1. **White Outfit**: Itche Goldberg’s brother was dressed in a white outfit as a child as part of a protective charm against illness and harm.

2. **Kheyder**: Traditional, religious elementary school for Jewish children (boys and girls separately) ranging approximately from five to thirteen years of age in which the basics of traditional Hebrew are taught as well as the essential tenets of Judaism.

3. **Haynt**: A Yiddish-language daily newspaper in Warsaw, Poland before the Holocaust with a strong cultural and literary orientation. It was founded in 1908 by Shmuel Yatzkan and ran until the Nazi invasion of Poland in 1939. Among those who published in *Haynt* were Sholem Aleichem, Y. L. Peretz, Dovid Frishman, Hirsh-Dovid Nombreg, Zalmen Vendrov, Menakhem Boreysho, Zusman Segalovitsh, Shimen Frug and Avrom and Soreh Reyzin.

4. **Sholem Aleichem**: (1859–1916, pseudonym of Sholem Rabinovitch) Born in Pereyaslav, today Ukraine, Sholem Aleichem was one of the three, great, “classical” Yiddish writers and one of the founders of modern Yiddish literature, along with Mendele Moykher-Sforim and Y. L. Peretz. He is best known for his stories of the invented shtetl Kasrilevke, his *Railroad Stories*, and for his novels *Motl the Cantor’s Son*, *Tevye the Dairyman*, *Menakhem-Mendl*, and *Stempenyu*.

5. **Y.L. Peretz**: (1852–1915) Born in Zamoshtsh, Poland. One of the three great, “classical,” Yiddish writers and founder of modern Yiddish literature, Peretz was a Yiddish and Hebrew writer in every genre except the novel. Ideologically affiliated with the *Haskole* (Jewish enlightenment), themes of rational enlightenment and satiric lampoon of traditional Jewish life play a central role in his works. He is best known for his short stories *If Not Higher* and *Bontshe the Silent* and for his long, dramatic poem, *Monish*. The most famous of Peretz’s poems, *Monish* was published in 1888.
and was Peretz’s first notable work in Yiddish. It chronicles the unsuccessful attempt of the title character, an ascetic and traditional young man, to resist the advances of the seductress Lilith in the guise of the beautiful young Maria. It also is renowned as the first artistic narrative poem of modern Yiddish literature. Peretz’s funeral was attended by approximately a hundred thousand Jews who participated in a memorial march through the streets of Warsaw despite violent interference from Tsarist authorities.

6. **Moment**: Another Yiddish-language daily newspaper in Warsaw before the war. It was founded in 1910 by Zvi-Hirsh Prilutski and was the most prominent source of competition for *Haynt*. The paper did not have a clear political leaning. It became one of the most influential Jewish dailies of Poland, with a circulation of about 30,000, although during times of tension, that figure was far exceeded; during the Beilis blood libel proceedings, 1911-1913, it reached a circulation of 150,000. Publication was suspended in September 1939 with the Nazi invasion of Poland.

7. **Beilis Affair**: The trying of a Ukrainian Jew, Menakhem-Mendl Beilis, on blood libel and ritual murder charges in 1913. Although Beilis was ultimately acquitted, the trial sparked worldwide criticism of anti-Semitic policies and practices in the Russian Empire.

8. **Hatoe Bedarkhey Khayim** (*Astray on the Paths of Life*): An autobiographical novel by the Hebrew writer Peretz Smolenskin (1842-1885), written in 1868-70, and published in his Hebrew monthly *Ha’Shachar* (*The Dawn*) in Vienna in 1876. The novel is about the experiences of a Jewish orphan in the Pale of Settlement. It is important for its penetrating analysis of, and proposed solutions for, the problems of Jewish life in Eastern Europe.

9. **Haskole** (*Jewish Enlightenment*): Intellectual movement of eighteenth century European Jewry espousing ideals of secularism and the integration of the Jewish people into greater European society. Originating in Western Europe, the ethos of the Haskole spread quickly to Eastern Europe, influencing writers such as Shloyme Etinger, S.Y. Abramovitsh (Mendele Moykher-Sforim), Y. L. Peretz and Yoysef Perl.
10. **Moyshe Nadir**: (1885–1943, born Yitskhok Rayz) A modern Yiddish humorist and satirist, born in Narayev, Galicia, Nadir lived most of his adult life in New York. He was strongly influenced by the New York Yiddish literary circle, *Di Yunge*, of which he was also a member.

