



'58

THE

SCROLL

Shawwood Office

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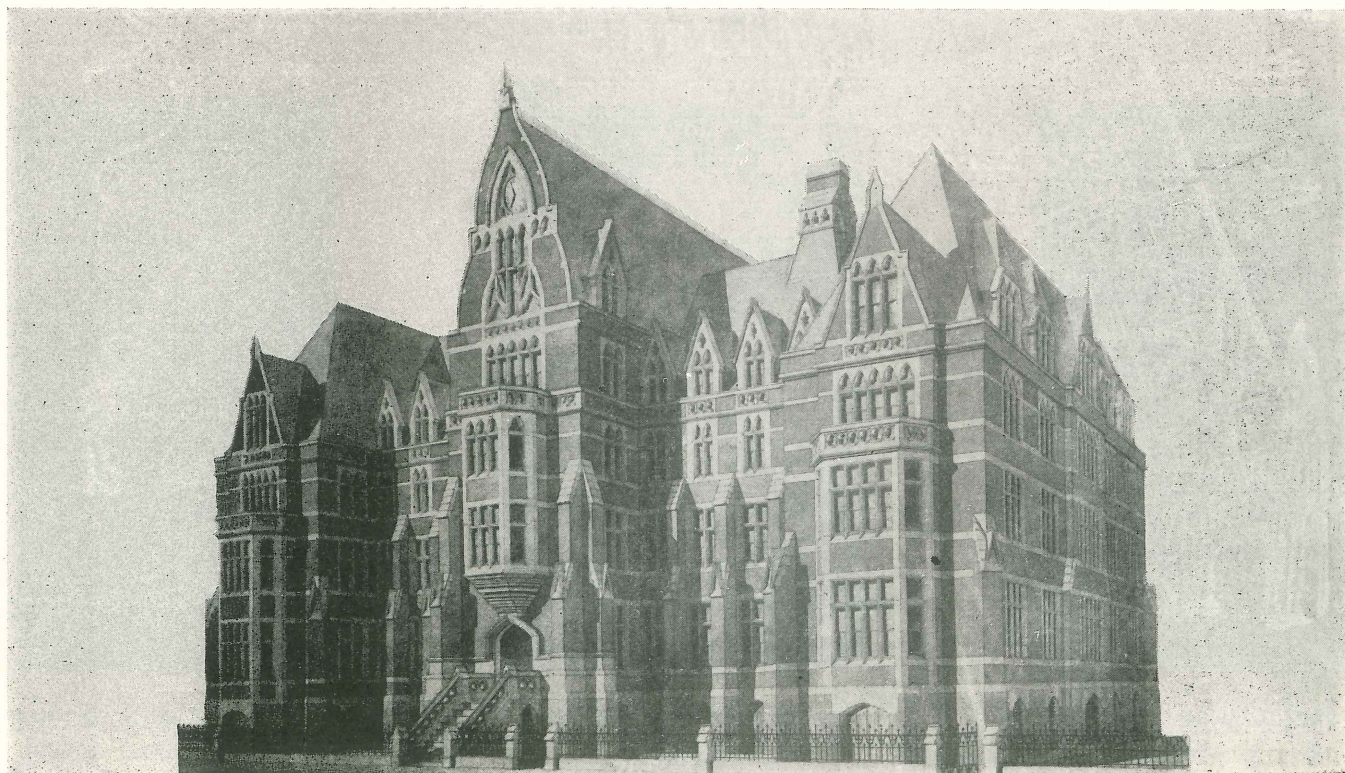
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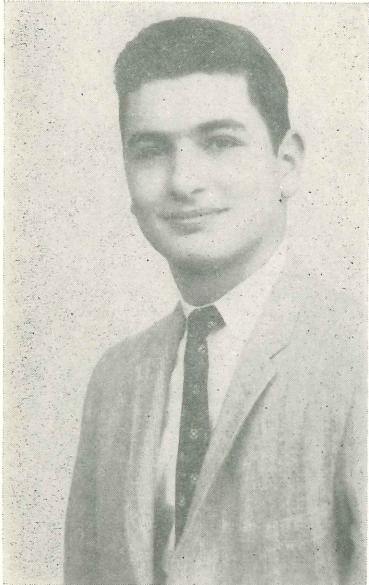
PUBLISHED BY

THE GRADUATING CLASS OF TORAH VODAATH HIGH SCHOOL



Meet the

LITERARY



SEYMOUR GOLSHEVSKY

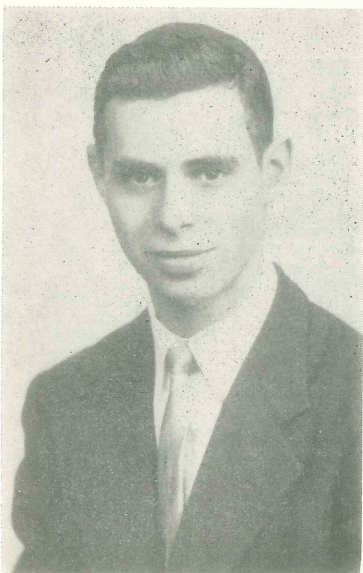


ROBERT SCHLAKMAN



GERALD FRIEDMAN

BUSINESS



GEORGE RABINOWITZ



GERALD EISENBERGER
Chief



YERUCHOM LEVOVITZ

Editors

IN CHIEF



JACOB BURSZTYN

PHOTOGRAPHY

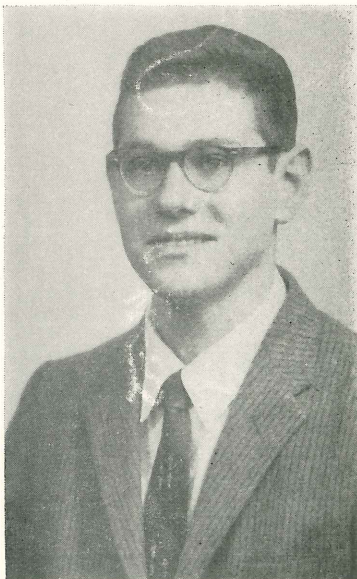


ZEV DACHS



NOAH WEG

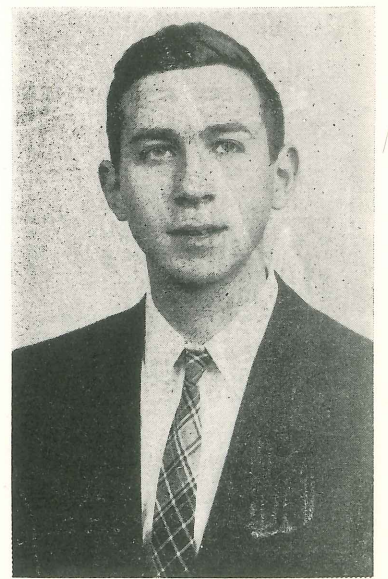
ART



ELI BEANE



SHERWOOD GOFFIN
Chief



HENRY ZIMMERMAN

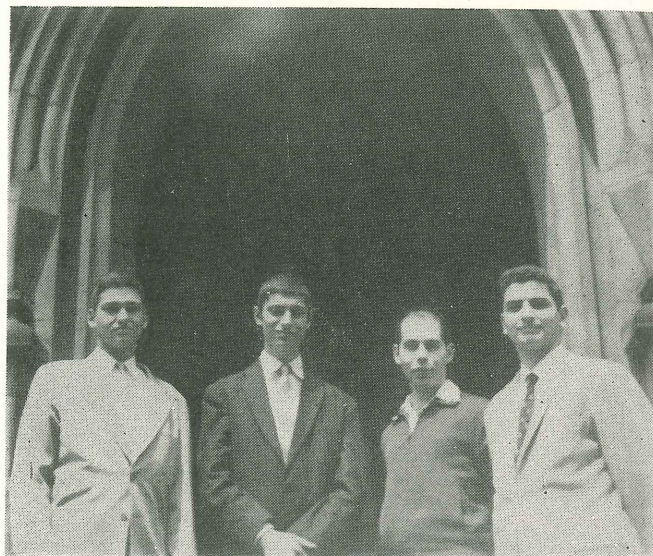
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SCHOLARSHIP WINNERS

For the first time in the history of T.V., we have a winner of both the General and Engineering Scholarships. Jacob Bursztyn, the co-Editor-in-chief of this Scroll, is the recipient of these two honored awards. The Editors of the Scroll congratulate him and the other winners on behalf of the entire senior class.



*L-R: Yosef Widroff; Jacob Bursztyn;
Raphael Weis; Seymour Golshevsky*

SERVICE AWARD WINNERS*

GOLD CUPS

Jacob Bursztyn

Gerald Eisenberger

Gerald Friedman

Sherwood Goffin

Seymour Golshevsky

David Lew

Robert Schlakman

MEDALS

Shimon Engel

Avie Karp

David Loebenberg

Jacob Rubin

CERTIFICATES

Shimon Beer

Louis Hartman

Robert Schwell

Raphael Weis

Leonard Weiss

* Presented to deserving students upon their graduation by the G.O.



JACOB APPLEGRAD

G.O. Delegate; Secretary of the G.O.; Manager of Book-room; Math Club

This quiet scholar rarely does holler
Essentially deliberate is this lad
His serenity belies the potential that lies
In the mind of Jacob Applegrad.

ELI BEANE

Science Club; Arts and Crafts; Math Club

Knowing the answer before questions are mentioned,
A career in Physics is Eli's penchant.
Adroitness at drawing upon his inner soul
Has made him an adept artist for our Scroll.



SHIMON BEER

Orchestra; Basketball

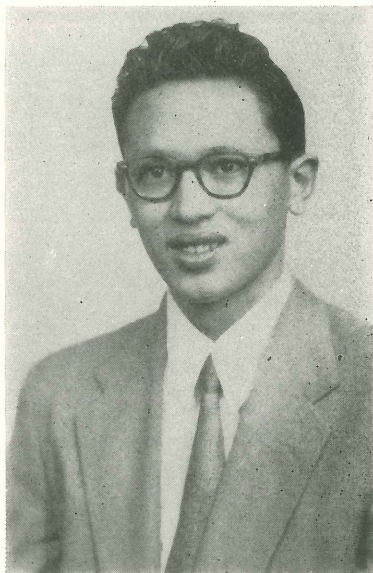
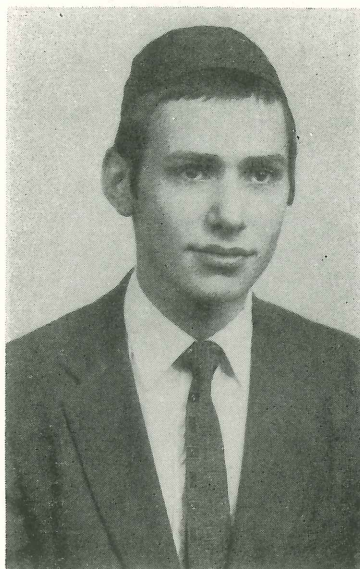
His marks in Bio do attest
That in his class he's nearly best.
Drinking his beer with equanimity,
It's a pleasure to be in his proximity.



ABRAHAM BIRNHACK

Orchestra; Music Society

A good voice is a precious gift,
To hear him sing gives one a lift.
Although a cantor, his talents are diversified,
Ask him a problem and you will be satisfied.



JOSEPH BOLONG

Basketball

His enthusiasm makes him salient
For that's a quality found in the valiant.
He's a sight to behold in the Bio class
And on the basketball court, faking a pass.

MOSHE BREZEL

Hebrew Society

On a trip to the Beth Medrash, scan—
There you'll see Moshe, the pride of Rav Chasan.
He came from Poland, a town called Tannegrad,
To have him with us makes us mighty glad.





JACOB BURSZTYRN

*Points Chairman; Debating Team; Vanguard Staff;
Math Club*

Co-Editor-in-Chief of our '58 Scroll,
Always near the top of the Honor Roll,
In Math and Science he's the best
And next to best in all the rest.

ZEV DACHS

Arts and Crafts; Photography; Handball

Zev's lively spirit is like a wolf's
In that it can't be constrained.
With arts and crafts and lots of laughs,
His countenance never appears strained.



GERALD EISENBERGER

*Captain, Student Patrol; Debating Team; Manager of
G.O. Store*

Outspoken orator, shrewd businessman,
Gerald always has something worthwhile to say,
His verbal duels with Mr. Salzman
Have led to many a hearty affray.

SHIMON ENGEL

Orchestra; Student Patrol; Basketball Team; Math Club

An easy grace, an athletic stance
Greatly do his personality enhance.
His works flow forth with natural symmetry,
Mr. Diamond thinks he ought to write poetry.



CHAIM EPSTEIN

G.O. Council

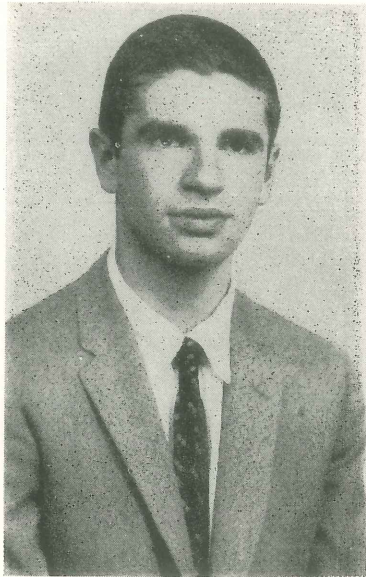
Chaim is a very diligent lad,
No teacher has ever thought him bad.
With a smile and greeting for everyone,
He radiates light as the face of the sun.

SHIMON J. EPSTEIN

Lieutenant, Student Patrol; Office Boy; Lab-assistant

Whenever there's a riot or commotion in the hall,
There you'll find Shimon, always on the ball.
Although he hates Physics, he likes Mr. Salzman best;
We don't understand it, but their friendship has stood
the test.





JAY FLEER

Hebrew Society; Speech Club

In whatever you choose to make your career,
The coast is clear for you, Jay Fleer.
We think you deserve a hearty cheer,
For having survived these few years here.

GERALD FRIEDMAN

G.O. President; Editor-in-Chief of the Vanguard; Debating Team; Basketball

Yussy is former President of the G.O.
In English we rate him an accomplished virtuoso.
He has the gifts of speaking and writing;
A brilliant career for him we are citing.



MILTON FURMAN

Handball

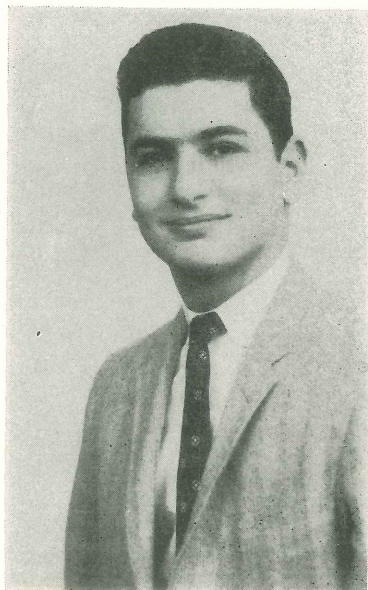
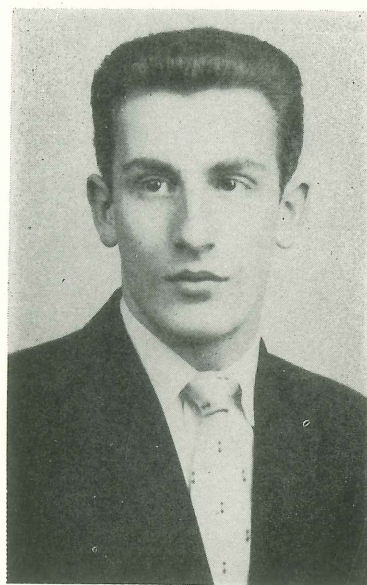
To study Torah he left his home
In Cuba, where the rebels roam.
When returning home he shall know so much;
He'll be like Midas with the Golden Touch.

SHERWOOD GOFFIN

G.O. Treasurer; Vanguard Feature Editor; Orchestra

From the G.O.'s viewpoint he's been a "treasure";
His contributions to the Scroll have been beyond
measure.

A New Englander who's bright and never terse,
He's very adept at writing verse.



