

FLATBUSH PRINCIPAL DENOUNCES YIDDISH

STEPS UP HARASSMENT:

PROTEST MOUNTS

By M.Y. Yisrolik

Shock and disbelief are currently sweeping Jewish circles everywhere over a series of statements and letters issued by the principal of the Yeshiva of Flatbush High School, Rabbi David Eliach, denouncing Yiddish while praising the virtues of Arabic in modern Jewish life. Much objection has centered upon Eliach's "Don't get sentimental," a remark published in the *Jewish Daily Forward* last February, in reply to the many who have pointed out that Yiddish was the language of life and creativity for the vast majority of the 6,000,000 Jews slaughtered by Hitler. Reactions to the principal's policies of sup-

pressing Yiddish culture and intimidating its adherents have ranged from serious opposition to outright denunciation with a number of demands for a new administration at the high school.

The movement, initiated as a student protest has snowballed into a major new force in modern Judaism fighting for renewed interest in perpetuation of Yiddish. Yet, despite months of campaigning, the school has refused to budge on its adamant refusals to

grant Yiddish equal recognition with French and Spanish, administered intensively under the auspices of an entire department at the Yeshiva of Flatbush. Protesting voices of students, teachers, parents, and major Jewish figures and organizations have been completely ignored.

The issue of human rights has been extremely heated since the school launched its harassment campaign in June of 1972. Since that time, the yeshiva's administration has continued to intimidate those sympathetic to the Student Committee for Yiddish and its ideals. The issue reached a summit in March of 1973 when Rabbi Eliach excluded the chairman of the Student Committee for Yiddish from Arista, the National Honor Society, because of "character." The applicant met all requirements for entrance to the society and was denied a public hearing on the question. Because of such acts, the Student Committee for Yiddish is functioning underground at the Flatbush Yeshiva High School with pro-Yiddish literature and materials being clandestinely circulated and a list of members' names known only to the committee's leadership.

Details on Page 2



JOIN THE MOVEMENT TODAY!

1. Initiate campaigns for inclusion of Yiddish in your school's curriculum. If authorities' reactions are negative, contact SCY for aid and advice.
2. Learn to read and speak Yiddish. Read a Yiddish newspaper daily. Attend concerts and plays in Yiddish. Speak Yiddish to your friends and family.
3. Negative statements about Yiddish should immediately be reported to SCY so that prompt action may be taken. This includes printed remarks and statements made at public gatherings or over the mass media.
4. Write, cable, phone, or visit Yeshiva of Flatbush to voice your protest over the suppression of Yiddish. Administrative offices are at 919 E. 10th Street, Brooklyn, N.Y. 11230. Joel Braverman High School is at 1609 Avenue J, Brooklyn, N.Y. 11230, and office telephones are ES 7-4466 and ES 7-4467.
5. Write pro-Yiddish letters to the press.
6. Contribute to SCY. The Committee is in need of immediate financial aid. Write for ALEICHEM SHOLEM. Renew subscriptions when due and give what you can.
7. Whatever else (legal and peaceful) you can think of to help win the Yiddish battle.

Protest. . .

BRIEF BACKGROUND

October 1971-June 1972

Principal Rabbi David Eliach, in October of 1971, referred a student petition for Yiddish to the assistant principal who in March, 1972, after 51 students had signed, told the pupils to listen to the radio if they were serious about learning Yiddish. A letter was written to the *Jewish Daily Forward* asking reader support for the Yiddish request. After being flooded with protest mail, Eliach replied in the *Forward*, categorically denying the charges. This led to the founding of SCY, which immediately sent a delegation of seven to the office of editor-in-chief of the *Forward*, Simon Weber, to win the paper's support. When news of the secret meeting between the *Forward* Seven and the editor leaked out in school, an investigation and campaign of harassment was launched.

ALEICHEM SHOLEM I AND REACTION

August 1972-October 1972

In August of 1972, the Student Committee for Yiddish independently launched ALEICHEM SHOLEM to promote the cause. Reaction to the new journal came quickly as 12 major publications including the *New York Post* gave the Yiddish struggle attention. Publication of the newspaper led to weeks of reader discussion in letters-to-editors columns of the *Forward*, *Algemeiner Journal*, *Journal*, and *The Week* on the question of Yiddish at the yeshiva.

On September 1, B.Z. Goldberg, who died last December and was a son-in-law of Yiddish literary giant Sholem Aleichem, in one of his last articles praised the struggle conducted by SCY. Goldberg, a celebrated Yiddish journalist, wrote: "To the Student Committee

for Yiddish, my greetings and blessings to go on with energy in your significant movement—and have success!"

Soon after, towards the end of September, Rabbi Sholom Klass, noted editor and publisher of the *Jewish Press*, replied to a reader's query on the Yiddish controversy: "There is no doubt that Yiddish takes precedence over all languages except for Hebrew. It is the universal language of the Jews and it forges a common bond among Jews wherever they may be. For the past hundreds of years, it was used in yeshivas to teach the Torah and therefore acquired an importance similar to that of Aramaic..." Rabbi Klass went on to bring proof for his view from various Talmudic sources.

YIDDISH IS DENOUNCED

November 1972

In the November issue of the official newspaper of the Yeshiva of Flatbush, the *Phoenix*, Rabbi Eliach published an open letter to the students declaring Yiddish to be wholly unnecessary. To convey his view, Eliach dishonestly claimed that SCY was attempting to place Yiddish in competition with Hebrew (the SCY official position, since June 12, 1972, has publicly been that Yiddish should be accorded at least equal attention with French and Spanish at Flatbush). Eliach called pro-Yiddish students those "to whom the purpose of the yeshiva must be made clear."

Here, a brief excerpt from Rabbi Eliach's letter:

"The entire literature of law, of legend, and in secular life was entirely in Hebrew; the original and fundamental culture of Judaism is entirely in Hebrew and the State of Israel is based entirely on Hebraistic purity. The purpose of learning Yiddish is to enable those learning to recognize and appreciate the people who spoke and thought in Yiddish. But the

culture that we are interested in, or that which we could gain through Yiddish, we learn in Hebrew...and we don't miss a thing concerning the feelings of all those Jews who spoke in Yiddish because anything worth something that was written in Yiddish is available in Hebrew translation, and our identification with those who write and speak Yiddish is complete and full, because they are Jews just like us for every purpose. So we miss nothing except the actual ability to speak that language..."

THE COMMITTEE REPLIES

December 18, 1972

For the first time, Rabbi Eliach had openly decried Jewish culture of the last thousand years. This was in direct contradiction to his previous statement, written in the *Forward*, May 22, 1972, declaring that "Obviously, a yeshiva that prizes the value of the Torah and wisdom has the very greatest respect for the Yiddish language and many of its literary works and we would be the very last to underrate the study of Yiddish in our yeshiva." The Student Committee for Yiddish replied in an article published in the *Forward* December 18, which pointed out the cultural crime being perpetrated by inflicting linguistic genocide on a crucial part of Jewish life. The article called for a stepped up campaign and expressed the students' gratitude to the *Forward* for its consistent support.

