

Yiddish
Hebrew
English

Aliechem Sholem

20¢
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Official Publication Of The Student Committee For Yiddish

Volume I, Number 1

Brooklyn, N.Y.

Elul 5732 / Aug.-Sept. 1972

STUDENTS PROTEST FOR YIDDISH

STUDENT COMMITTEE FOR YIDDISH
VS. YESHIVAH OF FLATBUSH ADMINISTRATION
ON SCHOOL'S ANTI-YIDDISH POLICY

KEY JEWISH FIGURES, MAYOR LINDSAY
AND GOVERNOR, SUPPORT THE SCY

PRO-YIDDISH STUDENTS HARRASSED BY YESHIVAH

HISTORY OF A MOVEMENT

By MOISHE YANKEL YISROLIK

What has evolved into a major scandal over the question of teaching Yiddish at Yeshivah of Flatbush High School commenced one year ago with a letter from five sophomores to the school's principal requesting that Yiddish be taught at the school.

Since that time, the number of students demanding Yiddish has increased tremendously and the conflict has engendered reaction around the globe with over six articles appearing in the Jewish Daily Forward, the world's largest Yiddish newspaper. Serious objection to Assistant Principal Joseph Heimowitz's handling of the issue has been raised in many quarters to his maintaining that students should "listen to WEVD" if they want to learn Yiddish. The high point in the controversy was achieved last May when a secret conference was held between a delegation of seven SCY members, the Forward Seven, and the paper's editor, Mr. Simon Weber.

DETAILS ON PAGE 2



THE CITY OF NEW YORK
OFFICE OF THE MAYOR
NEW YORK, N.Y. 10007

July 19, 1972

Mr. David Katz
Student Committee for Yiddish
1321 - 55 Street
Brooklyn, New York 11219

Dear Mr. Katz:

I believe that the effort being made by you and fellow students at the Yeshiva of Flatbush High School to promote the revival of Yiddish is admirable. Yiddish culture truly is one of the great cultures of the world, a factor that has contributed importantly to the spirit and nobility of the Jewish people.

It is especially fitting that Yiddish culture should be developed in New York City. For decades, Yiddish was the language of hundreds of thousands of the City's residents and New York was the center of many Yiddish institutions.

You have my best wishes.

Sincerely,
John V. Lindsay
John V. Lindsay
MAYOR



STATE OF NEW YORK
EXECUTIVE CHAMBER
ALBANY 12244

July 10, 1972

Dear Mr. Katz:

My congratulations on the work of the Student Committee for Yiddish.

The rich diversity of America is a great source of the nation's strength, and preservation of its cultural heritage in all its various aspects is to be encouraged.

With best wishes,

Sincerely,

William A. Rockefeller
Mr. David Katz
Chairman
Student Committee for Yiddish
1321-55th Street
Brooklyn, New York 11219

Among letters of support received by SCY since the start of the Yiddish movement at Yeshivah of Flatbush last year

Protest...

(Continued from page 1)

THE MOVEMENT STARTS October 1971

Upon receiving a letter from five sophomores requesting a Yiddish class, the Principal, Rabbi David Eliach, replied that if eighteen students would sign up for such a class, a junior elective for Yiddish "could be arranged." The five were told to ask the Assistant Principal, Rabbi Joseph Heimowitz.

PROTEST OF 51 March 1972

Fifty-one students submitted a petition to Rabbi Heimowitz. The Assistant Principal replied that if the students were serious about learning Yiddish, they should tune in to the Jewish radio station, WEVD.

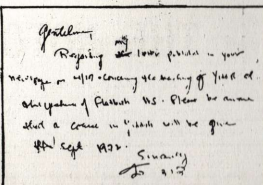


Rabbi Joseph Heimowitz
Assistant Principal

THE 'FORWARD' LETTER April 1972

Since attempts through letters and petitions had proven futile, it was decided to write to the *Forward*. One of the students who knows Yiddish, Dovid Katz, wrote the letter in which the students' entire petition was quoted. The letter, published on April 17, was not at all degrading to the Yeshivah; on the contrary, it said very plainly, "Our Yeshivah is wonderful from all viewpoints but for this one exception [not teaching Yiddish]."

A day later, on the 18th of April, Rabbi Heimowitz wrote a note contradicting the whole letter, saying that Yiddish was to be taught at the Yeshivah of Flatbush, signed it with Dovid Katz's name (!) and demanded that it be sent to the *Forward* with a note apologizing for Dovid Katz's letter. When no note was sent in, Heimowitz told Dovid Katz to print an apology note in the *Forward* or be sued for "defaming the Yeshivah." Of course, no apology note was sent in, certainly not the note "suggested" by Rabbi Heimowitz.