SEYMOUR GOLSHEVSKY

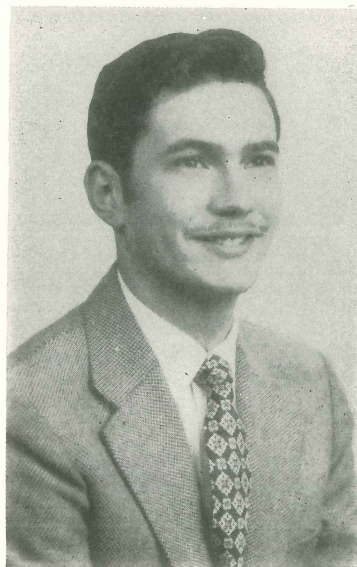
G.O. President; Vanguard Staff; Debating Team

We all think that he's the best
For a fine personality is manifest;
A fusion of intelligence and character rarely found,
But in qualities that are rare he does abound.

DOV GROSSMAN

Discount Committee; Science Club

The Brazilian bombshell has hit our town;
His face is smiling and without a frown.
Our ways and customs he strives to learn,
And the title "Our Friend" he does surely earn.





PIERRE GROSSMAN

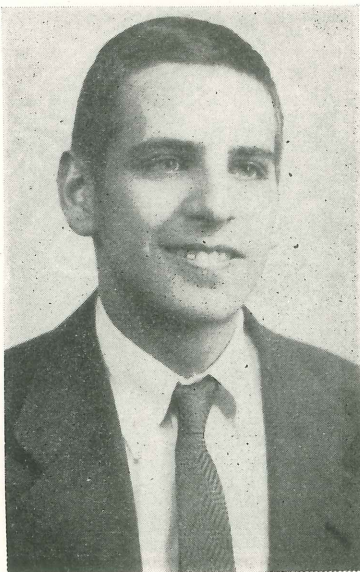
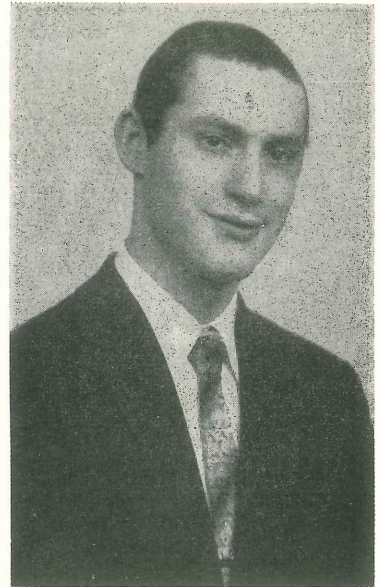
Basketball; Speech Club

A finer lad is hard to find;
His mind is clear, his heart is kind.
He's ever-ready to help and coach,
And all his actions are above reproach.

LOUIS HARTMAN

Library Assistant; Vanguard Delegate; Hebrew Society

Louis is intelligent and very mature;
His mind is quick and sharp and sure.
Everyday with him is experience anew;
He writes compositions in superior Hebrew.



MARTIN HOWARD

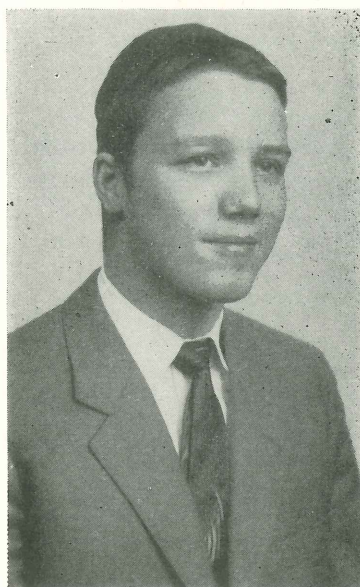
Debating Team; G.O. Council

He has earned a reputation for being pious;
Martin has a judicious mind, averting bias.
It's always worth hearing what he has to say;
His smile and wisdom brighten the day.

MARCEL DAVID INFELD

Chess; Punchball; Le Circle Français

Marcel is back from the Holy Land,
At mastery of French he's an "old-hand."
A fine fellow with an occasional jest,
He's good to have around during a test.



AVIE KARP

*Chairman, Sports Committee; Vanguard Sports Editor;
Basketball Team*

Avie and Sports have become synonymous;
In Talmudic learning he isn't anonymous.
He doesn't indulge in carping, although named Karp,
His brain isn't pointed, that's why he's so sharp.

LARRY KATZ

Le Circle Français; Punchball

An air of serenity surrounds his mien,
He's rarely heard and more rarely seen;
Nevertheless, he's serious in doing his work,
Though his enthusiasm makes him go berserk.





YERUCHOM LEVOVITZ

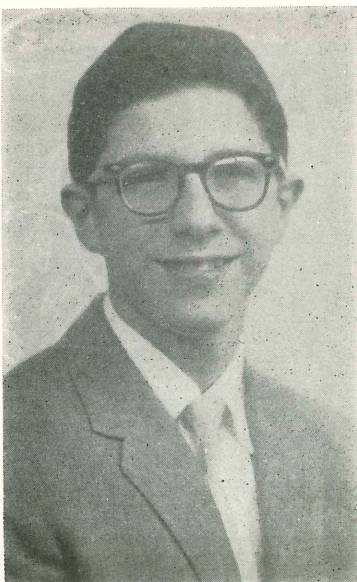
Le Circle Français; Student Patrol

Yeruchom is in a very high shiur,
He plans to make Torah his life-long career.
When he comes to school, Avie does not,
They're both here today. What??

DAVID LEW

School Debating Manager; Lieut., Student Patrol; Math Club

He manages debates as if an old-timer;
On harassing teachers he needs no primer.
With the physical endowment of a battering ram
He'll outface them at 186th and Amsterdam.



DAVID LOEBENBERG

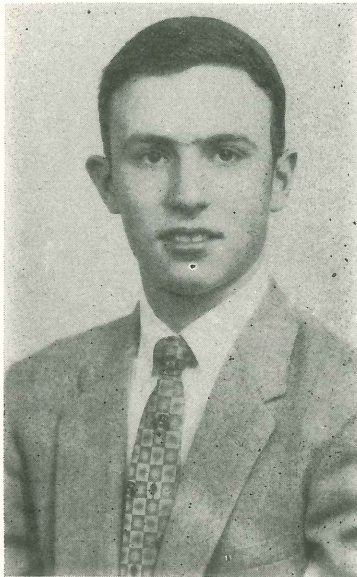
Student Patrol; Basketball; Vanguard Delegate

Practical and humorous, full of keen wit,
If the shoe doesn't fit, he doesn't wear it;
His winning smile abounds with life,
But what is life without some strife?

ABRAHAM MARGOLIS

Minyan Club

When it comes to davening for the "Olam,"
Abe is an old pro, even ask a "golem."
His smile and disposition are a rarity;
His character's replete, rid of false formality.



MAYER PLOTKIN

Science Club

From Canada to us did Mayer come,
To learn of our knowledge and wisdom;
A worldly scholar someday he will be,
For he's learning and studying, constantly.

ALLEN POLLAK

Hebrew Society

Although in this picture he resembles Genghis Kahn,
He surely is no conqueror, just a quiet man;
But, the future holds great promise, nevertheless, all
the same,
In the alumni news of '78, they'll publish his famous
name.





GEORGE RABINOWITZ

Speech Club; Sweatshirt Committee

George has been with us for a short time,
But we shant forget him, memory bells will chime.
He worked with us to publish a journal,
He helped us coin the phrase, "Friendship is eternal."

ISRAEL ROKOWSKY

Student Patrol; Debating Team; Le Circle Français

Izzy has reiterated many illustrations;
His trenchant wit is enriched with many quotations.
He belabors a point to get down to the core,
When he reaches the core, he belabors it more.



SHAUL ROSENBLUM

Handball; Speech Club

From Chicago came Shaul to our golden portals,
To learn the Torah of his ancestral immortals.
Never despondent, yet always taciturn,
Midnight oil shall he always burn.

GERSHON ROTHSTEIN

Vice-President of G.O.; Science Club

Gershon takes pride in being a "Frumer,"
He deserves recognition for his spontaneous humor.
In his character mechanism, there seems to be no fault
For his personality lacks neither pepper nor salt.



JACK RUBIN

President of Senior Class; G.O. Representative; Basketball

Jake is an exemplary sportsman,
What's more important, he's an accomplished man.
Having perspicuity and perspicacity,
He possess a great deal of keen sagacity.

ROBERT SCHLAKMAN

G.O. Vice-President; Chairman, Constitutional Revision's Committee; Debating Team; Math Club

"Shy" is a friend to every student,
Because he is courteous, witty and prudent;
Known by all to play a fair game,
He asks everybody, "What's your brother's name?"





RAPHAEL SCHORR

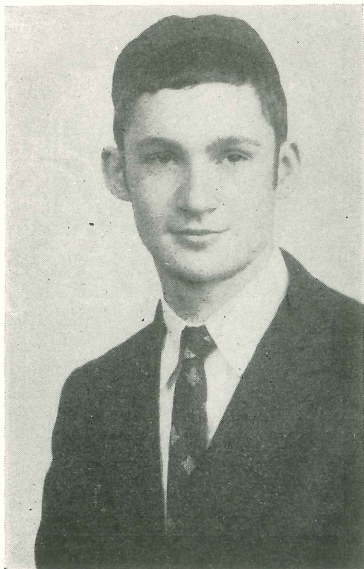
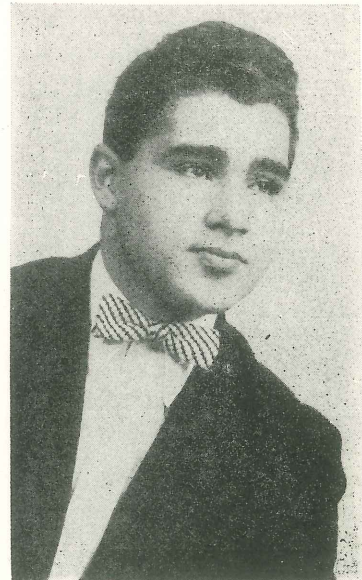
Hebrew Society; Bookroom; Vanguard Delegate

As a Lamdun and Rebbi he shall become great,
Brilliance and diligence seem in him innate;
The fountains of wisdom shall he penetrate.
And the knowledge he's gathered he'll further inculcate.

ROBERT SCHWELL

Chairman, Sweatshirt Comm.; Punchball Team; Treasurer, Senior Class; Math Club

Healthy and robust, tireless muscleman,
Wherever there's a committee, he's the chairman:
In English he relaxes and lives just like a queen;
If he's written one report, it's never been seen.



ELLIOT SHAIN

G.O. Council; Speech Club

The favorite son of Lawrence (L.I.) unanimously
elected.
A happy future for him is here predicted.
His cool deliberation will stand him in good stead,
In a professional career he'll get ahead.

MORTON SHEIN

G.O. Council; Basketball; Punchball

Always quiet, reserved and serious,
Modest in deportment, never imperious.
He cares for our health—by day, by night
In picking Morton, the infirmary did right.



IRVING SIEGEL

Hebrew Society

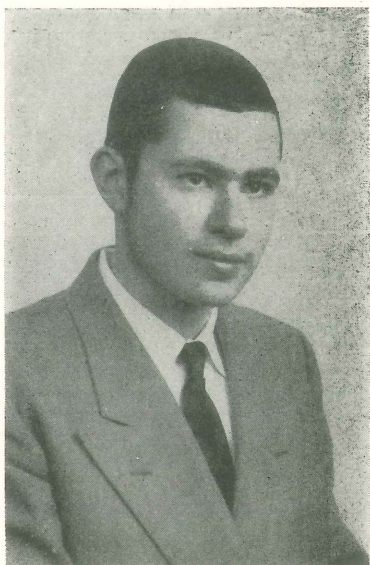
In class or out, Irving's rarely heard;
Thus, he guards against saying things absurd;
To garner much Torah, one needs a modest manner,
So he shall go to the fore-front of the Torah's banner.

DAVID SILBER

Hebrew Society

Ah, sweet Munkatch, thy loss is our gain,
For David chose M.T.V. over thy domain.
What pleasure is there in Physics, what glories
If he is not amongst us, to tell us his funny stories?





JOSEPH SORKIN

Punchball Team;

Joseph is a New Havener devoted unto learning;
To rise in Yiddishkeit he has a strong yearning.
At Chassidic "Farbrengens" he feels quite at home,
In his leisure he reads an erudite tome.

ARTHUR STERN

Debating Team; Soccer Team; Orchestra

From Hungary to Mexico to M.T.V.,
Arthur's on an international spree;
He always comes forth with well-prepared debates,
Showing us how to succeed when one orates.



KENNETH TASHMAN

Speech Club

Kenny makes use of picturesque speech,
He's one who practices what he does preach;
From him good reports we'll continue to hear,
He helped us to have an enjoyable senior year.

NOAH WEG

*Student Patrol; Chairman of Discount Committee;
Math Club*

In genius for mischief, he has no peer;
In countermanding teachers, he knows no fear.
Noah shall rise to esteemed position,
As Professor of Physics, or as a physician.



AVRUHUM WEIL

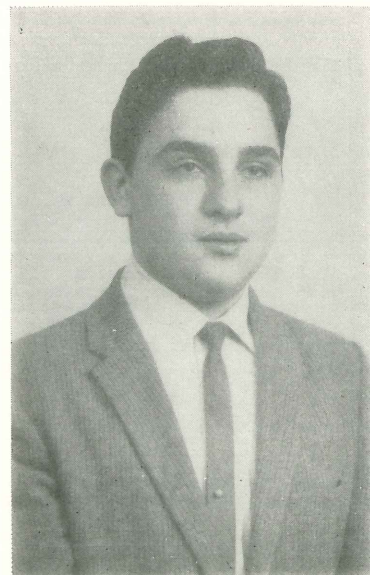
Minyan Club

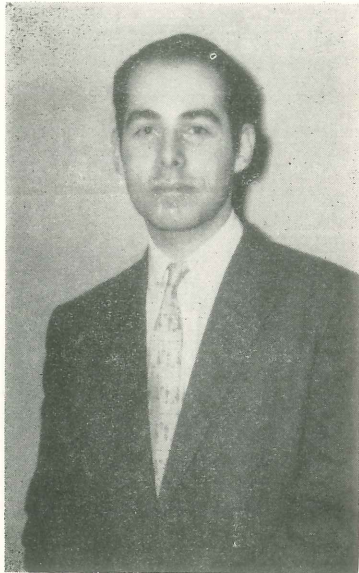
Avruhum, our friend, we all wish you well,
To bolster your confidence, as does your "gartel."
Famous minyan organizer for Rabbi Elazar K.,
We know that you from Torah true, will never, never
stray.

LEON WEIN

*Captain, Debating Team; Discount Committee; G.O.
Council*

A silver-tongued orator in our midst,
He's known in school as a non-conformist.
A fiery debator from Massachusetts came he,
To be a great lawyer is his destiny.





RAPHAEL WEIS

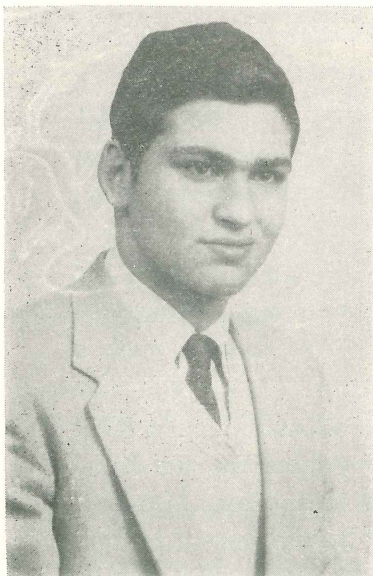
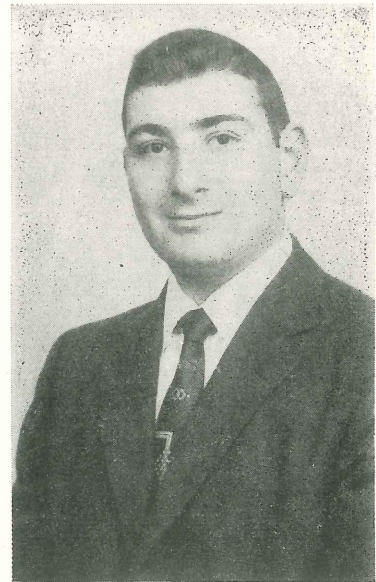
Vice-President, Senior Class; Student Patrol; Assistant Editor of Vanguard

Raphael is an equable fellow,
Who allows his teachers no cause to bellow;
A scholarship winner, and honor student,
He's a boy whose judgment is prudent.

