

The
Scroll
'59

SHELDON SWIRSKI



THE SCROLL

June, 1959

Sivan, 5719

PUBLISHED BY THE GRADUATES

of

TORAH VODAATH HIGH SCHOOL





HARRY BASCH



MEYER GRUMET

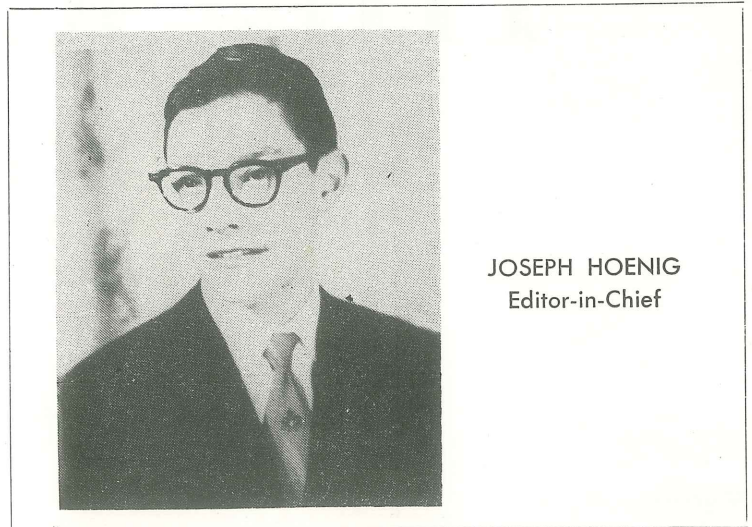


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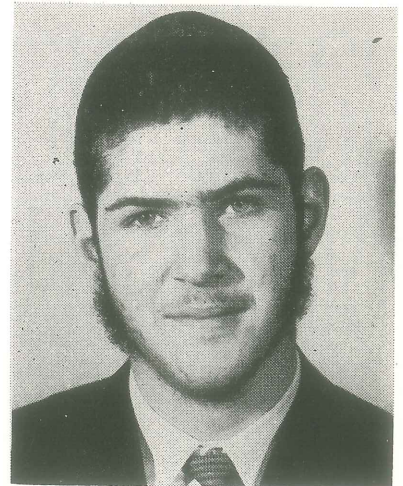
BERNARD WEISS



SIDNEY RICHARD



SEYMOUR ROCKOFF

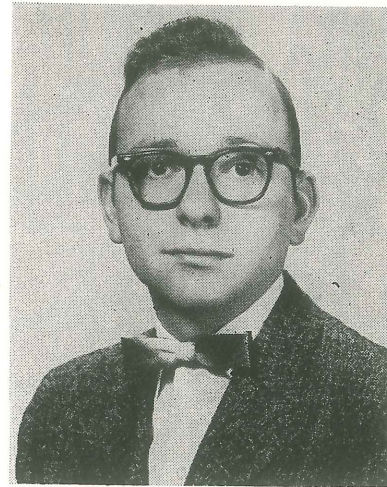


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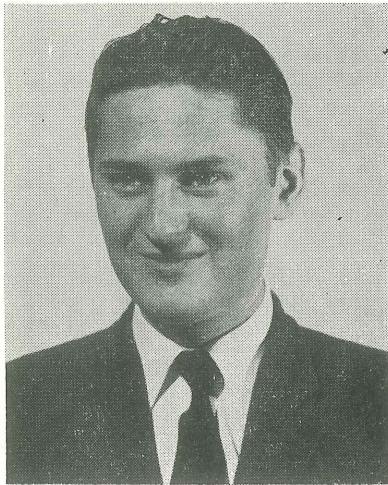
HARVEY WILKES

T
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E
EDITORS

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LEISER - SCHIFFENBAUER - SCHORR - NEUER

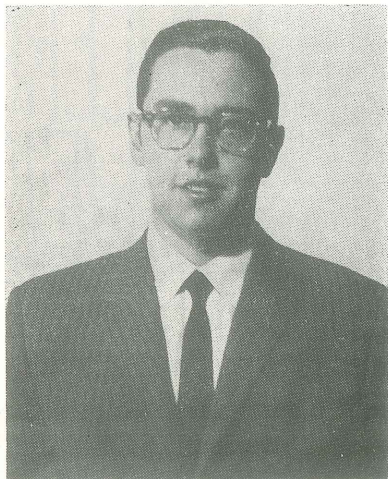
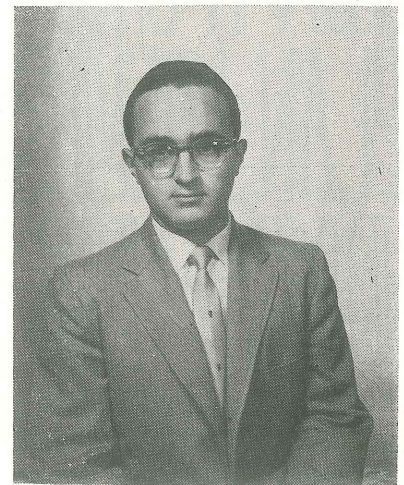


ABRAHAM ABOUD

Aboud in Hebrew symbolizes work
And from it, he did not shirk.
Gaiety and joy is his greatest expression,
While learning presently is his profession.