11. **Esperanto**: A constructed Romance language invented in the late nineteenth century by Dr. Ludwig Zamenhoff. It was designed to be adaptable, regular and easily acquired in order to function as a universal second language to facilitate international exchange and understanding.

12. **L. L. Zamenhoff**: (Ludovic Lazarus Zamenhoff, 1859–1917) Creator of Esperanto, born in Bialystok, Poland, (at that time part of the Russian Empire) to parents of Lithuanian Jewish descent. His native languages were Russian, Polish and Yiddish. By profession an eye doctor, Zamenhoff later began philological research, culminating in his invention of Esperanto.

13. **Khaim-Nakhmen Bialik**: (1873–1934) Born in Radi, Volin, in Ukraine, Bialik is best known as a modern Hebrew poet, although he also wrote extensively in Yiddish, often practicing autotranslation. He is perhaps best known for his Zionist and nationalist poems of Jewish reawakening. In Yiddish, however, his most famous poem, *In the City of Slaughter*, is a response to the Kishinev pogrom of spring 1903 which Bialik was sent to document by the Jewish Historical Commission in Odessa. In the film, Itche Goldberg refers to a poem by Bialik which he identifies as *To Freedom* but which is likely Bialik’s famous *To the Bird*, Bialik’s first published poem which was printed in the journal *Orchard* in 1891. The poem describes the Bialik’s feelings toward Russia in contrast to those toward Zion.

14. **Shaul Tshernikhovski**: (1875–1943) A modern Hebrew poet, born in the village of Mikhalovka (near Crimea) who immigrated to Palestine from Eastern Europe in 1931, after living mainly in Odessa and Berlin. Tshernikhovski’s work is characterized primarily by its profound connection to the natural world and its fusion of classical Western and traditional Jewish cultural material. His narrative poem, *Barukh Mi-Magentza* (1902),
which contains the line cited by Itche Goldberg in the film, “Ani ho’ish, ani ho’ov, sheshokhat bnoysov” [I am the man, I am the father, that slaughtered his daughters]. The poem recounts the personal tragedy of Baruch of Magentza, whose daughters were raped by Crusaders en route to the Holy Land during the twelfth century. According to the poem, he killed his daughters and took revenge by setting the town on fire.

15. **Arbeter-Ring**: (Workmen's Circle) American Jewish fraternal cultural organization emphasizing a humanistic engagement with Judaism and founded on the principles of the Yiddishist and socialist movements of the late 19th century. It is still active today, particularly in large urban areas in the United States.

16. **Khaim Zhitlovsky**: (1865–1943) Born in White Russia, Zhitlovsky went on to become one of the premier intellectual architects of secular Jewish culture and thought as well as one of the founders of the secular Yiddish school movement. He engaged a wide range of progressive approaches to Jewish notions of peoplehood and wrote widely on this subject in Yiddish. A humanist in orientation, Zhitlovsky sought to produce a definition of Jewish identity irrespective of religious practice.

17. **Poyale-Tsien**: (Labor Zionism) Historically the left wing of the Zionist movement and a reaction against “political,” Herzliian Zionism, Labor Zionism argued for the creation of a Jewish state through the class struggle of the Jewish proletariat’s settling in Palestine. Poyale-Tsien was the political organ of the Labor Zionist ideology and split into left- and right-wing factions in 1920.

18. **Arn Bromberg**: (1886–1953) Born in Poland, Bromberg later became a prominent educator and pedagogical writer of the Arbeter-Ring schools in Toronto, Detroit, Syracuse and New York City. He is best know for his posthumously published book *Khumesh-mayses far Kinde* [Bible Stories for Children].

19. **Hyman Riglhoypt**: A singing and music teacher of the Arbeter-Ring schools in Toronto throughout the 20s, 30s, and 40s. Prior to 1925, he conducted a choir affiliated with the Young Socialist Club, and afterward served as the conductor of the Frayhayt Gezang Fareyn, a predecessor of the Toronto Jewish Folk Choir, from 1925 to 1936.
20. **Dovid Bergelson**: (1884–1952) A modern Soviet Yiddish writer of novels and short stories, Bergelson was one of the pillars of secular Yiddish culture in the Soviet Union. He is best known for his novella *Baym Vokzal* (At the Depot), and for his novel *Opgang* (Descent), which portrays a generation of Jewish youth stymied in their transition to cosmopolitan modernity by provincial life in the shtetl. His masterpiece, however, is the novel *Nokh Alemen* (When All is Said and Done), whose doomed heroine displays the same symptoms of disaffected paralysis as the young protagonists of *Descent*. Bergelson was executed along with twelve other prominent Yiddish cultural leaders on August 12-13, 1952 as part of Stalin’s anti-Semitic campaigns.