READERS REACT

January 8, 1972

On Monday, January 8, an entire column of letters to the editor of the *Forward* was published from readers from all over America condemning Eliach and his theory of cultural destruction; readers from Paterson to Florida expressed anger over the school administration's handling of the

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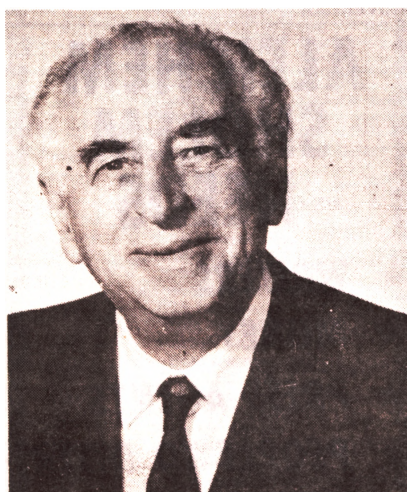
Jerusalem Group Spurs Yiddish Renaissance

By Ernie Meyer

(Reprinted from the Jerusalem Post)

The 300 members of the Yiddish Culture Organization of Jerusalem would like to see a renaissance of Yiddish here—on an intellectual basis.

Founded a year ago, the group has organized monthly meetings, the latest, a well-attended 75th birthday tribute to the Editor of the *Great Yiddish Dictionary*, Professor Yudel Mark, who recently settled in Jerusalem from New York with his wife. The gathering at Beit Elisheva was addressed by Professors Dov Sadan, Sol Liptzin, and Yehoshua Fishman.



YUDEL MARK

Russian newcomers

Early in January the organization sponsored an evening devoted to contemporary Russian Yiddish poets. Three recently arrived olim from the Soviet Union, M. Osherowitz, Y. Lerner and M. Haratz, read from their works. In the words of one listener, "Across the gulf of time and space, there was immediate contact with their world of thought." The Russians, on the other hand, said that they felt a bond of oneness and at-homeness with the audience, which apparently recognized their creativity. The Russian Yiddish writers have already formed an association in Jerusalem with some 30 members, headed by poet Yosef Kerler.

There is also a special program for youth with a new study group and a drama group, the "Purimshpilers," headed by David Roskies, a recent oleh from the U.S.

Tel Aviv has several Yiddish groups centered at the H. Leivick, Sholem Aleichem and Isaac Hamlin houses. "But in Jerusalem you could not have organized the group we now have five years ago," Prof. Sara Feder, one of the Jerusalem group, told the *Jerusalem Post*.

Three Circles

Membership largely comes from three circles, she said. There are the immigrants from English-speaking countries, those from Latin America with its rich tradition of Yiddish culture, and the newcomers from Russia. For this last group especially, Yiddish is a very important bridge although the interest in the language here is on a rather intellectual level.

The group's president is Prof. Gershon Winer, former head of the New York Jewish Teacher's Seminary, who now teaches at the Jewish Agency's Hayim Greenberg Institute for Teachers from Abroad. Honorary chairman is Prof. Sadan, who was the first head of Hebrew University's Yiddish Department.

Yiddish Binds Jews

By Dale Bergman

The tourist from America is lost in the French countryside. He suddenly sees a sign: A. Schwartz, Docteur. By entering, he is able to find out where he is although the tourist speaks no French and the doctor no English. They have a common bond which has held most of the Jewish community together for centuries: the Yiddish language.

Yiddish is indeed a strange language. It is a language which developed a high culture without being a language of a country—Yiddish is the language of a people. A Jew in Moscow could understand a Jew in Berlin; a Jew in Vilna could read a New York Jewish newspaper.

From Yiddish, a culture sprang; a culture of hope and optimism in a world of poverty and oppression. The satirical works of Sholem Aleichem brought hope and laughter to the Jewish as well as the non-Jewish world. Such dramatic works as *The Dybbuk* have become world reknowned. Yiddish is also a language of scholarship and its culture has produced some of the greatest minds in the world today.

Yet, while not having a political base, and having its speakers persecuted and oppressed, Yiddish survived until today and continues to bind the Jewish people together.

Police Department Recognizes Yiddish



Police lines in Jewish neighborhoods are often accompanied by Yiddish notices. Sign above reads: *Di gas iz nor far shpatsirendike—mit bagrisung fun Mayor J.V. Lindsay.* (In English: This street is open only for pedestrians—with greetings from Mayor J.V. Lindsay.)

In The Yiddish Movement. . .

Thank You
Simon Weber

BETH JACOB OF BORO PARK, 1371 46th Street in Brooklyn, has announced plans to implement Yiddish classes in the 7th and 8th grades on an experimental basis for the first time...

YIDDISH CULTURE CLUB OF QUEENS COLLEGE has been organized this semester with a program including 13 Yiddish courses. Dr. Joseph Landis, chairman of the Jewish Studies program of the college, has also announced commencement of a publication, *Yiddish*, an English journal concerned with Yiddish language and literature...

SEVEN OAKS PUBLIC SCHOOL SYSTEM of Winnipeg, Canada, has decided to offer Yiddish courses. The introduction of Yiddish into the curriculum was recently decided upon by the school board there, which previously also endorsed Hebrew studies...

PARAMUS JEWISH COMMUNITY CENTER of Paramus, New Jersey, holds monthly Yiddish rallies. One Sunday evening each month, about 50 people gather at the community center from towns up to 10 miles away to participate in Jewish cultural activities as a means of strengthening their Jewish roots...

THE VILNA FOLK ENSEMBLE recently presented its first performance in Israel in Tel Aviv's Hechal Hatarbut (Mann Auditorium). The group emigrated from the Soviet Union where it had worked for years spreading Yiddishkeit through Yiddish songs, dance, plays, etc. Many of the performers are young and the group has achieved instantaneous success in Israel. While in Russia, the government had not permitted the group to tour deeper into Russia than Kovno and was forbidden to reach the larger Jewish settlements. In 1961, when posters for a concert by the Ensemble were affixed in parts of Riga, the Soviet authorities had the posters torn down. Seeing how the Yiddish folk spirit was leading to a resurgence of Yiddishkeit, religious and nationalistic, the Soviets disbanded the Ensemble. Most members emigrated to Israel and organized the New Vilna Folk Ensemble...

TEMPLE EMANUEL OF PATERSON, New Jersey, has recently added Yiddish culture programs to its activities for the first time, reportedly leading to an overall community interest in the synagogue's general program. Late reports indicate imitation of the Yiddish project in other New Jersey synagogues in Fair Lawn and elsewhere...

THE WORLD JEWISH CONGRESS recently held its conference in London. According to a *London Jewish Chronicle* report, a debate on Yiddish became extremely heated. Many delegates pointed out how Yiddish had sustained millions in Europe and is still widely used. Mr. Joel Cang of the Association of Jewish Journalists and Authors submitted the pro-Yiddish resolution calling for establishment of chairs of Yiddish in British colleges and universities. One speaker asserted that Yiddish would be the only universally understood language in the Common Market. Despite bitter opposition by one delegate who declared his desire to suppress Yiddish, the resolution was passed...

DRIVERS TEST IN YIDDISH have been made available since February according to a recent report in the *Jewish Press*. Credit for this goes to JDL, notably its Jewish Power Council, whose member, Allen Rocoff, obtained from the Motor Vehicle Bureau a guarantee that Yiddish driving tests would be made available. Rabbi Harold Rappaport of Congregation Adath Jeshurun has been appointed as official translator...