ERNEST ASCHKENASY

This term's G.O. was a true revival
From the other administrations whose only thought
was survival.
At all times was Aschkanasy very earnest.
We all wish the best of luck to Ernest.



HARRY BASCH

Harry is an industrious and diligent student,
In his school work he has been the most prudent.
At playing basketball he is adept,
A high position on the honor roll has he always kept.

MICHAEL R. BLEIER

Michael Bleier rarely says a word
And never follows the unruly herd.
His silence is golden, we all know,
On the path of the righteous he will go.



YAAKOV BLUMING

Yaakov is a diligent young man,
To learn the Torah is his life's plan.
His English compositions are in very good form,
For his profound ideas are far above norm.

GABRIEL S. BODENHEIMER

Gaby's main attribute is his basketball finesse
He also exhibits much scholarly prowess
He makes life in class so much fun
With a timely joke and an excellent pun.



JACOB BRUKIRER

Jacob Brukierer is very sincere,
His winning smile is from ear to ear.
Always inquisitive and anxious to learn,
Increase in knowledge is his main concern.



NORMAN COHEN

The response always was: "no esta aqui"
When the teacher asked: "Where is he?"
A physics major he's sure to be,
And from that lab we'd really have to flee.

MARTIN E. DERSHOWITZ

A great Talmid Chochoom have we in our midst,
For the Torah is embodied in M. Dershowitz.
A harsh word to no one has he been heard to say,
Torah Vodaath will always be his mainstay.



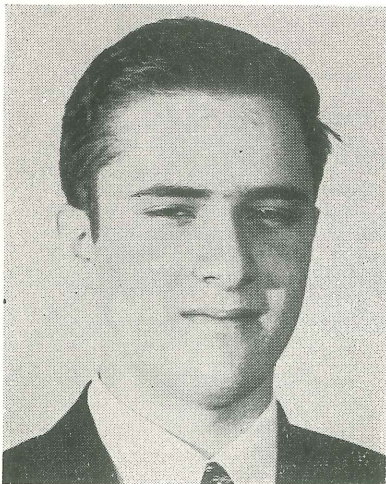
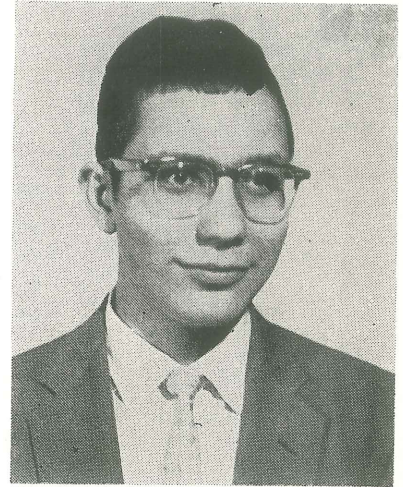


GERSHON EISENBERGER

To know him is to revere him
For he's friendly to all.
His teachers all praise him
For being always on the ball.

GABRIEL FINKEL

Wasting time is not part of him
For Gaby is always busy learning "Dinim"
A serious student he always is,
His compositions for Mr. Diamond can testify to this.



SAM S. FISCHER

During rush-hour, Strong Man Sam,
Can be seen in the middle of every traffic jam.
Next year's class will have difficulty, of course,
Trying to replace the pride of our force.



MORRIS FOX

That "Silence is golden" is a wise rule,
Morris has proved during his stay at school.
Though he does everything extremely well,
In ping-pong especially, does he excel.



PHILMORE ALLEN FRIEDMAN

Philmore Friedman, a fine athlete,
Is sharp in mind and quick on his feet.
Handball is his favorite sport,
He's one of the best on the court.



CALMAN GOLDBERG

With a desire to learn Torah as strong as can be,
Kalmon came from Canada to MTV.
He has improved relations between his country and
ours,
By his friendly quips during the Bio. hours.

ELIEZER GOLDFISCHER

Eliezer and the bookroom have become synonymous
In class he also is not anonymous
Though his hair is red, he is a good natured lad
Always happy and never sad.

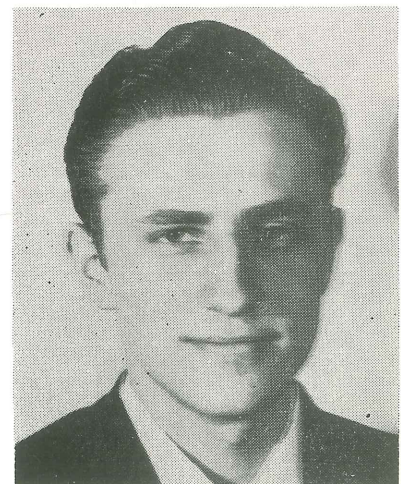


WALLACE E. GOTTLIEB

In the annals of our school, Wally will rate
As one whose service to it has been very great.
His versatility here has won him acclaim
To do the same in college is his aim.

