

# Der Bay

## The International Anglo-Yiddish Newsletter

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April 2004

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### New Directions

With a new masthead *Der Bay* is chartering new waters. It continues to be the primary source of listings for events in der internatsyonaler kalendar. The website has the complete listing for over a month ahead and is divided into regions.

*Der Bay* continues to compile lists of Yiddish teachers, Yiddish clubs (shmueskrayz, leyenkrayz and shraybkrayz), klezmer groups (second only to Ari Davidow's Klezmer Shack) Yiddish teachers, translators as well as the largest Yiddish pen-pal group. Likewise it is the voice of the International Association of Yiddish Clubs.

With the increase in size, there has come the addition of several series. They have included; photojournalist Kitty Katz series on Jews of New York, Dr. Israel Kugler's series on the Yiddish theater and Pascal Curin's erudite series on The History of the Jewish Community in Alsace and Lorraine

There has been a very noticeable increase in the number of books and CDs sent in for review as well as articles and series. The selection of items to be inserted in *Der Bay* is simplified, for no poor review will be used. If a publication or CD is not worth purchasing, why bother you with the details. Since no paid ads have ever been published in *Der Bay*, there is no need to be beholden to anyone. This is the reason why your editor relies so much on your continued support.

Last month there was a detailed article on the front page entitled *It is Time to Check, and Update Your Der Bay Status*. It is critical that you update your e-mail address and URL (if applicable). As more and more of us go online it has become the preferred method of communication. It obviates the necessity of retyping. When you send in your annual contribution, you will receive a thank by e-mail as verification—in lieu of a receipt.

### Chelm Stories

Several original Chelm Stories have been published in *Der Bay*. We are increasing their number and are open to other original ones.

In this issue Our Yiddish Club (that's its name), which is located in Yenemsville, has decided to visit Chelm. This is no small matter, for the logistics are formidable. If you have never visited Chelm, Poland, you cannot possibly imagine the myriad details needing attention.

Perhaps your Yiddish Club is similar to Our Yiddish Club. We have a large number of men and women who have special medical, transportation and dietary needs. Follow the research and actual contacts made with the Chelm mayor and all the other people in Chelm who need to be contacted so that we shall be prepared for any emergency.

You really should look at a map of Poland and locate Chelm near the Eastern border and near Lublin. For those with access to Mapquest on your computer and able to do a search on Google, you will find that getting information about Chelm is not simple.

Among the problems complicating the situation and making the planning task more difficult is the falling value of the American dollar. At the time of this writing the exchange rate is about three zloty to the dollar. While there are coins with smaller denominations like the groshen, it is almost impossible to get anything for less than a zloty.

Your editor will be very appreciative to anyone who has visited the area and has appropriate information. We plan on taking Lot, the Polish national airlines to Warsaw and then take the train to Chelm. We were originally going to fly into Lublin, but the runways are not paved. The railway is not very comfortable, but with our group, it would cost too much to take a limousine.

## ***Yiddish Names for Birds and Animals*** Book Review by Joan Levin jdlevin@bright.net

The author is Harold "Hirsh" Perloff, a dedicated Yiddish student and producer of the film *Mame Loshn; Kinder Loshn* about the history of Yiddish in Israel—its early suppression and current renaissance. (They showed it at Miriam Koral's UCLA event in December). This book, however, is something entirely different, and picks up on another of Hirsh's interests--bird watching!

I wasn't sure how to transliterate bel-khi where the khi is khes-yud. Please fix this according to your style. I'm giving you the names as they appear on the cover, even though he does animals & birds in different order in English & Yiddish.

This book was quite an interesting undertaking, and Hirsh is such a super fellow—and with that film he has done much for Yiddish too! He's truly a mentsh!

Attention all you bird watchers and naturalists—get out your life lists and prepare to add some notes! Hirsh Perloff has written *Yiddish Names for Birds and Animals* ("bel-khay un foygl nemen oyf yidish.") a comprehensive list of Yiddish names for hundreds of species of birds, animals—and trees as well!