21. **Revolution of 1905**: The mass violent uprising that shook the Russian Empire in 1905. It was not directed or incited by any one political group or ideology, but was rather a spontaneous and violent expression of the political discontent in the Russian Empire. It overlapped, perhaps not coincidentally, with the bloody wave of pogroms between 1903 and 1906.

22. **Emma Goldman**: (1869–1940) Born in Lithuania, Emma Goldman was a writer and philosopher of political anarchism and proto-feminism in the early part of the twentieth century. Although she emigrated to the United States from Eastern Europe at the age of seventeen, she was deported to Russia in 1919 where she witnessed the aftermath of the Revolution of 1917. She ultimately returned to North America and died of a stroke in Toronto in 1940. She is best known for her political speeches, essays and an autobiography, *Living my Life*.

23. **Sacco and Vanzetti**: (Nicola Sacco, 1891–1927, and Bartolomeo Vanzetti, 1888-1927) Two Italian-American anarchists that were executed in Boston, Massachusetts after having been convicted on charges of murder and robbery. Many doubted their guilt and almost immediately they became symbols of Americanist injustice in the eyes of leftist immigrant groups. This is true especially of their influence on secular Yiddish culture in America as demonstrated by their appearance in the work of such Yiddish poets as Moyshe-Leyb Halpern and H. Leivik.
24. Camp Yungvelt: Founded in the mid 1920s, Camp Yungvelt (Young World) was an Arbeter-Ring summer camp located in Pickering, Ontario. Itche Goldberg was its first director.

25. Leybush Lehrer: (1887–1964) Born in Warsaw, Poland, Lehrer was an organizer and leader in the Sholem Aleichem schools, a child psychologist and writer of pedagogical texts as well as poetry. He emigrated to New York from Warsaw in 1909, after involvement in his youth with Zionist and socialist political movements. After receiving his bachelor’s and master’s degrees, he went on to work in the Sholem Aleichem Folkshuln. His pedagogy was founded on the blending of traditional, Jewish religious practice with secular Yiddish-language education. He was a cofounder of the Sholem Aleichem Folk Institute and of Camp Boyberik which he directed for over 40 years.

26. Yiddish secular school system: The primary theorist of the Yiddish secular school system was Dr. Khaim Zhitlovsky. The very first school opened on Madison Street on the Lower East Side in 1910 but only existed a few weeks. Soon after, several such schools opened in New York, additional American cities, as well as the Canadian cities Toronto, Montreal and Winnipeg. Speaking primarily of the American school system, the first schools were called the National Radical Schools. The founders and organizers of these schools emerged primarily from Jewish, socialist, territorialist political organizations such as the Zionist-Socialists in the Soviet Union, the Socialist Territorialists in the United States, Poyale-Tsien, the Bund and others. This original school system was ultimately divided over the issues of language and politics. A segment of the Poyale-Tsien wanted to increase Hebrew language education and emphasize the political situation in Palestine. To this end, the People’s Schools of the Poyale-Tsien were created, also known as the "Farband-shuln". In 1918, a collection of socialist and territorialist organizations created the Sholem Aleichem schools as an extension of the Sholem Aleichem Institute. These schools were oriented more strongly toward Yiddish and a Diasporist Jewish nationalism although they were not at odds with Zionism and were strongly socialist. Nevertheless they were opposed to the mixing of theoretical politics with the education of children. The intention
was that the children would be positively inclined to the Worker's movement and would make decisions as to specific party affiliation when they became adults.