LEONARD WEISS

Math Club; Student Patrol; Chairman of Arista Committee; G.O. Parliamentarian

In academic achievement outstanding is he,
An engineer is what he wants to be.
His thoughts and actions always are sound,
And thus success must he compound.



YOSEF WIDROFF

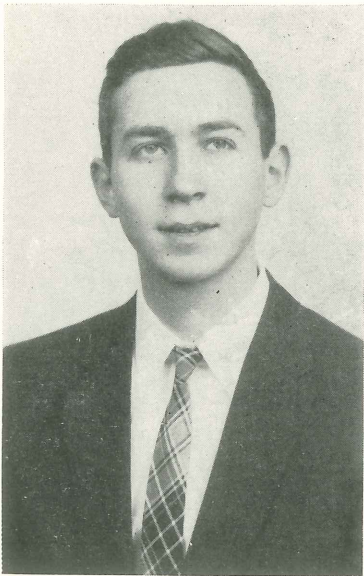
Chairman, Point System; Senior Debating Team Manager; G.O. Representative; Winner of School Oratorical Contest

Intellectual subtlety, his greatest pleasure,
Learning and Psychology take up his leisure.
His topics for debate compose one gross,
Why doesn't he argue about Yeshivos and Mesivtos?

MOSES ZAKAY

Soccer; Arts and Crafts; Punchball

We all know Moses to be sincere,
His good manners we do revere.
He came from Colon to learn our law;
Back home he'll teach them what he saw.



HENRY ZIMMERMAN

Arts and Crafts; Punchball

He knows much of Jewish lore,
Can tell many tales of yore;
A polyglot and cosmopolitan,
He's settled down to become metropolitan.

LAST WILL AND TESTAMENT

By AVIE KARP

We, the graduating class of Torah Vodaath, being of clear senses and sane mind,—contrary to the beliefs of our teachers and administration—hereby bequeath the following:

Mr. Kaplan: The author of that enchanted Indian tale entitled “SOH-CAH-TOA”; a Math book that agrees with him.

Mr. Diamond: That very highly-esteemed English teacher who, as a result of his research into the filter cigarette, has gained “mooch” admiration from his students; a year’s supply of book reports to keep him busy on long winter nights.

Mr. Ozer: That young, fiery English teacher from Hollywood who thinks Mr. Diamond is the greatest; the assignment of bringing Mr. Diamond a dozen pounds of tootsie rolls to soothe him while he reads our reports.

Dr. Horowitz: That scholarly history professor who, despite a rash of day-school teenage brutality, has remained unscathed (probably due to the military strategy he learned under Napoleon himself); a new briefcase with a century’s supply of yellow slips.

Mr. Seligman: That sharp wit who has enriched many a French lesson, and who is currently depressed because of the migration of his beloved Giants; forthcoming French students who aren’t “galitziyaners.”

Rabbi Pantol: Our beloved Hebrew teacher who is now completely recovered from a serious case of hallucinations (something about flying apples and moving coat sleeves) and who, incidentally, has for years been attempting to break his cigarette habit by sucking charms; a better pack of suckers for the coming year.

Rabbi Krieger: Our astute, erudite teacher of the intricacies and “trouble” of the Hebrew language, whose sincere dissertations on the lightheartedness and joviality of the present-day Yeshiva student have caused just that; forthcoming students who will pay him the respect that he deserves and “shut up when they speak to him.”

Rabbi Wolfson: That quiet, subtle yet devoted Hebrew teacher who for years has been trying to persuade the administration to install a stereophonic sound system in his rooms; students who are “advanced in math and science” and perhaps in Hebrew, too.

Mr. Peck: Notorious Geometry teacher (truth is nobody knows he’s around because he’s just too sane) who keeps colored chalk companies in business; a decree which allows not more than seven colors on the blackboard at one time.

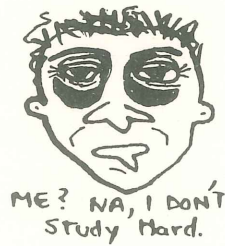
MESIFTA: Most famous of all yeshivos in the world, whose doors are open to all that are hungry for the learning of the Torah and whose rooms and corridors have been a second home to us; the knowledge that we will try to live up to the way of life taught to us here and to carry ourselves in the honor of the Torah all our days.

FAREWELL

By JACK RUBIN

Farewell, I bid to the rustic walls;
The empty rooms, the crowded halls;
To the teacher's shout and angry look;
To many a day and many a book.
Farewell, I bid to the friends I've made,
Whose friendship I hope will never fade;
To the men who helped to shape my mind,
My thoughts of them will be but kind.
To all of these I bid farewell—

a sad farewell.

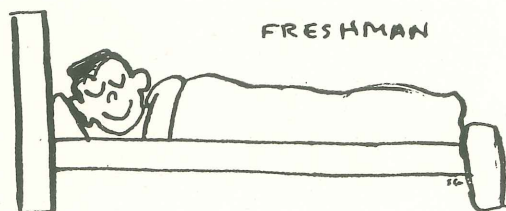


FRESHMAN . . . 1954-1955

By ZEV DACHS AND ROBERT SCHLAKMAN

Sixty-five scholars-to-be, impassioned with the flame of Torah and enchanted with the hunger for knowledge, entered the Mesifta. (Within a month we got a grip on ourselves, and soon returned to normal.) . . . Mr. Haber cordially welcomed us and declared that we qualified as social scientists of the highest calibre. (If he only knew.) His powerful lectures on world geography will never be forgotten. However, his most daring lecture occurred when he actually refuted the mathematicians of our class and proved that he remembered his wedding day (we hope his wife reads this). But from Mr. Haber we learned at least one honorable trait—to have feeling and compassion for the tender things in life; that year we all joined the “Society For the Provention of Cruelty to Mosquitoes.” . . . Wm. Shakespeare is renowned for his comedies but nothing could match Rabbi Pantol (“you can spell it with an ‘e’”) administering a test. For some strange reason he felt uncomfortable if he was not reading the “Times.” It was during one of these so-called exams that we were formally introduced to Rabbi Lonner. He entered the room and immediately declared, “These are honest boys—they wouldn’t cheat.” While the words were still flowing from his mouth, he dashed around the room with such gusto that from sheer fright thirty N’vyim dropped to the ground. (They were with us whenever we had a test.) . . . Although we were only freshmen we were allowed to journey to the second floor where we were introduced to the Science lab and its proprietor, Mr. Salzman. His period proved a very opportune time to do our math homework. Nevertheless, we recall Mr. Salzman’s enthusiasm as he prepared experiments and the halo that lighted his head when one of them worked . . . When we entered Mr. Kaplan’s room, stark fear raced throughout our bodies for we had already heard stories about him, that he was once an Indian fighter. (All he really ever did was to know an Indian that soaked his toe; SOH-CAH-TOA.) The austere martinet (ZK we called him then) always had something strange in store. We soon learned that zeroes are an integral part of Algebra . . . Unfortunately, of Mr. Greenberg’s heroic escapades we heard very little for he appeared only on Sundays. In his stead we were amused by the debonair Mr. Ianone and his constant gibbering about syntax.

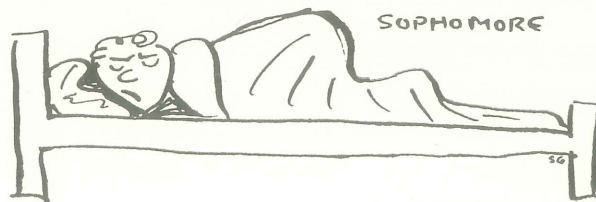
The beginning always being most difficult, after one year we were truly on our way to becoming alumni.



SOPHOMORE . . . 1955-1956

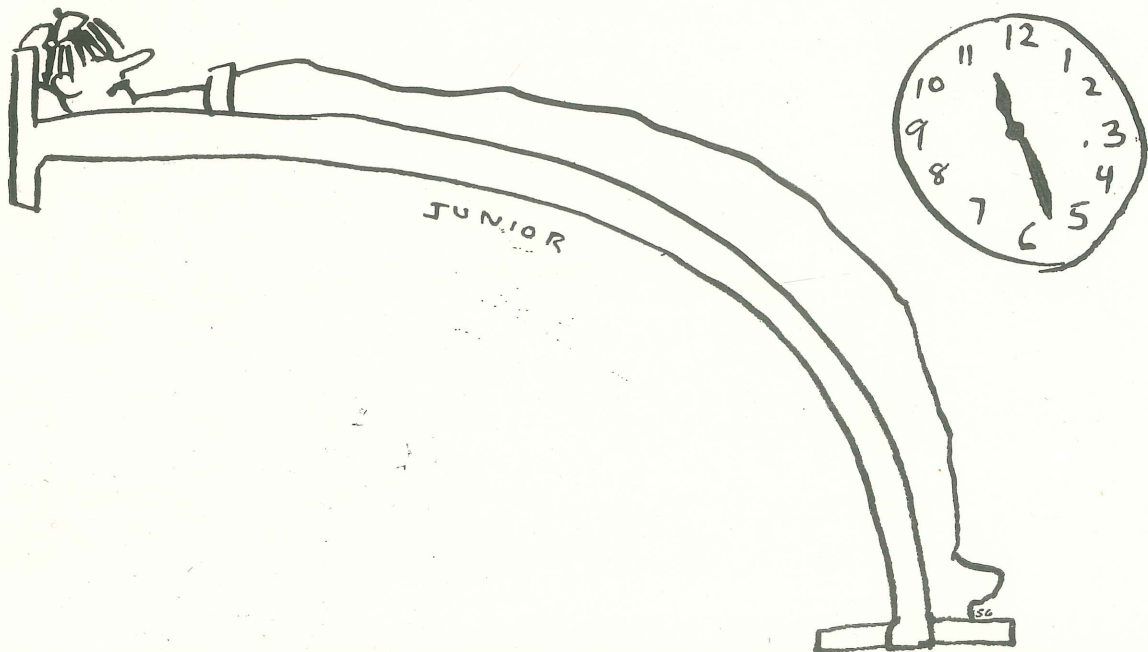
We returned for our sophomore year a great deal more knowledgeable and better equipped to cope with the idiosyncracies of our teachers. Our hearts full of nostalgic memoirs (of camp) we solemnly commenced another milestone on the road towards our goal. ("Let's graduate and get it over with.") . . . We were greeted by a new Hebrew teacher, Rabbi Wolfson, whose vociferous rhetoric had already produced an indelible niche in the history of our school. To him, although we were advanced in math and science, we were still a bunch of "hooligans" who had to be taught the "other" way . . . For Geometry we were blessed with the sane Mr. Peck whose colored chalk constituted his only claim to individuality. With this amicable instructor, our first regent passed with a minimum of trouble—but a maximum of red ink . . . Mr. Vogel, after a short leave of absence (approximately ten years) returned to illuminate our English class. His dramatic air and philosophical interpretation of characters enabled us to fathom Shakespeare's profundity. (Some boys in our class still think Juliet is six foot five inches tall with a bass voice). Although an outspoken advocate of the open-book test, Mr. Vogel was visibly shocked when we appeared for a vocabulary test accoutred with copies of Webster's unabridged dictionary . . . This was the year that we were introduced to the erudite Dr. Horowitz who firmly believed that every word was worth its weight in passing marks. Doc's famed oratory produced a hypnotic spell and within two seconds, "The war is on, the war is off," covered the Hundred Years War. We still have not determined what he kept in the secret pocket of his briefcase but latest reports have it that he has a miniature factory there to manufacture small notes—yes, you guessed it, they're yellow.

Having concluded our sophomore years, what more could they possibly teach us? We were soon to find out.



JUNIOR... 1956-1957

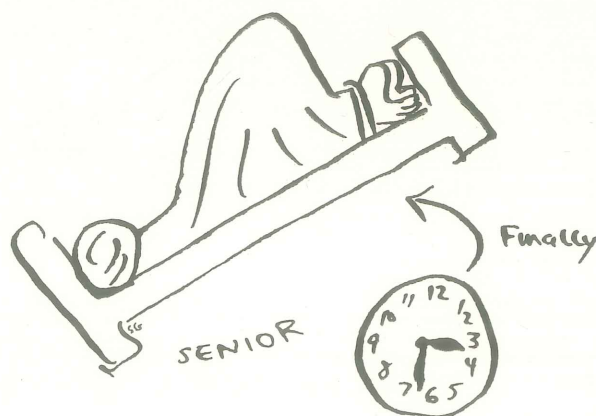
We arrived at the Mesifta, took a deep breath, spread our collars and began jostling those lowly freshmen. Yes, we were truly enjoying our role as members of the higher echelon of our school . . . We were greeted by two young mathematicians who tried to instruct us in the science of numbers. Mr. Berman fused sports and math. With the aid of Trigonometry, he decided to shoot his set shot in a higher arc . . . Mr. Karman (now Rabbi Karman), a Math teacher by trade, also serves as custodian of our library. This definitely proves that he is successful in all his undertakings.??? . . . We studied assiduously for the Hebrew regent only because Rabbi Krieger brilliantly stated, "The office wants one or two hundred-boys." At the same time Rabbi Pantol rebuked his students, "You either do your homework or you're absent." (Because of our youth we thought this was a philosophical and eternal verity. Anyway, we could not understand it but, no matter, we still needed admit slips.) . . . Those students who wished to expand their knowledge of languages were introduced to Mr. Seligman (The Great Gesticulator.) Great philosopher that he is, the Monsieur or Señor often admonished (in a hop, skip and jump fashion), "If the shoe fits, wear it and you can't change the spots on a zebra." . . . The famed story-teller, Mr. Greenberg, returned to give us his crusade on religion. (That year the former policeman, paratrooper, inspector, etc. taught us the special formula by which one attains the position of "tzardik.") A victim of a ravenous appetite, he would eat anything in sight: tomatoes, oranges or the New York Post (toasties) . . . Mr. Andrew Moscovitz's sardonic humor will not be forgotten for quite a while. However, he will even be remembered longer for the time he appeared for a test with racing shoes (and he was mighty fast). We were all very sorry when he was forced to leave us (we thought at first because of his compulsion to help his freedom-fighting "lanzmen" in Hungary) because of failing health . . . Mr. Ozer, his youthful replacement, proved quite capable at instructing grammarians and future bus-boys . . . Rabbi Lonner, the Maître of the Sixth-Period Math Club, proved an able baker. He often distributed skinny bagels (zeroes) . . . According to the Torah, one becomes the rightful owner of a field if he dwells in it for three years. After "trois ans" we were the unquestioned highlords of the Mesifta.