Hirsh Perloff, a Londoner and bird hobbyist, began this project in connection with his Yidish Krayz some years ago. Here he presents voluminous listings of European and North American birds, each with its common English name, Latin name, and Yiddish name. The book includes detailed drawings of the various parts of the exterior anatomy of the bird, labeled in English and Yiddish.

The shorter section on the other animals mammals, (amphibians, reptiles) similarly lists common English, Latin and Yiddish names. There is also a listing of tree names with English and Yiddish names.

Mr. Perloff acknowledges some of the difficulties in taxonomic nomenclature (including frequent revisions of Latin names) and briefly discusses this, and his sources and methods, in an introduction.

As a reference book, *Yiddish Names for Birds and Animals* would be especially useful in libraries as well as for writers and bird-watchers. We can thank Mr. Perloff for undertaking this great task that will add to the richness of contemporary Yiddish usage.

The US Distributor is C.Y.C.O. (Central Yiddish Culture Org.), 25 E. 21st St, New York, N.Y., 10010, 212-505-8305. The price is \$17 (plus shipping). C.Y.C.O. accepts phone credit card orders.

## **Windows on a Jewish World** Edited by Dr. Norman Simms

Proceedings of the 11th Annual Waikato Jewish Studies Seminar, 2003, Hamilton, New Zealand:

### Contents

- Sarah Shieff, *Golem of Exile in Michael Chabon's The Amazing Adventures of Kavalier & Clay*
- Hannah Brodsky, *Russian Jews in Today's Germany: in No Man's Land*
- Maite Ojeda-Mata *Spanish and Jewish?' A Historical Anthropological Approach to Franco's Spain and the Shoah*
- Douglas Pratt, *Muslim-Jewish Relations: Islamic Paradigms*
- Norman Simms, *Jewish Childrearing in Pre-Modern Times*
- Charles Meyers, *Elizabethan Physician: The Medical Career of Dr. Hector Nunes, 1554-1591*

ISBN 0908571-76-3

Cost: \$18, £6, 9 (includes overseas postage)

Order from:

Outrigger Publishers

PO Box 1198

Hamilton, New Zealand

## **Jewish Australia Online Network** by Aura Levin Lipski, Publisher

The months ahead are busy with exciting Jewish events around Australia—festivals, concerts, workshops, seminars and exhibitions, as well as visiting Israeli writers, musicians and politicians.

Just click on to the new Events page on Jewish Australia.com It introduces user-friendly formats for keeping up with what's on, and for helping you to place your event on our website.

We list events in Australia—city by city. They are placed in chronological order. That helps readers check their dates when they travel interstate or visit Australia.

A new Search facility helps you to locate events by an organization's name. To keep up with what's going on around Australia: Shimon Peres in Perth, a Singles weekend in Melbourne, Yiddish concerts in Sydney, a visiting Israeli General in Adelaide - click here:

<http://www.jewishaustralia.com>

Go to EVENTS on the colored bar on the left. Before adding a new event check our easy-to-fill-in form.

## **KlezFest St. Petersburg 2004** by Alexander Frenkel <frenk@lea.spb.su>

The Center for Jewish Music of the Jewish Community Center of St. Petersburg is proud to announce *KlezFest St. Petersburg 2004*, an international seminar on the traditional music of Eastern European Jewry, to be held June 12-16, 2004 in St. Petersburg, Russia.

*KlezFest St. Petersburg*, now in its eighth year, is the oldest Klezmer seminar in Russia. The 2004 festival will include master-classes on Yiddish folk songs and Klezmer music, workshops on Yiddish folklore and Yiddish dance, lectures, concerts, and two excursions: *Jewish St. Petersburg* and *Rivers and Canals of St. Petersburg*.