Note of Rabbi Joseph Heimowitz

REACTION May 15

After a month had gone by, the famous Yiddish writer, Wolf Younin, devoted part of his column in the *Forward* to the petition. He also conducts the *Let's Learn Yiddish* program on WEVD. He thanked Heimowitz for complimenting the program but simultaneously denounced the sending of Jewish children to learn Yiddish from the radio. He concluded, "From what kind of Jews does one have to demand that Yiddish be given equal right with French and Spanish?" (The Yeshivah of Flatbush has a whole department for French and Spanish, but won't teach Yiddish.)

THE PRINCIPAL REPLIES May 22

Eliach received a flood of mail from around the world. Seeing that the students' voice could not longer be ignored, he finally answered in the *Forward*. His letter, published May 22, was full of lies. He completely denied refusing a petition, that there even had been a petition, writing, "We would be the very last to deny such a request as including Yiddish in our curriculum." Then he libelously twisted Dovid Katz's article into saying, "The Yeshivah of Flatbush does not have a great interest in Jewish culture" (!?) and concluded by expressing anger at the *Forward* for not allowing him to censor the students' letter before it could be published.



Rabbi David Eliach
Principal

THE SECRET MEETING AND THE FORWARD 7 May 29

It was clear that something had to be done to prove who was telling the truth and who was lying. Therefore, on the day that Eliach's answer was printed, the 22nd of May, the Student Committee for Yiddish was organized by a group of Yeshivah of Flatbush High School students. A resolution was immediately adopted calling for circulation of a Yiddish poster at Flatbush and for a delegation to be sent to Mr. Simon Weber, Editor of the *Forward* to provide witnesses and documents demonstrating the truth of our case. We arranged an appointment for May 29, Memorial Day. Since Dovid Katz has been threatened, the seven pupils who went to the *Forward* kept their identities secret. The clandestine meeting with the editor took place at 12 noon on the ninth floor of the *Forward* building at 175 East Broadway in New York. At the meeting, the reply to Eliach's letter, signed by all seven participants in the meeting, was submitted, and each told Mr. Weber why he wanted to learn Yiddish.

PRINCIPAL FOOLS STUDENTS June 2

In order that Rabbi Eliach should not once again evade the issue and raise hell about not being able to censor a letter of the students rather than addressing himself to the question, Mr. Weber sent him a copy of the second letter, asking the Principal to comment or reply. Eliach butchered the students' letter and forced the protestors to have Dovid Katz sign his name alone; he warned that if the letter would be signed "Student Committee for Yiddish" he would kick the SCY out of the school. Nonetheless, he promised that he would reply in the *Forward* (thus keeping the issue alive) if we complied with his demands. SCY did everything he asked. He fooled us. He did not reply.

CAMPAIGN OF HARRASSMENT June 5-8

On Monday, June 5, Mr. Joel B. Wolowsky of the Math Department initiated a campaign of threats, harrassment, intimidation and slander against SCY members. For three full days, he prevented their class from learning any Talmud. Instead of allowing them to learn Gemora, he conducted interrogations of all Talmud class members, badgering each boy in the class: "Did you go to the *Forward*?" After a negative reply he continued, "Do you swear that you didn't? Who did?" He thus made people afraid of being for Yiddish, as

(Continued on page 7)

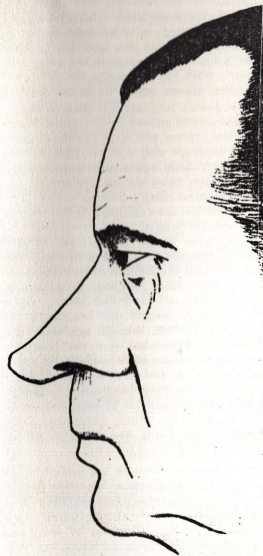


Illustration by Michael Horn

REPLY TO LIEBB

By Hershl Shapiro

I must disagree with Mr. Liebb's contention that Jews will support Nixon; Richard Nixon won't even get 10% of the Jewish vote because Jews are too intelligent to be fooled by Nixon. Anyone who has studied the President's record knows that Nixon never bases decisions on what is right, but rather whichever course seems more politically convenient at the time. He is totally unprincipled, as is evidenced by his turnabout on foreign policy regarding Communist powers, when the tide of public opinion switched away from the Cold War. Nixon claimed to be for integration, but, when several primary elections showed popular disapproval, he turned his back on the Black community. Nixon abolished the half-century old "Jewish seat" on the Supreme Court. He is controlled by the whims of Big Business who support the C.O.P. In short, if, God forbid, anti-Semitism became popular in America, the first to jump on the bandwagon would be Richard Milhous Nixon.

JEWISH POLITICS

By Stephen Liebb

JEWISH VOTING PATTERNS

American Jewish political behavior has been an anomaly and paradox. The American Jewish population is overwhelmingly middle and upper-middle class and possesses a greater degree of education than any other ethnic group in the United States. Its income exceeds the national average and it is characterized by diversification of vocations. Indeed, the Jews' achievement in terms of leaders and men of prominence is in marked disproportion to their numbers.