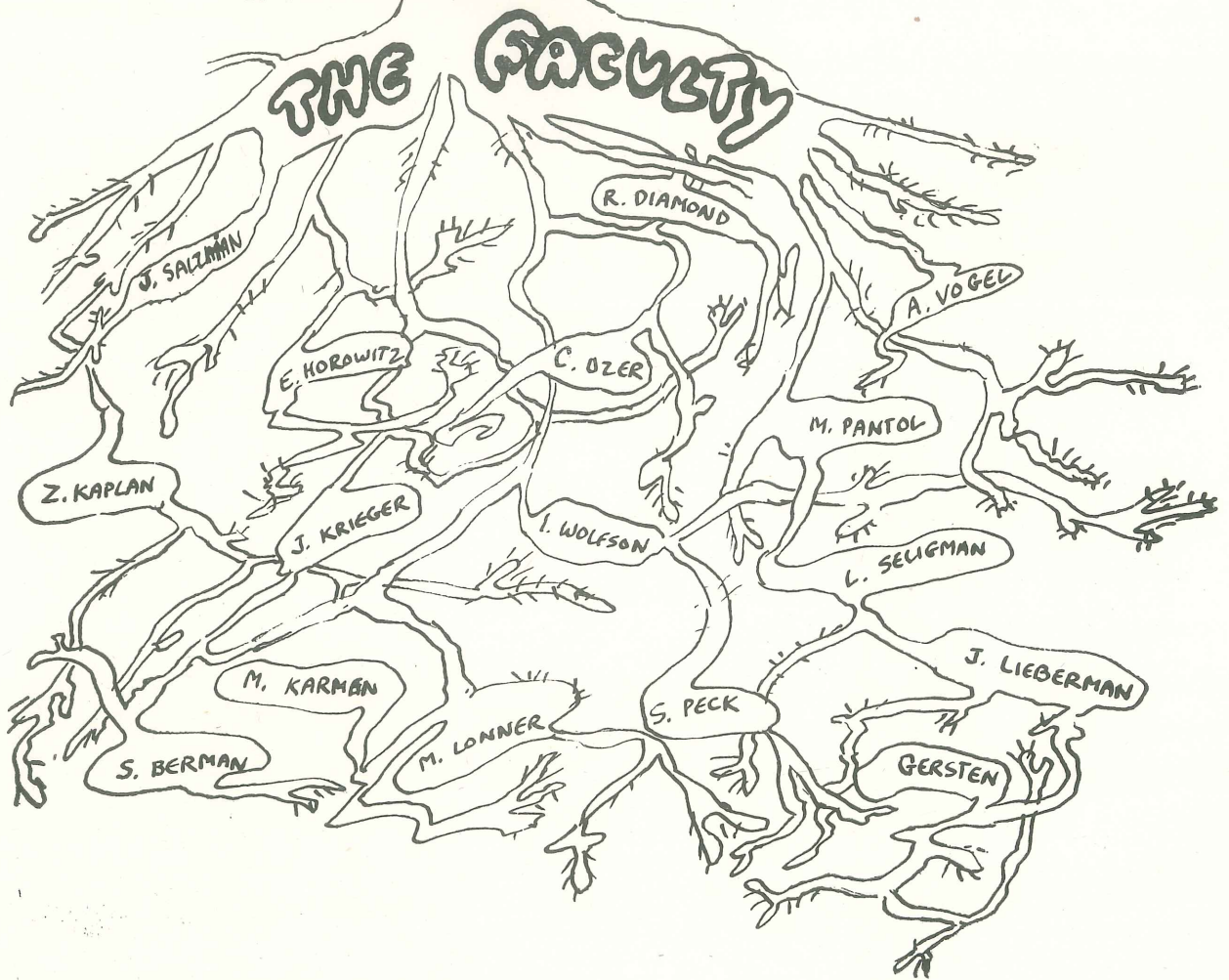


SENIOR . . . 1957-1958

Fully acquainted with the Mesifita—all the hideouts and back stairways—and almost immune to the diseases caused by a rare bacterium called “zero” (not so rare in the senior year), we commenced our senior year with the thought of graduation already in our minds . . . The afore-mentioned linguist, Mr. Seligman, suddenly transformed into a social scientist. He offered a very loud curse (misspelling) of “Terms”—we mean Economics. It took us quite a while to accept our polylingual master as an economist. However, our solace lay in the fact that Mr. Seligman himself had quite a time adjusting to his new position. It was his wont to enter our classroom with a burst of enthusiasm and bellow, “A la page . . .” . . . Mr. Salzman returned to T.V., after a short (too short) leave of absence, ready to resume his position as teacher of Physics. With the aid of two principles (and one assistant) he was able to control the class and cover the whole topic of Heat in less than one term: one, always be prompt (especially in marking test papers) and two, never lose anything (especially report cards and temper). Yes, he will long be remembered in the hearts of every senior . . . Mr. Diamond, our loyal English teacher, claims he assigned us very little homework and that he always worked for us. We must admit that he read our essays, short stories and term reports. But our marks on the English regents were the fruition of hard labor—six boys received over 90%. For this and in gratitude for his unselfish contributions to the Scroll (he was our Faculty Adviser) we presented him with a birthday cake and a happy birthday played by the school orchestra (that is, Sherwood Goffin Inc.) . . . The Sixth Period Math Club was again entertained by Rabbi Lonner, a promising young comedian who offered a profound “Musar Shiur” at the conclusion of each period. Albany pulled a sneak on us and we soon found out that we weren’t so advanced in Advanced.

June 22nd, 1958, represents the climax of four years of study and levity we enjoyed here and the overall evolution of our class from a group of immature youngsters to a body of well-adjusted teenagers who are ready to pass over the threshold of manhood. We would like to take the opportunity to wish all future graduating classes of T.V.H.S. an equally happy and profitable stay at the Mesifita.

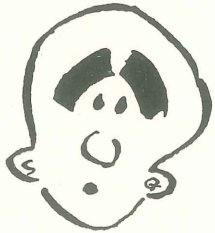




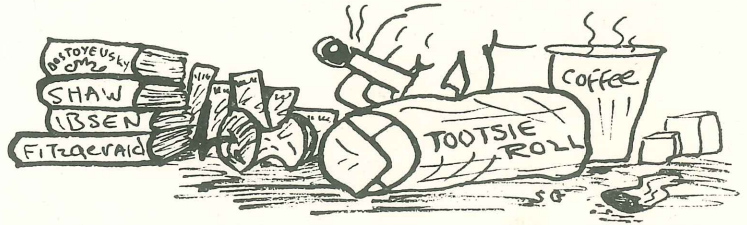
ENGLISH



MR. DIAMOND



Y' MEAN
I PASSED?



MR. OZER



MR. VOGEL



ANOTHER
TEST?
Aarrvqhh!

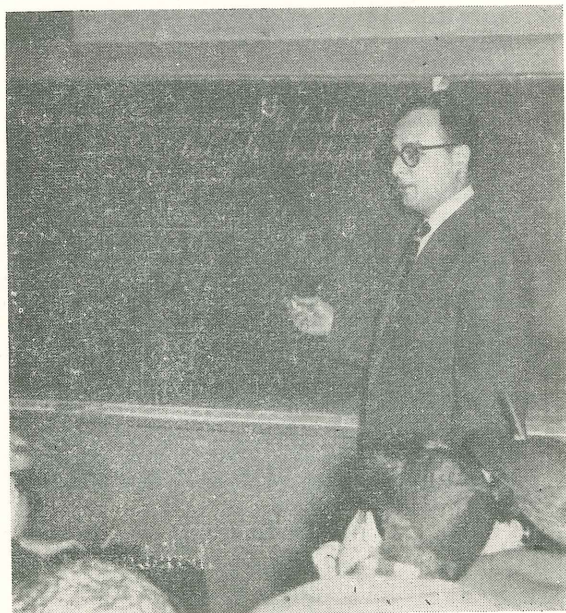
MATH



MR. KAPLAN



RABBI LONNER, Assistant Principal



MR. BERMAN



MR. PECK

LANGUAGES



MR. SELIGMAN



RABBI KRIEGER



RABBI PANTOL



SOCIAL STUDIES



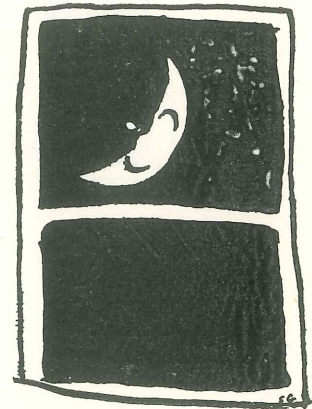
DR. HOROWITZ



RABBI GERSTEN



MR. LIEBERMAN

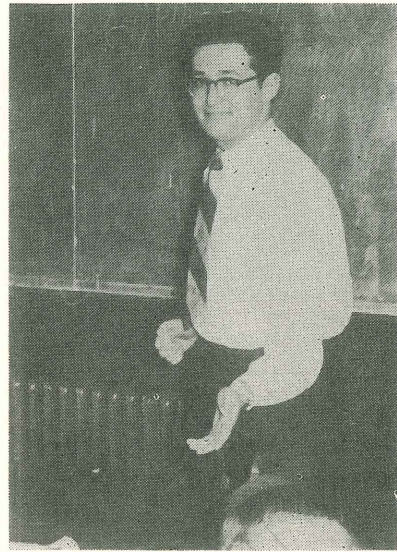


The moon is happy. After twenty years in T.V., Mr. Lieberman finally got paid.

SCIENCE

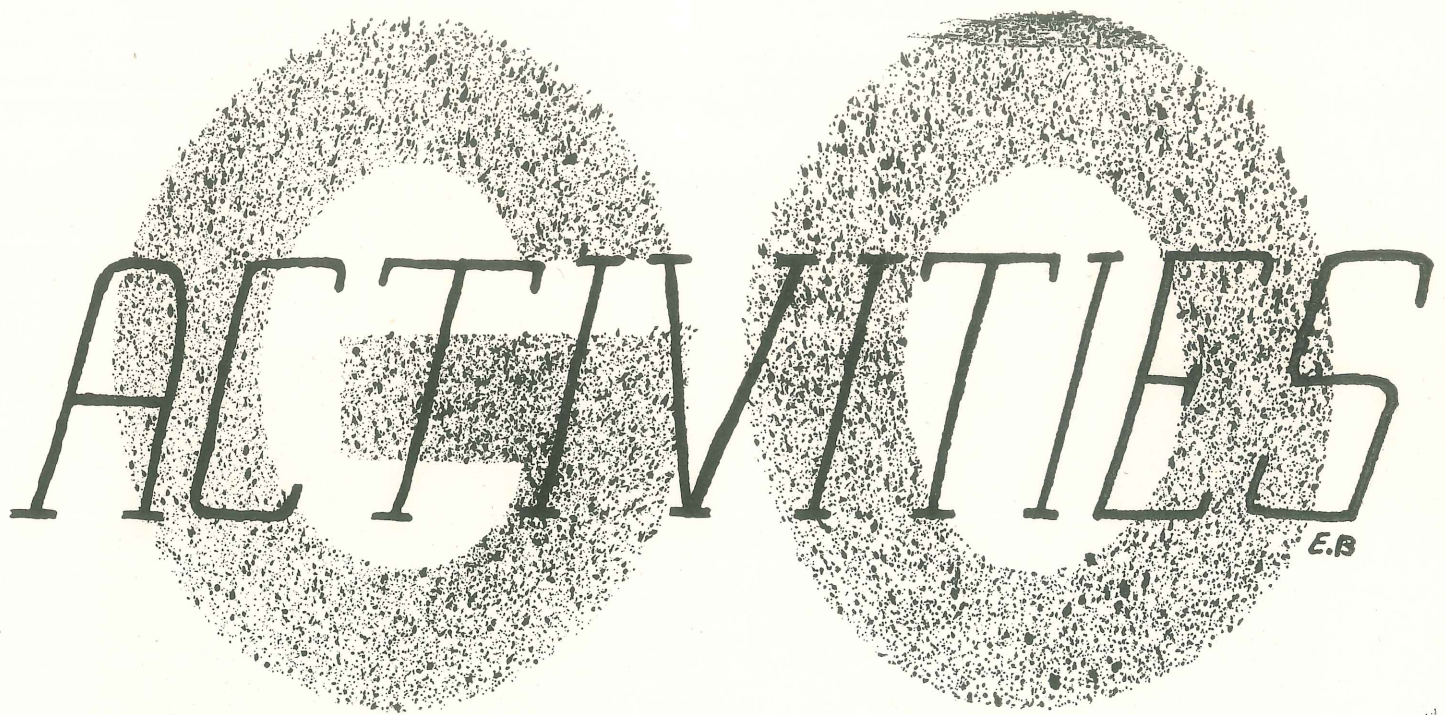


MR. SALZMAN



RABBI KARMAN



The word "ACTIVITIES" is written in a tall, condensed, outlined serif font. The text is centered horizontally and overlaid on a circular background filled with a dense stippled or halftone pattern. The letters are black outlines, and the background is a greyish stippled texture. A small "E.B." signature is located at the bottom right of the circular graphic.

ACTIVITIES E.B.

GENERAL ORGANIZATION

School life, no matter how well presented, would probably develop into a drudgery were it not for the extra-curricular activities planned by the General Organization. It is these activities which inject vitality into classwork.

The General Organization is the organ of the student body. Its officers and representatives are elected by the students and these officers plan an entire program of extra-curricular activity including the school newspaper, athletic contests and assemblies. Those students who participate in these activities receive trophies, medals or certificates at graduation, contingent upon the total number of points they possess.



*Seated (L-R): Avie Karp; Sherwood Goffin, Treasurer; Seymour Golshevsky, President; Sol Slotnick, Veep; Charles Selengut, Secretary.
Standing: J. Besalel; L. Neiman; D. Fishberger; M. Deutch; L. Weiss; I. Koenigsberg; P. Glaser; M. Diestel.*

During the last year, under the leadership of Presidents Gerald Friedman (September, 1957 — January, 1958) and Seymour Golshevsky (February-June, 1958) the G.O. has been aroused from the torpor of previous years and has activated the student body through many new institutions. These include: a new, printed Vanguard; better assemblies; intra-mural debating; a chess tournament, and an enlarged G.O store which handles, besides regular school equipment, regents answer books and school sweatshirts.

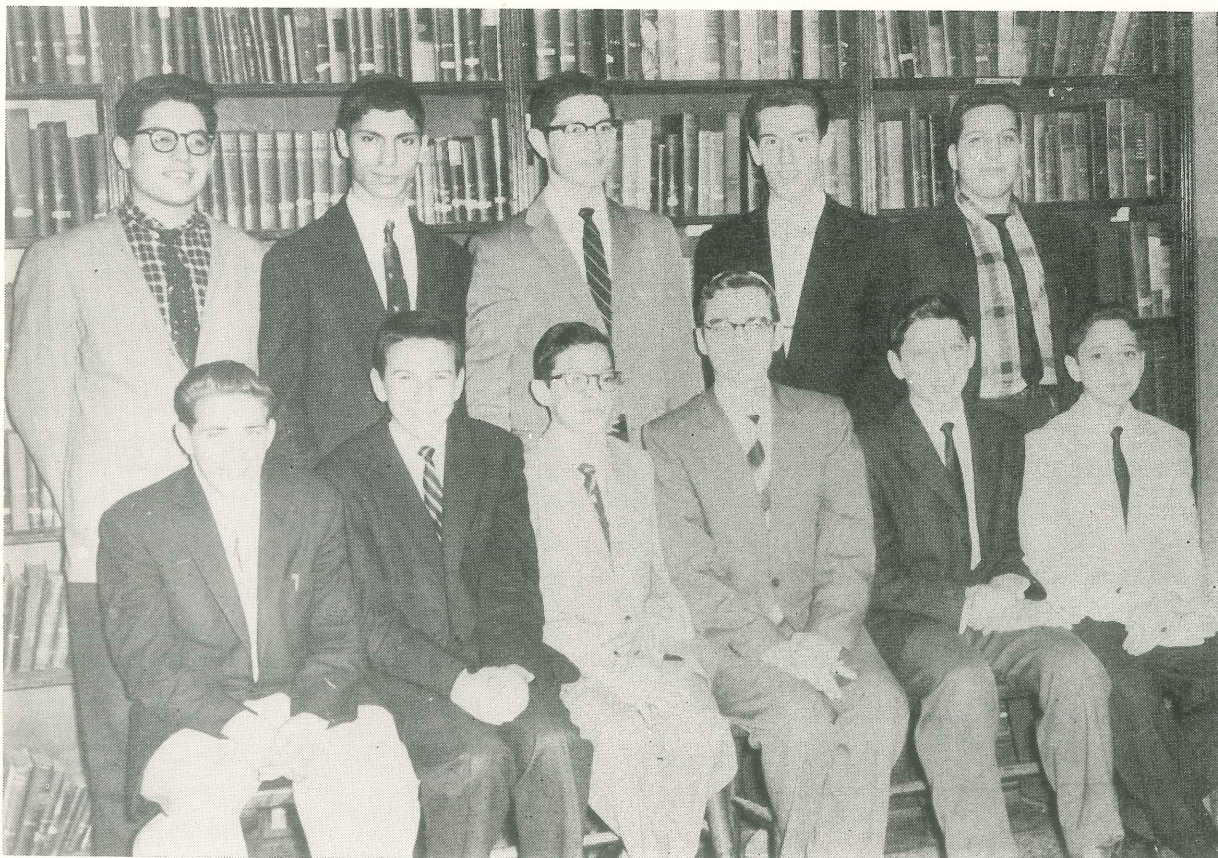
It has been the policy of this year's G.O., more so than in any previous year, to delegate various matters to committees. This policy has proved fruitful in most cases.