Our staff will include world-famous musicians—the world's leading expert on Yiddish dance, violinist, accordion player, vocalist, and ethnomusicologist Michael Alpert from New York, the outstanding Klezmer clarinetist from Berlin, Christian Dawid, and others.

*KlezFest St. Petersburg*, dedicated to bringing Klezmer music and Yiddish culture back to the land of their birth, includes Jewish musicians from the vibrant centers of the Jewish renaissance throughout the former Soviet Union.

This year again we are pleased to announce a special program for lovers of Yiddish music and culture from other parts of the globe. We are asking for a contribution of \$550. This sum will include food and lodging in St. Petersburg for 5 days and the entire seminar program, including interpreters when needed, concerts and the two excursions. Participants will pay their own transportation to St. Petersburg.

For more information, please contact the Jewish Community Center of St. Petersburg via fax at (+7-812) 314-5117, or e-mail <frenk@lea.spb.su>.

For advice on travel and visa arrangements, contact our American sponsor, the Jewish Community Development Fund in Russia and Ukraine, a project of the American Jewish World Service (New York), via telephone: (+1-212) 273-1642, or e-mail: <jcdf@ajws.org>.

Join us at *KlezFest St. Petersburg* this summer! If you haven't been on the Neva River during White Nights with Russian klezmer, you haven't lived!

Alexander Frenkel, JCC of St. Petersburg  
Phones: +7 812 113 3889, 117 6440

## **Di Yam Gazlonim** by Al G rand

Zalmen Mlotek will conduct the New Yiddish Chorale in a Folksbiene presentation of my Yiddish version of *The Pirates of Penzance* (a.k.a., *Di Yam Gazlonim*) at Temple Shaaray Tefila, 250 East 79th St. (at Second Ave.), NY on Sun., May 2, 2004 at 3:00 PM. This performance is presented in honor of Theodore Bikel in celebration of his 80th birthday. Mr. Bikel will be in attendance. He and I have shared our Yiddish translation efforts over the years. He is a life-long Yiddish enthusiast who was pleased with my recent Yiddish translations of *Over the Rainbow* and *White Christmas*.

I invite readers of *Der Bay* to come to the concert and to rejoice with Theodore Bikel. For information please call the Folksbiene at 212-213-2120. For additional information visit, website:  
[www.folksbiene.org/readspecial.htm#pirates](http://www.folksbiene.org/readspecial.htm#pirates).

### ***DER BAVEBTER YID***

S'iz aroys a nayer numer fun internets-zhurnal Der Bavebter Yid. In dem numer vet ir gefinen bashraybungen fun farayorikn Bobover Purim-Shpil; an esey fun Yoysef Sherman lekoved Dovid Fram z"l; un kharifedike lider fun Yisroel Nekrasov. Kumt tsu gast far, beshas, oder nokh ayer purim-sude!

<http://www.cs.uky.edu/~raphael/bavebter/>

A new issue of *Der Bavebter Yid* is available. It includes a description of last year's Bobover purim-shpil, an essay by Joseph Sherman about the late poet David Fram, and poems by Yisroel Nekrasov.

### ***Di Yorshim***

**S. J. Gluck, Pres. Sh. Aleichem Mem. Foundation**

It has been some time since we have been in touch. Hope all is well with you. The Sholom Aleichem Memorial Foundation has received a request to find a particular story or book, originally titled, *Di Yorshim*, which sometimes goes by the name of *Sender Blank* or *Heirs*.

The Folksbiene is interested in producing it as a play in their 2005 repertoire. We are making efforts to locate the original Yiddish & English translation. By any chance, can you be helpful in guiding us to where we might find it? Your efforts will be appreciated and acknowledged.