The political attitude of the American Jewish populace is by far liberal-to-radical. This is antithetical to the thesis that a higher a group's stature, income and education, the greater its predilection to a conservative-to-liberal ideology.

JEWISH VOTING BEHAVIOR 1932-1967

There were increments of support for Franklin D. Roosevelt during the four campaigns in which he gained the presidency, and by 1944, there was virtual unanimity of Jewish support for FDR. In seven predominantly Jewish districts in Chicago, FDR had majorities of 71% to 96%. The reason for this support may be ascribed to a revolt against the Republican Party's nomination in 1940 of Wendell Willkie. At a time of Nazi occupation of France and subjugation of England, Willkie's favoring American neutrality in foreign affairs was anathema to the Jewish electorate who were painfully aware that U.S. intervention was crucial to forestalling Hitler's victory over Europe and design to exterminate world Jewry. The Jewish fervor for Roosevelt was in response to his effort in defeating the Axis.

Truman proved to be less successful than his predecessor in attracting Jewish support. Truman lacked the dramatic faculty with which Roosevelt invested the presidency and which endeared him to the Jewish voters.

The rise of Adlai E. Stevenson in 1952 is linked with the 73%-77% of the Jewish electorate who voted for him. This degree of support for Stevenson exceeded that which any other national or ethnic minority gave him. McCarthy's denouncement of Stevenson for alleged inept handling of security matters during World War II engendered support for the Stevenson candidacy since McCarthy was viewed as an incipient Hitler by 65% of the Jews (Gallup Poll, June 1954).

JFK reaped 91% of the Jewish voters,

but only 73% and 38% of Catholic and Protestant voters, respectively, according to the 1960 California vote. This was despite his Catholic-Irish extraction and the asserted anti-Semitic propensity of his father.

That Jews are not swayed by a candidate being Jewish and that he is invariably eschewed if a conservative has been demonstrated by the overwhelming Jewish support for Johnson and repudiation of Barry Goldwater (who had one Jewish parent).

THE 1972 PRESIDENTIAL CAMPAIGN

The Israeli Embassy has had complaints lodged against it by key aides to Senator McGovern for its reported politicking on behalf of President Nixon. There is increasing indication Jewish voters will desert the Democratic Party on a mass level in the election this November. The Jewish community is evidently apprehensive that McGovern's dovishness on Vietnam will betoken a policy of non-intervention in the Middle East. Other probable factors are the affiliation and endorsement McGovern has received from members of the New Left who favor Arab interests and his early campaign statements which grant only flinching aid to Israel.

Israeli officials, particularly Ambassador Rabin, have embraced Nixon's reelection. The President has made a genuine commitment to Israel, playing a key role in quashing an attempt by the Syrian army in September 1970 to oust the moderate Hussein and to supplant him with a Soviet-manipulated regime. McGovern's election will result in the reduction of U.S. naval power and the Soviet Mediterranean fleet's ascendancy over the Sixth Fleet, rendering America impotent as an ally to the Israelis. The President has supplied Israel with a steady flow of arms shipments. All indications point to a united Jewish community behind the President.

THANK YOU

The Student Committee for Yiddish is grateful to Mr. Simon Weber, Editor-in-Chief of the Jewish Daily Forward, for his tremendous help to the student movement for Yiddish at the Yeshivah of Flatbush High School, for printing our letters and meeting with the SCY delegation last May.

Aleichem Sholem

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ALEICHEM SHOLEM is the official bi-monthly publication
of the
STUDENT COMMITTEE FOR YIDDISH

Dovid Katz, Chairman Isaac Rosenfeld, Secretary
Benjamin Goldman, Vice Chairman Jay Zitter, Treasurer
Printed by the Cross-Cultural Communications Press (a new
publishing house dedicated to "breaking the language/cul-
ture barrier"), P.O. Box 383, Merrick, N.Y. 11566.

Subscription rate: one year, \$1; single copy, 20 cents — 15
cents for students.

Please address all correspondence to our Central Office:

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1321 55th Street
Brooklyn, N.Y. 11219
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ON THE YIDDISH QUESTION

For us as Jews, this century signifies the end of 2,000 years of degrading oppression and seemingly hopeless exile. It is an era which boasts the revival of spoken Hebrew and rebirth of the Jewish state, both acts of wonderwork which stand as a hope and pride for every Jew. Yet we are but a remnant, shaken by physical catastrophe and endangered spiritually by encroachment of foreign cultural forces.