The Points Committee, under the able chairmanship of Jacob Bursztyn, revised the points system and kept a record of G.O. points. With G.O. Pres. Golshevsky and Chairman Robert Schlakman, the Constitutional Revisions Comm. framed a new G.O. constitution. The Arista Committee reviewed the problem of whether an Arista would be beneficial to the school. The G.O. store was administered by the G.O. Co-op Committee under the management of the school treasurer, Sherwood Goffin. The Sports Committee under Avie Karp, G.O. Athletics Manager, regulates the various athletic contests in the school and recently instituted a chess tournament.

VANGUARD

One of the main organs of the G.O. is its school newspaper, the Vanguard. Its job is to report on all school activities and to present interesting features to please the student body. The importance of this project is fully comprehended when one realizes that all of the myriad tasks of gathering and publishing articles are done completely and exclusively by the students who comprise the Vanguard staff.

The Vanguard has held its place in the G.O. for years, but this year it acquired new significance. Instead of a mimeographed conglomeration of assorted articles, the Vanguard is now a printed newspaper—a true school journal.



This year's editors have indeed set an example of diligent and devoted work in raising money and gathering articles. Standing (L-R): S. Dressen, Photography; J. Bursztyn, Copy; M. Grumet, News; S. Groffin, Feature; C. Selengut, Business; Seated: M. Morris, Business; S. Slotnik, Managing Editor; J. Hoenig, Chief; I. Koenigsberg, Chief; G. Bodenheimer, Sports; H. Morganstern, Business.

DEBATING

The newest and most popular project sponsored by the G.O. is intramural debating. It was initiated by President Seymour Golshevsky and David Lew of class 4B¹ was appointed Debating Manager to supervise it. Under the competent leadership of Mr. Lew the first term of class debating has been very successful, with all classes participating.

The school is divided into two divisions: the Junior division, composed of freshmen and sophomores and the Senior division, composed of juniors and seniors. Each class has a team which is pitted against the other teams in its division. After the division champs are determined, they are matched in debate to determine the school champions. Class 1B¹ won the Junior championship and class 4B² was victorious in the Senior division. At an assembly called by the President, the two teams battled it out as they tackled the topic for debate—"Resolved: That Science Is Harmful." Class 1B¹ took the negative, and, to the surprise of everyone present, emerged victorious.



This is the 4B² team representing the senior division. L-R Leon Wein, Shmuel Dishon, Martin Howard and Arthur Stern. At the Championship debate, class 1B¹, representing the Junior division, emerged the victor.

SPORTS



In the championship game, Co-Captain of the Seniors, Yussy Friedman, gets off a jumper.



Avie Karp, Co-Captain of the school champs, gets ready to set.

The sports activities of the spring term were inaugurated by the semi-annual basketball tournament. As has become customary in the Mesifita, the Senior class of 4B' once again dominated the tournament and calmly defeated all comers, including the Junior Division leader, 2B', in the tournament championship game.

The ping-pong tournament immediately followed and was marked by rabid enthusiasm on the part of the student body. From over forty participants, Benjamin Fishman emerged the victor, besting Weinstock in the final round, thereby gaining the championship for the second consecutive term.

At the time of this printing, the Punchball tournament is unfinished, though class 3B' has already clinched its division title. Class 2B' is presently in first place in the Junior Division.

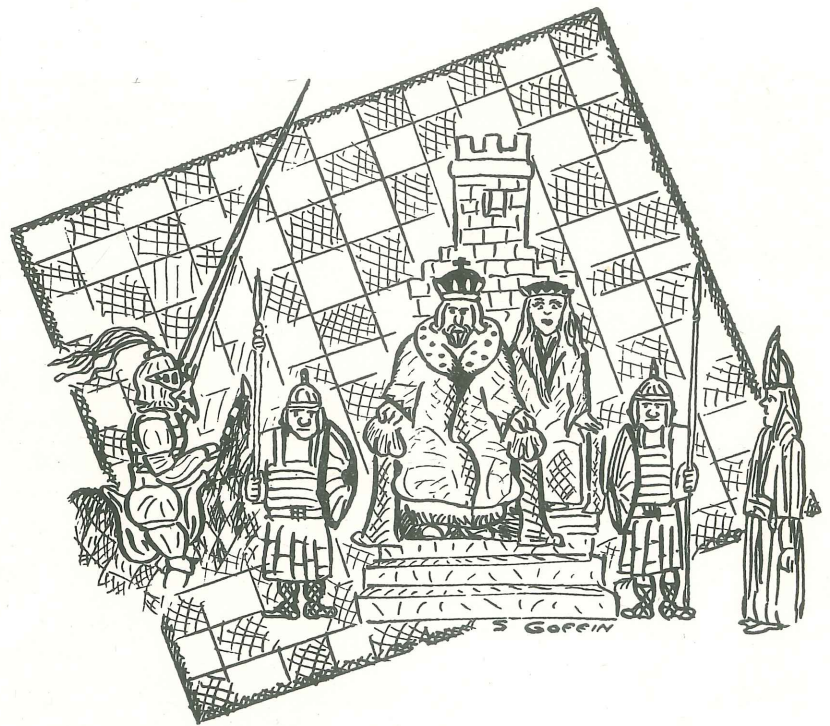
LIBRARY

The library plays an important part in school for it serves as an excellent place for study. We have on our shelves not only the basic requirements of any library—encyclopedias, dictionaries, periodicals, biographies, novels, pocket books, etc.—but also a very extensive and significant Hebrew section which contains various sets of Jewish novels and reference books.

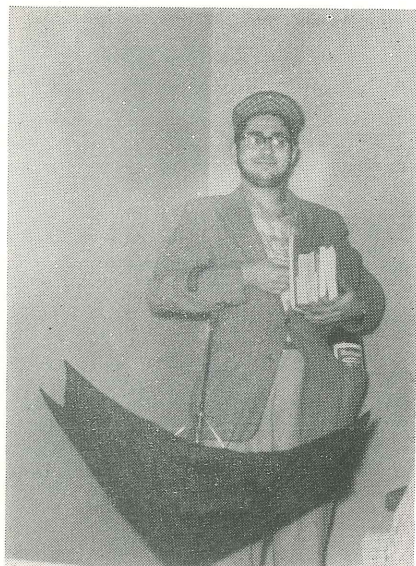


CHESS

For the first time in T.V., a chess tournament was held in which all G.O. members were eligible to participate. Joel Iskovitz was chosen Chairman of the tournament and under his capable supervision things ran smoothly. In the final round of play, Mr. Iskovitz himself, although considered the favorite, was defeated by Asher Frankel, a fellow Israeli.

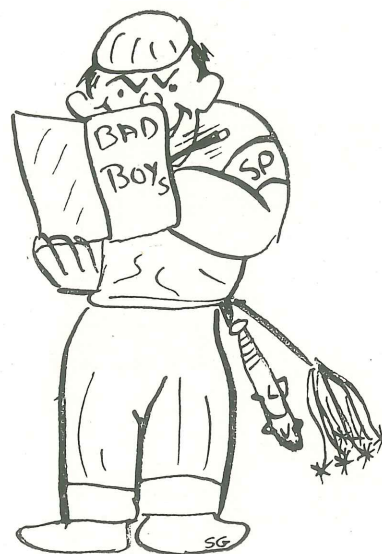


STUDENT PATROL



With guys like this to handle, we think the S.P.'s deserve a special thanks.

We, in Mesifta, are privileged to have with us a doughty group of indefatigable gentlemen. They are the members of the Student Patrol, "the defenders of the stairways and guardians of the corridors."



Typical picture of an S.P.



L-R, standing: Noah Weg; Franklin Wurzel; Israel Rokowsky; Shimon Engel; Leonard Weiss; Jacob Applegrad. Sitting: David Lew, Lieutenant; Gerald Eisenberger, Captain; Shimon Epstein, Lieutenant.

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OUR JEWISH HERITAGE

FOREWORD

As we make our egression from the portals of the Mesivta and enter a world which is not the Utopia we wish it to be, we realize the benefits we will derive from practicing the Law of our people and the customs passed down to us by our ancestors.

We are equipped with intelligence, open-mindedness and Faith in G-d, in ourselves and in others—For ours is a humane heritage. We are a people whose scholars have elucidated the complete gamut of human knowledge. Our sages have probed all the paths of wisdom and have given the peoples of the world the desire to learn, the aspirations to esthetic and ethereal living, the moral and spiritual tenets of life.

It is with this heritage that we seek our places in the world—and, with G-d's help, we shall succeed.

JUDAISM IN MODERN TIMES

By GERALD FRIEDMAN

We live in a rapidly changing community in which Jewry has found itself in a very precarious state. The generation that brought its ideals and standards from the great reservoirs of Jewish vitality in Eastern Europe is being replaced by American-born men and women. Nor are there any substantial sources left in Europe from which to replenish the dwindling numbers of Yiddish-speaking Jews who, in the past, gave American orthodoxy its leadership, its learning and its vitality.

The new generation, reared and nourished in schools and colleges of the most advanced type, have learned to take nothing for granted, but to seek answers to their problems which do not alone gratify sentimentality, but, more significantly, satisfy intellectually.

The old canons of belief and practice are being challenged from within by the specious plausibility of so-called Progressive Judaism and, from without, by the iconoclasm of modern rationalism. Thus, Judaism has been divided into many "religious" groups with each side vying for the greatest number of adherents. The crucial issue is the acceptance or denial of the Torah, the written and oral law, as the divine revelation of G-d to the Jews.

The orthodox Jew is unconditionally committed to the creed expressed by Maimonides which states, "I believe with perfect faith that the whole Torah, now in our possession, is the same that was given to Moses, our teacher, peace be unto him."

He further proclaims, "I believe with perfect faith that this Torah will not be changed and that there will never be any other law from the Creator, blessed be his name." No more succinct statement of orthodox Judaism is possible.

The Conservative and Reform movements in the U. S. have a different point of view. They hold that Judaism will perish if it does not "adjust" to a new world order. With the cultural enlightenment and civic emancipation of the 18th century, they argue, Jews were unprepared for the new "freedoms" they were to enjoy and the need for realigning the practices and traditions of Judaism in consonance with the prevailing spirit of Liberalism was inevitable. The uninhibited social intercourse which the Jewish immigrants to the United States were to enjoy, again motivated these deviationist groups to cry for "adjustments" in Judaism to changing circumstances.

Some adjustments had to be made, lest the last remnants of Orthodoxy be annihilated. Yeshivoth and Mesivtoth, Jewish schools of Biblical and Talmudic learning, were forced to institute full programs of secular studies. A rigorous and extensive training course in both Jewish and secular studies was administered to the students to quench the endless thirst of skepticism, the intrinsic characteristic of our present society.

But, are we to be social butterflies? Are we to perform an operation on old Judaism leaving only the bare essentials of living while depriving it of its true life and spirit? Are we to tolerate the Conservative vindication of its principles when the true reason for their "newborn" religion is utmost irreligiosity? Is it not true that one of the freedoms granted to and sought by these groups is freedom "from" religion? Shall we become social debutantes, going to every ball and acquiescing in every facet of morally decadent living just for the sake of belonging?

We must retain our sublimity and spiritual nobility. We must not forget our heritage and the greatness of our ancestors. We must remember that our sublimity stems from our very aloofness to the world about us. We are noble *because* we are different. To permit and advocate "necessary" deviations from the true path of Judaism so that American Jews may receive social recognition, deprives us of this sublimity. One may not and cannot pride himself on being a Jew merely because he is of Jewish descent. Judaism carries with it certain obligations and responsibilities which can never be overlooked or undermined. True Judaism is an absolute thing; it cannot be altered to suit individual whims or modern American society.

The Torah is not a constitution as is ours, in which the right of amendment is openly expressed and often executed to preserve its "life." The Torah needs no *preservatives*; it is as living now as it was two thousand years ago. The One who gave us the Torah knew how conditions would look in Twentieth-century America. If the Torah was so meant to be changed and its people adjusted to new living conditions, provisions would have been made to safeguard this right. Since it was not so changed, we may conclude that the laws set down in the Torah are meant to be observed fully, even today, without any concession.

The last half-century has demonstrated beyond question that orthodox Judaism and Americanism are not only compatible but complementary to one another. The phenomenal growth of Yeshivoth, the day-school movement, and the wide acceptance of traditional practices have borne eloquent testimony to the viability of orthodox Judaism in this country.

Americanism need not change to please Judaism. To say otherwise would be nonsense. So, too, need not Judaism pattern itself after American society.

Recently, I have been asked to answer a rather relevant, interesting and serious problem: "How far should assimilation go?" I answered my inquisitor by saying that, regarding the problem of the *assimilated Jew*, there cannot be such a person. It is impossible to be a Jew in the morning and a gentile at night. A Jew is a Jew with religious purpose and religious responsibility. The Torah is his means and his end; there is no place in it for "assimilating."

A Jew attains the glorious and exulting heights of religion when he discards the decadent ideas that he meets in the world, while reconciling the worthwhile ways of the world with his religion, thereby strengthening his religion:

This is difficult. But this is the way Judaism has endured and will endure forever.

OUR HOMELAND

By DAVID LEW

“If I forget thee, O’ Jerusalem, let my right hand lose its cunning,” was echoed down the ages by pious Jews of every generation. Thenceforth, the thoughts, dreams and prayers of the persecuted ended with the yearning and consoling words: “Next year in Jerusalem.”

This was the emotional nourishment upon which the bruised and battered psyche of the Jew fed throughout the centuries. It gave him solace in his dark hours and it buoyed him up with the hope of eventual restoration to the ancient land of his fathers.

Then on May 14, 1948, a Jewish state was established. Israel was the dreamt-for haven for the survivors of Nazi bestiality. Those driven from their homes found a land to settle, to make their own, and took themselves dutifully to the task of rebuilding the ancient land and resuscitating the spiritual symbol it stood for.

During the ten years since the state of Israel has come into existence, a million Jews from various parts of the world have immigrated there. While these newcomers plant roots in the Israeli soil, a Biblical promise is in the process of realization: “A land flowing with milk and honey.” The “galuth” barrier is physically being broken.

Let us hope that the next decade will usher in not only a great nation, but a nation which is completely devoted to G-d and his wonderful Torah and worthy of greeting the coming of the Messiah.

A PARADOX

By BENJAMIN FISHMAN

My grandfather always told me, "There are 'sins' I pursue and good deeds I turn away from. Whenever I am told that someone is so evil that it is a 'sin' for me to let 'him' enter my home, 'him' I seek out. Whenever someone tells me another is so evil I must banish him from my doorstep, it is the talebearer to whom I refuse admittance."

A LESSON

By MAURICE BREZEL

I have a small brother who is now two years old.

He knows that when I put on a night light the Sabbath has arrived. He bids me good Sabbath. He also knows that on the Sabbath he does not go out in his carriage.

Once, when he was home alone, he took out the light, went over to my mother and asked her to take him out. Mama replied, "On Shabbos?"—but his answer was that the Sabbath had gone once he had removed the light.

The same thing happens when a Jew loses his religion. He thinks that, because he must go out into the world, he is no longer required to be a Jew and can do whatever he wants, that religious laws do not apply to him.

In this supposed maturity, he is repeating the same error as my brother in his infancy.

JUDAISM and SECULAR KNOWLEDGE

By SEYMOUR GOLSHEVSKY

Throughout the ages, Judaism has been synonymous with learning. Thousands of years ago, when the progenitors of the Gentiles were still predatory and murderous barbarians, our ancestors were a peace-loving nation with a highly-developed culture. While the Pagans still worshipped man-made icons, the Jew believed in one G-d for he had already, “. . . set the L-rd before me always.” Judaism, in time, became equated with culture and intelligence. The Jews brought the world the thirst for knowledge, both theoretical and practical, so that they eventually became known by their neighbors as the “People of the Book.”