In 1918, the Arbeter-Ring schools were subjected to yet another ideological conflict which took place between the “new,” mainly Bundist, nationalist and Yiddishist element, and the “old,” assimilationist element. The central leadership of the Arbeter-Ring at that time was not positively inclined toward the Yiddish schools. As a result, the atmosphere among the participants in and advocates of the secular schools became more pro-Soviet and pro-Communist. The Arbeter- Ring schools were divided once more in 1926. The strongly Yiddishist and Communist element departed and created the Independent Jewish Workers’ Schools, which remained in operation until 1929. Subsequently, these schools became the official schools of the International Workers’ Order (IWO). For the greater part of their existence one can speak of four major branches of the secular Yiddish school movement in North America: the Arbeter-Ring, Sholem Aleichem, Farband (Poyale-Tsien), and IWO (Ordn) schools.

27. Esther Frumkin: (1880–1943) She was one of the most noteworthy women in the Jewish labor movement, a leader and organizer of the Jewish Labor Bund in the Russian Empire and subsequent Soviet Union, before its dissolution in 1921. She acquired broad-ranging Jewish knowledge in childhood and was later committed to the union of socialist and Marxist ideals with a nationalist vision of the Jewish future. After the forced dissolution of the Bund in the Soviet Union, Frumkin became involved in the bureaucracy that marked Stalin’s regime. She was rector of the "Communist University of the National Minorities of the West" (KUNMZ). She was arrested in 1938 and imprisoned but refused to admit to the false charges proferred against her. Frumkin ultimately died in a labor camp in 1943.

28. Arn Bergman: A teacher in the schools of the International Workers’ Order which later on became the “Progressive” schools. Bergman was held to be a specialist in pedagogical approaches to the teaching of Yiddish language and grammar. He came from Lodz where he was a Bund activist in the shtetl Belchatow immediately before and during the First World War. Bergman and Itche Goldberg were close friends and together published an educational reader for the IWO/Progressive schools and in the 1960s, Itche Goldberg published Bergman’s Yiddish-English/English-Yiddish

29. Meyer Viner (Weiner): (1893–1941) A Yiddish literary critic and scholar, Viner was born in Krakow in Western Galicia, the son of a rich merchant. He was privately educated in Jewish studies, which familiarized him with both the Hebrew and Yiddish literature of the period. After completing high school, Viner traveled with his parents to Vienna where he further enriched his Jewish learning. During World War I, Viner studied philosophy in Switzerland where he first began publishing works of literary criticism which he continued to publish prolifically throughout his career. Among his most famous works were *Problems of Criticism* (1933) and *Towards a History of Yiddish Literature of the 19th Century* (1940) and as well as studies of the Yiddish writers Aksenfeld, Sholem Aleichem, and Mendele. In June of 1941, Viner joined the Soviet army of his own free will and fought against the Germany army until September of the same year when he was killed in battle.

30. Bal-Makhshoves: (1873–1924) The literary pseudonym of the Yiddish literary critic Dr. Isidor (Israel) Eliashev. Born in Kovna, Lithuania, Eliashev grew up in an environment heavily impacted by cosmopolitan influences such as Russian, German and French from his mother and by deeply entrenched Judaism from his father. He was educated for two years in a yeshiva of the Muser movement and studied medicine and the natural sciences abroad before making his first literary attempts in Russian and German. His made his literary debut in Yiddish in 1895 with an essay, *Es kokht un rudert in shtetl afikoymen* (Things are in Turmoil in the Town of Afikomen). He introduced European aesthetic standards into his interpretation of Yiddish literature. His most famous works include studies of the three “classical,” Yiddish writers, Sholem Aleichem, Mendele Moykher Sforim, and Y. L. Peretz, as well as his collected works, *Geklibene Shriftn*. He died in Lithuania in 1924.

31. Shmuel Niger: (1883–1955) The literary pseudonym of Shmuel Tsharni. Born in Dukor, near Minsk, in White Russia, Niger had a traditional Jewish education in *kheyder* and subsequently in *yeshiva*. As he began to grow away from his traditional upbringing, Niger became involved in a series of religious and political movements, and was finally, in Odessa, on the founding committee of the Zionist Socialists. His first literary
experiments were in Hebrew and Russian, but his fame came as a Yiddish literary critic and journalist in Vilna with an immense influence on the local literary scene. Niger ultimately immigrated to America where he was also very prominent. He worked as a journalist and critic until his death.