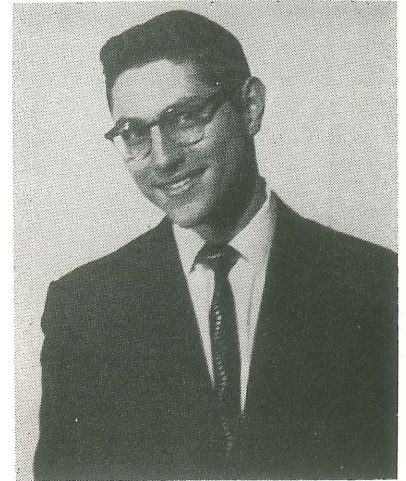
JOEL GROSSMAN

If ever courage ebbs and self-confidence is low
Recalling Joel's vigor will bolster your ego.
Thus it is no wonder, of course,
That Joel is the captain of our force.



MEYER GRUMET

Always an optimist, never a pessimist,
Meyer has won recognition as Mr. Salzman's nemesis.
Due to him and another clown,
Many a physics class has broken down.



BORIS I. GUTT

Boris to us from Panama came,
To Mr. Salzman's class where he found fame.
We hope that his stay has been an inspiration,
To improve the standards of his nation.

JOSEPH HIDRIE

Joseph is a jovial lad,
Who's always smiling, never sad.
He came to T.V. from a far off place,
To learn the Torah given to our race.





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JOSEPH I. HOENIG

Joseph of our Scroll is quite a boy
For the field of literature gives him great joy.
High in his classes a real friend to gain,
You'll always hear him encourage but never complain.

JOEL J. ISKOWITZ

Iskowitz, when playing chess, has that golden touch,
In the world of debating he also knows much.
Though mild mannered is our Joel,
We are sure he will attain his goal.



YEHUDA L. KAPLAN ✓

Yehudi is a Bostonian,
A pleasant lad with a pleasant grin.
To a renowned Yeshiva he wants to go.
Can it be the one in Wyckliff, Ohio?

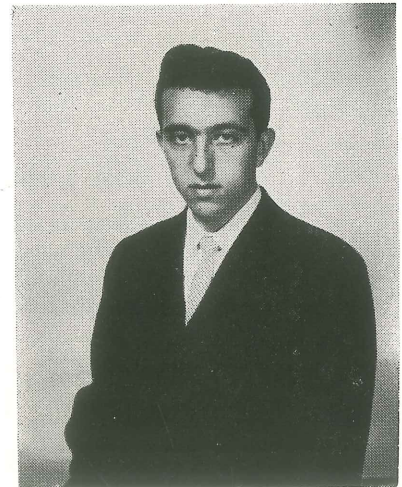


ISAIAH KOENIGSBERG

If a leader or a master you wish to find,
With diligence, resourcefulness and excellent mind,
Add also the assurance that his share he will do,
Shia is the one you will eventually turn to.

HARRY L. LAMPERT ✓

Harry from "Philly" is with us once more,
To cheer us with wit and humor galore.
Always witty and never sad,
"Harvey Keck" is quite a lad.



HENRY A. LEISER

An overpowering lad is he,
One of the athletic type you see.
He has that very certain touch,
Which leads to happiness, success
and such.

DAVID LEVENE

David as a comedian has made a "big hit."
Surely Mr. Seligman will not deny this a bit.
Millions will soon be coming his way,
For "WINS" is bound to hire him some day.

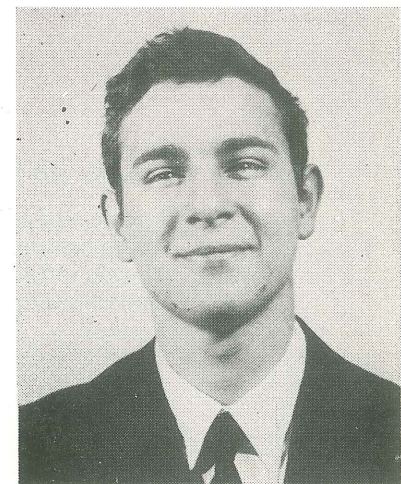


TOBIAS LEWENSTIEN

Toby, a quiet lad, has in our school found,
An excellent education for the direction that he's
bound.
Showing an excellency in Physics and Math,
Becoming a physicist fits smoothly in his path.

MOSES LONDINSKI

Moses is a lad who has recently met us,
Usually very quiet and never making a fuss.
However, lately he has shown much courage in
defending his friend,
Perhaps his attitude is taking on a brand new trend.



HARVEY MORGENSTERN

Small is his size, yet great is his knowledge,
This will be Hanie's weapon throughout college.
He's proved to us during these past four years,
That one who lacks in height, need have no fears.

