emerging Campuses
Grants
Program Exchange
Partner Agencies
Ask a Rabbi
Jewish Resources
How to Guides
Media Files
Support Hillel
Jewish Campus Service Corps
Hillel's Birthright Israel Trip

Yiddish is Listed at:

- Illinois Wesleyan University
- Baltimore Hebrew University
- California Institute of Technology
- Columbia University and Barnard College
- Hampshire College
- Haverford College
- Hebrew University—Israel
- Massachusetts Institute of Technology
- Max Weinreich Center for Advanced Jewish Studies
- McGill University—Canada
- Mount Holyoke College
- Ohio State University
- Tufts University
- Union College
- University of Connecticut
- University of Hartford
- University of Maryland, College Park
- University of Massachusetts, Amherst
- University of Michigan
- University of Pennsylvania
- University of Texas at Austin
- University of Virginia
- Yale University

Miami Beach Exhibit

by David Weintraub, Excerpted from
yiddishteachers@yahoo.com online list

We hope to create a landmark exhibition that would celebrate the Yiddish cultural legacy of Miami Beach of the 1950s-1980s. Miami had the longest running Yiddish vaudeville in the world, hosted several Yiddish radio programs, had a vibrant Yiddish choral history and much more.

We hope to create a time machine that would bring audiences back to when Yiddish theater and vaudeville was at its height, choruses performed on Ocean Drive and Jacob Schachter ran the American Jewish Hour on radio stations. We seek:

1) Archival materials, memories, pictures, etc concerning this era. If you were part of this period, we wish to interview you. Please forward me this information or pass this e-mail on.

2) The exhibit is planned to begin Spring 2005 in Miami Beach, and then to travel around the country.

We would appreciate help in bringing this exhibition to a venue near you. We need people to contact their local museums, JCCs, etc for space. It may require about 1000 square feet, but its traveling component could be less. With the exhibit will be performances of live programming, documentaries, photographs, memorabilia and contemporary art that meditates on the American tendency to create throwaway art to replace the vibrant cultural and religious-based legacies left from many ethnic groups who came here. **Contact me at director@yiddishculture.org to discuss the program more fully.**

Raquel Siano Leisorek Shraybt

Mazl Toy, *Der Bay* iz Bar Mitzve gevorn adank aij un ale mitarbeter vos majn dos meglej. Ij un di mitglider fun maine tzvei grupes shikn mir aij undzere beste vuntshun. Di grupe fun di J.C.C. fun La Jolla, San Diego, CA vos mir trefn zij dem ershtn montik fun monat shoin mer vi 17 ior. Azoy vi ij hob aij frier geshribn as mir hobn ibergezetz *My Fair Lady* in gantzn oif idish un es gegeben a idishn tam. Mir hobn dos shoin geshpilt 3 mol un dem 11 ianuar hobn mir dos shpilm noj amol geton. Mir shpilm dos in farsheidene erter.

Iedn montik bainajt treft zij di 2te grupe in private haizer, mir shmuesn un leinen in idish oder mir diskutirn politik, mir zeen idische bilder, ale mol iz do vegn vos tzu redn, mir trefn zij iberhoipt tzu hern un redn idish.

Ij gib noj op idische lektzies grade iunge mentshn vos zainen farinteresirt in undzer idisher kultur.