32. Arn Glanz-Leyeles: (1889–1966) Born as Arn Glanz in Wloclawek, Poland in 1889, Leyeles grew up in Lodz. He studied literature at the University of London from 1905-08 and then, after his immigration to the U.S. in 1909, at Columbia University in New York from 1910-13. Only in America did he begin publishing in Yiddish, making his debut in 1914. He wrote prose under his own name, A. Glanz, and poetry under the pseudonym A. Leyeles. In 1919, together with Yankev Glatshteyn and N. B. Minkov, he was one of the founders and chief theoretician of In Zikh, Yiddish Introspectivism in America. An activist for Yiddish culture, he taught at the first Yiddish school in New York, and helped establish Yiddish schools in the U.S. and Canada.

33. Yankev Glatshteyn: (1896–1971) Yankev Glatshteyn was born into a religious, maskilic family in Lublin, Poland. He immigrated to America in 1914 and made his debut in the Anarchist paper, Fraye Arbeter Shtime. As a student at New York University Law School, he met the poets N. B. Minkov and Arn Glanz-Leyeles. Together they founded the In Zikh, introspectivist school of Yiddish poetry, in 1920 and its organ, a magazine by the same name. Throughout his long and celebrated career, Glatshteyn moved far from his early credos and experimented with a variety of forms, in addition to working as a daily newspaper columnist for the Tog-Morgn-Zhurnal. The Second World War and the Holocaust saw him emerge as one of the great elegists of Eastern European Jewish life, reflected in countless soul-searching, God-wrestling poems. He is generally considered to be one of the greatest Yiddish poets of all time.

34. 92nd St. Y: A Jewish cultural institution and community center located on Manhattan’s Upper East Side in New York City. It was founded in 1874 by German-Jewish professionals and has long promoted Jewish cultural activity in New York. It is also known as the 92nd Street YM-YWHA (Young Men’s and Young Women’s Hebrew Association). Glatshteyn’s appearance here was a sign that he and Yiddish poetry had attained a certain status in American Jewish life and culture.
35. **Good Night, World**: According to the *Encyclopaedia Judaica*, no other Yiddish poem has ever aroused as much comment as this one, eliciting over 200 articles in Yiddish publications. Writing in 1938 Glatshteyn predicts the Holocaust and renounces Western culture, which he sees as apathetic and murderous. He prefers the “hunchbacked Jewish life,” with its traditional Jewish garb and texts, crooked streets, and kerosene lamps, to the “electric impudent world” of anti-Semitic nations and impotent democracies.

36. **Avrom Sutzkever**: (1913– ) A Yiddish poet and Holocaust-era partisan, Sutzkever was born in Smarhon, Belarus. During the First World War his family fled to seek refuge in Siberia, then in 1922 migrated to Vilna. He studied in *kheyder* and attended high school, in addition to being a member in the *Bin* [Bee] Yiddish scouting movement beginning in 1930. Sutzkever was among the Modernist writers and artists in the "Young Vilna" group in the early 1930s. Under the Nazi occupation beginning in June 1941, Sutzkever was interned in the Vilna Ghetto and was a major cultural force there, writing poetry and organizing cultural events. On September 12, 1943, along with his wife, he escaped to the forests and fought against the Nazis as a partisan. After the war he lived in Moscow, then Lodz, and finally in 1947 emigrated to Palestine, settling in Tel-Aviv where he still resides. From 1949 until its demise in 1995 he edited the Yiddish literary journal *Di Goldene Keyt*.

In the film, Itche Goldberg cites an eight-line poem by Sutzkever. The poem itself, the tenth segment in a series entitled *Epitafn*, was published as part of his volume *Yidishe Gas* (Jewish/Yiddish Street) in New York in 1948. It reads as follows:

*Ikh hob gezon a zokn. Af zayn shtern*
*A shikhele a kleyns ansthot a tfil.*
*In dem hot er gedavnt mit gefil*
*In goens kloyz - di derner zoln hern.*
*Durkh mayne plontervegn na-venade*
*Ikh ze im vi er davnt oykh atsind;*
*Un anshtot afn tfil zol glien shaday*
*Iz dort af yidish oysgekritst m a y n k i n d.*
[translation]
I saw an old man. On his brow
A little shoe instead of a phylactery.
In it, he prayed with feeling
in the Gaon’s study house – that the thorns might hear.

All along my aimless, tangled tracks
I see him as he prays now, too,
And where on the phylactery, “Shaday” should glow
Are inscribed in Yiddish, the words “my child.”