1,156,000 American born Jews listed Yiddish as their mother tongue in the 1970 Federal Census, and 438,000 foreign-born Americans declared their mother tongue to be Yiddish. The figures do not include those who know Yiddish as a second language or the masses who possess varying degrees of reading and speaking comprehension...

BAYSIDE HIGH SCHOOL OF QUEENS, a public institution, has continued the Yiddish course it established last year as a result of student interest in Yiddish culture...



The Student Committee for Yiddish thanks Simon Weber, editor-in-chief of the *Jewish Daily Forward*, for his consistent support for the Yiddish Movement.

ALEICHEM SHOLEM NEEDS

★ WRITERS
★ MONEY
★ PRESS AGENTS
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COMMITTEE WORKERS
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WITH SCHOOLS ABOUT
YIDDISH STUDIES
★ ★
OTHER TYPES OF HELP
To Volunteer Your Services,
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SCY Thanks ...

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Anne Bailis
Bernard Bard
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Bnai Yiddish Society
Evelyn Beck
Sidor Belarsky
Abram Bialon
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Aviva Cantor Zuckoff

This list includes persons and organizations which have been of significant help to the Student Committee for Yiddish. Omissions are the result of insufficient information at the time of printing.

In The Yiddish Movement. . . .

(Continued from Page 4)

COMMITTEE FOR THE IMPLEMENTATION OF STANDARD YIDDISH ORTHOGRAPHY has just published the second edition of Professor Mordkhe Schaechter's *Yiddish Orthography*, a scholarly, yet extremely useful history of and guide for Yiddish spelling. The work takes the form of a course outline and Dr. Schaechter masterfully tackles all problems in Yiddish orthography, such as those pertaining to words of Hebrew origin, silent letters and international terms. Copies are available at \$2.00 each from the Committee for the Implementation of Standard Yiddish Orthography at Room 401, Philosophy Hall, Columbia University, New York 10027...

THE NEW YIDDISH YOUTH ENSEMBLE presented a Chanuka concert at Town Hall including songs, poems and presentation of *A Doctor* by Sholem Aleichem. The evening was a smashing success and attracted an overflow crowd...

EAST MIDWOOD JEWISH CENTER of 1625 Ocean Avenue in Brooklyn has recently added two Yiddish courses to its curriculum, one in the Adult Studies Department, conducted by Mrs. Dora Weinzaft, and another in the High School Department. Members of the high school class recently visited the YIVO Institute for Jewish research and the Jewish Museum.

ZALMAN SHAZAR, +resident of Israel, has just published a book of poems in Yiddish in the United States. The volume is available from the American Jewish Congress....

COLUMBIA UNIVERSITY has launched its *Yiddish Language, Literature and Culture* program for the summer session of 1973. The program includes four language courses (Elementary, Intermediate I & II, and Advanced) as well as graduate area studies, including Yiddish fiction, the Yiddish folktale and colloquium. The course is open to students on high school and college levels and scholarship requests are considered. Information can be obtained by writing to: Uriel Weinreich Yiddish Program, Office of the Summer Session, 102 Low Memorial Library, Columbia University, New York, N.Y. 10027...

YUGNTRUF, YOUTH-FOR-YIDDISH held its 9th Annual Conference at Manhattan's Atran House last December. The overcrowded hall was captivated by the eloquent address of Yiddish author Isaac Bashevis Singer who spoke on Yiddish and related subjects, making note of the sin being committed by Flatbush Yeshiva's administrators. The day was an overall success with all factions of the Yiddish movement represented...

YOSHE MUZIKANT playing at East Broadway's Folksbine Theatre (*Forward Building*, 175 East Broadway, New York 10002) has been hailed by the Yiddish, Anglo-Jewish and general press as a dramatic masterpiece. The show stars Joseph Buloff, one of the all-time greats of Yiddish theatre...

YIVO INSTITUTE FOR JEWISH RESEARCH held its annual banquet at the Americana Hotel which featured a program entitled "The Yiddish Folk Song: A Living Heritage." Chief guests included Dr. Barbara Kirschenblatt-Gimblett and Ruth Rubin...

YIDDISH READING CIRCLE in Boston is currently thriving with weekly meetings at which members study and discuss works of Yiddish literature. The group's study theme last year included *Bay undz Yidn* (Warsaw, 1923), and this year's plans are to read portions from the pre-war Yiddish press. Annual sessions begin each October...

UNIVERSITY OF TEXAS has recently launched an intensive Yiddish program. Protagonist of the movement is Larry Gretskey, former student of renowned Dr. Mordkhe Schaechter. Beginners' and Intermediate courses have already been established. Says Gretskey, "It complements Hebrew studies at the university; it does not conflict with them."

NEWS PERTAINING TO THE MOVEMENT SHOULD BE REPORTED TO ALEICHEM SOLOMON FOR PUBLICATION. Please report Yiddish news to: In the Movement, SCY, 1321 55th Street, Brooklyn, N.Y. 11219.

Aleichem Sholem

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MEMBER OF THE JEWISH STUDENT PRESS SERVICE

Misuse of Academic Privilege

Tolerance for opposing viewpoints within the framework of Jewish life is a remarkable feature of our faith and culture, a pride to Jews for having developed concepts of certain individual freedoms, including the right to disagree, long before the secular world. It is the conviction of many students at the Yeshiva of Flatbush that the linguistic genocide of Yiddish in an institution of Jewish learning is wrong. That conviction is based upon the premise that the tradition of the last thousand years should not be denied a place in the life of today's and tomorrow's Jew, that excluding Yiddish implies negation of the values of *Yiddishkeit* and *mentchlichkeit* embodied by the essence of the language and its ideals, hopes and visions. Interestingly, the assistant principal of Yeshiva of Flatbush, certainly not a supporter of the Student Committee for Yiddish, once remarked that the Yiddish protest is a *machlokes l'shem shomayim*, a controversy fought in the name of Heaven; the houses of Hillel and Shammai, Rabbi Akiva and Rabbi Yishmoel, Rav and Shmuel, and scores of other great sages maintained a living tradition through viewing debate, discussion and disagreement as indicative of a dynamic approach to Judaism, a faith for millenia kept up by righteous scholars who constructively disagreed in search for the truth. In the yeshiva, it was the *talmid chochem* who was able to participate in *shaklo v'taryo*, debate on Talmudic and Judaic questions. Disagreement is so natural to Judaism, a faith carried on through life and activity, not a code drawn from dry, dust-laden lawbooks, that the student who could not formulate original opinions and thoughts was a poor pupil who had failed one of the chief purposes of his education.

— A second philosophy upon which much of modern Jewish

life is based is that of American civilization, in which the role of democracy is central. Each and every action taken by the Student Committee for Yiddish can be categorized as freedom of speech, freedom of the press, and the right to petition peaceably for redress of grievances. That the leadership of a yeshiva should respect neither Judaism nor the essence of American philosophy is unfortunate at least and more probably clearly outrageous.

Academic power, as wielded by the principal of a high school is a responsibility fit to be held by persons capable of placing good sense and impartial judgment before hysteria and personal revenge. When one who is responsible for the welfare and education of more than 600 students takes action borne of bitterness, desperation and cowardice with desire for vengeance against those who have fought for a cause, an ideal—irrespective of his disagreement with that ideal—the situation is unquestionably intolerable.