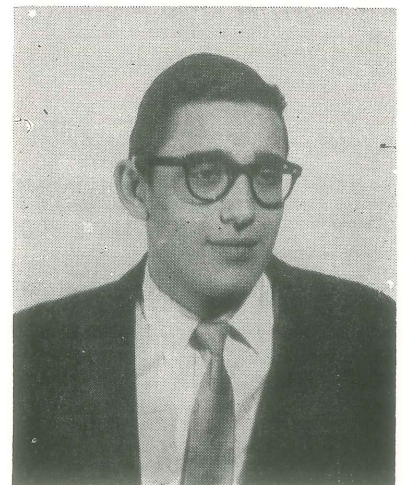


MOSES NEUER

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

SAMUEL OFFEN

Sincere and earnest in all his studies,
It's no wonder Samuel has so many buddies.
A pride to M.T.V. is this intelligent young man,
May we see more like Sam throughout our life span.





ELI PERKOWSKI

Eli is small; we must grant that,
There is much that lies under his hat.
That he will be a 'Talmid Chochom' is more than a
supposition,
For Eli learns the Torah without any "ifs" or on
condition.

ZALMON PINCHUS QUINN

Though not a banker, we have a Z.P.Q.
The book-room boy always ready to serve you.
Honor and glory belong to "Zally"
For the "Masmid of the Beis Medrash" is he.



SANDOR REICHMAN

Hungary this fine representative sent,
Years of learning has he here spent.
He's here to cheer you on the spot,
And for this we thank him quite a lot.

DAVID D. REISS

David is a very sincere student.
In his actions, he is most prudent.
Having made the Torah his very essence,
One can learn much while in his presence.



SHOLOM REISS

A little different from his cousin,
This lad is always a buzzin'.
What his vocation will be, no one has an idea,
But we had loads of fun, while he was here.

SIDNEY RICHARD

In high marks does Sidney delight,
Foot-notes in Spanish he is able to cite.
He's off to Brooklyn College, that we are sure,
A success he will be, whatever he studies for.





ELI RICHTER

Eli constantly does amaze his mates
When his profound opinions he does state.
What his vocation will be, no one knows,
But the Torah will guide him wherever he goes.

SEYMOUR E. ROCKOFF

Jumping Seymour is always on the move,
Whether in school or any other groove.
We can't help but laugh when he is around,
And for success, we are sure he is bound.



ABRAHAM ROSENBLUM

A friendly lad we have in our midsts,
Who for our basketball team is a great asset.
In everything Rosey tries to excel,
Abe has many who know him well.

HERBERT D. ROTH

Herbert wants everyone to "give a look."
He always knows what it says in the book.
On the athletic field he amazed us all,
Wherever he is, he's on the ball.



MELVIN SAFRA

Melvin has from Florida flown,
To be a dentist he is prone.
Miami University will be his place of studies,
But in M.T.V. he has earned many buddies.

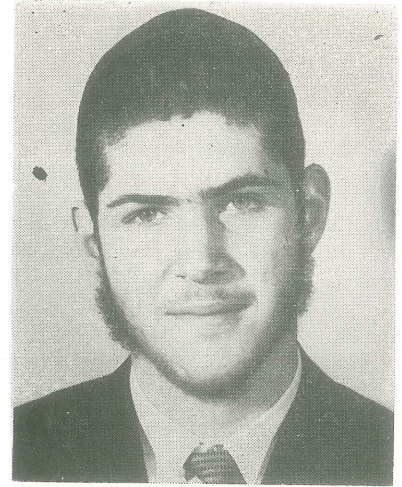
MILTON SCHIFFENBAUER

Yes, "'Tis true 'tis pity"
That Mechel is leaving for "City".
A successful doctor we are sure he will be,
For rarely have we seen one who studies so
conscientiously.



MOSHE SCHORR

Moshe, a sharp eyed lad,
Knows no fear.
Though his attendance can make teachers mad,
His marks and wisdom make them cheer.



NORMAN H. SELENGUT

Though lacking his cousin's virility,
Norman attracts attention in his own gentle way.
It's no wonder why Norm is always smiling and gay,
His future, based on his past, is a wonderful
probability.

CHARLES SELENGUT

To hear Charlie debate is exhilarating,
To hear him campaign for his man is even fascinating.
Though he can make you giggle,
Beware, Charlie can also make you wiggle.



CHAIM SILBERMAN

Chaim, our pianist, has the key,
That will bring him success "in a jiffy".
He is a gifted musician with a warm hand-shake,
We all plan to attend his ticker tape.



SOL V. SLOTNIK

From Brighton to us Sol came,
To win renown and abundant fame.
Because this lad was so shrewd and able,
His administration will remain as a fable.

SAUL STAHL

Saul is a very fine lad,
As all who know him will agree.
All his fellow grads are sure
A success in life he'll be.



