

Der Bay

The International Anglo-Yiddish Newsletter

February 2005

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Exciting, Young Yiddish Presenters At the Minneapolis IAYC Conference

The International Association of Yiddish Clubs (IAYC) is proud to feature a group of young and talented Yiddish presenters and performers.

Kristine Peleg grew up in the Midwest and went to Israel on a semester-abroad program, and stayed 20 years. She returned to the U.S. for her Ph.D. program. Kristine has 2 children, and her husband has a computer consulting firm.

She has an MA from Hebrew University, Israel, in Political Science and a Ph.D. in English Literature at the Univ. of Ariz. She teaches at Century College and has articles forthcoming in *American Jewish History* and the *Encyclopedia of Ethnic American Literature*.

Her dissertation begins a study of Rachel Calof's Story using a new translation of Calof's Yiddish manuscript and archival work at the American Jewish Archive and the Jewish Heritage Center.

Amanda Miriam-Khaye Seigel iz a zingerin un shrayberin fun lider af mame-loshn. Zi arbet in der yiddisher kultur-velt in Nyu-york. Zi iz a graduantke fun Hampshire College un fun der YIVO zumer-program.

"Ikh hob gehert nor a por yidische verter in der heym, ober der interes tsu yidish hot zikh antviklt ven ikh hob zikh bateylikht in a yidish-klas in universitet. Ikh hob zikh gelernt vayter, say in der akademisher svive, say fun stam azoy farbrengen mit eltere fraynd. Ikh halt az me muz ufhaltn yidish vi a geredte shprakh, un azoy muz men redn af yidish (befrat mit natirlekhe yidish-reders) vifl es lozt zikh."

Margie Newman grew up in a Yiddish speaking home in Brooklyn NY. She learned Yiddish at the Canarsie Branch of the I.L. Peretz Workman's Circle School and at Camp Hemshekh in Mountandale, New York.

Margie was awarded a University of Minnesota fellowship to attend the Vilnius Yiddish Institute where she studied with Hanan Borden and Eli Katz.

She currently teaches a Yiddish course at Beth Jacob synagogue in Minnesota.

Margie is a writer whose essays and stories have been internationally published. Her writing focuses on Yiddish, the Shoah and Jewish culture.

She lives in St. Paul Minnesota with her two children and works as an investigator for the Minnesota Attorney General.

The Ninth IAYC Conference will be held from Thurs., June 2nd to Sun., June 5th, 2005 in beautiful Minneapolis, Minnesota.

The Minneapolis Yiddish Vinkl co-chair, Roz Baker is coordinating the conference. Roz can be reached at: 612-377-5456 or the Publicity chair, Annalee Odessky at: annalee@mn.rr.com or 952-544-5423.

Greater Milwaukee/Chicago area attendees can travel by a chartered Greyhound bus roundtrip for only \$100. Contact Paul Melrood at: 414-961-1715 or e-mail majpaulww2@sbcglobal.net

Our Yiddish Club's Return to the U.S.—Nar Proposes A Plan

Our Yiddish Club (OYC) from Yenemsville went to Chelm to connect with their ancestor's hometown. They also learned a little about Chelm. On the journey back to America plans were laid to fulfill **Rokhl di Raykhes** wish to spend part of her massive fortune that her late husband **Khayem der Karger** left her. It would be to establish an ultra modern Yeshiva in the caves below Chelm.

Nar the Narrator assumed the role of Project manager. After all he had a Ph.D. (a **Phishl Degree**) in science and an MBA (an **Emese Barimter Advocat**). With such credentials, his many successes, and his ability to convince anyone of his narishkayt—he was everyone's natural choice.

Rokhl had had complete faith in Nar, but raised some concerns about him when Nar laid out his plan and the steps he would take. Nar stood in the aisle of the plane on the way home and gave the outline of the following general plan.

"There will be no problem," said Nar "After all didn't 20,000 Jews make aliyah to the frozen wasteland of Birobidjan?" Nar summarized his plan and laid the groundwork for the resettlement of Jews in Chelm. He explained that Birobidjan was a failure because they didn't start from the ground up. "What we need to do is start a kheyder far kleyne kinder. We would have the CCC—the Chaim Chelm Cheder."

The Plan

Nar proceeded to explain. "It will be the forerunner of an ultra-modern, internationally famous Yeshiva where students from all over the world would come to study. It would be in the famous caves below the city. At one time they were mined for chalk to be used to write on blackboards."