Rabbi Eliach, by excluding the editor of Aleichem Sholem from the high school honor society for no reason and less than no reason, coupled with the term "character," served to compound a low personal smear with an educational injustice, and both of these with a cultural crime. The principal's refusal to grant the individual in question a public hearing with due process is apparently motivated by the intelligent assessment of the situation leading to the conclusion that an honest arbitrator would not condemn a person's character on grounds of ideological conviction, much less for having the strength of character to stand up for those convictions. A character charge without elaboration can affect the career of the individual for years to come; implications of such a charge as made by a high school principal are the lowest in human actions. Certainly, conducting an active but completely peaceful and legal campaign for reviving a culture is by no definition justification for such personal degradation and casting of aspersions on one's character. It is sad that Rabbi Eliach is leading himself deeper and deeper into the moral pit he has dug himself at the expense of the honor and reputation of an entire institution. Proponents of Judaic tradition and American civil liberties, irrespective of stand on the Yiddish question, will agree that the demand for a public hearing with due process under the auspices of an impartial party is a logical and rightful one. Continued denial of such a request will merely serve to conclusively prove that a once proud center of scholarship has been molded by one individual into an ethical jungle.

The events at Flatbush are collectively constituting the most tragic Jewish, ethical and educational disaster in modern yeshiva history. The reign of terror must end, and end soon.

Negation of Culture

In the course of history, there have appeared a number of proponents of culture, who by exceeding bounds of national pride and engaging in the development of supernationalism, declaring all but a single culture to be worthless and decadent, led themselves to remain inscribed in the minds and books of mankind for millenia, their names, the blackest in human civilization. In the brief space here, it is clearly not possible to enumerate all the demagogues and racists who wrought destruction upon peoples and nations through ad-



SENTENCED TO DEATH by order
of His Majesty the Principal

vocating national fanaticism linked with genocidal proclivity and practice.

During the eighth century before the common era, the king of Assyria attempted to attain Near East supremacy through the geographic transplantation of peoples after their conquest. The first motivation for such action was the rendering of the subjugated nations militarily impotent; the second, more important reason, the creation of cultural homogeneity in which defeated races would in time abandon their customs, religion, and language, the essence of their identity, and would become part of the "mainstream" of society, follow the "true" faith and speak the "dominant" language. The Assyrian monarch sent Rabshakeh to Jerusalem to tell its inhabitants to peacefully agree to exile in Assyria where they would "eat everyone of his vine and his fig tree..." The motive was clearly not physical destruction but infliction of national assimilation, in order that, in the estimation of Assyria's leaders, the Jews would forsake their faith and tradition and eventually become extinct.

Several centuries later, the Hellenistic age saw the attempted imposition of Greek culture throughout the then-known world. Alexander's conquests, largely intertwined with this concept, as the previous example cited, are examples of nations attempting to overcome other nations through forcing upon the latter of "superior" culture.

Supposedly, we have matured from that point to one where man is capable of displaying mutual respect towards varying peoples with freedom for the languages and cultures of all. Such philosophy when practically enacted, enables Jews to practice in America and Muslims in Israel, both policies which have been historically proven to result beneficially for all parties involved. The catastrophe which befell humanity with the holocaust also stemmed from the theory of Aryan supremacy, an example of the extreme destruction which supernationalism can lead to.

It is even more culturally degenerate when the situation is one in which intense hatred of a culture persists within a single faith; such philosophy involves not only supernationalism and the ugly, outmoded theory of "legitimate" and "illegitimate" races and languages, but adds the factor of self-hatred, hatred of one's own past and present, language and people.

It therefore is inopportune and unfortunate for Rabbi Eliach to teach his students and tell the world that anything ever written in Yiddish is available in Hebrew translation

and hence the language is not necessary. This is tantamount to suggesting that Yiddish books, or the countless writers who created in Yiddish, and for that matter the masses for whom the language encompassed life, religion, creativity and faith, should be dumped into the sea.

It is sad for Hebrew that Hebraism, the beautiful philosophy which revived a language, a land, and a hope should so be misused and distorted to be linked with murder of the second national Jewish language, Yiddish. Chaim Nachman Bialik, the celebrated Hebrew poet, when asked by Peretz Hirshbein, what he would think of Jewish life if Yiddish were to disappear, Bialik replied: "That is cruelty. Were Yiddish to vanish, it would be as a great light forever being shut out of Judaism." Rabbi Eliach is not a greater Hebraist than Bialik.

Creation of a Hebrew-Yiddish conflict has no place in modern Jewish life, certainly not in America, and without question not in a Jewish school where French and Spanish are accorded intensive attention, a Jewish school which declares as its own purpose the "concept of total education in which the rich Jewish heritage along with the modern Hebrew language and culture are being synthesized..." (A Profile, published by the Yeshiva of Flatbush, page 5)

Declaring, as the present principal of this institution has, that Yiddish is worthless, is declaring that the last one thousand years of life and creativity, of the golden age in the history of the Jewish soul is naught. Such insensitivity and hostility, taught to young Jews who came to Flatbush to become the leaders of future Jewish life, is criminal.

If the Yeshiva of Flatbush is to continue in the proud tradition of its past, it cannot subscribe to the wild prejudices of a single administrator in depriving hundreds of Jewish students annually of a crucial link with the immediate cultural past of the mainstream of world Jewry.

"Don't Get Sentimental"

That so few years after a third of world Jewry was gassed, burned and shot by the Nazis, y'mach shnom v'zichrom, a principal of an Orthodox center of Jewish learning could speak thus of the national catastrophe which befell Ashkenazic Jewry is a deep act of contempt towards the universal Jewish feeling on the holocaust.

We fast each year in commemoration of the Temple, destroyed thousands of years ago. We read in the Torah of what Amolek did to the Israelites in the desert. Needless to say, the Jewish soul is cognizant of the 6,000,000 butchered for no reason, save their being Jewish. For multitudes of our time, the tragedy is a personal one, with uncles, cousins, fathers and mothers having been burned or gassed; for all of us, the annihilation was a national disaster. The great centers of learning, Vilna, Warsaw, Lublin and hundreds of other cities and towns which for centuries were a light and a guidepost for the people of Israel were forever turned into dust and ashes.

Remembering our martyrs and striving to achieve the Judaic and ethical heights they died for is a responsibility to them, ourselves and all of mankind. "Don't get sentimental" is a mocking, caustic and hateful statement that should not have come from a human being with a modicum of sympathy for life. Not to speak of a Jew, a leader, a principal, a rabbi...

Letters To The Editor

Dear Editor:

I am in complete agreement with the aims of your committee. I find it heartening that young Jews in places of higher learning should retrace the cultural steps of our people in an effort to carry on a living tradition.

Yiddish is one tool of the cultural expression of our people. The study and practice of one's cultural heritage is viewed by me as a flexing of the cultural muscle of a people. As any medical student will tell you, a muscle that is not exercised atrophies and dies.

THEODORE BIKEL
Honey Road
Georgetown, Conn.



Dear Editor:

I just finished reading ALEICHEM SHOLEM, Aug.-Sep. '72 and I enjoyed it immensely. It's time Jewish youth published such a paper. Unquestionably there is a renaissance of Yiddish. At our Jewish high school Yiddish is by far the most popular course.