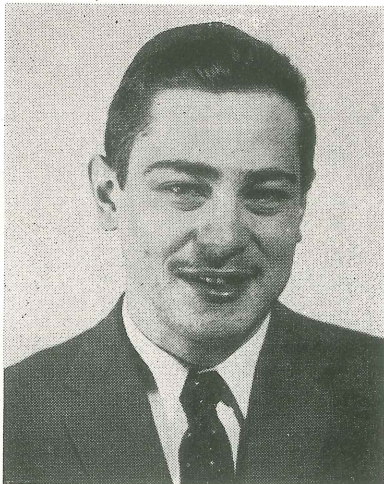


ISRAEL M. STERN

Now here is dear old Izzy,
Always warm-hearted and very witty.
His humor and perspicacity are dazzling;
His knowledge and intellect are enlightening.

NOCHUM STILERMAN

To be useful he will always try,
Therefore we think he will rise very high.
A lad who with friendliness does abound,
During a test you will want him around.



ISRAEL O. WEINGARTEN

Israel all the way from Israel came,
To study in our school of fame.
With increased knowledge he departs,
To help build the land dear in all our hearts.

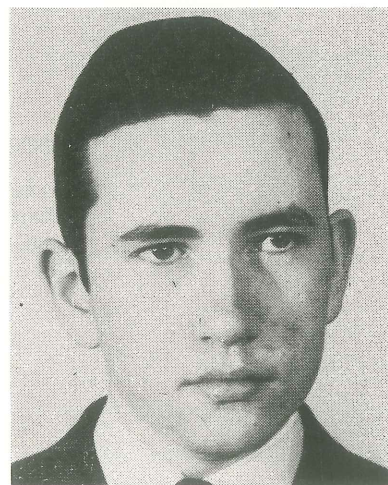


MOSHE WEINGARTEN

From the holy city of Jerusalem came he,
To provide us with the pleasure of his company.
We are very pleased when we see him learn
Between good and bad does he discern.

ARTHUR Z. WEINTRAUB

Arthur is indeed very bright,
He actually studies day and night.
In class he is very witty
But for the teachers it's simply a pity.



BERNARD S. WEISS

We'll miss Bernard's very funny jokes,
But, what's more—and this is no hoax—
He also takes tests with a very big smile;
He never needs to study more than a very short while.



BARUCH WEISMAN ✓

Very diligent Baruch must be,
For a scholarship winner is he.
He was very shy a year or so ago,
But now he's heard best from the very last row.



HARVEY WILKES

Searching for knowledge is Harvey,
With him very happy are we.
He shows us how to study with yearning,
He makes us glad the world is turning.

Last Will and Testament

By ISRAEL STERN

We, the graduates of Torah Vodaath High School, do bequeath the following to . . .

Mr. Diamond: A conveyor belt leading from the canteen to Room 205.

Rabbi Pantol: A decree that all office boys carry identification cards.

Mr. Salzman: A book entitled 'How to Wipe Out Senioritis in No Less Than Four Years and One Day'.

Dr. Horowitz: A revo-ooo-lutionary method of mimeographing homework assignments.

Mr. Seligman: Signs strategically placed in the French and Spanish classes reading, "Allez au pizarra".

Mr. Morowitz: Warm sunny days—so his enthusiasm to teach will match the students' enthusiasm to learn.

Mr. Vogel: A graduation that will raise the roof, for his convenience and appreciation

Rabbi Krieger: The abolishment of indefinite suspensions for 3 days.

Mr. Lieberman: A private air-raid shelter to protect him from the deleterious effects of World War III.

Rabbi Lonner: Double-decker seats to accomodate the ever-increasing number of students in his Sixth Period Math Club.

The Mesifta: A growing student body which will be imbued with Torah-true ideals.

OUR DIARY

By SEYMOUR ROCKOFF

Freshman — 1955-1956

Dear Diary,

Four years and twenty-three teachers ago we got sick of elementary school and decided to go to High School. However, we started out on the wrong foot. Since we were such young ignoramuses we got lost and finally found ourselves in the Mesifta. The first few days we worked hard filling out delaney cards. Terrified at making the slightest mistake we listened as the teacher gave his instructions: "Put the number I assign you in the lower left-hand corner of the right-hand corner of the right-hand section of the middle of the upper part of the lower half of the right upper-hand corner of the big box at the top of the card."

Our Hebrew teacher displayed his love for music; after the first marking period five boys were tied for the leadership on the "Hit Parade" . . . We learned from our Science teacher how plants grow (and how they don't grow in his backyard. The only thing his yard did well was erode) . . . Our Civics teacher informed us that tomatoes are three cents cheaper by the dozen over the International Date Line. He also told us many exciting stories about his experiences as a cop, such as the time he caught a criminal without use of a weapon. The culprit was trying to escape the police. He ran into a stone wall, Sergeant Greenberg, and was rendered unconscious . . . Mr. Vogel, whom we satisfied (rarely) and looked up to (always), often presented us with profound literary discussions that stimulated our kidneys. ("Teacher, may I leave the room?") . . . Mr. Kaplan threatened the school with resignation year after year but it was too difficult to find a substitute for him; he had to remain with us again (Thank G-d).