The major field for Jewish study is the Torah, but Jews have distinguished themselves in science, art, and literature as well. In fact, the fertile Jewish brain, nourished by centuries of reasoning and deduction, has excelled in almost every field to which it has been applied. Yet, despite this tradition, there seems to be an undercurrent of antipathy towards secular knowledge coming to the surface at times during our history. The Talmud itself consigns the study of secular studies to the part of the day which is “neither day nor night.” Maimonides was severely criticized for the philosophical nature of his works in which he included beliefs of Aristotle and others (once he was convinced beyond a doubt of their veracity). The schism this caused between his supporters and opponents swiftly widened until a climax was reached in France, where his books were burnt in the streets. Eventually the charges against him were expunged and he resumed an unchallenged position as one of the giants of Jewish law.

During the Jewish Renaissance in the 18th century, the Talmudists looked askance at those engaged in literature and the sciences. They seemed to forget that our greatest sages and scholars were well versed in secular knowledge.

The Nasih who determined the dates of the holidays (until Hillel the Second plotted them for all time) had to be familiar with mathematics and science. Shmuel of the Talmud was a famous astronomer. The Spanish Jews were accomplished in secular arts: Maimonides was an outstanding physician and philosopher; Abraham Ibn Ezra was a linguist, astronomer and mathematician; Don Issac Abarbenel was an international financier. Rabbi Elijah of Vilna possessed such a great knowledge of mathematics that he resolved a problem to a Berlin professor of mathematics which the latter was unable to solve. These are just a few of our great personages who studied secular as well as religious subjects.

The solution to this paradox is contingent upon one's attitude towards these studies. As Don Isaac Abarbenel said, secular works should be studied for the purpose of shedding light upon the Torah. For this purpose, our sages gathered such knowledge, all the more to augment their understanding of our profound Torah. However, when our rabbis see that a group is engaging solely in secular works, forsaking our Holy Torah, they jealously guard it by inveighing against these groups. This denunciation is based upon concern for the perpetuation of the Jewish nation as a whole, rather than on narrow-minded prejudices. For without our Torah, the Jews have no identity.

In conclusion, I quote the great Hebrew poet, Rabbi Jehudah Ha'Levi, from a poem in which he refers to those who engage in secular knowledge to the exclusion of Torah:

“And let not Greek culture seduce you,
For it bears no fruit, merely blossoms . . .
Hear the words of her perplexed advocates,
Built on a foundation of chaos and vanity . . .
Why then should I choose a tortuous path,
And abandon the Mother of Roads?”

RECALLED TO LIFE

By KENNETH TASHMAN

It was Friday, December 22nd, of that fateful year, 1939. Chaim Danzberger had just arrived home from shul. He called his wife and his nineteen year old son, Herschel, to listen to Kiddush. His son remarked angrily, "Poppa, how many times have I told you my name is Hans. Stop calling me that stupid name, Herschel, Herschel, . . . I'm German."

His father, accustomed to this disrespect, began reciting the Kiddush—mournfully, sobbingly. There were tears flowing from his eyes and the wine cup trembled in his hand.

At last he sat down and began the Sabbath meal. After an unusually quiet supper, Chaim took a sefer, while his son, taking his fresh pack of cigarettes from the dresser, left for his friend's house.

Many similar Sabbaths passed. The Nazis were marching into the heart of Europe; country upon country fell before the wrath of their Feuhr-er. Finally, on a misty summer night, the door to their house was kicked open. The time they dreaded had arrived—the Nazis discovered their home and were forcing them into the street where nine other families were already lined up for inspection.

On Saturday, July 17th, the Danzberger family was loaded aboard a boxcar filled with a multitude of sobbing people, jammed together like cattle and treated even worse. They arrived at their destination two days later—a group of imposing gray buildings, as monstrous as the people who

ran them. They were herded to their bunks of the finest German straw—bare but for the clothes they wore on their bodies and the flickering light of hope that burned in their souls.

It was five in the morning when two German officers came in clicking their heels and started waking the terrified horde with the butt ends of their rifles. An old Jew, with a thinning gray beard, shouted incoherently, but was soon silenced as the tough wood bit into his head. Immediately, all was quiet. The prisoners were led out to the mining fields to begin their back-breaking toil on but four hours of sleep.

Hans walked steadily along in the soft, miry ground. Here and there he paused to watch the people who had already been working since midnight. Here the loud, vehement outburst of passionate grief; there the subdued suffering of inner sorrow. A soft caressing rain descended from the solid-gray sky—tear-drops from heaven. The angels on high mourning for those fallen below. Nature was quietly weeping with her children.

A body was being lowered into the wet ground. He heard voices whispering: "The German swine. She was so young to have suffered so," and then from a little Frenchwoman: "Quel monde! Quel monde! Pauvre petite fille."

A bayonet pricked his rib and he continued walking. The first day of his incarceration was soon over, but he was to know many such days of endless work. His body became sore and emaciated. The muscles of his arms and legs seemed

incapable of any movement when the Germans came for him every morning. But he worked and suffered like the rest, stopping only for two meals each day of hard bread and souped water. At first sleep was impossible due to the extreme cold of their living quarters. But Hans found ways, as did everyone else. The warmth of their bodies on cold, frost-bitten nights was necessary for survival, and the acrid stench that filled his nostrils did not matter. One night he slept next to the warm body of his close friend. When he awoke in the morning, he found it cold, the face white, the eyelids half-open.

This was Detzwald, whose walls were painted with human blood; whose lampshades were made of human flesh; whose ground was racked with human corpses; whose cries of torture were heard continually—and whose officers cried for more.

After three months of such satanic treatment, all who were left were more dead than alive.

Hans was puzzled. With these people day and night, he observed their misery and filth, their utter squalor. What troubled him was that in their suffering he had visions of their greatness. It disconcerted him to see the stoic faces of the very pious few, with bent heads and shining eyes—their eyes burned with hope while their lips moved in silent prayer. He saw the centuries of persecution in their faces, mitigated, however, by a certain light which seemed to promise redemption and eternity. He felt himself drawn to them, inexplicably, like a magnet, and he wondered whether he played any part in the great scheme of all things. He wondered.

One Tuesday morning, the Danzbergers and a few other families were placed on a train going northeastward. Thinking they were being taken to another camp, the families were elated with joy when they arrived in Belgium, unexpectedly and seemingly incomprehensible. Borrowing some money from a Jewish financier, they took a train to Holland where they hoped to gain passage to the United States. Everything went so fast that, before they knew it, they were on a small ship sailing for the U.S. On board they made the acquaintance of a young girl, Sarah Rothenberg, whom they tried to comfort from her constant sobbing. She related to them how her parents and relatives were murdered in cold blood before her very eyes and how she was vitiated by the German military officers. She escaped with two friends and got aboard the ship to settle in the U.S. "Thank G-d that I am alive and on my way to freedom," she exclaimed.

Hans listened attentively. Throughout the sea voyage he had thought of Sarah's unwavering faith in G-d; how only by some ruling power greater than man did he and his parents escape death.

His thoughts were interrupted by the joyful shouts of thankfulness of his fellow passengers. Looming beyond the horizon, in all her glory and splendor, was the Statue of Liberty.

At the immigration office at Ellis Island, when asked, aside from other things, his name, he proudly replied—

"HERSCHEL DANZBERGER."

A SPARK REKINDLED

By ROBERT SCHLAKMAN

Benjamin Jacobson sauntered aimlessly through the streets of Vide. He should have been happy for he was soon to leave Vide to attend the Yeshiva in the city of Soleil. But he was not. Even though he was about to realize his dream of studying under the greatest rabbis of the day, he was sorely troubled.

The son of a poor baker, Benjamin could not imagine how he could possibly afford to go. "Shall I disregard the fear and pain of hunger," he asked himself, "and attend the Yeshiva—or shall I not go?"

At this very time, Duvid Schwartz was attending a regal party given by his father, a wealthy merchant. Duvid had just graduated from the University of Paris and was now leaving for Soleil, the capital of the women's fashions industry, where he planned to open a salon. When called upon for a few words, Duvid responded, "My father's confidence in me shall be justified. I shall be successful in Soleil."

On the train, the frolicking collegian noticed the serious scholar-to-be lost in thought.

"What worries my Yeshiva bochur in this, his hour of glory?"

"Money! I am in dire need of money."

"But what need is there for money when you have your Mitzvoh?"

"Why do you mock me in my trouble? Leave me to myself," said Benjamin.

"I am a philanthropist," said Duvid as he casually took ten thousand francs from his pocket. "Accept this little gift, my friend."

"A moment ago you condescendingly jeered at me and now you offer me a fortune. What caused this change of heart?"

"Oh, did I forget to mention that the ten thousand francs is your first salary? You will come to work for me."

A disheartened Benjamin gazed fiercely at Duvid's arrogant countenance and withdrew. He paused only long enough to admonish, "Some day you will realize that money cannot purchase spiritual contentment."

Once in Soleil, these two met rarely and, when they did, had less and less to say to one another.

Fifty years had gone by. Now, Duvid was seventy—time, according to the Bible he had so long neglected, to join his forefathers. Yes, during the intervening years, he had completely disregarded his religious teachings. Nevertheless, he prospered and became a very rich man. Marrying a gentile of means, he now considered himself a member of the Parisian haut monde.

The doctors estimated that Mr. Schwartz would die on April 10, a Thursday. The Monseigneur performed the last rites and Duvid was ready for eternal peace. But Duvid felt no peace. His tortured mind recalled its youth and its orthodox

surroundings. Although he was now a confirmed atheist, the religious teachings of his youth seemed to beckon him. For the first time in five decades, Duvid was filled with an overpowering desire to converse and hold conference with a rabbi. A stern atheist—a lost sheep—was beginning to return to his shepherd.

Duvid suddenly decided that his life of affluence was in reality one of emptiness; a life of which to be ashamed. In contrast, he now realized that a life of orthodox Judaism, which outwardly appeared to be an existence replete with outmoded restrictions, was actually a very sublime life. At last Duvid realized that a life of religion was permeated with rich and eternal virtues.

As this strong feeling engulfed his soul, Duvid recalled that many highlights of his youth were associated with the synagogue of Vide. The stately appearance of the head rabbi who was renowned for his ability to offer solace and strength to the unfortunate was still very vivid in his mind.

Duvid called his daughter Anna to his bedside. Handing her a letter which was addressed to the rabbi of Vide, the dying man instructed, "Go to Vide, my birthplace, and bring the rabbi to me so that he may comfort me in the traditional Jewish manner."

Anna indignantly protested, "Father, what is the meaning of this? You have always said that Judaism expounds a false belief."

"A man errs many times in his lifetime. This has been my gravest error."

"But father, you taught me that there exists no supreme being."

"My philosophy is wrong. The ideology I have believed in and expounded as truth is nothing more than the doctrine of misled fools. Now as I stand on the threshold of the hereafter, I realize that my mundane life has been worthless. I was like a wild animal who acts with savage impulse, disregarding everything emotional and spiritual. Let us throw away our world of emptiness and embrace a world of religion, a life of mental and spiritual happiness. The missive I have placed in your hands will commence a great transition which will lead us to such a life of religious practice and contentment."

"Then, I shall go, Father."

Anna returned home with a man whose face shone with holiness and warmth. She solemnly led the rabbi into her father's room. Duvid sat up.

"Benjamin, is it you who have come to comfort me in my moment of pain? Are you the rabbi of Vide?"

"Yes, Duvid."

"Thank G-d. I have a belated legacy to leave. Here are the ten thousand francs you refused multiplied a ten-fold. Take them and help ten poor observing scholars to become like you—and not, like me."

WANTED!

By ZEV DACHS

Shloma, an intelligent, orthodox American Jew, was born in New York in 1938. His parents were from Poland, and were quite well-to-do. Since his early youth, Shloma always wanted to prove to the world that the Jews were just as courageous, fearless and bold as any other people.

One day, while reading the New York Times, he came upon an ad that seemed to name all his qualifications. It stated that an historical society wanted a volunteer, not over twenty one years of age; an American, to be the first to test a new rocket to the moon. Here was his chance to make the dream of his life come true. Not only would he prove his fearlessness to the world, irrevocably and undeniably, but he would also be able to see for himself how different moon-life really is. Would there be people or monsters, he wondered? For that matter, would there be life at all? What sort of weather would one find? What sort of food would one eat? If there were people, would they know of any religion? He rushed down to apply and, before he knew it, found himself in uniform and in training for the biggest thrill he had ever anticipated.

It was not easy. There were months spent in learning scientific data, mastering the various controls on the panel of the rocket until he became letter-perfect. There was to be no chance of error. The slightest mistake would send into oblivion years and years of research.

After his long training, he bade good-bye to his relatives and friends; stepped into the rocket with only his food rations, the newest and most powerful ray gun ever produced, and a small package of 'tsitsis' and 'tfilin', the only personal things he was permitted to take along with him.

10-9-8-7-6-5-4-3-2-1-Z-E-R-O!

He was off!

As soon as the rocket was launched, the word went round the world. Newspapers, radio, television all carried the news: "Shloma, a Jew, to be the first man to set foot on the moon."

After an interminable time, Shloma, glancing at his control panel, realized that he was due to land. Packing his belongings, he stepped out with drawn gun, wondering what would be the first thing that he would see.

Before he realized what was happening, he was seized under each arm by two moon-people. Too terrified even to ask where he was being taken, he let himself be brought into a beautiful well-kept building where a group of strange creatures appeared to be waiting for him.

Finally, he found his voice, and forced out, "Wh-what are y-y-you g-g-going to do to m-m-me? Wh-what do y-y-you w-w-want?"

"What do we want?", nine voices answered simultaneously. "We need you for a minyan."

KNOW WELL THYSELF

By GERALD FRIEDMAN

(with apologies to Alexander Pope)

Know well thyself; thy woes lie not in heaven.
Seek, yea strive thy life to strengthen,
Freedom of choice is thine alone on earth;
Choose what you will, melancholy or mirth.
Mankind, Mankind, how complex you are,
Born but to die and reasoning but to err.
All life is hope, persistently a wait,
A dream of future, submission to a Fate,
With hate and passion, by death made void,
Destroying others, by yourself destroyed,
Succumbing to temptation, too weak to be strong,
Thicker than reason, your vagaries throng.
So, take heed all ye, let not convictions stray,
Make most of life, before you pass away.

LE PENSEUR



A JEW

By JOSEPH SORKIN

The love in every Jewish heart
 To give one's life to G-d's sake,
Sings truly, gaily as a lark
 Not thinking of reward to take.
The love, he gives to fellow men,
 By far outspans the tallest tower;
Demands no recompense and then—
 Counts blessings in his final hour.
Pursuing life, performing work,
 With G-d's own name upon his lips,
No obstacle will make him shirk;
 He finds redemption in his grip.
To lead his children into G-d's ways
 He gives his body, mind and soul—
Spiritual sublimity, the important phase
 By which he achieves the eternal goal.
He breathes his last in deep relief;
 Travail and sorrow now are done,
Upon his lips his firm belief:
 ". . . The L-rd our G-d, the L-rd is one."

LIVE THEN DIE

By SIMON ENGEL

Ours is a world of love and hate,
Where those who lose must stand and wait.
And while there are dreams of paradise,
Our present world must now suffice.
New ones are born; old ones must die,
And, of this thing, we all ask why—
Why must we live and go away
Why can we not in one place stay?
We work; we slave; we try our best,
And hope that someday we will rest;
But all we get out of our dream,
Is loss of life we can redeem.
There must someday become an end,
A day that will all things amend;
And, till that day is closer nigh,
We all must live, and then must die.

IN EXILE

By LEONARD WEISS

A people wandering from land to land,
Seeking a country with an open hand
To let them worship, as they saw fit,
The Sabbath holy, the candles lit.

Power hungry tyrants took their stands,
Pharaoh's chariots with his marauding bands,
From Amalek's hosts to the Philistines at sea,
Have the Jews never since indulged in any glee.