"While Rokhl has enough money to get the project started, we shall need much more for such a grandiose project. My plan is to approach Phishl Moishe the large tobacco company. As part of the settlement, tobacco companies have to contribute hundreds of millions of dollars to publicity and education."

"Another source is NASA. They are interested in developing closed-system environments. Our caves are ideal for carrying out avant garde experiments and developing new techniques utilizing closed-quarters living."

"Yet another source of assistance is the Technion in Israel. Everyone knows that there is no better kup

than a yidishe kup, and the Technion is the premiere Israeli science institution."

Nar continued his narration and said, "In preparation for the project, I sat up all last night and used my knowledge of grantsmanship. I typed up grants to Phishl Moishe, NASA and the Technion.

- Fishl Moishe—Supply additional financing
- NASA—Supply equipment and supplies
- Technion—Supply the technical know-how"

"In filling out the RFP (request for proposal) I used the rationale that we need to take the best of all worlds. The *secularists* are the realists and use the modern science and technology. The *fundamentalists* have the enthusiasm, joy and fervor of Judaism. Besides they are the resource for our Yiddish language. Students will learn Yiddish, Hebrew, Polish, and of course English.

After an initial outburst of clapping from everyone on the plane, suddenly gloom passed over all when Heshy asked, "From where are we going to get the students, teachers, and all of the support staff..."

Nar was caught off-guard and said, "hmm, I never thought about it. Let me think a moment."

At this point there was an announcement over the loudspeaker. "This is your captain, we shall be landing soon. Will all personnel and passengers return to your seats. We shall be landing at JFK in about 15 minutes. There will be a short taxi time to the gate—remain belted until the plane comes to a complete stop."

As the plane slowly landed, each club member thought how he or she could help Nar solve this problem. Soon they would be home and have many stories to tell of their trip to Chelm.

Dear readers, with financial support, and urging your children and grandchildren, with problems, to make aliyah to Chelm—we can make this a reality.

Send your letters of solution to *Der Bay*, and help Nar solve this seemingly unsolvable dilemma. We urge you to use a pseudonym so that you will be able to show your modesty, and others will not come flocking to your door and then you will truly be one of the *Chelm Naronim*.

So, dear readers, return next month, and learn how Nar solved the problem of getting students, teachers and support staff to come to the caves under Chelm and establish the Chaim Chelm Cheder.

Yiddish Hints

This is a new column that will give information that will make you a better speaker, reader or writer of Yiddish. *Der Bay* asks its readers to send in ideas of how others can improve their speaking, reading or writing ability of our mame-loshn.

Many of these “tricks” are used by good teachers to help their students learn languages and even in other subjects. It is hoped that this column will be enlarged and be a page on *Der Bay's* website. It would be augmented each month with the new column so the entire series will be available for everyone—free.

The hints will cover all facets of Yiddish and include suggestions for the best reading, learning, listening, and viewing of materials, places and events. Yes, these will all come from the expertise of our readers—many of whom are the foremost leaders in the Yiddish World.

Categories

Just as the field of storytelling has the stories divided and subdivided into motifs, and so will these suggestions and recommendations be placed into groups. Let us start with a technique that your editor often used in 30 years as a secondary science teacher—mnemonics.

Mnemonics is a way of remembering a list. It is used in remembering the planets of the solar system and the Mohs mineral hardness scale. As a child in elementary school it was used to memorize the list to presidents. Unfortunately it ended with FDR.

On the web there is Amanda's Mnemonics Page at: <http://users.frii.com/geomanda/mnemonics.html>. It is divided into 19 categories. The first, Learning other Languages is of limited value; however the one on Spelling and Grammar is quite good.

Several other sites to check out on the web are:
One on medical mnemonics at:
<http://www.medicalmnemonics.com/>

Memory improvement Techniques from Mind Tools.
<http://www.mindtools.com/memory.html>

To learn the parts of speech, go to:
www.happychild.org.uk/acc/tp/mne/0011gram.htm

Dear readers, think back to your young l(y)earning days. Send in those childhood learning rhymes. We shall publish the best ones and give you credit for sending them in—that is, unless they are too naughty.

Jacob Szczupak from Atlanta, GA

LJSzczupak@bellsouth.net

Banutsndik zikh mit ayer derloybenish, shik ikh tsu tsu der tsaytshrift mayne garshpetikte, nor vikhtikte bamerkungen vegn etlekhe notitsn, velkhe hobn zikh bavizn mit a geviser tsat tsurik, hay-yor in *der bay*:

In dem artikl vegn khelm (inem april numer) ruft ir on a min gebeks "BOBKE" (onshtot "babke"): "bobke" (mertsol - bobkes) batayt a gornysht, an oysgetrakhte mayse, a lign, a narishkayt. Dos dozike vort shtamt fun tsign opfalekhts, vos hobn dem geshtalt fun bobes (beans).