Sophomore — 1956-1957

Dear Diary,

We began our sophomore year eager to discover whether or not Doc. Horowitz was a myth. It did not take us long to realize that he had the habit of pairing names with numbers. Consequently, instead of recognizing each student by name: Hoenig, Koenigsberg or Rockoff, he thought of each by number: 95, 94 or 60. Nevertheless, we must not deny the essential knowledge he did transfer to us, namely, a new alphabet: a-b-c-d-a . . . In our English period we met a truly intelligent teacher who marked in a distinct fashion. Instead of 90, 85 or 70, it was 90 Tootsie Rolls, 80 Tootsie Rolls, etc. In fact, to gain his good will, remains from the Shabbos Seudoh were also donated by students . . . We debated why Rabbi Pantol only sucked charms and boycotted Life-Savers. Perhaps he didn't want to pay for the holes. Who can forget the time he davened Mincha during a Hebrew test? ("Boys, I trust you.") . . . Mr. Kaplan, who previously seemed to be bored with teaching, enjoyed our period immensely. He was elated when he found the opportunity to chastise the "steeyupid fool" who made the "Blackboard Bungle."

We looked forward (over our neighbor's shoulder during tests) to our Junior year. After we had barely passed the Regents we decided that High School was no fun at all. It was work, work and homework.

Junior — 1957-1958

Dear Diary,

Now we were Juniors and we knew that we should have remained where the going was easy but it was too late to return to elementary school. Our worries about college were dispelled by our *austere* Intermediate Algebra teacher: "I'm going to treat you boys like college students. I won't check your homework or attendance, just as long as you pass the course. (Ah Mechayah!) . . . It seems that Rabbi Pantol couldn't give up smoking entirely. He brought hot water in his thermos bottle and then drank the water while he exhaled the steam . . . Many teachers smoke in class but only Tall Alfred was ever mistaken for a fuming chimney. We also read "The Adventures of Charles Darn It" (more popularly known as "A Tale of Two Cities") with Mr. Vogel . . . Mr. Seligman told us that the period would be funny the first three weeks. The fun in that period never ended . . . Rabbi Lonner's comical remarks brightened up the sixth period considerably; our marks on the Trig Regents brightened up our report cards as well.

At the end of the year we took a test that gave us too much time to answer the questions, the National Merit. After that test we were *finished* for the year.

Senior — 1958-1959

Dear Diary,

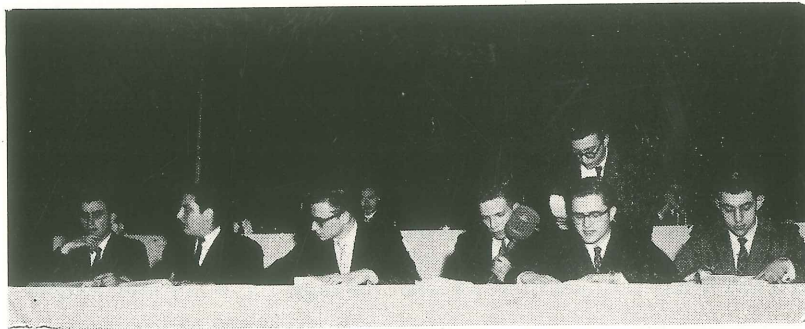
We had finally reached the home-stretch. But a terrible epidemic broke out among the Seniors. It was termed "senioritis." Its main symptoms are: increase in wisecracking, sudden development of brashness, smoking a proud grandfather's cheap cigars and, during class, occasional outbursts of singing and dancing. The final phase, annoyed teachers. The illness circulated for half a year until a foremost surgeon, Dr. Joseph Salzman, performed a successful operation . . . Mr. Diamond, who had since learned to cut down his sumptuous classroom meal to merely a "Virginian" and coffee, stated: "I'm preparing you for a race in January." We had heard of races in Belmont or Jamaica but races in January? (It must be a new race-track) . . . Mr. Morowitz, our Economics teacher, taught us the law of supply and demand. If there is a supply of onions there is a demand for deodorants . . . We had a successful Science assembly at the latter part of the year, Dr. Salzman once again succeeding in his efforts . . . Mr. Seligman prepared us for the Regents by giving us Aural (or is it Oral,) Comprehension. He had a cold so we also had a Nasal Comprehension.

With a devil-may-care attitude we went through the finals and Regents. The day of graduation came at last! We had finally progressed from young ignoramuses to mature Torah Vodaath Alumni.