**E-mail: [SholomAMF@aol.com](mailto:SholomAMF@aol.com)**  
**Tel. 212-929-9850**

**A DESTINATION IN THE WILDERNESS:  
A Brief History of the Synagogue of the Hills  
Ann Haber Stanton**

The Synagogue of the Hills, heir to a rich history, today represents the only Jewish community in Western South Dakota. The Synagogue traces its roots to the Gold Stampede days of 1876, when news of gold in the streams of Dakota's Black Hills spread throughout the East. Throngs of prospectors, restless adventurers, gamblers and entrepreneurs ventured into the wilderness in search of what only the lucky few among them would find—great wealth in the gold and all that came with it. Ore-bearing streams ran through the thick, dead brush in the gulch from which Deadwood derived its name.

By horseback and mule, the first Jews to arrive were enterprising pioneer merchants and businessmen, willing to stake their lives and fortunes on the promise of great success in Dakota Territory. It was a difficult and dangerous undertaking. They found a lawless frontier, needing their talent and courage to help establish a stable community.

The Deadwood of 1876 was only a string of mining claims, tents and crude wooden structures, but the gold strike called for businesses to be started, and an explosion of growth ensued. The landscape and thick vegetation set the scene for a succession of fires and floods, almost biblical in destructive force, which regularly rampaged through Deadwood Gulch. It forced residents from homes and businesses, challenging them to either rebuild or retreat. Each rebuilding, each stand against the destruction, produced a new structure, more fireproof and sturdier than the prior one.

One of the first businesses established, the Big Horn Grocery, started in 1876 by Jacob Goldberg. It began as a tent set up on what later became Deadwood's Main Street, and survived through the 1980s. Goldberg's Grocery, as the Big Horn was known, is today recognized as Goldberg's Casino, in the same location, but having been rebuilt many times over.

Solomon Star, a Jew, and partner of Deadwood's first Sheriff, Seth Bullock, was a respected businessman and civic leader. The partners built a flourishing hardware store on the site of today's Bullock Hotel. That same sandstone building, Star and Bullock's Hardware Store, now renovated and refurbished as the Bullock Hotel, is in early pictures of territorial Deadwood's Main Street. Sol Star organized the first fire department and was first postmaster, active in political and civic affairs from Deadwood's earliest days. Deadwood's mayor for at least 3 terms, and Republican representative to the state legislature in Pierre, Star served his community long and well.

Harris Franklin, nee Finkelstein, an early immigrant from Eastern Europe, came to America as a youngster. Starting as a pack peddler, a common occupation for young Jewish men in those times, he went on to build a great fortune as a banker, cattleman, owner of the Golden Reward gold mine, and main partner in the Deadwood Business Club, the venture which built Deadwood's Historic Franklin Hotel. The Franklin family home, the stately Victorian mansion on Jefferson Ave., now a National Historic Landmark known as the Adams House, was built for Franklin in 1890 by Simeon Eisendrath, a renowned New York synagogue architect. Harris's son, Nathan, served as the mayor of Deadwood. He was the second Jew to fill that office. With the help of talented Jews assuming positions of leadership and influence, Deadwood had become the commercial and social hub of the Black Hills.

The first telephone exchange in Deadwood was established and managed by Paul Rewman, an English Jew. His wife, Mabel, earned a reputation as an early campaigner for women's rights. Both Rewmans have been recognized in *Who's Who in South Dakota*. Blending into the community, many Jews became respected leaders in business, social and civic affairs. At some point in Deadwood's history, fully two-thirds of all business establishments on Deadwood's Main Street were either owned, operated, or occupied by Jewish merchants.

Although they never had a formal synagogue building, there was a Jewish presence and holiday observance from the earliest days of settlement. Their Torah, now known as the "Deadwood Torah", came from Koenigsburg, Germany, in 1886, with Freda Lowenberg, young bride of Benjamin Blumenthal. The Torah traveled overland across Europe, over the Atlantic, across the United States by train, and finally by stagecoach into the Hills. The first lay leader of the Jewish community was Nathan Colman, father of Blanche, Theresa and Anne Colman. Judge Colman arrived in Deadwood in 1876, where he and his wife, Amalia, had a large family. The Colmans' daughter Blanche made her mark as the first woman lawyer in the State of South Dakota, working for the Homestake Gold Mine as legal counsel for most of her life.