Our prophets pleaded but we were unheeding
To harken to them while misery was breeding,
The Lord sent Jeremiah to try to mend our ways,
But little did we foresee ahead the frightful days.

First came the Assyrians overrunning the north
The Ten Lost Tribes, after that, never came forth;
Judah was heedless and turned the other way,
While the camps of Babylon awaited their day.

From border to border exiled were we,
Old and young cast into the sea;
The Lion of Judah did roar no more,
And the Holy Temple closed down its door
Yet there is hope. For a vow was made:
That all our foes would ever fade.
Peace will reign; our eyes will be dried,
For the lion and the lamb will lie side by side.
War will languish, in peace shall we walk,
Each spear will alter to a pruning-fork.
The land shall flourish, the fruit shall bloom,
The children play, the women loom;
At the voice of the Lord, the earth will tremble,
The dead shall arise and once more assemble.

הרתורים על סף העשור השני

מאחר והעשור הראשון כבר שייך להיסטוריה והחגיגות ששכרו את ההמון כבר שקטו כדאי שניתן לבנו לחשוב מה באמת חגגנו. ובעמדנו על סף העשור השני כדאי שנפנה את מבטינו על העבר הלא רחוק, ונראה מה אפשר לתקן, ואלו דברים ומעשים יפים כדאים שנמשיך בפתוחם.

הבה ונתחיל בחישוב הצד החיובי. עם הווסדה של מדינת ישראל נפתחו שעריה לבני עם ישראל המוכה והנרדף. החלו זורמים לשם הנרדפים מארבע כנפות הארץ. העם שה' רגיש ומלומד במכאובים הרגיש בפעם הראשונה כי כאן שווה הוא, חפשיים מפחד ומבורכים במצב רוח מרומם וגאווה לאומית. החלו הללו להפריח את השממה ולבנות את החרבות.

לתמהון כל העולם ולדאבון לבם של הערבים השכנים, הראו את כוחם הבלתי מבוטל בשדה הקרב כאשר הכו באויב והפליאו בו את מכותיהם בהודמנויות שונות, ובפרט במבצע-סיני המפורסם שנכנס להסטוריה כמבצע נועז וחסר תקדים. אלו הם רק דוגמאות כלליות, ולא תיאור מפורט, בכל אופן הרי לפנינו תמונה יפה וחיובית לחלוטין.

נשאלת איפה השאלה אם כל כך טוב, או למה כל כך רע? הבה ונהפוך את המטבע לצדה השני שאינו כל כך מבריק לרוע המזל.

יהדות תימן שהיתה בין הערבים בגולה החשכה והדוויה, שמרה על אורח חיה והקפידה על מסורות מדורות קדמונים. אבל בתקומת המדינה החלה עליה המונית שהמרצה על ידי החוגים השליטים במדינה, וראה איזה פלא. יהדות זו ששמרה על צביון הרוחני בין הגויים, החלה לאבד את צורתה האפיינית, לכן בנים החלו בועטים במסורת אבותיהם ואורח חיים שטופח במשך דורות ירד לטמיון לעיני האבות הרואים בדאבון לב בהתרחק הדור הצעיר מעל פניו. לו קרה הדבר באורח מקרי גם היה מעורר דאגה, בפרט כשכל התהליך הזה היה מתוכנן מראש ואורח חיים זה החדש ממש נכפה עליהם הרי זה מכאיב שבעתיים.

לא יאומן כי יסופר, אב שרצה למצוא כדי מחייית בני ביתו הי' עליו למסור את בניו לחנוך הנוגד את הדת. ידוע שרדפו את הדת במחנות ובמעברות אלו באמצעים טירוריסטים. לתימני התמים שמאמין לדברי כל יהודי הסבירו שהפיאות שנקראות אצליהם סימנים. נחוצים רק להבדיל בין יהודי לשאינו יהודי אבל בארץ שכולה יהודים הרי שהסימנים הללו מיותרים.

כשם שלא הרבינו בתיאור ובציור יתר של הצד החיובי, נסתפק אף בצד השלילי בתיאורים שהם טיפה מהים, כדאי שנשים את לבנו לחזק את הטוב והיפה שבמדינה ולרפאות את החלשות והמתיחות השוררת בין החילונים והדתים.

הבה נקוה שנחוג היטגים בשטח זה בשנת העשור הבאה, ולכן נשים נא מגמת פנינו לפעול בשטח זה ותוכתר המשימה בהצלחה במהרה בימנו.

מאת החניך חיים אליעזר הרטמן

רבי יהודה הלוי חי בזמן הזה בספרד. הוא הביע בשיריו את געגועי היהודים לארצם הקדושה. רוב נושאי שיריו היו על היהודים הנודדים בגלות ועל ארץ ישראל. רבי יהודה גם כתב שירים על התורה, ובשיר אחד כתב על אותם המתעסקים תמיד בחכמות חיצוניות ועוזבים את לימוד התורה — «ולמה זה אבקש לי ארחות עקלקלות ואעזוב אם אורחים?». בספרו «הכוזרי» רבי יהודה מראה את מעלת עם ישראל ותורתו. בו הוא עונה שאלות רבות כמו מדוע צריך ישראל לסבול בגלות ומה סבת המצוות וכדומה. אהבתו לארץ ישראל היתה כל כך חזקה שלעת זקנתו עלה רבי יהודה להתישב שמה. אומרים שכשנגמרה נסיעתו המסכנה וכבר הגיע רבי יהודה לאדמת הקדש, נפל על ברכיו ונשק את הארץ. פתאם נפל עליו ערבי ודקר בחנית את מוחו.

רבי אברהם אבן עזרא היה מלומד בתורה, בלשון העברית, ובחכמת התכונה וההנדסה. הוא היה עני כל ימיו ובכל מה ששם ידו לא הצליח. על מזלו הרע כתב: «איגע להצליח ולא אוכל — כי ענותינו כוכבי שמי. לו יהיו נרות סחורתי — לא יאסף שמש עד מותי. לו אהיה סוחר תכריכין — לא יגועון אישים כל ימי». רבי אברהם היה בעל אופי מוזר. הוא הקפיד מאד על כבודו, ותמיד היה מדקדק שאף אחד לא יפגע בו. הוא כתב על עצמו בשיר «אני הוא המקום והמקום אתי, והמה (מי שלא חולקים לו די כבוד) — המקום ימלא חסרונם». רבי אברהם נודע על פירושו על התורה ועל הרבה מספרי תנ"ך.

רבי יהודה הלוי היה יוצא מהכלל בלבו הטוב, ורבי אברהם אבן עזרא בשכלו החד. אבל אומרים על הרמב"ם שהיו לו שתי המעלות האלה. הרמב"ם נולד בקורדובה למשפחת רבנים ובני תורה. בהיותו צעיר נלכדה קורדובה ומשפחתו היתה מוכרחה לנוס. בכל זאת שקד הרמב"ם בחכמה ובתלמוד. בימיו לכד שבט ערבי חלק מארצת ספרד והיהודים שמה היו אנוסים לומר שמאמינים במחמד. אחד מרבני ספרד גזר שהאנוסים האלה נחשבים ככופרים אף על פי שרבים מהם שמרו את התורה והיהדות בסתר. אז כתב רבי משה את «אגרת השמד» ובה אמר שאף על פי שפסקו חז"ל שעל עבירת עבודה זרה יהרג ואל יעבור בכל זאת אם אין אחד רוצה למסור נפשו הוא עדיין נחשב אנוס ואנוס רחמנא פטריה. אבל אויבי רבנו משה הלשינו עליו למלכות והיה מוכרח להמלט על נפשו למצרים. שם הוא עסק במסחר ואחר כך נהיה לרופא ויועץ לסלדין מלך מצרים. בינתיים גמר את ביאורו על המשנה. הגדול במעשיו היה ספרו «משנה תורה» שבו אסף את כל ההלכות שנקבעו מימי הסופרים עד אחרי ימי הגאונים. הספר הזה נפלא בסדורו ותכניתו שבו כלל את דיני כל התורה כלה בסגנון צח וקל לקרות. בכל ספריו הכניס הרמב"ם דעות פילוסופים אם ראה שהם אמיתיים והראה שהתורה והפילוסופיה אינם מכחישים זו את זו. הרמב"ם כתב גם ספר פילוסופי הנקרא «מורה נבוכים».

התור הזהב נמשך ארבע מאות שנה בחלק ספרד שהיתה תחת הערבים. אבל אחרי הזמן הזה התחילו הנוצרים להתחזק על הערבים ובמדינות הנוצרים נרדפו ונענו היהודים. מלכם גזל את ממון היהודים ומסר אותם ביד האינקוויזיציה. בשנת 1492 כשגמרו הנוצרים לכבוש את ספרד הגלו את כל היהודים. ועד ימינו לא התישבו יהודים רבים במדינה הפרואה היא.

התור הזהב בספרד

מאת שמחה ליב גולשכפקי

אחת מהתקופות הכי מעושרות בעד היהדות, היא התור הזהב אשר היתה בספרד מהמאה התשיעית לסוף המאה השלש עשרה. בזמן הזה חיו רבים מגדולי עמנו, כמו: הרמב"ם, ר' יהודה הלוי, אבן עזרא ועוד.

בשנת 711 כבשו הערבים המשלמים את מדינת ספרד מידי הברברים הפרואים. המשלמים, שהיו בעלי תרבות מפותחה, התנהגו ביושר עם היהודים, ומהם קבלו יהודי ספרד את לשון הערבי וקצת תרבותם. עד המאה התשיעית היתה בכל, וביחוד ישיבות סורא ופומפדיתא, מרכז התורה, אבל מהמאה התשיעית והלאה עבר מרכז התורה לישיבת קורדובה בספרד אשר היתה תחת הנהלת הרב משה בן חנוך. מהזמן הזה במשך תקופת ארבע מאות שנה היו הרבה פילוסופים, משוררים, רופאים, מהנדסים, שרים, ובני תורה ביהודי ספרד, ולכן התקופה הזאת מכונה "תור הזהב".

הראשון שהגיע לגדולה היה רבי חסדאי אבן שפרוט, שהיה ראש לקהלת היהודים במדינת קורדובה ויועץ לכליף. גם בעצמו עסק בתורה וגם חזק ידי העוסקים בתורה ובחכמה. הוא תמך בידי מנחם בן סדוק, הראשון מחוקרי הלשון העברית, ואסף אותו לתוך ביתו בתור סופר. כאשר שמע רבי חסדאי אדות הכוזרים, עם רוסי חזק שנתגיר, שלח מכתבים למלכם מלאים שאלות על תכונת חייהם, וכל מה שאנו יודעים אדות האומה הבלתי-ידועה הזאת הוא מהמכתבים שהשיב מלך הכוזרים לר' חסדאי. עוד אחד מחוקרי הלשון שנתמך מר' חסדאי היה דנש בן לברט בעל מחלוקת מנחם. אבל תועלת טובה יצאה מהריב הזה כי בינתיים השפה העברית נחקרה ונתגדלה.

עוד אחד מהשרים העבריים בספרד היה שמואל הנגיד. הוא גר במלגה אשר במחוז גרנדה ושם פתח לו חנות קטנה. מספרים שמשרתי הכליף בקשו תמיד ממנו לכתוב מכתבים בשבילם כי כתב ערבית יפה. זה הגיע לאזני יועץ הכליף שדבר עם שמואל והתפלא על ידיעותיו העמוקות גם בעניני מדינה וגם בעניני חכמה. הוא לקח את שמואל לו ליועץ וכשעמד למות הגיד לכליף שכל העצות הטובות שלו באמת יצאו מלב ר' שמואל, והכליף מנה את רבי שמואל למשנהו. רבי שמואל היה מתאים למשרה הרמה הזאת כי היה עניו ובעל מדות טובות ואפילו השרים הערבים אהבו אותו ולא קנאו בו. גם הוא יגע בתורה ותמך תלמידי חכמים. הוא בעצמו חבר ספר "מבא התלמוד" ועוד ספרים, וביניהם ספרי שיר אחדים.

בימי שמואל הנגיד חי המשורר והפילוסוף הגדול רבי שלמה אבן גבירול. רבי שלמה היה עני ורש כל ימיו ועוד בעת ילדותו מתו עליו הוריו. מפני שאהבתו לחכמה ולשיר היתה גדולה, הוא הגה תמיד בהם ולא ידע משום שמחות התבל. הוא כתב ספר פילוסופי הנקרא "מקור החיים" בלשון ערבי, אך במשך כל ימי הביניים לא נודע כי רבי שלמה הוא המחבר ושנים רבות השתמשו בו הכמרים הנוצרים. רק לפני שנים מועטות הוכיחו שהמחבר הוא באמת רבי שלמה. ר' שלמה החליף מכתבים עם רבי שמואל הנגיד לפרקים, אבל לא היה שלום ביניהם זמן רב כי ר' שלמה לא חלק כבוד לרבי שמואל מפני אי-כשרונו בחכמת השיר.

בדרך כלל גדלו יהודי ספרד יותר בחכמה מבתלמוד. אבל ביניהם קם למדן ופוסק ענקי שעד היום נחשב אחד משלשת עמודי הפסק ושמר רבי יצחק אלפסי מחבר ספר "הלכות אלפס" על התלמוד. הוא נולד באפריקה הצפונית ומשם נסע לספרד להתישב.

„אני מאמין“ ו„קידוש השם“

מאת שמואל דיזון

„אני מאמין“ ו„קידוש השם“ — ז

שני מושגים הם, ולכאורה ללא קשר ביניהם. הבה נחטוף עיון קצר בהם.

„אני מאמין“ — מושג נפוץ מאד ביהדות, בפרט מאז ומננו של הרמב"ם אשר חיבר את ה"ג עקרים" המביעים בקצרה את יסודות האמונה שלנו, יסודות — שכל הכופר ואפילו רק באחד מהם הרי הוא ככופר בכל התורה כולה. הרבה נחלי דיו נשפכו כדי להסביר ולנמק את היסודות והעקרims האלה. ונראה כאילו דברים אלה לא באו אלא להעמיק ולהחדיר את האמונה בקרב אדם מישראל, ולהורות לו במה יאמין.

„קידוש השם“ מהו. להאדיר, לרומם ולפאר את שמו יתברך ושם ישראל. קידוש השם זו הגבורה העליונה, גבורה אשר אין למעלה ממנה ואשר אין כח שיעמוד בפניה, מידה הנטועה בנפש עמנו מימי קדם והיא סוד קיומנו, לקדש ולרומם ולהדר את אמונתנו הקדושה והטהורה באלוקים חיים, באלוקי האמת והצדק הנצחי.

כיצד מקדשים את השם? — לא לסור מן הדרך אשר הורנו אלוקינו, ויעבור עלינו מה. הן בקלות יכלו אבותינו להציל את גופם וממונם מידי הקמים עליהם אילו היו מתכחשים באמונת אלוקיהם. והם? חלילה! הם הפכו לקהילות הקודש שמסרו נפשם על קדושת השם. הם במותם מקדשים שם עליון ומזעזעים ארץ מקצה לקצה. ונשאלת השאלה, מאין שאבו יהודים אלו החלשים בגופם, את הכוח והאומץ לעמוד בכל הנסיונות והעינויים אשר עברו עליהם, מאין?

התשובה לכך היא: הקשר של ה"אני מאמין" ו„קידוש השם“. הם בהשרישם בתוך נימי נפשם את האמונה הגדולה שהבורא יתברך הוא בורא ומנהיג לכל הברואים וכו' (אני מאמין א') ואת האמונה שהוא לבדו היחיד והמיוחד, כל זה מצד חד, ואת האמונה הגדולה בביאת המשיח (ואעפ"י שיתמהמה) ואת האמונה השלמה והנצחית בתחית המתים מצד שני, זה היה מושרש בנפשם ובכל נימי נשמתם, ומכאן הם שאבו את כוחם, לא כחות גופניים, אלא כחות הנפש, כחות העומדים מעל לכל כח גשמי, עומדים מעליו ומנצחים אותו.