Dos gebeks "babke" shtamt fun poylishn "babka" - in yidish heyst dos gebeks "LEKEKH" oder galitsyaner "LEYKAKH", gebakn, loyt der poylisher traditsye bay an eltere froy (baba); (dos yidishe vort "BOBEH" shtamt take fun "baba").

In dem numer 6, zayt 5 druckn zikh di bamerkungen fun Nancy L. Leah Durwich vegn dem fargangenem yidishn lebn in chernobyl. un azoy vi es iz geshribn in eynglish, vel ikh oykh ofklern etlekhe gedanken in eynglish:

1. You gave a not accurate definition for "pogrom", which is a Ukrainian word for massacre. The pogroms were committed not just against the Jews, even though they are known as such, but also other minorities, for example against the Armenians, etc.

2. A "shtetl" does NOT mean in Yiddish "a small village"; it means a small town, a township. A village in Yiddish means "a dorf, a derfl".

3. The second column of the article shows the lack of knowledge about the Jewish culture in Soviet Russia. Yes, anything that indicated Yiddish from the religious viewpoint, was persecuted and forcible destroyed by the Soviets, but, at the same time, the secular Yiddish was, in the 20s and 30s and even in the 40s, in its highest creative stage of achievements in language, literature, education and theater.

4. The same cardinal mistake was printed in *Der Bay*, in an article about the Warsaw Jewish Film Festival:..."The degenerate ideologies DESTROYED the unique Yiddish language and culture that existed until the 1940's (???)".

I might provide, for readers of *Der Bay* in the upcoming months, interesting information concerning Jewish/Yiddish life in the post-war Poland.

Mayn Mames Khanuke

fun Dzhoh Iken

This is a priceless recollection of a "Khanuke-sudeh" in Warsaw, circa 1918. This precious story gives us the details of marinating "milk-herring," cooking oxfeet into "ptsha," and melting goose fat and skins into "grivines." Many thanks to Orchard Cove (Canton, Massachusetts) resident and Yiddish Club member, Joe Iken for his memories. May he continue to entertain and enlighten us for many years to come.

Edited and submitted by Yiddish Club facilitator, Lillian Leavitt, Newton, MA.

Shoyne etlekhe vokhn far Khanuke marinirt mayn mame di heringen. Zi klaybt oys di milkh-heringen vos zi zogt zenen di beste tsu marinirn. Mit a sharfn meser efnt zi di baykher. Di milkh iz in a penkher (bladder). Mame nemt aroys di penkhers mit der milkh, vasht zey mit vaser un legt zey in a shisl (bowl). Zi vasht di heringen, tzeshnart zey in shtiklekh un legt zey in a groysn glezernem sloy (jar).

Zi legt arayn tzeshnitene tzibeles un gist arayn esig (vinegar). Mit a bisl esig in der shisl tzeraybt (grinds) zi di "milkh" fun di heringen un ven es vert gants vays, gist es in dem sloy arayn. Mit a holtzernem lefl misht zi alts un badekt dem sloy mit pergament (wax) papir. In a por vokhn arum zenen di marinirte heringen gut tsu esn.

Eyn tog far Khanuke makht mayn mame "ptsha". Zi koyft di fis fun oksn, vasht zey un kokht etlekhe sho biz dos fleysh un hoyt krikhn arop fun di beyner. Di beyner varft zi aroys un dos fleysh un hoyt hakt zi in gor kleyne shtiklakh mit knobl, legt zey tzurik in der yoykh (broth) un kokht nokh a por sho mit a bisl zalts un fefer. Dernokh gist zi alts in britvankes (baking pans) un shtelt zey arayn in ayskastn farglivert tzu vern.

Kumt der ershter tog Khanuke koyft di mame a fete gandz (goose). Nokh dem az di gandz is opgereynigt fun federn, vasht zi di gandz un nemt arop di hoyt mit dem fets. Zi shnayt di hoyt mit dem fets in halb-finger groyse kvadratn (squares), gist tzu a bisl zalts un legt in a top iber a kleyn fayerl. Dos fets shmeltst zikh un di hoyt vert broyn.

Mame nemt aroys di shtiklekh hoyt - dos zenen di grivines. Zi legt tzu in dem shmaltz tzeshnitene tzibeles un kokht biz di tzibeles veren broyn. Dos shmaltz is fertig un vert arayngegosn in a krug. Es vet zayn genug biz tzu Peysakh.