In 1896 the Hebrew Cemetery Association purchased cemetery land on Deadwood's Mt. Moriah, high on a

hill—overlooking Deadwood. It was known as *Hebrew Hill*. Some of western South Dakota's foremost pioneers are buried here, including Harris Franklin and his wife Anna; the Colman family, including seven of their children, four of whom died in early childhood; the Jacobs family; the Blumenthals; the Finks; the Zoellners; the Margolins; the Schwarzwalds; and the Levinsons, among others. Mt. Moriah cemetery is open to the public and a walk through the Jewish section reveals an occasional grave marker bearing a small stone, evidence of a Jewish visitor who paid their quiet respects.

The small number of gravestones is no indicator of the true number of Jewish people who left an impression in the Black Hills, said to have been as many as 200. Many, like Sol Star, were taken elsewhere for burial. Some of the tombstones are beautifully engraved both in Hebrew and English, some too eroded to read, but each telling a story of a Jewish person who left their footprint in a remote wilderness. Mt. Moriah has been dedicated as a National Historic Cemetery.

As the gold rush waned, Deadwood's population diminished. The younger generation, seeking higher education and Jewish mates, gradually drifted away. Due to Rapid City's favorable location, Rapid City's population increased and in the 1950s the Deadwood Torah, center of Jewish worship, finally was brought to Rapid City. The names of Blanche and Theresa Colman, pioneering ancestors of the congregation who read from that Torah, are recited as the yizkor list is read each year at Yom Kippur at the Synagogue of the Hills in Rapid City.

One of the earliest Jewish families in Rapid City was the Poznansky family. Felix Poznansky was a clothing merchant who started out in Deadwood and later moved his business to Rapid City where he became active in civic affairs. His son Joseph was manager of Rapid City's first water company. Another son, Benjamin, was the first male graduate of the South Dakota School of Mines. Felix's only daughter, Julia, in later years joined with the congregation of the Synagogue of the Hills in purchasing a second Torah. The name of Julia Poznansky also appears on the Yizkor list. The Poznanskys and other Jewish families are buried in the old section of Rapid City's Mountain View Cemetery.

Rapid City's Main Street owes its first brick building, now home of the Prairie Edge Trading Company, at Sixth and Main Streets, to Louis Morris. Louis and brother Julian contracted for this building to house their thriving dry goods business. Here, in later years, Nathan Horwitz would develop Rapid City Clothing into another very successful firm. The

building is a magnificent example of the value of historical preservation, and is arguably the crown jewel of historic buildings in Rapid City.

In the 1940s the little Jewish population of Rapid City began to organize to observe the major holidays. Services were held at the site of the present Faith Temple on Kansas City Street, occasionally in Canyon Lake Park, and eventually in the Chapel at Ellsworth Air Force Base, located 10 miles outside of Rapid City. A parent-taught Sunday school was started to offer the children religious instruction.

In the 1950s, with the help of Morris Adelstein, father of long-time President Stanford Adelstein, the Synagogue of the Hills was recognized as a Reform synagogue by the Union of American Hebrew Congregations. Services would continue at Ellsworth Air Force Base for 30 years. The Jewish military officers donated a Torah. It was inscribed with the watchword, *Peace is Our Profession*. The end of the Cold War caused Air Base personnel cutbacks and although fewer Jewish military congregants were based there, services continued to be held at the base chapel for the local Jewish community.

In 1995, guided by the newly formed Board of Directors, under the leadership of Synagogue President Stanford Adelstein and the late Vice-President, Terry L. Fredricks, a decision was made by the congregation to move the Synagogue from Ellsworth Air Force Base into Rapid City. A temporary location was established at the Hills Materials Quarry Room on Sturgis Road, until a permanent building, donated by Mr. Adelstein, became the new home of the Synagogue.