36. H. Leivick: (1888–1962) A poet and dramatist, H. Leivick was born Leivick Halpern in Ihumin, White Russia. Leivick had a traditional Jewish education, but was arrested in 1906 for illegal political (Bundist) activity and was sentenced to hard labor and life exile in Siberia. In 1913 he escaped and fled to America where he made his literary debut. He was considered a member of the Yunge although he did not completely acknowledge himself to be a part of that group of writers. In 1936 he joined the staff of the newspaper Der Tog and from 1936-52 he and J. Opatoshu issued 8 literary anthologies Zamlbikher. Not surprisingly, due to his own suffering, both political and healthwise (tuberculosis), he developed a profound empathy and social conscience and was acclaimed as the voice of conscience in Yiddish literature, as demonstrated by his poem Sako un Vanzetis Mitvokh (Sacco and Vanzetti’s Wednesday). An outburst of both political and personal rage at the guilty verdict and capital sentence of the Italian-American anarchists, Sacco and Vanzetti, the poem was published in the Communist daily paper Morgn Frayhayt just one day before Sacco and Vanzetti were scheduled to be executed. Leivick was the recipient of many literary awards including the L. Lamed Award in 1945 and 1955 and an honorary medal from the National Welfare Board in 1960 as the greatest Yiddish poet and playwright of his day. In the film, Itche Goldberg quotes: “Loz shoyn Leyvikn tsu ru” [Let Leivick be], which is both the title and the last line of a poem Leivick wrote around 1914, and which is included in Leivick’s collected works under the chapter heading Ergets Vayt (Somewhere Far Away).
37. Moyshe-Leyb Halpern: (1886–1932) was an American Yiddish poet, born in Zlotshev, Galicia. Having grown up with a traditional Jewish upbringing in Eastern Europe, Halpern began writing modernist poetry in German while living in Vienna. Upon returning to his hometown, he switched to writing in Yiddish. In 1908, in order to avoid the military draft, he emigrated to New York City where he became associated with a group of Yiddish poets called Di Yunge (The Young Ones), despite the fact that his style was in many ways a precursor to the more avant-garde work of the Introspectivists. He is often considered the most original and distinctive voice in Yiddish poetry. His poems examined the impoverished condition of New York's immigrant community, as well as a wide range of more immediately political issues, such as racial violence in the American South and the execution of anarchists Sacco and Vanzetti. His poem “Sacco-Vanzetti,” written in 1927, can be found in bilingual form in both B. and B. Harshav's American Yiddish Poetry and The Penguin Book of Modern Yiddish Verse edited by Howe, Wisse, and Shmeruk.

38. Lamed Miller: (1889-1967) Literary pseudonym for Eliezer Meler. Born in Lonovitz, Volin, Miller was educated in kheyder and under the tutelage of his father, a rabbi and religious writer. He was also privately tutored in secular subjects. He ultimately emigrated to America where he worked at a variety of trades in Philadelphia, Chicago and New York. He finally made his literary debut in 1911 and continued to write poems of work, immigrant destitution and struggle. He participated in the Morgn-Frayhayt, Der Hamer, Signal, and other Communist and pro-Communist periodicals and publications.

39. Soviet Yiddish Writers: While Yiddish writing flourished under state sponsorship in the Soviet Union after the end of the Second World War, Stalin’s rise to power began an era of anti-Semitic campaigning and purges. During what is sometimes referred to as the "Night of the Murdered Poets," the nights of August 12 and 13, 1952, thirteen of the most prominent Yiddish writers, poets, artists, musicians and actors of the Soviet Union were secretly executed on the order of Josef Stalin in the basement of the Lubyanka prison in Moscow. Among the victims were the writers Peretz Markish, David Bergelson, Itsik Fefer, Leib Kvitko, David Hofshteyn and Der Nister, the actor Benjamin Zuskin, vice-chairman of the Soviet Information Bureau, Solomon Lozovsky,
and doctor and hospital director Boris Shimeliovich.

40. Itsik Fefer: (1900–1952) A Soviet Yiddish poet, Itsik Fefer was born in Shpola, a town in Zvenigorod uyezd (district) of Kiev guberniya, Imperial Russia. He was a very prolific poet, who wrote almost exclusively in Yiddish, and his poems were widely translated into Russian and Ukrainian. During the Second World War he was a military reporter with the rank of colonel and was vice chairman of the Soviet Jewish Anti-Fascist Committee. In 1948, after the assassination of Solomon Mikhoels, Fefer was arrested and accused of treason. In 1952, Feffer was tried at a closed trial, and executed on August 12, 1952. Feffer was rehabilitated posthumously in 1955 after Stalin's death.