Eyder der tate kumt aheym fun gesheft, makht di mame di latkes. Zi makht zey zeyer din un zi preglt zey in gandz shmaltz. Ven zey zenen fartig, shtelt zi zey in oyven arayn, varem tzu zayn far der Khanuke sude (feast).

Ven der tate kumt tzu geyn, tsindt er on dos ershte likhtl, zogt di brokhes, un ale zingen "Maos Tsur". Mir zetsn zikh tsum tish. Der tate makht "Hamotsi" un di mame brengt di shpaysn. Tsu forshpayz bringt zi di marinirte heringen. Yeder bakumt a por shtiklekh. Dernokh kumt dos fargliverte "ptsha". Di mame shnayt a portsye (portion) far yedem. Es is azoy gut!

Yetst bringt di mame di heyse latkes. Mayn mame makht di beste latkes in der velt—din un krukhle (crisp)! Di kroyn fun der sude zenen di grivines. Yeder krigt a por. Yeder grivin iz groys vi a floym, un der tam ...! Di mame zogt: toysnt taamen! Ikh gedenk dem taam fun di grivines dos gantse yor! Nokh dem esn zogn mir "Birkas Hamazon" (the after-meal blessing) un dos farendikt di sude.

Far undzer mishpokhe iz der vikhtigster tog Khanuke geven Shabes Khanuke. Mayn bruder un ikh zenen beyde geboyrn gevorn in Khanuke. Hot der tate gezogt az Shabes Khanuke vet heysn der Geboym-tog (birthday) far undz beyde. Far dem tog hot di mame farbetn (invited) di mishpokhe un oykh fraynd.

Tsu ale gute zakhn gemakht far Khaunke hot zi oykh gebakn honiklekeh, shokoladelekeh, un kikhlekh. Di eltern hobn getrunken vayn un di kinder hobn getrunken soda vaser mit sirop. Nokh der sude hobn di mener geshpilt kortn, di froyn hobn geshmuest, un di kinder hobn geshpilt dreydl. Far mayn bruder un far mir iz Shabes Khanuke geven der bester Geboyrn-tog!

The Yiddish Club is located at Orchard Cove of Canton, Massachusetts. As a member (#84) of the International Association of Yiddish Clubs, it receives the regular mailings of club materials that is sent out several times a year.

Lillian is a translator and has been a teacher at the Boston Arbeter Ring Shule.

She and her husband Dan live in Newton Center, MA, and can be reached by e-mail at: Leavittx@attbi.com

The Wayfarers

by Stuart F. Tower
Review by Fishl Kutner

This is the first time an historical book of fiction has been reviewed in *Der Bay*. The author is truly a marvelous storyteller, and has done an exhaustive amount of researching the geography and history of Eastern Europe. While the names of the main characters are fictitious, some historical figures are discussed. Also the locations and historical facts are done in meticulous detail.

The setting is in 1904 and chronicles the journey of a band of 60 young *fusgeyers* (wayfarers) in their journey from Birlad, Romania to America.

Stuart Tower, the author, weaves stories within stories just as was done in the Arabian Tales of 1001 Nights—the stories of Ali Baba and the 40 thieves, the tales of Sinbad the Sailor, and Sheherazad.

Tower starts with a modern day grandfather who wishes to go back to Birlad, Romania to try and learn about his family's trip to America. He takes his son and grandson to Birlad, and their visit is the outer core of the onion and then stories are peeled away as adventures unfold.

Peppered throughout the book are many Yiddish words and phrases. The glossary in the back lists them with definitions. Some use the YIVO standard orthography and others are replete with the Germanic spellings. We sometimes forget that in the pre-YIVO days there were words that ended with the silent *h*, and the use of *ei* as in *chow mein* (double yud). Tower carefully lets you know that the Yiddish is of that time.

Also in the Appendix is a chronology of the fugeyers journey to Bremerhaven, Germany from where they sailed to America. The meticulous chronicle covers April 1, 1904 to August 15, 1904. The journey on foot took them from Romania and the Austro-Hungarian Transylvania to Hungary and Austria, to Moravia and Bohemia (today's Czech Republic) and finally Germany.

Another list is that of the sixty *fusgeyers* who comprised the fourth contingent to have left Birlad to journey to America. This list also contains their occupations, English nicknames and city of destination. Each group wrote home and told of pitfalls and havens they discovered. This made it easier for later *fusgeyers* to avoid pitfalls and take advantage of friendly stopovers.