During the past thousand years, our forefathers lived for the most part impoverished, sometimes enslaved in the villages of old East Europe, deprived of essential liberties and rights; yet we never fell into the Dark Ages intellectually, religiously, or culturally. The Jew continued maintaining his heritage, studying Bible and Talmud, as well as enriching and building upon his Judaic legacy. All Jewish history can be viewed as a chain of continuity, and those who have kept it have provided for a living guarantee for perpetuation of the People. There were always those superficial Jews who drifted away from tradition, who forsook their People and betrayed their God, the fools who maintain the attitude of "throwing away" their faith for nothingness and less.

The lifestream of Ashkenazic Jewry since the tenth century has been its great creation, Yiddish. Although at the time of its conception nearly a thousand years ago, Yiddish was born as a dialect of Slavic, Germanic, Hebraic and Aramaic terminology, the language quickly developed into the daily spoken language of the Jews in many countries and localities. Not only did Yiddish serve as a vehicle of self preservation by including many Biblical and Talmudic phrases and concepts in its ever-growing vocabulary, but soon encompassed the very essence of the Jewish soul, the *Yiddishe neshome*, and brought Talmud and Godliness not only to the rabbinical seminaries where it was the language of study, but also to the street and marketplace. Countless idioms and untranslatable phrases soon developed Yiddish into the

language not representative of Judaism, but more correctly unique to it. In Yiddish, the Jews laughed and cried, sang and mourned, lived, fought and died; in it we have engendered an amazing sense of intimacy between Jew and Jew, a feeling of oneness. For example, a Jew meeting another Jew would greet his friend with *Vos macht a Yid?* (lit. "How is a Jew?") — not "How are you?" The countless idioms which lie at the heart of the language endeared the Jewish language so much to the Jewish people that it was called simply *mameh loshn* (mother tongue) in the Jewish home. Sadness, humor and hope for the future made Yiddish for the Jews a language with a vision. Like Am Yisroel, the upkeeping strength of Yiddish was in spirit and not sword. As Yiddish survived without ever being a state language, so the Jews miraculously continued without being a political entity.

We feel that learning Yiddish is an essential factor in inducing a new sense of identity and Yiddishkeit in American Jewish youth. The Hebraist who wants to ignore the culture of the past thousand years, study only the last twenty-five and consider Herzl a direct continuation of the Bible is committing a surgery on Judaism which could prove fatal. This attitude is just as wrong as that of those Yiddishists for whom Jewish history starts with Mendelev or Peretz. We must deepen our knowledge through learning both Hebrew and Yiddish, through synthesizing bonds not only with the State of Israel but also with our families, grandparents, and the last millennium of Judaism. Hostility toward either Hebrew or Yiddish is self anti-Semitism. To see a contradiction between the two Jewish languages is indicative of a deep lack of fundamental comprehension of what Judaism is. It is sad indeed that for many of the young generation a Yiddish newspaper, their parents' language, and a book of Sholem Aleichem are deemed "foreign."

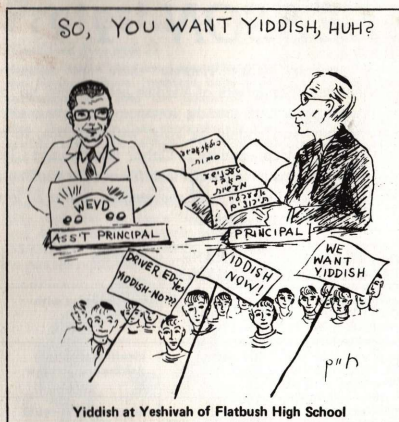
We think that the Yeshivah of Flatbush is a wonderful school, only it is wrong on the Yiddish question. Since the Six Million were slaughtered, it is fitting to say that Judaism has not only a *lashon kodesh* (holy language), but also a *loshn kedoshim* (language of the holy). It is the obligation of every Jew to sanctify the memory of our Six Million by living the beautiful Jewish culture which they lived by, by keeping their Yiddishkeit close to our hearts, by recognizing the eternal values for which they died. But Yeshivah of Flatbush deems it more suitable to show films once a year of the gassing, burning, and slaughtering of Jews, on Yom Hashoah, the day appointed to honor our martyrs. We are not a people of death, but of life.

Yiddish is taught in the public high schools of New Haven, Bayside High in Queens, Columbia University, City College, Brooklyn College, Queens College, The New School, Roosevelt College, and UCLA, not to mention a host of Jewish institutions. We find it difficult to understand why Yiddish isn't given a place in the curriculum of Yeshivah of Flatbush: French and Spanish, Drivers' Education, and sundry other subjects are more than welcomed by the Yeshivah.

It is incomprehensible that an Orthodox Yeshivah could deny a request from over fifty students, who on their own initiative demanded to learn Yiddish. It was a shock to the Jewish community that the Assistant Principal told the petitioners to "listen to WEVD" if they want to learn Yiddish. The Principal, instead of being happy that yeshivah students want to strengthen Judaism, devised every imaginable excuse for not permitting Yiddish to be taught, ranging from philosophical stories to technical fabrications. It was wrong for Talmud classes to have been stopped for three full days for the purposes of intimidation, harassment and investigation of those "guilty" of visiting the Forward building to speak with the Editor.