Keep up the GREAT work and feel free to call on us for any assistance.

BETH NEUMARK
Chairperson
Jewish High School Student Alliance
2061 Broadway
New York, N.Y.



Dear Editor:

We are thrilled with ALEICHEM SHOLEM and will lend any needed support to your cause at Flatbush Yeshiva or any similar situation.

COREY BREIER
President
Yiddish Culture Club of Queens College
70-24 165th Street
Flushing, N.Y.



Dear Editor:

Received ALEICHEM SHOLEM and am enthusiastic—in fact ecstatic over it. Enclosed please find my check for subscription. We must work together to further the advancement of Yiddish.

J.H. JANOVER
226 East 203rd Street
Bronx, N.Y.

Dear Editor:

The American Jewish Historical Society, the oldest and largest scholarly institution in the Western Hemisphere devoted to the study of American Jewish history, attempts to collect all periodicals believed to be of significant value to future historians. We believe ALEICHEM SHOLEM falls into this category.

Best of luck on your new endeavor.

MRS. SUSAN G. LANDY
Librarian
American Jewish Historical Society
Waltham, Mass.



Dear Editor:

Dos vos men vil ton, tut men! Our group, "Oyfgang" congratulates you on your stand for Yiddish.

We publish Yiddish greeting cards and put out Yiddish books for young children; it is a non-profit organization and we too are working to fight those who want to stamp us out. Believe us—Yiddish is alive and well all over the country. Zeyt akshonesdik!

VALKE GOTTLIEB
Oyfgang
3900 Bailey Avenue
Bronx, N.Y.



Dear Editor:

Efforts such as yours are to be commended and I would support any efforts to further enrich the New York State curriculum in any of its schools.

PERRY B. DURYEA, Jr.
Speaker
State Assembly
Albany, N.Y.



Dear Editor:

I received ALEICHEM SHOLEM. It seems there are many signs that Yiddish is being revitalized and that American youth is looking towards Yiddish in their quest for unity and pride.

I am also enclosing information on my direct involvement with the perpetuation of Jewish music. My responsibility to teaching Yiddish songs to young people has been a labor of love for me.

I wish you success in your splendid undertaking.

MORRY HEIZNER
Director, Yiddish Chorus
6515 Bustleton Avenue
Philadelphia, Pa.



Dear Editor:

It is certainly encouraging to see this renewed interest in Yiddish and if I can be of any help to the committee, please feel free to call upon me.

DR. BERNARD FRYSHMAN
Professor of Physics
N.Y. Institute of Technology
New York, N.Y.



Dear Editor:

I am a graduate of Yeshiva Flatbush Elementary and High Schools (High School '68). Though one side's description of a controversy must always be taken with a grain of salt, the events you outline ring so true with my own experiences in dealing with the High School administration (principally while editing the yearbook) that I don't doubt your description of Rabbi Eliach's illogical and unbecoming responses to your efforts.

I admire you for two reasons. First, I myself have lately become interested in Yiddish language and literature and have been studying Yiddish and reading Yiddish literature on my own. I feel it has been a most regrettable fault in my Jewish education that I was never given an opportunity to explore this rich area of my own cultural past. Second, I congratulate you on your courage and resourcefulness in combatting the considerable pressure that the administration has brought to bear on you to desist from your activities.

I share the love of Hebrew; though enrolled in the law school here, I am currently teaching a college course in Elementary Hebrew. I also consider myself a Zionist and heartily agree with the emphasis that Flatbush places on the centrality of Israel in contemporary Jewish experiences. Nonetheless, after having achieved the success which it has in gaining acceptance in Jewish schools and after seeing its model imitated widely, I think it is a sad mistake for the school's administration to pretend to deny the place of Yiddish

(Continued on Page 10)

Protest. . .

(Continued from Page 2)

issue. A letter from Miami Beach pointed to the increased acceptance of Yiddish in Israel with reference to a recent remark by Prime Minister Golda Meir to the effect that translated, Judaism loses its flavor. One reader called for the resignation of Eliach and his helpers. A letter from a mother of a Flatbush Yeshiva student appealing for help for the cause was printed, but the individual would not give her name because Eliach threatened that members of the Student Committee for Yiddish would not be recommended to college regardless of academic qualifications.

ELIACH COMES OUT WITH TRUTH

February 26, 1973

Noted Yiddish folklorist and *Forward* columnist Wolf Younin, decided in the interests of evenhandedness to visit the Yeshiva of Flatbush and convey to the public Eliach's side of the controversy. An interview conducted in January was published on February 26. Eliach ceased to feign sympathy for Judaism and made statements in the interview which amount to the greatest scandal in modern yeshiva history.

The most shocking parts of the interview are as follows (entire text is available from SCY in Yiddish):

YOUNIN: Do you believe that Yiddish only encompasses those aspects that pertain to the language itself and nothing else? Does it have nothing to do with Jewish life of the last thousand years?

ELIACH: No!

YOUNIN: The last thousand years of Jews wrote entirely in Hebrew?

ELIACH: Of course. 90 percent. I'm not sure that 10 percent was written in Yiddish. And if **anything** was written in Yiddish and it's

worthwhile, it's available in Hebrew translation...

ELIACH: So why don't you teach Arabic? 50 percent of Jews are from Arab lands. Why don't you start a war for teaching Arabic?

YOUNIN: I did not come here to start a war...Let me correct a mistake. Jews from Arab lands may comprise 50 percent of Jews in Israel, but not in the world and certainly not in America. And isn't there a difference? With Arabic Jews weren't burned in the crematories. They were burned and gassed with Yiddish on their lips.

ELIACH: Don't get sentimental!

PRINCIPAL STRIKES BACK

March 12, 1973

On Monday, March 12, Rabbi Eliach declared that Dovid Katz, who is currently leading the movement for Yiddish, would be barred from Arista, the national honor society for high school students, because of "character." Said Eliach: "You are not fit for Arista because of your character and you're not getting it in writing either, so you can't go and send it in to the *Forward*." On Tuesday, March 13, Dovid Katz requested a public hearing with due process. On March 14, the request was categorically denied.

Arista, according to the official profile-booklet of the Yeshiva of Flatbush is an honor awarded for "scholarship and service." The applicant met all requirements in marks and service. Furthermore, the Arista preamble distributed by the Yeshiva of Flatbush declares that "Any charge which reflects upon the character of the applicant will be submitted to the Arista Senate and may be a basis for exclusion. That is, cutting classes, cheating, or violating school rules." The applicant, guilty of none of these, was charged with nothing. Fighting for Yiddish is not mentioned anywhere as a basis for exclusion. Late reports also indicate that teachers who have

The Need For Jewish Identity Centers

By Yaakov Riz

It is only thirty years since the Nazis and their helpers killed in cold blood Six Million of our people; over a million children. But the world already forgot the holocaust and even our own people are forgetting.

I propose the establishment in every city of free Jewish identity information centers where a small Yad Vashem would be included. Yiddish, like Hebrew and other parts of Jewish religion and culture would be included in such centers which are essential if American Jewish youth are to have places to meet socially, but in a Jewish way and to help strengthen their Jewish roots. Such a center would be open daily and would include a shtetl room, a holocaust room, an Israel past room, an Israel present room, an American Jewry room and a diaspora room.