In fostering the preservation and propagation of Yiddish we must remember that the language is only one part of the equation. It is very important to keep in mind the milieu (geographic, historical, political, economic, social, familial, cultural, and especially the religious factors) in which the chiefly Eastern European Yiddish speakers lived.

What Stuart has done is to take one small facet of a unique group of immigrants to America and traced their journey dangerous journey to America. Emigrating from their homeland and immigrating to a totally new environment with strange language and customs has to be a traumatic experience—not meant for the feint of heart.

The book is replete with letters sent from fascinating explanations of Jewish customs and beliefs. Especially interesting and in great detail is the part about the Golem.

Likewise, your editor felt had mixed feelings when three of the *fusgeyers* decided to split off and go to Argentina in opting to take up the offer of Baron de Hirsch to settle the land.

Other highly emotionally charged times came when the *fusgeyers* break their affirmed decision to remain intact and not take in outsiders. This occurred when among the many other Jews that they met along the way was a small group with three very frail young children.

We have all heard of the devastating news that some immigrants heard when they were not permitted to enter America because of poor health—often tuberculosis and eye diseases.

This book has romance, excitement, and highly informative. It is especially important to look at the Chapter Notes in the appendix prior to reading each chapter. It will let you know what section is fact and what is fiction.

Stuart lives in Los Angeles and is available as a speaker. He can be contacted at: rozstu1@aol.com

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Uncovering Yiddish in Seattle, Washington's Jewish Past: Part II (Final)

by Murray B. Meld

Ben Stein

Ben Stein, born in Minsk, Russia, in 1895, reflected a quite different side of the Circle's membership. Arriving in Seattle from New York in 1915 to join his cousin, M.N. Ketzlach, he became his partner in the insurance business. In the fraternal organization he found the focus of his life.

For forty-two years he served as Financial Secretary of the Branch and its records are replete with correspondence with the national organization and also with members in both Yiddish and English. As Secretary of the Building Committee, Stein brought together the financing and construction of the new building and at its dedication received recognition for his many years of service. He passed away in 1950.

Political Questions

The social, cultural and educational programs sponsored by the Workmen's Circle gave it an influence beyond what one might expect from a branch whose membership never numbered more than a few hundred families. Its members' readership of *The Forward*, a socialist-oriented national Yiddish daily, reinforced its political effectiveness.

But in the aftermath of World War I and the revolutions in Europe, in the period of the "Red Scare," anything "un-American" was looked upon with suspicion. According to Clara Rubin, this was true even in the Jewish community.

In her interview, she emphasized that while some people thought otherwise, her father and other members of the Branch "were never communists."

Such suspicions in official circles were likely the cause of a visit to the local chapter of the National Council of Jewish Women by representatives of the Secret Service and workers of the Juvenile Court.

As reported in *Family of Strangers*, they came asking the Council to help "counteract and crush by good influence and constructive work in the proper direction the effect of radical teaching. The source of this insidious work is a school called the Workmen's Circle where children ages five and up are taught the principles of bolshevism."

Lorraine Sidell's article in the May, 1991 issue of *Nizkor* is even more disturbing. She wrote that, "Students at the Workmen's Circle's school, ranging in age from 8 to 15 years old, were once booked and appeared in court, but no charges were ever brought against the children or teachers."

A Flyer

Jews, Rescue 74 Innocent Workers From Death!

COME ALL TO A GREAT MASS MEETING
Sunday, March 25 from 8 p.m.
In Workmen's Circle Hall
120-21st Ave.

Renowned speakers will declare in Yiddish and English the significance of the meeting.

Some Yiddish-speaking Jews rejected Zionism for pragmatic or ideological reasons. During the early 1930s a regular column by Harry Horowitz ran in *The Jewish Transcript* about ICOR, an organization promoting Jewish colonization in Birobidjan, Siberia, as an alternative to Zionism.

From another direction, Zionism (and implicitly Yiddish) was also under attack. The leadership of the local chapter of the American Council for Judaism, including Morton Schwabacher and Edward Starin, saw being Jewish only in religious terms and abjured ethnicity or "nationalism" in any form other than American.

Does Yiddish Have a Future?

It would seem that the inter-war years were, on the one hand, a period of threat to Yiddish's survival and, concurrently, a time of flowering and an insistence that it endure.

Politically, threats stemmed from anti-alien legislation, enforced overzealously, and from anti-foreign sentiment eagerly exploited by groups like the Ku Klux Klan which ran rampant then. Schools and many other public institutions exerted pressure to assimilate.