No language possesses a life independent from its speakers and adherents. With Hebrew and Yiddish, we are educated and traditional Jews; but with hostility toward or ignorance of one, we are paupers. The future of Yiddish, like that of Judaism, is dependent upon the active righteous struggle of those who have not forgotten the Jews who died with Yiddish on their lips.

It is the hope and desire of good Jews everywhere that the Yeshivah of Flatbush will reverse its unjust policy in regard to teaching Yiddish.



Sholem Aleichem & Aleichem Sholem

The traditional Jewish hello is *sholem aleichem* (peace to you) and the reply given to *sholem aleichem* is *aleichem sholem* (to you peace).

Sholem Aleichem was the pen name of Sholom Rabinowitz, the celebrated Yiddish humorist (1859-1916).

The rabbis ask (*Shear Bat Rabim*) "Why does the person asking peace of his friend say *sholem aleichem* and receive in return the reverse from his friend, *aleichem sholem*? The Kol Yehuda answers: *Sholem* (from the Hebrew, *shalom*) is one of God's names; the Almighty's name must not be uttered in vain, and if the person greeting should die after saying the word *sholem*, he will have said God's name alone — a desecration. Therefore, *aleichem* is said before.

An objection raised: Why is the first person allowed to say *sholem aleichem*? Is there not an equal danger that he should die after uttering *sholem* thus having desecrated the holy name? The reply given is that there is no danger that the first Jew (who says *sholem aleichem*) will die before completing the sentence because God protects him who is first to ask of his neighbor peace; the latter answers only out of politeness and therefore has to say *aleichem* first.

How did *sholem aleichem* — *aleichem sholem* originate? Nobody knows for sure but one theory holds that it was always the Jewish tradition to open a greeting and reverse the word order in the response. We see this in the Bible, as in the book of Ruth. "Boaz came from Bethlehem and said to the reapers: 'God be with you,' and they answered him 'Bless you-God.'"

Sholem aleichem is also used idiomatically. When a person fails to realize something and suddenly grasps the point being conveyed, then the speaker could exclaim, "Well, *sholem aleichem*!" (You finally woke up!)

IS YIDDISH A NECESSARY PART OF THE JEWISH RELIGION?

By Benjamin Goldman

Yiddish in relation to religion is a very touchy topic. Sephardi and Oriental Jews have continued practicing Judaism for the past two thousand years without Yiddish for the second half of that period. To say that Yiddish is a must for Judaism seems to imply that non-Ashkenazic Jews have something missing or wrong.

No. We cannot deny *our* heritage. No unity can be created as a result of sacrificing essential parts of our culture. The very expressions which make Yiddish so rich from our Jewish soul. What English expression could take the place of "tatele ahain"? Can "It should only happen to heathens" ever replace "zol es zeyn nor oif di goyim"? Does "Lord of the Universe" come close to "Riboine shel oylem"? For a Jew to "pray" is strange and distant, while to "daven" brings closeness to Yiddishkeit.

This takes us back to religion. Yiddish gave rise to the Chasidic enlightenment, which like other rebirths and movements could have taken place in no other language. "Why?" you may ask. The very basis of religion is God, around which all else is built in Jewish thinking. Yiddish is based on the principle that God is a father, stern and loving, yet intimate. Yiddish is the soul of Yiddishkeit, the embodiment of a way of life distinguishing our people from all others. "Lord of the Universe" inevitably bring to mind Christianity.

This is one great reason for assimilation in America. Many young American Jews never learned Yiddish, and therefore never developed the "Yiddish kop" (the Jewish way of thinking); they were forced to use English, and — consequently — think English.

Now, don't get me wrong. English is a very good language. But it is not enough for Jews to continue living and thinking as Jews. The last few generations of history in America prove my point. English is unavoidably the reflection of Christian dogma, in the one pillar of faith, God. The aloof terminology for God in English, "Almighty," "Lord," "Exalted," and a list of similar words are greatly responsible for driving the young Jew miles from shul, and eventually spiritually further and further from the Jewish home and religion altogether.

If we are to continue as a nation, we must break the shackles imposed on us by English and fight the encroachment of Christianity. We must learn Yiddish now!

FOR WHOM IT IS BEFITTING TO DEGRADE YIDDISH

"The Jew was never in possession of a culture of his own, the foundations of his intellectual work were always provided by others. . . . The Jewish people are without any true culture, and especially without any culture of their own. For what sham culture the Jew today possesses is the property of other peoples, and for the most part it is ruined in his hands. . . . the Jew takes over foreign culture. . . . possesses no culture-creating force of any sort. . . . the Jew jabbering German with a Jewish accent."