I REMEMBER REBBE

“I Remember Rebbe” is the title of a cantata performed by members of the Graduating Class at the recent CHAI BANQUET of the Alumni Association at the Hotel Roosevelt. In a deeper sense it is the theme of loyalty that unites this class with all those Torah Vodaath Talmidim who have preceded them. For when the exciting days surrounding graduation are but a thing of the past the warm memories that will still bind us to our beloved Yeshiva will be the thirsty days spent at the feet of our Rebbes—drinking Torah knowledge from a composite of “a father, an angel and a man.”



This common bond of Torah found a dramatic expression when, for the first time in history, a graduation class participated in an Alumni Reunion. The Vocational Guidance Program is its practical manifestation.

The more than ten thousand alumni who salute the graduates welcome them as new members of this proud association. We offer them a challenge—to lend the enthusiasm of their youth to the rejuvenation of the Alumni Association and to join forces, spiritually and materially, with Torah Vodaath generations of the past and the future in raising the banners of our Yeshiva to even loftier heights.

TORAH VODAATH ALUMNI ASSOCIATION:

Daniel B. Sukenik, *President*

Isidore Feldman, *Treasurer*

Leo J. Cogan, *1st Vice President*

Moshe Auebrach, *Recording Secretary*

Henry Lowenthal, *2nd Vice President*

Yehuda Oelbaum, *Corr. Secretary*

Mendel Weinbach, *Executive Secretary*

FOR THE
KNOWLEDGE AND
MATURITY RECEIVED
HERE. THE SENIOR CLASS
'59 EXPRESSES GREAT
GRATITUDE TO THE
HEADS OF OUR SCHOOL
LINCHNER LONNER
GREENBERG COHEN OZER
SALZMAN SELIGMAN
MOROWITZ HOROWITZ
BERMAN KRIEGER
WOLFSON PANTOL
DIAMOND VOGEL
KAPLAN PECK
LIEBERMAN
ARMAN
SINGER