Workmen's Circle, in whose program Yiddish was central, could not help being affected by competition from other fraternal and advocacy organizations. Children of members Solomon Gordon and Morris Ross, like Clara Rubin and

Nate Ross, achieved success in business and professions, but like others of their generation, had little opportunity or need to express themselves in Yiddish so it went into dormancy.

A Re-emergence of Yiddish

A coming out of a sort began in the 1970s when a handful of middle-aged people who had Yiddish in their background began to meet in each other's homes to try to restore memories of their *mame loshn*. It is the **Seattle Yiddish Group**.

The group began to draw adherents and began meeting in the basement of Temple Beth Shalom. When the Temple found that it needed that space each month, the Group moved to its present site, the Northend facility of the Stroum Jewish Community Center.

It became aware of talent and interest in Yiddish at-large in the community. There was, for example, an exciting klezmer ensemble, the Mazeltones, doing its thing at bar and bat mitzvahs and other events. Joan Rudd has been creative with Yiddish themes

But Yiddish in Seattle has come to life again. Is it merely part of the revival of racial and ethnic consciousness engendered during the 60s and 70s? Is it explained by the almost universal response to klezmer music? What role, if any, will literature and poetry play?

These questions are being explored in several other countries in addition to the United States—especially at university graduate programs by the National Yiddish Book Center, the Workmen's Circle, and by scholars at YIVO in New York, Buenos Aires, Chicago, and Miami. Conferences, and institutes are being augmented by weekend and day programs sponsored by klezmer-centered interest groups as well as Yiddish clubs.

On receiving the Nobel Prize for Literature, Isaac Bashevis Singer was asked: "Isn't Yiddish a dying language" "Yes," he answered in the language in which he wrote, "It's been dying for five hundred years, and it will continue to die for another five hundred years."

Murray Meld: The author, Murray Meld taught social work at the University of Washington and returned to Seattle in 1984, when he retired as Professor and Dean of the School of Social Service at Saint Louis University. Murray can be reached at: murmelo4@AOL.com

To the Hammer: Tsum Hemerl from Frank Krasnowsky

The Seattle Public Theatre performed the Holocaust play *A Nail in the Sole*. It was written by Lauren Kaushansky. It featured Frank Krasnowsky's original English translations of Yiddish songs, and opened with him sitting at a cobbler's bench singing Abraham Reisen's ballad Tsum Hemerl in Yiddish and English. (Translator's note: My translations are in the meter of the poem and can be sung to the original tune—A.M. Bernstein's score as it appeared in Mlatek's book of Yiddish songs, *Mir Trogen A Gezang*. I seek to be as literal as possible and transfer the *tam* of the Yiddish into English. Sometimes, to preserve the original imagery, I prefer a similar sound to an exact rhyme.

Oh hammer! Oh hammer! Strike hard!
Strike nail after nail with each blow.
There is no bread in the house,
Just unending despair and woe.

Oh hammer! Oh hammer! Strike hard!
The clock it is now striking twelve!
My eyes keep on trying to close --
Courage! Oh dearest God, help!

Oh hammer! Oh hammer! Strike hard!
Nail quickly – there' s no time to lose!
By morning I must have prepared
The rich woman,s daughter's new shoes.

Oh hammer! Oh hammer! Strike hard!
Don't slip from my stiff, weary hand!
You're my only means to survive,
Without you my life's at an end!

O, hemerl, hemerl, klop!
Shlog shtarker a tshvock nokh a tshvok.
Keyn broyt iz in shtub shoy'n nito,
Nor tsores un ley'd on an ek.

O, hemerl, hemerl, klop!
Der zeyger, er shlogt shoy'n bald tself!
Di oygn zey makhn zikh tzu
Gib koyekh, o gotenyu, helf!

O, hemerl, hemerl, klop!
Shlog shtarker di schvekes, shlog gikh!
Biz morgn muz fartig shoy'n Zayn
Di gvirites tekhterls shikh.

O, hemerl, hemerl, klop!
Nit glitsh fun mayn hant zikh aroys!
Mayn eyntsiker shpayzer bistu,
Fun hunger on dir gey ikh oys!

Re: Rabbi Soloveitchik
by Sophia Adler sadler@suffolk.lib.ny.us

I am delighted to read in your January 2005 issue, the article about Stephen M. Cohen and his research into what there may be recorded of chemical study in the shtetlakh of Eastern Europe. I should like to e-mail him but did not find his e-address.