—Adolf Hitler, Mein Kampf

YIDDISH LESSON 1

Editors' note: Each issue of ALEICHEM SOLEM will have a Yiddish lesson. These lessons are intended for people (specifically yeshivah high school students) who already know Hebrew but have little prior knowledge of Yiddish. Comments, criticisms, and suggestions are welcome.

Unlike English, Yiddish is phonetic, written as it

is spoken; unlike Hebrew there are almost no nekudot. The letters of Yiddish are assigned no more than one or two sounds, so once you have mastered this key you should be able, with practice, to read Yiddish with facility. Only letters and letter combinations with special significance for reading and writing Yiddish are here represented — not all letters of the Hebrew alphabet.

YIDDISH LETTER	NAME OF LETTER	ENGLISH SOUND	YIDDISH EXAMPLE	TRANS-LITERATION	TRANS-LATION	NOTES
1. א	alef (with pasech)	"o" as in pot	דאָן	davn	pray	transliterated with an "a"
2. װ	alef (with kometz)	"o" as in for	טאָג	tog	day	identical with the Ashkenazic Hebrew װ
3. ב	bais	"b" as in boy	בוך	huch	book	never a "v" as could be in Hebrew
4. װ	two vovs	"v" as in very	װאַסער	yaser	water	used as a single sound
5. ו	vov	"oo" as in room	צו	tzu	to	never a "v" as could be in Hebrew . . .
		"u" as in full	זון	zun	sun	Transliterated with a "u"
6. ד	daled zayin shin	"j" as in judge	בלאָנען דזשען	blondjen	to get lost	used as a single sound
7. ז	zayin shin	"z" as in azure	זשורנאַל	zhurnal	journal	used as a single sound
8. ט	tes shin	"tch" as in catch	מענטש	mentch	person	used as a single sound
9. י	yud	"ee" as in feet	פיר	fir	four	transliterated with an "i" —occasionally "j" as in him (e.g., bjsl — little)
		"y" as in you	ידיש	yidish	Yiddish	usually an initial consonant
10. ײ	two yuds	"ai" as in rain	שיין	shajn	pretty	transliteration varies (e.g., ey, ai, ay, ei)
		"i" as in fine	פֿײַן	feyn	fine	
11. כ	chof	"ch" as in Chanuka	לאַכן	lachn	to laugh	chof is never a "k" as could be in Hebrew
12. ע	ayin	"e" as in pen	שלעפּ	shlep	shlep	never any other sound but "e" as in pen; Hebrew varies

ב (vais), ן (ches) כ (kof), ת (tof), and ן (sof) are not used in Yiddish. Their sounds are rendered as follows:
v= װ ch= כ k= ק t= ט s= ס

This key holds true for all Yiddish words that don't come from Hebrew. Words that are of Hebrew origin are written as they are in Hebrew but are spoken with Yiddish pronunciation.

Protest...

(Continued from page 2)

if some "crime" had been committed by the *Forward Seven*, yeshivah boys with yarmulkas who told the Editor of the *Forward* that they wanted to learn Yiddish. Wolowelsky then proceeded to unlawfully invade the privacy of the students and slander them. He looked up entrance applications of known SCY members, found which ones were not Sabbath observers, and other confidential information, and told the class's Talmud teacher and other teachers whatever negative implications he could construe in an attempt to ruin the reputation of SCY.



Joel B. Wolowelsky
Math Department

JOEL B. WOLOWELSKY

Obviously, this man's profound ignorance of Jewish law manifests itself in his *bitul Torah* (his preventing the learning of Talmud), in his intimidating boys for wanting to learn Yiddish, and his slander campaign, all acts in violation of Jewish law. After finding out the identities of three students who participated in the meeting on that Memorial Day afternoon in May, Joel B. Wolowelsky started bragging of his prowess as a detective. He felt quite proud at having achieved the stopping of all Talmud classes for three full days.

Wolowelsky for many years has been the greatest nuisance to Yeshivah of Flatbush with his constant disruption of all class schedules and his daily degrading of Jewish holy writings. At one "lecture," this *chocham* said that "The whole purpose of Torah, Talmud, and Tefila is psychodrama; there is no sense or meaning in any of it whatsoever." It is time that the Yeshivah of Flatbush rid itself of Joel B. Wolowelsky.

EDITOR'S NOTE

We invite the people referred to by Mr. Yisrolik to reply to the facts and views put forward by the writer...

In addition to the articles referred to, the events related have been the subject of attention in the Jewish Post and Opinion (June 2) and by Rabbi Aharon Shurin in the *Forward* (June 16, 20 and July 21).

THE NOTORIOUS SEVEN

By Avrom Raahinsky
(Satire)

Last May 29, seven Yeshivah of Flatbush students visited the *Forward* building to speak with the editor, Mr. Simon Weber, concerning the question of Yiddish at the Yeshivah of Flatbush. Afterwards, an investigation and a campaign of intimidation was undertaken against the *Forward Seven*. It is sad, that being for Yiddish is "illegal" or a "crime" in an Orthodox Yeshivah; it is also ironic — an "investigation" being undertaken against yeshivah boys asserting their desire to learn Yiddish.