41. Shloyme Mikhoels: (1890–1948) A highly celebrated Soviet Jewish actor and director in Yiddish theater and the chairman of the Jewish Anti-Fascist Committee. Born Shlomo Vofsi in Dvinsk (now Daugavpils), Latvia, Mikhoels studied law in Saint Petersburg, but left school in 1918 to join the movement for the formation of a national Jewish theatre, which ultimately led to the establishment of the Moscow State Jewish Theater of which he became director in 1928. In 1942, he was made chairman of the Jewish Anti-Fascist Committee. While Stalin had cooperated with Jewish organizations during World War II, his anti-Semitic policies ballooned in the years following the war so that the Jewish State Theater was closed and the members of the Jewish Anti-Fascist Committee were arrested, and all except two were eventually executed in the purges shortly before Stalin's death. It is widely believed that Stalin had Mikhoels assassinated in Minsk in January of 1948, masking his death as a car crash. As a further cover for the assassination, Mikhoels was awarded a state funeral. His assassination was the first step in the process of the liquidation of all Jewish cultural institutions and of the most outstanding Yiddish writers, actors, and artists during the latter years of Stalin's regime.

42. Eli Shekhtman: (1908–1996) A Yiddish novelist and short story writer, Shekhtman received a traditional Jewish education and subsequently studied in the Zhitomir Yeshiva. From 1929 to 1933, Shekhtman taught on the literary faculty of the Jewish Pedagogical Institute in Odessa. He also lived in Kharkov and Kiev. He served as an officer in the Red Army, although he was arrested as part of Stalin’s anti-Semitic
campaign. He was freed after Stalin’s death in 1953 and returned to Kiev where he remained until 1972, after which he emigrated to Israel and settled in Jerusalem. In 1978 he received the prestigious Manger Prize for Yiddish Literature. He is considered one of the greatest Soviet Yiddish writers and is most acclaimed for his novel *Erev* [On the Eve], about Jews in the years just before the revolutionary storm of 1905.

43. **Zalmen Vendrov**: (1879–1971) Literary pseudonym of Zalman Vendrovski, a journalist and writer of short stories and poetry. Born in Slutsk, near Minsk, in White Russian, Vendrov was a great traveler who practiced a number of trades throughout Eastern and Western Europe before becoming a journalist and contributing to almost every major Yiddish newspaper of the time, including *Haynt*, *Forverts*, *Fraye Arbeter Shtime*, *Moment*, the Vilna *Tog*, and *Morgn Zhurnal*, to name only a few. He was also involved in Jewish ethnographic study and toured much of Eastern Europe observing the conditions of Jewish life. During World War II, Vendrov fought in the Red Army, but was accused of treason, imprisoned and tortured by Soviet authorities. He was released from prison in 1956 and returned to Moscow where he continued as a writer and vocal advocate of sustaining Yiddish literature and culture within the Soviet Union. A collection of his short stories in English translation, *When It Comes to Living: Selected Stories by Zalman Vendrof*, translated by Irene Jerison was published by Fithian Press in 2004.

44. **Arn Vergelis**: (1918–1999) A Soviet Yiddish poet and journalist, and a highly controversial and morally ambiguous figure. Vergelis was born in a town near Berditshev in the Ukraine. At the age of ten, he moved with his parents to Birobidzhan, officially known as the "Jewish Autonomous Region" of the Soviet Union where he finished a ten-year Yiddish language school. He made his literary debut in 1936 in a Birobidzhan paper and went on to publish poems in other Soviet publications. He was a parachutist in the Soviet Army during World War II and ultimately became involved with publication of the magazine *Sovetish Heymland* (Soviet Homeland), and was the editor of the Yiddish radio hour. After the arrest of the Moscow writers in 1948, Vergelis returned to Birobidzhan where he wrote for a factory newspaper and continued to publish poems. In 1955 (after Stalin’s death), he returned to Moscow where he became a prominent literary figure, writing his own work and editing translations of Yiddish poetry into
Russian. In his capacity as editor of *Sovetish Heymland*, one of the few permitted expressions of Jewishness in the Former Soviet Union, he became the government-appointed spokesperson for the tolerated Yiddish literature of the post-Stalin era both in Moscow and during his trips abroad, when he sought to present the Soviet government as liberal and understanding as far as Yiddish culture was concerned. (Hence Itche’s reference to him as "The Commissar.") It was alleged that during the Stalinist period he informed on other Yiddish writers.