Visiting Rabbi Steven Forstein, with the help of the congregation, moved the two Torahs from the Quarry Room to their home in the sanctuary at 417 North 40th Street, and April 14th, 1996, the new Synagogue of the Hills was consecrated. Since then, remodeling has taken place, a sanctuary installed, and classrooms and a library created. In this space a vital and active membership meets for weekly Shabbat services conducted by skilled lay leaders, religious school, holidays and life-cycle events.

Through its membership in the Union of Reform Judaism (formerly UAHC), congregants enjoy monthly visits of a rabbinical student to lead Friday Shabbat services as well as to conduct High Holiday worship. Services are open to Jewish worshippers regardless of denomination.

A Jewish wanderer in the wilderness can still find a hospitable destination in the Black Hills of Dakota.

# Lost in America: A Journey with My Father

by Sherwin B. Nuland

Book Review by Israel Kugler, Ph.D.

This autobiographical marvel, tells the story of Shepsl Nudleman, who lived in the East Bronx, New York, in a crowded apartment on Morris Avenue with a father, mother, bobbe, aunt, and a brother.

His parents were immigrants from the Russian Pale and worked in garment trades as members of the International Ladies Garment Workers Union.

The language of the home was Yiddish and papa Meyer was a member of the Workmen's Circle/ Arbeter Ring, and read the Jewish Daily Forward. Shepsl went to a neighborhood Arbeter Ring Shul, but engaged in saying morning prayers and was Bar Mitzvah. Together with the boys on the block he played stickball and was an avid Yankee fan.

Meyer had a case of syphilis of the bladder, apparently developed when he was a single immigrant. It affected his ability to walk and Shepsl was his strong right arm as he came and went on the subway.

Shepsl graduated from De Witt Clinton High School and was able to get a scholarship to New York University in Manhattan. Coping with his father's affliction stimulated Shepsl to think about becoming a doctor.

When he was 19 between his Junior and Senior year at N.Y.U., Shepsl landed a position as counselor at the Yiddish secular children's camp, Boiberik. Named after one of Sholem Aleichem's fabled shtetls, Boiberik, sponsored by the Sholem Aleichem Folks Institute, it emphasized Traditzie (tradition) and Yiddishkayt. He developed a very positive relationship with the campers, earning praise from the camp director Yiddish pedagogue, Leibush Lehrer. The female counselors introduced Shepsl to the mysteries of sexuality.

His summer job was interrupted by the physical demands of his father. When he returned to Boiberik, he became depressed. He then had to consider his options in going to medical school.

A wealthy member of the extended family took Shepsl under his wing while living in New Rochelle. He learned that the Yale University Medical School recruited medical

students based on an interview as well as on academic records. Shepsl made it and became a member of the Yale Medical School student body. Periodically he had to visit his progressively ailing father in the Bronx. Meyer's affliction became worse, but his pride in Shepsl shone through the pain.

Shepsl Nudliernan changed his name to Sherwin B. Nuland. Dr. Nuland was attracted to the field of surgery and succeeded in overcoming the barriers to becoming a chiet resident in that area. He retained a sense of history and was absorbed in the development of the practice of medicine.

Then Nuland, himself, suffered a serious setback or prolonged depression. Luckily one of his medical colleagues resisted the introduction of a lobotomy—brain surgery. Instead he had a prolonged series of electro-shock therapy procedures and reached a degree of normal behavior.

His mother and bobbe died and his syphilitic father became a physical problem in care and sanitation. When Dr. Nuland's father died the life of entanglement of father and son became a memory to be renewed with annual visits to the Arbeter Ring cemetery.

This autobiography rivals the brilliant *Tuesdays with Morrie* of Mitch Aibom. Fortunately *Lost in America* is available in paperback. For those of us who lived with working class parents in Jewish sectors of our large cities, this book is a *must read*.