ואם לראיות צריכים אנו שמהשרשת ה"אני מאמין" הם שאבו את כוחם, הרי הראי' הברורה היא אופן מותם. כיצד הלכו אחינו לשרפה, לשחיטה, ולשאר המיתות משונות שהכינו להם אויביהם, בפחד? בראש מורד? בכפיפת קומה? לא!!! בראש מורם, בקומה זקופה, עטופים בטלית ומוכתרים בתפלין, ובפיהם? אני מאמין!!! כן בשירת „אני מאמין“ בביאת המשיח“ על שפתם קפצו הם לתוך הכבשנים הלוהטים וצורריהם עומדים ומשתוממים, האלה הם היהודים שראינו תמיד כיצורים נמוכים מלאי פחד ומורא. פלא הוא! וזהו קידוש השם. על ידי האני מאמין ראינו ש"על הכל יתגדל ויתקדש ויתפאר ויתרומם ויתנשא שמו של מלך מלכי המלכים הקב"ה". ואם ישאלנו אדם קידוש השם כיצד? תענה לו ע"י השרשת ה"אני מאמין".

Automobile Repairing & Svce. (Cont'd)

MLK Automv Inc 1940LindnBlvd CLovrdl 7-4465
M&M Coml Auto
Specialist Foreign Car Repairs
306E9 Manh ----- GRmrcy 5-9287
M&M Svce Centr 970FishingAv -----HYcnth 7-4428
M&R Svce Centr 668 3Av -----STerling 8-9136
Mac's Svce Sta
Expert Mechanics, Guaranteed Work
Specializing, Clutches, Transmission,
All Motor Repairs
1188MetropolitnAv -----HYcnth 7-9708
Majestic Auto Body Wks Inc
1691BdfrdAv -BUkmstr 4-8282

Mannie's Auto Radiator Svce
989 1/2 4Av -GEgny 8-9875
Marangl Auto Svce 2365FtshAv ESplnad 7-9449
Marathon Fourth Av Corp 6401 4Av GEgny 9-5992
MARATHON MOTORS INC
AUTO REPAIRS - ALL MAKES
COLLISION - FENDER & BODY WORK
AUTO PAINTING - FACTORY FINISH
535 63 -----BEachw 8-2100

MARCO'S COMPLETE AUTO SVCE
Bush Terminal Section
General Repairs
WHEEL BALANCING
Tires Washing Lubrication
Brakes Simonizing Ignition
STERling 8-9329
846 4Av(cor of 30) -----STRing 8-9329

Marcy Super Svce 319LbrtyAv -----Dlkn 2-9680
MARINE PARK AUTO SERVICE INC
GENERAL AUTO REPAIRS
WHEEL ALIGNMENT & BALANCING
Automatic Transmissions
Brake Specialists
Undercoating
Body & Paint
2908Nost.andAv -----

Machine Pk Garage 2112Knapp
QUICK RELIABLE SERVICE
GENERAL AUTO REPAIRS
EXPERT AUTOMATIC TRANSMISSION MECHANICS
BRAKE SPECIALISTS
MOBILE PRODUCTS
TIRES, BATTERIES, ACCESSORIES
TIME PAYMENTS ARRANGEMENTS
3103AvU -----Nghtngl 9-3168

Marino Bros 65PennaAv -----EVrgn 8-9664
Marino M 84MspthAv -----EVrgn 8-9664
Marino M 84MspthAv -----EVrgn 8-9664
Mark's Svce Sta 914RemsnAv -----CLovrdl 7-4465
Mark's Bros Auto Body Wks
62ThroopAv -EVrgn 8-9664
Marra Bros Auto Collision Repr Svce Inc
1605NeptonAv -----ESplnad 7-9449
Martin's Auto Reprs 72UnionAv -----STag 2-9680
Marty's Auto Repr 215Borum -----HYcnth 7-9449
Master Motors 675 73 -----SHorRd 8-9664

MATTY'S SERVICE STATION
General Motor & Ignition
REPAIR and SERVICE
ROAD SERVICE
and
BRAKE SERVICE
Branch. 149 34St
864 4Av -----SOUTH 8-8888

MAX'S GAS STATIONS INC
Pre NEW YORK INSPECTION
"Cars Repaired To Pass New York State Inspection"
Serving B'klyn Since 1926
Specialists In Automatic Transmissions
Brakes Front End
Electrical Systems Ignitions
Complete Car Servicing
"Around The Clock Service"
Nights - Sundays - Holidays
24 HOUR ROAD SERVICE
PResident 3-9326
1134 East New York Ave.
Corner East 98th St.
And Rockaway Parkway
Max's Service Station 4515 18Av -----GEgny 8-9802
McCarthy-Bernhardt Buick Inc
800ConeyIsAv -----ULstr 3-9750

McCray's Svce Sta 1933PitknAv -----Dlkn 2-8453
McCRAY'S SVCE STA
Specialists - Automatic Transmissions
Brakes - Clutches - Wheel Alignment
All Repairs. Texaco Service Station
1933PitknAv -----Dlkn 2-8657

McGREADY AUTO SERVICE
GENERAL REPAIRING - COLLISION WORK
STARTING - LIGHTING - IGNITION
BODY COLOR - MATCHED EXACTLY
2366ConeyIsAv -----DEWY 9-8193

Mehlfeld A E 3489FtHmltnPkwy -----GEgny 8-0378
MELE'S COLLISION WORKS
544VanderbiltAv -----NEVns 8-9234
MEL'S AUTO REPAIR SERVICE
COMPLETE AUTOMOTIVE SPECIALISTS
Automatic Trans. - Brakes - Clutches
Motor Overhaul - All Work Guaranteed
1156E92St Bklyn -----Nghtngl 9-1841

MEL'S AUTHORIZED FORD SERVICE
3723Av U -----ESplnad 7-9309
Mel's Automic Transmision Co
8140NwUtrchAv -----Benshrst 6-9899
MEL'S AUTOMATIC TRANSMISSIONS CO
919 65 -----BEachw 8-0280
(Mel's Automatic Transmissions Svce)
Mel's Automatic Transmissions Svce
919 65 -----SHorRd 5-9833
Melvin's Auto Reprs
2704NeptonAv -----ESplnad 2-9734
Mercer Motors Inc 1769 86 -----Benshrst 6-5907
MERCURY SALES & SERVICE-
ALVIN MOTORS INC
New & Used Car Sales Dept
6502 5Av -----SHorRd 5-2900
CLARENDON MOTORS INC
Authorized Service, Parts, Sales
229EmpirBl -----
LAFAYETTE LINCOLN-MERCURY INC
Authorized Service, Parts, Sales
1050AtlanticAv -----

Meteor Motors Inc
Metro Auto Repr
Metro 3723Av U -----ESplnad 7-9309
Metro Ignition Svce
2911 -----EVrgn 4-8324
Midtown Collision Svce
2911 -----GEgny 8-9092
Midtown Collision Svce
2911 -----ULstr 3-3168

MIDWOOD COLLISION INC
AUTOMATIC TRANSMISSION
IGNITION
FRONT END MECHANICAL
REPAIRS
2911 -----EVrgn 4-8324

MORGAN'S AUTO REPAIR SERVICE
127 Troutman -----EVrgn 4-3761
Morris Armature Svce
1080UticaAv -----HYcnth 5-5050
Mulveny-Barr Corp 113 4Av -----NEVns 8-9600
Mure Joe 731 61 -----HYcnth 2-3877
MURRAY'S GENERATOR & STARTER SERVICE
1204 39 -----GEgny 8-1958
Myrtle Troutman Svce Sta
Mobilgas Lubrication Complete Auto Repairs
1177MyrtleAv -----GLnmr 2-9109

MORGAN'S AUTO REPAIR SERVICE
COMPLETE AUTO REPAIR SERVICE
SERVICE ON AUTOMATIC TRANSMISSIONS
Near Interboro Parkway
1756BushwickAv -----Dlkn 2-8549

Nadler Jas H Inc 147FtshAvExt -----MAIN 4-5565
Nappy's Auto Body & Fender Repr
2102NeptonAv -----COnys 6-9837
NASH SERVICE & PARTS-
DE SALES MOTORS INC
Brooklyn's Largest, Oldest Nash Dealer
Svce&Parts 3432AtlanticAv -----GLnmr 3-7100
DE SALES MOTORS INC
3432AtlanticAv -----APIgate 7-9848
Svce&Parts 3432AtlanticAv -----GLnmr 3-7100
KINGSWAY AUTO SERVICE
-918QuentinRd -----ESplnad 5-3200

Nat Svce Sta RkwyPkwy&DitmsAv EVrgn 5-9664
Nat'l Auto Collision 234 6 -----ULstr 5-7895
Nelsons Svce Sta 238HmltnAv -----MAIN 4-9400
Neptune Svce Sta 1702NeptonAv ESplnad 2-8963

NEW WAVERLY GARAGE
COMPLETE AUTO REPAIR SERVICE
OPEN DAY & NIGHT - TOWING
118WaverlyAv -----MAIN 4-6867

Newcal Corp 1055AtlnticAv -----ULstr 7-2830
Newman's Auto Radiatr Wks Inc
1452AtlntcAv -----SLocm 6-8800
Nick&Andy's Automotive Repr
1800AtlntcAv -PRsdnt 3-8504

Nick's Garage 507LexAv -----GLnmr 3-8810
NICOLETTI'S SERVICE STATION
Complete Service Daily 7 AM-9 PM
5714ClarendonRd -----GLnmr 1-9862

NIMMO AUTO ELECTRIC SERVICE
Generators, Starters, Magnets, Carburetors
204 4Av -----MAIN 4-1560
Ninety Second Auto Wash
9233 4Av -----SHorRd 5-9016
Nolan Assocs Inc 243E29 -----BUkmstr 7-7171
Noian Bros 243E29 -----BUkmstr 4-9800
Noonan's Garage
Specializing - Brake & Ignition Work
197GarfIdPl -----STRing 8-9351

NOSTRAND GARAGE & SVCE STA
COMPLETE AUTO REPAIRS
TOWING - OPEN DAY & NIGHT
2205NostrandAv -----

Nu-Boro Svce Sta
NUCASTLE MOTORS CORP
285GrahamAv -EVrgn 7-9449
95RdgdwAv -----APIgate 7-9449

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95RdgdwAv -----APIgate 7-9449

NUCASTLE MOTORS CORP
285GrahamAv -EVrgn 7-9449
95RdgdwAv -----APIgate 7-9449

PARKWAY MARINE SERVICE STATION INC
Mobile Products, Complete Automotive Service
3802Av U -----CLovrdl 7-4465
Passaro&Fisher Inc 2412ChrChAv BUkmstr 4
Pat's Auto Marine Inc
50BayRdgAv -----SHorRd 5

Pat's Auto Reprs
Body, Fender Specialists Wheel Balancing
266Degrw -----MAIN 4
Patsy's Fender&Body Svce
134NwLotsAv -----Dlkn 2
Paul&Andy Garage
3724FtHmltnPkwy -GEgny 8

PAUL & ANDY GARAGE
REPAIRS ON ALL MAKE CARS
3724FortHamiltonPkwy -----GEgny 8-4
-----GEgny 8-5

Paul's Auto Svce 2710Av D -----BUkmstr 2
Paul's Svce Sta 366Av Y -----ESplnad 2
Pendarvis Bros
Body, Fender Specialists, Duca Finish
247UnionAv -----EVrgn 4
Penn Svce 112Penn -----MAIN 4
Penn-Lind Auto Svce Inc
1939LindnBlvd -----Nghtngl 9
Penn-Lind Body Shop Inc
LindnBlvd&PennaAv -----Nghtngl 9
Pennsylvania Auto Radiatr Wks
50AringtnAv -----APIgate 7
Pepper&Potter Inc 285Prl -----MAIN 4
Percy's Auto&Truck Svce
10MntreseAv -----EVrgn 7

Perillo's Auto Svce 359AtlntcAv -----MAIN 4
PETE & OSCAR SERVICE STATION
REPAIRS ON ALL MAKES OF CARS
DEALER IN SINCLAIR PRODUCTS
1701NeptuneAv(cor17) -----COnys 6-9

Peter's Auto Repr Svce
285GrahamAv -EVrgn 7
95RdgdwAv -----APIgate 7
Ken 8901 4Av -----SHorRd 5
Maan 490RalphAv -----PRsdnt 2
Body Wks 8910DitmsAv Dlkn 2
Tire Svce

Peter's Auto Repr Svce
285GrahamAv -EVrgn 7
95RdgdwAv -----APIgate 7
Ken 8901 4Av -----SHorRd 5
Maan 490RalphAv -----PRsdnt 2
Body Wks 8910DitmsAv Dlkn 2
Tire Svce

Peter's Auto Repr Svce
285GrahamAv -EVrgn 7
95RdgdwAv -----APIgate 7
Ken 8901 4Av -----SHorRd 5
Maan 490RalphAv -----PRsdnt 2
Body Wks 8910DitmsAv Dlkn 2
Tire Svce

Peter's Auto Repr Svce
285GrahamAv -EVrgn 7
95RdgdwAv -----APIgate 7
Ken 8901 4Av -----SHorRd 5
Maan 490RalphAv -----PRsdnt 2
Body Wks 8910DitmsAv Dlkn 2
Tire Svce

Peter's Auto Repr Svce
285GrahamAv -EVrgn 7
95RdgdwAv -----APIgate 7
Ken 8901 4Av -----SHorRd 5
Maan 490RalphAv -----PRsdnt 2
Body Wks 8910DitmsAv Dlkn 2
Tire Svce

Peter's Auto Repr Svce
285GrahamAv -EVrgn 7
95RdgdwAv -----APIgate 7
Ken 8901 4Av -----SHorRd 5
Maan 490RalphAv -----PRsdnt 2
Body Wks 8910DitmsAv Dlkn 2
Tire Svce

Peter's Auto Repr Svce
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Ken 8901 4Av -----SHorRd 5
Maan 490RalphAv -----PRsdnt 2
Body Wks 8910DitmsAv Dlkn 2
Tire Svce

Peter's Auto Repr Svce
285GrahamAv -EVrgn 7
95RdgdwAv -----APIgate 7
Ken 8901 4Av -----SHorRd 5
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Body Wks 8910DitmsAv Dlkn 2
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AND WELCOME TO ITS NEWEST MEMBERS

THE CLASS OF

JUNE, 1958

M. T. V.



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AND BEST WISHES

TO

MOSES ZAKAY

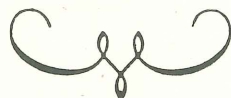
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HIS PARENTS

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And Classmates
From
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Upon
Upon His Graduation
From
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and Friends
HIS BROTHER HARRY
AND SISTER IRENE RUTH

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הב' יעקב גרשון בורשטיין נ"י
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From
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From
A FRIEND

Best Wishes To
JACOB APPLEGRAD
Upon His Graduation
From
MR. S. SCHEINFELD

Congratulations and
Best Wishes to
ARTHUR STERN
From
RABBI and MRS. HOLLANDER

Best Wishes To
RAPHAEL WEIS
From
A FRIEND

Congratulations to
GERALD FRIEDMAN
ISRAEL ROKOWSKY
YERUCHOM LEVOVITZ

From
A FRIEND

Congratulations
SEYMOUR
From
RABBI and MRS. GOLSHEVSKY

Compliments of the
TORAH VODAATH

GENERAL ORGANIZATION

SEYMOUR GOLSHEVSKY.....*President*
SOL SLOTNIK.....*Vice President*
CHARLES SELENGUT.....*Secretary*
SHERWOOD GOFFIN.....*Treasurer*

DELEGATES

J. BESAEL.....	1B ¹	I. KOENIGSBERG.....	3B ¹
A. PAM.....	1B ²	A. WEINTRAUB.....	3B ²
A. DISTL.....	1B ³	M. DEUTCH.....	3B ³
L. NEIMAN.....	2B ¹	R. WEIS.....	4B ¹
J. HIDRE.....	2B ²	M. ZAKAY.....	4B ²
D. GLASSER.....	2B ³		

OUR BEST WISHES

TO

THE FUTURE

GRADUATING

CLASSES

OF

TORAH VODAATH

HIGH SCHOOL



THE

SENIOR CLASS

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IN MEMORY

OF

HARRY HERSHKOWITZ

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