He might find of interest an event from my family history (out of Shtetl Lohvitzeh and Romny in Ukraine around 1902) of a fervent attempt to conduct chemical experiments by a twelve year-old boy together with his friend, the impoverished young melamed, Rabbi Soloveitchik. In his garret room they studied Mathematics and Physics and after learning about the self-taught Michael Faraday in England, they dreamed of solving *perpetual motion* with unfortunate, explosive results...

Further history of Rabbi Soloveitchik is of interest to contemplate... as the Pogrom of 1905 advanced on the Jews, Rabbi Soloveitchik became the firebrand organizer of militant Jewish Defense in and around Romny, where by 1911 he was joined by Josef Trumpeldor whose declared aim was the liberation of the Jewish people from oppression through independent existence in Eretz Israel...

The 12 year-old boy of the chemical experiment was some years later to become my father in Cleveland Ohio, where I was born in 1916 and thereafter absorbed and wrote down his rich memories.

Your *Der Bay* goes forward with ever more lively facets and vitality

Sophia (Ostrofsky, Warshavsky) Adler
Box 1481 Southold, New York

Ruth Stein Asks...

My name is Ruth Stein—nee Reyzl Meyerson. I'm looking for people who lived on a Jewish Kibbutz near Saginaw, Michigan in the 1930's, called "Sunrise Farm or Colony" founded by Joseph Cohen, of New York or New Jersey.

I am also interested in former Detroiters who studied with "Chavers" Comay, Radin, or Berkovich at the Workmen's Circle and or Sholem Aleichem Shules in the 1930's, and or may have been in plays directed by Moshe Har. I have Photos!

My address is:

Ruth Stein
98 Malcolm Ave. S.E.
Minneapolis, MN 55414
Ph: 612-378-2706 e-mail: bsweetboy@usfamily.net

The Lost Wooden Synagogues of Eastern Europe

Albert Barry has researched and collected rare photographs of the Eastern European wooden synagogues for the past forty years. He has built scale models and has donated them to The Judaica Collection at FAU Libraries in Boca Raton, Florida where they are on permanent display.

Barry has lectured around the country and appeared in a four part series on public television. More than 50 newspapers and magazines in North America have featured his work and research.

Barry was a photojournalist for years and his photographs have appeared in *Time & Life* magazines and other publications. He is an award winning graphic designer and an independent filmmaker and resides in Sunrise, Florida. Of the more than a thousand structures that existed before the War—only a handful remain today. All are boarded up, in disrepair and abandoned.

This film tells the story of the synagogues, the life that surrounded them before the war and what happened in the last 50 years. It has won awards in five film festivals and has received rave reviews from Elie Wiesel, Professor Yaffa Eliach, the Jewish Museum of Florida and many others..

Uthuania which I documented in my film is no longer standing.. A while ago I received a note from Prof. Aliza Cohn Mushlin, who is with the Center for Jewish Art at The Hebrew University of Jerusalem. She wrote the following. "We were recently informed that the 18-19th century wooden synagogue in Rozailmas, Lithuania was dismantled by two business men who wanted the wood for a new building: we were unable to raise the necessary \$2,000 In time to stop this from happening."

So, at this time there are only 9 wooden synagogues left standing. Their time to survive is slowly coming to an end. My documentary entitled, "**The Lost Wooden Synagogues of Eastern Europe**" is now the only way to see them in all their glory utilizing archive photos.

Since we last spoke the documentary has won awards in five film festivals. I travel around the country lecturing and screening the film.

For Lecture or Presentation Contact:

Albert Barry, 954-578-7070 Albarry3@aol.com
Order a copy of the film by sending a check for \$29.95 (includes S&H) made out to **Albert Barry**
9761 Sunrise Lakes Blvd. #205 Sunrise Florida 33322

Holocaust Teachers Program

The Summer Seminar Program on Holocaust and Jewish Resistance is July 6th - 27th, 2005. Our 3-week seminar includes educational activities in Poland, Czech Republic and Wash., DC, with scholars from Israel's Yad Vashem in Jerusalem and the Study Center of the Ghetto Fighters' House at Kibbutz Lohamei HaGeta'ot, and the United States Holocaust Memorial Museum in Washington, DC.

Check www.jewishlabor.org for an application. Applying early is an advantage—acceptance until April 1, 2005. Cost to the applicant is \$2,000. It includes round-trip travel, trips to sites, hotel (2 to a room) and 2 meals daily. Payment is expected immediately upon notification of acceptance.