It was in an alley around the corner from where we all met. We all took different routes to get there, changing buses at least twice. As I approached that alley near Avenue J in Brooklyn, I stopped and thought: "Is it worth it?" The thought of being caught filled me with fear. I had only a few seconds. But... too late. They had spotted me. Out of the more than 15 expected, only seven appeared. (We were later to learn that the others didn't come because of their parents' fears that they would be apprehended.)

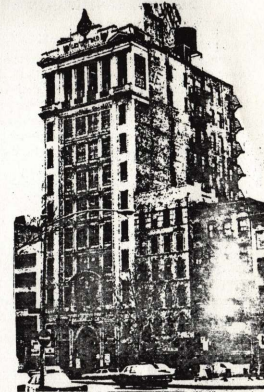
Our leader gave us each a map and tokens and we were divided into three groups. The first group was to take two buses, the second a bus and a train, and the third group — myself among them — took two buses and a train. These were precautionary measures against being caught. We were all to reunite at the East Broadway subway station in Manhattan at the bottom of the stairs. We all reached that point safely, but felt danger all around us. One by one, we climbed the stairs, making our way out of the tunnel, our eyes squinting at the light of day... the corner of Essex Street and East Broadway; we hit behind trees, ducked from bush to bush, until we were there: the *Forward* building.

We hurried in, heads turned to see if we were being followed. It was Memorial Day and the building was nearly empty. We were told to ascend to the editor's office on the ninth floor. We went up in groups, always with someone at the front door watching. Being the seventh one, and having no one to stand guard for me, I decided not to wait for the elevator. I ran up the stairs.

On the ninth floor, I was met by my fellow conspirators, and together we entered the editor's office. We were met by Mr. Simon Weber, and the secret conference began. First we received Mr. Weber's assurances that our identities would be kept top secret. We were painfully aware of the consequences should we be caught.

We finally felt at ease, the seven of us sitting in Mr. Weber's office on the ninth floor of the *Forward* building with the door locked and the editor's assurance of identity protection. We removed our disguises.

During the meeting, some of us told Mr. Weber that Yeshivah of Flatbush is an excellent school — but it is against Yiddish. Some of us dared to say that Yiddish is a universal language. One of the more radical members even asserted that Yiddish is spoken in his home. Mr. Weber was amazed at the brave spirit of the group to take such chances. The editor reassured his pledge of



secrecy, and we prepared to depart.

Donning our disguises, we were about to begin our journey homeward. At this time, we were even more frightened than before. Our deed had been accomplished; the thought of capture horrified all of us. One of the more timid members was so frightened that he refused to leave the *Forward* building till it was dark outside. The others, however, took the chance of making their way back to Brooklyn before nightfall. We were able to make it by first going to Queens, then the Bronx, and, finally, home to Brooklyn.

Story of the *Forward Seven*
Will Be Continued Next Issue

HELP!

ALEICHEM SHOLEM is published solely with the funds of the Student Committee for Yiddish. Needless to say, the financial resources of high school students cannot be ample. We are a completely independent group of high school students, working for Yiddish and Yiddishkeit. To continue publishing, **ALEICHEM SHOLEM** must receive financial aid from individuals and/or organizations. We thank you for your generosity.

THANK YOU

The Student Committee for Yiddish thanks the following, without whose encouragement and technical expertise the publishing of **ALEICHEM SHOLEM** would not have been possible: Stanley H. Barkan and Ed Weintrob.

עם
ישראל חי

עליכם שלום

ידן
דעם יידיש

אלול תשל"ב

ברוקלין ניו-יאָרק

יאָר 1; נומער 1

הגדרה המסרה

דערקלערונג

„עליכם שלום“ נולד כחוצאה ישירה של מחלוקת היידיש בביית-הספר ההיכון של הישיבה דפלטבוש מחלוקת נפלאה מבחינה ואח שהיא סעירה על התעוררות נוער יהודי אמריקני לחרבות יהודי-יה ועל רצון סצרו של הנוער לחזק את היהדות ואח המסורה דרך הכנסת יידיש להכניח הלסורים ביישיבתינו. סצד שני מחלוקת עצובה היא זאח שקיים צרך להלתם בעד רשוה ליידיש להילסד, לא בברית-הסועצות או בסקום כיוצא בו, כי אם ביישיבה דחית, טובה, וספורססת.