It is an undisputable fact that American history books almost entirely ignore the contributions of Jews towards advancement in the world in general and the United States in particular. History textbooks hide the fundamental corruption of Western Civilization which reached its summit with the holocaust. How many of our young people know of the sacrifices of Chaim Solomon, Judah Touro? And furthermore, it is just as important for us that non-Jews as well learn of the Jewish contribution towards a better America and a better world as a healthy base against possible future anti-Semitism. It should be known that millions of non-Jews were also brutally murdered by the Germans and their helpers. But Jews were killed because

(Continued on Page 10)

intervened on SCY's behalf have been subjected to intimidation and degradation.

Since the charge of "character" is extremely serious, and on numerous other occasions, academic power has been grossly misused, the Student Committee for Yiddish is determined to fight for due process, and if necessary employ legal action.

Liebb Reviews Rosten

By Stephen Liebb

TREASURY OF JEWISH QUOTATIONS

By Leo Rosten

McGraw-Hill. 716 pp. \$10.95

"What I have tried to do is recreate aspects of the life and life-style of the Jewish people through their sayings." Leo Rosten, celebrated author of *The Joys of Yiddish*, has compiled the adages, folk sayings, proverbs and aphorisms of the Jews and through them reflected upon "their history, values and sensibilities." He transmits the "elegance in the economy and pungency with which a simple saying can convey a profound verity."

Rosten has managed to preserve the sardonic wit, cogency and cultural peculiarities in translating from Yiddish and Hebrew to English.

The sayings span a gamut of topics and emotions. On consolation: "An apt utterance is a joy to man, and a word in season—how good it is!" An example of a malediction: "I would like to treat him like a treasure: bury him with care and affection." On fools: "A fool can ask more questions in an hour than ten wise men can answer in a year." and "Whatever is on a fool's mind is on his tongue." Abiding faith: "God is closest to those whose hearts are broken," and concerning abject resignation: "Hope is a liar!" (Sholem Aleichem). On politics: "One is a lie, two are lies, but three lies become politics." And the late A.J. Heschel on Jews, "We are God's stake in human history."

The quotations are taken from sources as diverse as the Talmud and Voltaire and derive from the Bible, Apocrypha, and cabalists (Isaac Ben Shlomo Luria), poets (Ibn Gabirol), scholars (Isaac Ben Jacob Alfasi), philosophers (Joseph Albo), authors (Ahad Haam), and rabbis (the Roshitzer Rebbe and Rizinier Rebbe). The volume includes biographical sketches of such illustrious personalities as Elias Levita (1468-1549), author of some of the earliest Yiddish literary works; Mendele Mocher Sforim (1836-1917), considered the father of modern Yiddish literature; Sholem Aleichem (1859-1916), "the best known, most beloved and most influential Yiddish writer of the twentieth century." Also, Max Weinreich (1894-

Aleichem Sholem Is Instant Success

Although still in financial straits, ALEICHEM SOHEM has already achieved one of the most remarkable records of success in the history of the Jewish student press, indicating a new youth interest in Yiddish and its perpetuation. The publication is put out solely with the funds of the Student Committee for Yiddish, an independent group of high school students at the Yeshiva of Flatbush Joel Braverman High School. Immediately stirring an international storm of heated controversy, the paper's emergence was given notice in almost every major Jewish publication. By early September, ALEICHEM SOHEM had received congratulations from numerous key figures in religious and secular life.

Acceptance into the Jewish Student Press Service was achieved in October, and since that time the personal subscriber list has climbed to nearly one thousand, including such notable figures as Judge Jacob T. Zukerman, Professor Israel Knox and singer Sidor Belarsky.

Among the libraries and institutions that requested ALEICHEM SOHEM are Harvard College Library, B'nai B'rith Hillel Foundation of Yale University, Jewish National and University Library (Jerusalem), Brown University Hillel, Board of Jewish Education, Jewish Culture Society of the Bronx High School of Science, Jewish Theological Seminary, New York Public Library (42nd Street branch), YIVO Institute for Jewish Research and the American Jewish Historical Society.

1969), "pioneer in the world of Yiddish, its history, linguistics, literature and folklore" and one of the founders of YIVO (Yiddish Scientific Institute) in Vilna.

The clarifying passages Rosten provides for certain topics such as the diaspora, charity, judges, scholars and the Talmud in themselves constitute a work of enduring merit. This anthology demonstrates that proverbs embody "a treasure of precepts which can extricate a man from any predicament" and have been "the jewels concealed in Jewish minds."

SCY's contribution to the Yiddish movement and the Jewish student movement is a fresh and enduring one for which ALEICHEM SOHEM and its founders have been accorded much credit in Jewish, educational and linguistic circles. Long term goals include fighting for Yiddish on a wider scale, and including more thought material on a wide range of issues and problems confronting Jews today.

Letters . . .

(Continued from Page 8)

to the immediate cultural past of Ashkenazic Jewry. To do so destroys a vital and beautiful link in our cultural heritage, one of which we should not act ashamed. It is no longer necessary to proceed as if Hebrew were a fragile growth in need of protective barriers to survive; it is time for Flatbush to relax its vigilance against Yiddish.

Enclosed is a check for five dollars to help you carry on your work. Zol zeyn mit mazl!

HARVEY BOCK
Yale Station
Yale University
New Haven, Conn.

EDITOR'S NOTE: We regret that due to the large volume of mail received we are unable to publish all letters. To be considered for publication, letters must be signed and typed. Names withheld on request. SCY reserves the right to shorten letters unless otherwise directed.

Identity Centers . . .

(Continued from Page 9)

they were Jews and eventual evil seems usually to fall upon non-Jews once suppression of Jewry is initiated.

It is a shocking, and dangerous fact that in Philadelphia, with a Jewish population of 350,000, there are seven free missionary centers working to entice Jewish youths away from Judaism. More shocking is that the Missionaries are succeeding. But free centers for Jewish youth in Philadelphia? Not a single one. Why not?

I invite all Jews to visit our miniature Jewish Identity Center and Yad Vashem, the only one in America, at 1453 Levick Street, Philadelphia, Pa.

גאנצאזאציע, ניט געקוקט אויף דעם וואָס ער איז אינגאנצן קוואליפצירט לויט זיינע צייכנס. אליאך האָט געזאָגט אַז ער שליסט אויס דוד קאָץ פון דער כבודאָרגאַניזאַציע צו ליב „באַראַקסטער“ — ניט אָנגעבנדיק קיין שום סיבה און האָט אָפּגעזאָגט אונדזער בקשה פאַר אַן אויסהערונג בפהרסאי. דער סטודענטן קאָמיטעט פאַר יידיש וועט אינגיכן פאַרבטען דעם פרינציפאַל צו אַ דיקטורח וועגן אָם דער פראַגע.