Goals:

- ** To advance education in U.S. secondary schools about the Holocaust and Jewish Resistance;
- ** To deepen teachers' knowledge and strengthen their ability to implement Holocaust studies;
- ** To teach each new generation about the Holocaust and Jewish resistance, so that they will know, understand and never forget;
- ** To further educational activities using lessons of the past as warnings for the present, and future.

Curriculum includes:

- ** Martyrdom and the Struggle for Survival;
- ** Life in the Ghettos and the Camps;
- ** The Final Solution; ** Spiritual Resistance;
- ** Armed Resistance and Revolt;
- ** Reaction of the Free World;
- ** The Holocaust in Literature and Art;
- ** Post-War Impact of the Holocaust.

Program Highlights: In Poland:

- ** Jewish historic sites in Warsaw, museums, former ghettos and death camps; in the Czech Republic:
- ** Centers of destroyed Jewish life in Prague, etc. elsewhere, and Terezin (Theresienstadt); in the U.S.
- ** Exploration of the U.S. Holocaust Memorial Museum's exhibition in Washington, DC;
- ** Workshops, movies, etc. by scholars from the Museum's Center for Advanced Holocaust Studies.

For further information contact: 212-477-0707
Holocaust and Jewish Resistance Teachers Program
Vladka Meed, Program Director
c/o Jewish Labor Committee
25 East 21st Street, New York, NY 10010

NOTE: A major part of the cost of this program is covered by very substantial scholarships arranged by the American Gathering of Jewish Holocaust Survivors.

VZMAY (Vi Zogt Men Af Yidish):

Mir vendn zikh tsu aykh mit der hofenung az ir vet undz helfn mamshekh zayn mit VZMAY, a proyekt fun der Yidish-lige (*"League for Yiddish"*).

Bemeshekh di ershte tsvey yor VZMAY (yuni 2002 biz yuni 2004), hobn mir aroysgeshikt 27 reshimes naye (un a mol, gor alte) verter un frazes tsu etleke hundert bateylikte, un geentferft arum 1,000 kashes af der teme **"Vi Zogt Men Af Yidish?"** Mir hobn durkhgefirt di arbet mitn koordinirer Binyumen Schaechter berosh, beshutfes mit farsheydene shprakh-meyvinim, un mit der bateylikung fun abonentn tsezeyt un tsheshpreyt iber der gorer velt – yung un alt, geboyrene yidish-reders un yidish-studentn, akademiker un stam yidishistn vos viln zikh beser oysdrikn af mame-loshn.

Ir vendt zikh tsu undz mit kolerley shprakh-kashes un mir forshn oys entfers vos mir tsheshikn tsun aykh durkh blitspost. VZMAY iz take a proyekt vos iz eyner af der velt, vos git dem oylem a gelegnhayt oystsugefinen verter un oysdrukn af yidish vos gefinen zikh nisht in kayn verterbukh.

Es nemt a sakh tsayt tsu entfernen di tsol frages vos kumen on. Dos ershte yor hobn der koordinirer mit di mevinim gearbet vi voluntirn. Dos tsveyte yor hot men bakumen a sheyne subsidye af eyn yor fun der Max un Anna Levinson-fundatsye, a klore bashtetikung az di VZMAY-arbet iz a vikhtike. Di subsidye hot gedekt biz yuni 2004.

Mir zenen ibergliklekh iber di on-a-shier loybbriv un dankbriv vos mir bakumen fun aykh. Itst betn mir aykh, ir zolt undz helfn trogn dem VZMAY-fon mit a bayshtayer (*"contribution"*) vifl VZMAY iz aykh keday. Tsulib di lange shoen arbet vos me leygt arayn, say in yedn numer VZMAY vos ir ale bakumt, say in oysforshn di entfers af di bazundere kashes vos ir shikt arayn, iz VZMAY nisht aza proyekt vos me ken vayter durkhfirm on ayer finantsyeln shtits.

Mir entfernen ayere kashes, un mitn aroysshikn yedn khoydesh 1-2 reshimes, ale tsu 18-20 verter un frazes, mit moshl-zatsn.

Mir danken aykh in foroys far ayer breythartsikayt. Tshekn zoln oysgeshtelt vern tsu:
League for Yiddish, 200 West 72nd St., Suite 40, New York, NY 10023-2824,
Zol der tshek zayn asignirt (*"earmarked"*) VZMAY.

Binyumen Schaechter, Grinder/Koordinirer/Hoypt forsher in nomen fun Di VZMAY-mevinim un Der ekzekutive fun der Yidish-lige