אי אפשר שנאהב עברית בהחלבה סרובה סאהב-הינו אוחה וברצוננו ללסדה ולהתעסק בה; שונאינו הססטיצים אותנו משקרים עלינו כי סטרחינו להכניס יידיש בסקום עברית ביישיבה, ובכן עלינו להסביר בצורה ברורה וסופית כי כזב סכוער הוא זה. סענהינו בפססוה היא זו כי בושח, גרופה, וחרפה זאח לעם ישראל שיישיבה סקיסח ספרים, כחות, וסורים, מחלקה שלסח עם יושב-ראש והכל ללסוד צרפתית וספר-דיח, השפוח הזרות הגויות הללו שהן רחוקות סאחנו באוחה שעה שסונעת ססנו שפח אם אבות-נו ואבותם לאלף שנה שפח ששה סיליוני סקרשי השם, הלשון אשר בה בכה וססחה, רנה ואבלה, לחסה וחיה היהדות האשכנזית אחח על שפחיה סראשיתה ועב היום הזה.

ב„עליכם שלום“ נעבוד להפיץ עברית ויידיש, יהדות וססורה, כחבי קדש וספרות יהודית וכל הסאפיין ושיין לאומחינו היהודית בכלל ואח כל המסוגל לאספן ולהשרש אח הרוח הנצחית של עם ישראל בצעירי העם בארצות-הברית בפרס, דרך יצירת הזדסנות להבעח היהודי הצעיר על הדבר הקטן והדבר הגדול, והבעייה והסאלה הנובעים לעסנו. ובאוחה שעה סנדריס אנחנו לא לחח להנהלה ישיבה פלטבוש לגסור על יידיש העבודה המעוסה, אשו לא הצליחו לסייסה כוחות יוחר חזקים באירופה ברור הקודם.

וסובן סאליו כי הצלח יהדות רוסיה וסוריה וחסיתה ועזרה לסדינהינו המסודשח הססלח אח דברי הנביא כי „פחת הנעצוצ יעלה ברש ותחח הסרפד יעלה הדס, הסלאנה המסומות החשובים ביוחר בהפסידנו.

בסכומו של דבר סקויים אנחנו להרחיב, להגדיל ולהטיב „עליכם שלום“ לכלול כל חלקי הרבות, דח, שפח, כחבי קדש וססורה של עם ישראל, ו-להביאם לחיים וללסדס סחוך אהבה ובחוך הסדר הרוחני בסדינה הזאח לישר, בערבה ססלה לאל-קינן ולגרם לכך שצעירי ישראל מעצסם יראו ויהבנו כי „אשרינו סה סוב חלקנו וסח נעים גורלנו וסח יפה ירושחינו.

„עליכם שלום“ ווערט געבאָרן ווי א רעזולוטאט פון דער יידיש-מחלוקת אין דער פלעטבוש ישיבה היסקול. די חלוקי דעוה צווישן חלסידים און אדסיניסטראציע זיינען זייער קלאר און פשוט. די ססודענסן קעספן פאר דעם סזאל דערלויבן לערנען יידיש אין אלע פיר יאָר און די אדסיניסטראציע ענטפערט אז סיר קענען לערנען יידיש צוהערנדיק זיך צו דער יידישער ראדיץ סטאנציע: „דאָבליו-אי-הי-די“.

סיר, די ססודענסן פון דער פלעטבוש ישיבה היסקול וועלן ווייטער קעספן אז יידיש זאל פאר-נעמען כאָטש נים קיין קלענערן אָרט חי שפאניש און פראנצויזיש וואָס באשטייט פון גאנצע דע-פארטמענטס.

סיר וועלן זיך נישט באגרעניצן נאָר מיט דער יידיש-מחלוקת אין אונדזער ישיבה, נאָר אויך ארבעטן אין אלגעמיין, פאר גיסטיקער, יידישער זעלבסט דערקענונג פון דער אמעריקאנער יידי-שער יוגנט, דורך שאפן א פלאטפארם פאר דעם יוגן יידיש אויסצודריקן פרי, אין שייכות מיט אלע יידישע ענינים פון אונדזער תקופה, לסשל: יידיש, עברית, די אונטערדריקונג פון סאָוועטישן און סירישן ידנסום א.א.ח.

סיר האָפן אז „עליכם שלום“ וועט ווערן גרעסער סיפער, בעסער, מיט דער הילף פון אונדזערע ליענער. סיר האָפן אז די ליענער וועלן שטיצן אונדזער קאספ אז יידיש זאל פארנעמען א חשו-בן אָרט אויך אין אנדערע ישיבות.

די אונטערשטע שורה, סיר וועלן סאָן אלץ וואָס איז שין און יושרדיק.

מיס אהבה ישראל, בלייבן סיר, די סימגלידער פון דעם

ססודענסן קאָמיטעט פאר יידיש

אייער סאמע-לשון רופס אויס „לאָזס זי נים סיך באגראָבן!“

„און לאָסיר נים סיר ווערן צו דערמאָנען, אז: א יידיש האָס נים קיין יידישן סעסן“ --וואָלף יונין