**45. Zhitlovsky Prize:** A prize created by Itche Goldberg in the 1960s through the Progressive schools named for the architect of Yiddish secularism Dr. Khayim Zhitlovsky (see no. 16). It was primarily awarded for exemplary achievement in the field of Jewish culture and education and to those who inspired the secular progressive Jewish world. Among its recipients were Yiddish writers Martin Birnbaum, Avrom Sutzkever, Pesakh Novik, and Dov Sadan, artist Chaim Gross, civil rights activists Michael Schwerner and James Cheney as well as African American author and civil rights leader W. E. B. DuBois, the African American artist Charles White and the opera singer Paul Robeson.

**46. Itsik Kipnis:** (1896–1974) Born in Sloveshne, Volin, Kipnis was educated in *kheyder* and by private tutors until he was thirteen. As a young man, he was involved with his father’s trade union (his father was a leather curer) and was sent by the union to Kiev to study. In Kiev he became a part of the literary circle and began to publish, debuting in 1922 as a children’s writer. Despite one early volume of poetry, he remained a prose writer throughout his career. According to the *Encyclopedia Judaica*, the critic Shmuel Niger and the writer Dovid Bergelson hailed him as a successor of Sholem-Aleichem, but Soviet critics, while recognizing his talent, attacked him for the absence of Communist ideology in his work. Kipnis was arrested in 1948 and was exiled to a remote labor camp until Stalin’s death. He was not fully rehabilitated until he was in his sixties when he was finally allowed to live in Kiev and his works were again published but only in Russian translation.

**47. Itche Goldberg’s Lack of a Passport:** Itche Goldberg came to Canada at the age of 16 in 1920, but did not acquire citizenship. Nor did he become an American citizen.
when he and his wife, Jennie Wilensky, immigrated to the United States in 1932. His involvement with the leftist political movements in both countries meant that while Itche was welcome to leave, he would not necessarily have been welcome to return. As a result, Itche remained without an American passport until 1979, when he finally became an American citizen, and thereafter traveled often in America, Canada, Israel and South Africa.

48. Khaim Sloves: (1905–1988) A proletarian Yiddish playwright, Khaim Sloves was born in Bialystok where he received both a traditional education in kheyder as well as education in German schools, Russian schools, and a Yiddish folkshul. From early on, he showed a great interest in theatre and throughout childhood organized plays and performances. As a young man, he traveled throughout the Soviet Union before returning to Poland where he became involved in underground revolutionary politics, was arrested, and went on a series of hunger strikes. In 1926, Sloves emigrated to France and during the fascist regime, became involved in the French-Jewish Resistance movement, writing anti-fascist articles for illegal resistance publications. After the war, he continued to write plays that were performed in Yiddish-language theatres throughout eleven countries, as well as articles for Yiddish publications, and to edit a journal in French of his own founding to educate the assimilated Jewish youth of France about Yiddish language, literature and culture.

49. Jennie Wilensky: Born in Zhuravitz, Byelorus in 1905, Jennie Wilensky arrived with her family in Toronto when she was only six months old. Her father worked in factories as a cigarmaker and a hatmaker. She was the third of four girls, all of whom became professionals – three social workers and a doctor. She grew up in Toronto, where she attended a Yiddish shule, and she and Itche Goldberg met at a Jewish social club when they were probably seventeen and eighteen, respectively. Jennie attended the University of Toronto and later Smith College, where she earned her MSW. She and Itche moved to New York around 1932. Jennie worked as a social worker until their children, Susan and David, were born, then returned to work in the early 1950s; specializing in adoption, she worked for many years for the Spence Chapin Adoption Agency and for the Children’s Aid Society. After she retired, she was an active participant in the raising of her two grandchildren, Zoe and Nana, well into
her nineties. Jennie was a marvellous cook and her dinners were always lavish affairs, thoroughly enjoyed by all her family and guests. She dearly loved and admired Itche and he dearly loved her and admired her.

To donate to the legacy of Itche Goldberg, and to support the future study of Yiddish literature, please contact:

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