Dr. Nuland has written books on doctors, *How We Live and How We Die*. One of his latest excursions into medical history deals with Ignace Semmelweiss who urged doctors to wash their hands thoroughly after being in contact with sick patients. He is clinical professor of surgery at the Yale School of Medicine.

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## Panning for Gold

Gold and Yiddish are both very valuable!

We may be able to learn some lessons on how to foster Yiddish by learning how the gold miners searched for gold. Naturally as a displaced Easterner (New Jersey) your editor has learned all about the 49ers and the gold rush in gold country—California.

If YOU were put on a balance scale and the other side were gold, the gold would be worth a million dollars. Yes, gold is valuable—so is our rich heritage of the Yiddish language and culture.

You don't look for gold on the top of the mountain. It is found in seams in quartz—the hardest common mineral. When one finds a rich seam, it is referred to as *The Mother Lode*. Naturally it is difficult to find and difficult to mine.

On the other hand early miners soon learned that as the Western mountains rose and were eroded, the much heavier gold remained behind in the bottom of fast-running mountain streams. Gold is valuable because it not only is beautiful, but it does not oxidize.

By scooping up sediments in the creek bed they were able to winnow out the gold flakes, and even gold nuggets. As they swished the pan with the sediments and gold, the lighter clay, silt and sand would rise to the top and they could decant it off.

How then does this information help us with *panning for Yiddish*? Where is the mother lode for Yiddish? One place is in the khasidik community. We know that it is like mining in quartz. It is one tough rock to crack. Besides, we all agree that if Yiddish is to prosper and grow in the future, we need to foster her among our young people.

Where are these *potentially* 100,000 young people? They are in some type of Hebrew school—the modern term for a *kheyder*. So, how do we reach these students? One way is through their teachers. So, how do we reach their teachers? One way, is through their teachers' and administrators' professional organization. So, what is this organization? It is called CAJE (pronounced *cage*).

So how do we get to speak with them? More important, how do we convince them that the Yiddish language and culture is important and that she should be included in the curriculum? The next column gives a method of attack to this problem. If you can help, please contact your editor.

## Panning for Yiddish

Yes, the khasidim represent a large reservoir of Yiddish speakers, but their major interest is in the religious aspect of their lives. They are not interested in the great Yiddish writers like Mendele, Peretz or Sholom Aleichem. They have no interest in organizations like YIVO, The National Yiddish Book Center, Yugntruf, The International Association of Yiddish Clubs, the Forward, etc. So why bother trying to mine the hardrock!

There is a wonderful, untapped, reservoir of potentially Yiddish-interested young people in the Hebrew and Day Schools. How do we reach them? CAJE (Coalition for the Advancement of Jewish Education) is the professional organization of Hebrew School teachers and administrators.

CAJE has an annual convention in August with over 2,000 teachers and administrators in attendance. This year it will be at Hofstra College in Hempstead on Long Island, New York. There will be a Pre-Conference session August 12-15, 2004. This 29<sup>th</sup> Conference on Alternatives in Jewish Education will follow immediately on Aug. 15-19.

You can see CAJE's web site at:  
<http://www.caje.org/> or at *Der Bay's* homepage. Click on *other links* and then CAJE.

Marcia Grus Levinsohn has been the major leader on behalf of Yiddish at CAJE for many years. She is in the process of reinvigorating a Yiddish Language and Culture Network. Currently there are thirteen networks in CAJE, but there is none for Yiddish. If you are a CAJE member, or know one, please contact Marcia at: [mashinke@toad.net](mailto:mashinke@toad.net) or your editor at: [Fishl@derbay.org](mailto:Fishl@derbay.org)

Marcia and Fishl have submitted proposals for presentations. If accepted, they will be:  
Marcia's topic—Connect with Yiddish Around the World  
Fishl's topic—Yiddish in America: The Immigrant Experience

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