די פאָמע שאַקירנדיקסטע פאַסירונג באַשטייט פון די האַסיווערטער וואָס דער מנהל פון דער פּלעטבוש ישיבה האָט געזאָגט אין אַ שמועס מיט דעם שרייבער וואָלף יוני, געדרוקט אין פאַרלווערטס דעם 26טן פעברואַר, 1973. ביי דער געלעגנהייט, האָט אליאך געזאָגט קאָסט גאָרש אַז ער האַלט אַז יידיש האָט אַבסאָלוט גאָרניט צו טאָן מיט יידישקייט און אַז אַראַביש וואָלט געווען פונקט אַזוי וויכטיק ווי יידיש. וועגן דער טענה אַז די זעקס מיליאָן מקרשי השם האָבן גערעדט און געשאפן אויף מאַמעלשון האָט דער מנהל געזאָגט: „ווערס ניט סעיִי טימענטאַל!“

אַז אַזאַ היסטערישע שנאה מצד איין אַרמיניסטראַי טאָר אין דער פּלעטבוש ישיבה הייסקול זאָל הערשן איבער דער גאַנצער ישיבה מיט אירע הונדערטער תלמידים איז פשוט סקאַנדאַליזע; מיר טאָרן עס ניט דערלאָזן אָדער פאַרשווייגן ניט געקוקט אויף די ספראַשונקעס קעגן קאָמיטעט פאַר יידיש. און מיר וועלן עס ניט פאַרשווייגן!

בריוו-קעסל

צו די חשובע קעמפער פאַר יידיש נרם יאיר וויסער,

לייענענדיק אייער אויסגאבע, איז מיר קלאַר געוואָרן אַז איר קעמפּט פאַר יידיש. בין איך אויך פאראינסערע פירט אייך מיטצהעלפן ווי איר פאַרלאַנגט מען זאָל אייך מיטהעלפן. פרעגט זיך איצט, מיט וואָס קען מען אייך העלפן? אַז איך וועל באַקוקען אייער ענטפער בין איך נרייט בפיִד צו העלפן.

בברכת ברכה והצלחה וסייעתא דשמיא עכפ"ם, אחתום ברנשי כבוד,

הק' יצחק אייזיק ראָזענברג
בן הרה"צ מה"ר איתמר שליט"א
פרעזידענט פון חברה שומרי שבת
מחשוקא — וואַשקאָוויץ

צו דוד און זיינע חברים,

בייגעלייגט וועט איר געפינען אַ קליינעם טשעק פון פינף דאָלער בכדי צו שטיצן אייך אין אייער אַרבעט. מיר פונעם יאָנגמאַנן ווינען זייער באַגרייטערט צו הערן אַ יונגן יידישן קול אויף דער יידישער גאָס. אַ ישר כוח! איך האָפּ אַז איר וועט מצליח זיין אין אייער געראַנגל מיט דעם רשע אין פּלעטבוש. בכלל איז שוין צייט מיר זאָלן בויען אַ יידישליעבן פאַר אונדז, אונדזערע קינדער און אונדזערע עלטערן.

אַל דאָס גוט, אייער

ירחמיאל פערץ
(פילאָרעלסיע)

טייערע פריינד!

גייט אָן מיט אייער קאָמף און זייט געשטאַרקט! די באַציאָנג צו יידיש פון דער ישיבה איז אַ סקאַנדאַליזעט און אינגאנצן אומפאַרשטענדלעך.

מיט האַרציקן גרוס און די בעסטע ווונדשן, אייער סידאָר בעלאַרסקי

ליבע חברים!

בייגעלייגט וועט איר געפינען אַ טשעק אויף 50 דאָלער, מיין באַשטייערונג לסוכת אייער באַוועגונג פאַר יידיש.

איך ווינטש אייך גרויס הצלחה. אייער יאָנקל בלאַנק

טייערע חברה,

איר שטייט אין קאָמף פאַר אונדזער שפראַך, פאַר אונדזער מאַמעלשון יידיש. זייט געשטאַרקט, מוטיק, און דאָס וויכטיקסטע, האָט אויסדויער און געדולד; איר וועט זיגן! דער אמת איז מיט אייך און „דער אמת מוז אויך אַמאָל געווינען!“

מיט די האַרציקסטע גרוסן און מיט פריינדשאפט, מ. פישמאַן
(מאַנטרעאל)

שלום עליכם!

צוזאַמען מיט מיין קליינעם טשעק שיק איך אייך מיינע ברכות (זיינען זיי עפעס ווערט פון אַן אַלטן יידן — אַ מחבר?) איר זאָלט מצליח זיין אין אייער וויכטיקער אַרבעט וואָס וועט שטארקן אונדזער קיום און ממשיך זיין די הונדערטער יאָרן פון שאַפן אין מאַמעלשון. געדליינט אייער זשורנאַל. ס'איז מיר געפֿעלן, פיין צוזאַמען געשטעלט און גוט געשריבן. זייט געשטאַרקט! משה יודל שעליובסקי

טייערע חברים,

איך קען אייך בלויז ווינטשן געזונט; שטאַרק זאָל זיין אייער גייסט פאַר אייער הייליקער אַרבעט. עס איז אַ סך צו ריידן . . . וועגן דער לאַגע פון יידישקייט, יידישע קולטור און יידישע באַוועגונגסזיניקייט, אָבער טאָן איז מער ווי ריידן. דערווייל וועל איך טאָן אליין אַ ביסעלע. איך בין 76 יאָר אַלט און אויב איך וועל לעבן וועל איך זיין מיט אייך אין גייסט נאָענט, און דאָס ביסל וואָס איך קען, וועל איך טאָן. אייער זיידע,

: בעני שערמאַן

ליבע חברים,

די גרופע יונגע קעמפער פאַר יידיש אין דער וועלט וואָקסט כסדר. אייערע אויספוטען אין דער ישיבה קענען נאָר העלפן אין דעם קאָמף אויסצהאַלטן יידיש לשון און קולטור. אַ דאַנק אונדזער אַרבעט, וועט שפענדיק לעבן אַ יידישע ליטעראַטור, קולטור, טעאָסער און איבערהויפּט, די יידישע שפראַך.

מיט חברשער באַגריפונג, משה ראָזנפעלד

טייערע פריינד,

דער א. רייזען לייענקרייז. באַגרייט און ווינטשט אייך אַ סך דערפאַלג אין אייער גערעכטן קאָמף פאַר מאַמעלשון. אַלע זיינען גרייט צו העלפן. בייגעלייגט איז אַ טשעק אויף פינף דאָלער צו העלפן אין אייער קאָמף פאַר יידיש.

שפּרה הימל, פאַריזערן
א. רייזען קלוב

אונדז פאַרדרייט, צוליב די גרויסע צאָל בריוו וואָס מיר האָבן דערהאַלטן, איז ניט מעגלעך פאַר אונדז צו פאַרענטלעכן אַלע בריוו אין איצטיקן נומער עליכום שלום. די געבליבענע בריוו וועלן געדרוקט ווערן אין די קומענדיקע נומערן.

שטיצט עליכום שלום און העלפט אין קאָמף פאַר יידיש!

עליכם שלום

עליכם שלום אייד אלעמען

ידיעות אין קאמף פאר יידיש

דערקלערונג

זינט אונדזער לעצטן נומער, איז דער פרינציפאל פון פלעטבוש ישיבה הייסקול ארויסגעקומען אפן מיט זיין שנאה צו יידיש. אין אן אפגעטעם בריוו צו אלע סטודענטן, האט הרב אליאך קלאר געמאכט אין דעם נאמעמבער נומער פון דער אפיציעלער צייטונג פון דער ישיבה, אז: „די גאנצע ליטעראטור פון הלכה, פון אגדה, און פון דעם וועלטלעכן לעבן איז געווען אינגאנצן אויף העברעיש, די אריגענעלע און יסודותדיקע קולטור פון יידישקייט איז אינגאנצן אויף העברעיש, און מדינת ישראל איז גע' גרינדעט אינגאנצן אויף ריינקייט פון העברעיש . . . און עס פעלט אונדז גארניט אויס פון די אלע יידן וועלכע האבן גערעדט אויף יידיש, אזוי ווי יעדע זאך וואס איז עפעס ווערט וואס איז געשריבן אויף יידיש איז איבער' געזעצט אויף העברעיש. אונדזער אידענטיפיקאציע מיט די וועלכע שרייבן און רידן יידיש איז גאנץ און פול, ווייל זיי זיינען ווי מיר יידן צו יעדער זאך, אזוי אז עס פעלט אונדז ניט אויס קיין שום זאך ניט, אַחוץ די מעגלעכקייט צו רידן אין דער דאזיקער שפראך . . .”

דער סטודענטן קאמיטעט פאר יידיש האט געענטפערט אויף דעם בריוו אין אן ארטיקל געדרוקט דעם 18טען דעצעמבער, 1972, אין פארווערטס, בעטנדיק דעם עולם צו העלפן פארשטארקן דעם קאמף קעגן אליאך וועלכער טענהט אומערלעך אז דער קאמיטעט וויל שאַעלן יידיש אין קאמפּעטיציע מיט עברית. דער קלארער אמת איז, אזוי ווי מיר האבן געזאגט אין ערשטן נומער עליכם שלום אז מיר ווילן אז יידיש זאל קריגן גלייכ באַרעכטיקונג, לכלהפחות ווי שפּאַניש און פראַנצייזיש אין דער ישיבה.

אין דער ישיבה: גופא, האט דער פרינציפאל אָנגע' וואָרפֿן אַ טעראָר קעגן די מיטגלידער פון יידיש-קאמיטעט. ער האט ביי פארשידענע געלעגנהייטן קלאַר גע' מאַכט אז פראַיידיש תלמידים וועלן ניט קריגן קיין רעקאָמענדאַציעס פאַר קאַלעדזש, ניט געקוקט אויף זייערע אַקאַדעמישע דערגרייכונגען, און נאָך אַזעלכע סטראַ' שונקעס וואָס האָבן געצווינגען דעם סטודענטן קאָ' מיטעט פאַר יידיש דורכצופירן אונדזערע אַקטיווי' טעטן אינגאנצן אונטערערדיש, אזוי אז אַ רשימה פון מיטגלידער פון דעם קאמיטעט ליגט בלויז אין די הענט פון די אַנפירער פון דער באַוועגונג אין דער ישיבה. דאָס, פאַרשטייט זיך, איז אַ טראַגעדיע — ניט נאָר באַעוולט מען יידיש, נאָר מען טעראָרעזירט כדי אַוועקצוהרגענען דעם קאמיטעט. אָבער די אַקטן פון דערקוטשן האָבן בלויז געהאַלפן פאַרשטאַרקן אונדזער מיטגלידערשאַפט אין דער ישיבה.

די לעצטע געשעעניש פון דעם מין איז פאַרגעקומען אין מערק ווען הרב אליאך האָט אויסגעשלאָסן דעם רע' דאָקטאָר פון עליכם שלום פון דער הייסקול כבוד-יאָר

מיט דער דערשיינונג פון דריטן נומער עליכם שלום, זיינען מיר צופרידן מודיע צו זיין אז מיר גלויבן אז ביז איצט זיינען מיר געווען דערפאלגרייך אין דער גרייכן זייער אַ סך פאַר יידיש און איר צוקונפט. מיר האָבן געשאַפן אַ נייע עקשנותדיקע יוגנט-באוועגונג וואָס וועט בשום אופן ניט אויסגעבן דעם קאמף פאַר יידיש; מיר האָבן אויסגעקלאָמט געמאכט דעם קהל וועגן דער שטילער שחיטה פון יידיש אין דערצינגיאַנסטיטוציעס. מיר האָבן געוויזן קלאַר אז יידיש איז ניט סתם אַ שפּראַך נאָר די יידישע נשמה פון טויזנט יאָר איז פאַרוואָרצלט אין אינדזער לשון. יידיש איז ניט קיין אַלטמאָדישער עלע' מענטש אין יידישן לעבן, גוט נאָר אויף צו ווערן געבריקעט, באַליידיקט און באַעוולט פון אירע שונאים. יידיש איז יונג און האָט יונגע נאָכפאלגער; אין טיפן זין פון וואָרט, קען מען ניט אַפּטיילן יידיש פון דעם יידן. מאַמעלשון איז אַ לעבדיגונדיקער עלעמענט אין וואָס די יוגנט כאַפט זיך אָן צו העלפן אויסהאַלטן יידישקייט אין אַמעריקע, און בויען אַ גייסטליכערע יידישקייט פאַר ווייטערדיקע דורות. דאָס וויכטיקסטע איז צו געדענקען אז די צוקונפט אין שייכות מיט יידיש און יידישקייט ווענדט זיך אָן אונדז, אזוי אז דורך אונדזער אַרבעט קענען מיר פאַר' זיכערן דעם קיום פאַר מאָרגן און איבערמאָרגן.

עליכם שלום איז און וועט בלייבן אַן אַקטיווער פראַטאָגאָניסט פאַר דער יידיש-באוועגונג. עליכם שלום מוז וואַקסן אויף אלע וועגן כדי צו ווערן אַן אַרגאָן פון דעם אַמעריקאַנער יידנטום, אַ קעמפּערישע שריפט וואָס וועט ווייטער אַקטיוו אַרבעטן פאַר אונדזער מאַמעלשון און וועט אַנפירן מיט דער מלחמה ניט נאָר קעגן אליאך און זיינע משרתים, נאָר קעגן אלע שונאיידיש, וווּ נאָר זיי וועלן זיך געפינען.

דעריבער בעטן מיר ביי די ליענער הילף אויסצו' ברייטערן און פאַרגרעסערן עליכם שלום. איר קענט שרייבן אַרטיקלען אויף יידיש, העברעיש אָדער ענגליש אויף יידישע טעמעס. איר קענט העלפן מאַטעריעל אין פאַרזיכערן דעם קיום פון דער אויסגאַבע און צו מאַכן איר ארויסגאַנג אַפּטער, גרעסער און רייכער. און אוודאי און אוודאי, דאָרפן אלע יידן מיט התלהבות העלפן פאַר' שטאַרקן דעם דרוק אויף דער פלעטבוש ישיבה הייסקול אויסצוגעבן די היסטערישע שנאה צו יידיש וואָס דער פרינציפאל האָט אריינגעבראַכט.

געדענקט: אונדזער תפקיד איז אַפּצוהיטן אונדזער אוראַלמע ירושה ווייל ס'איז פון געשיכטע קלאַר ווי דער סאָג אז די וועלכע וואָרפן ניט אַוועק זייער לשון און געשטאַלט זיינען דער שטאַלץ פון פאַלק, די צוקונפט פון פאַלק, און סוף כל-סוף — דאָס פאַלק.