OUR FACULTY



IN TRIBUTE

to

Mr. Lieberman



for

Twenty-five Years of

Splendid Service to

Torah Vodaath High School

English



MR. DIAMOND



MR. OZER



MR. VOGEL



RABBI KARMEN

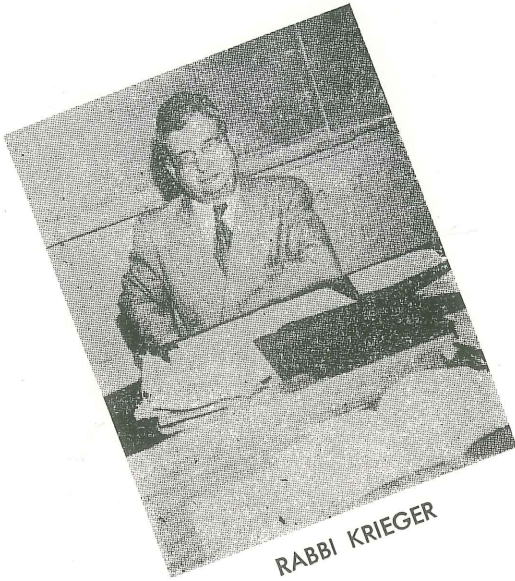


MR. PECK

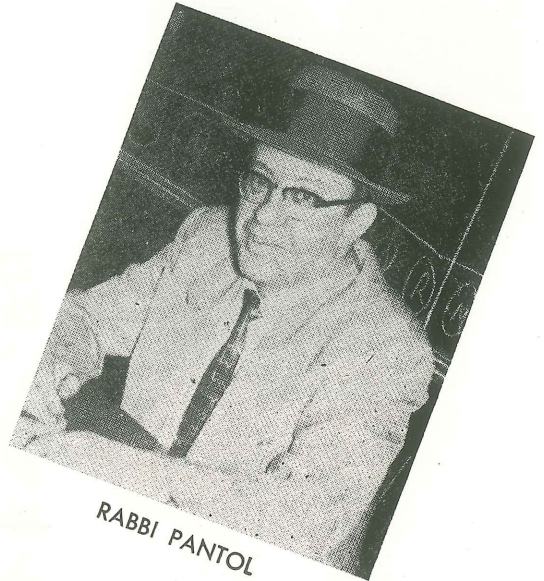


RABBI LONNER

Math



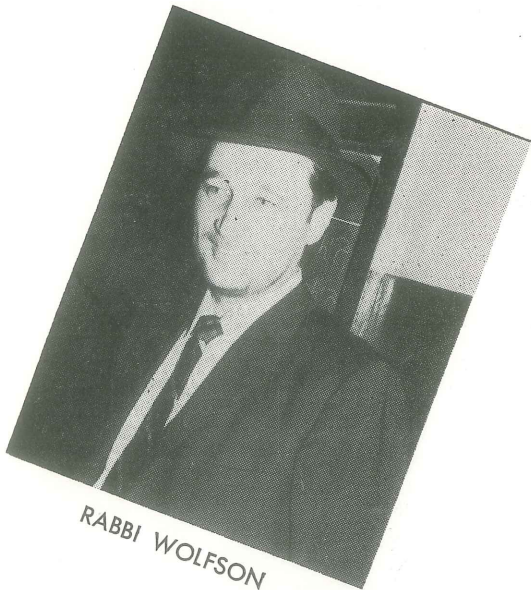
RABBI KRIEGER



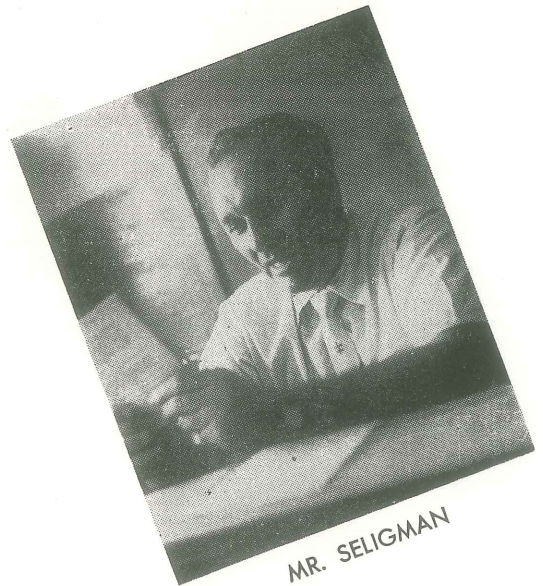
RABBI PANTOL

Languages

Hebrew - French - Spanish

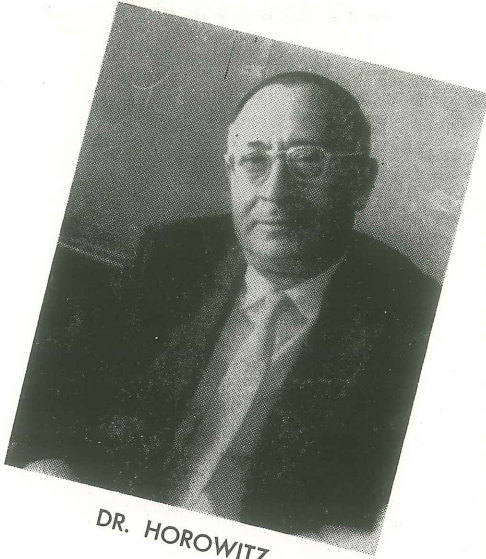


RABBI WOLFSON



MR. SELIGMAN

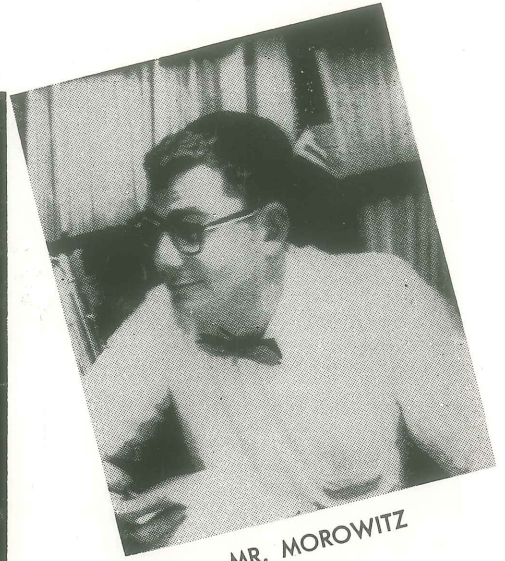
SOCIAL STUDIES



DR. HOROWITZ



MR. LIEBERMAN



MR. MOROWITZ



MR. SALZMAN



MR. COHEN

SCIENCE

The New York State

Regents Scholarships



*Standing (L-R): I. Koenigsberg; S. Slotnik; S. Rockoff; M. Schorr.
Seated: A. Weintraub; B. Weisman.*

The Editors of the Scroll wish to congratulate Baruch Weissman and Arthur Weintraub on the winning of the coveted State Scholarship. We also wish to extend our best wishes and congratulations to Isaiah Koenigsberg, Seymour Rockoff, Moshe Schorr, Sol Slotnik, the alternates. We sincerely hope that they too will receive the monetary reward in addition to the honor bestowed upon them.

Service Award Winners

Ernest Aschkenasy
Harry Basch
Gabriel Bodenheimer
Sam Fisher
Wallace Gottlieb
Joel Grossman
Meyer Grumet
Joseph Hoenig
Joel Iskowitz
Isaiah Koenigsberg
Harry Lampert
David Levene

Harvey Morgenstern
Sidney Richard
Seymour Rockoff
Daniel Roth
Miton Schiffenbauer
Moshe Schorr
Charles Selengut
Norman Selengut
Sol Slotnik
Arthur Weintraub
Bernard Weiss
Baruch Weissman

ACTIVITIES



The Student Council

The team of Ernest Aschkenasy and Israel Singer produced one of the most successful G.O. administrations. The committees were very cooperative and as a result there were many noteworthy achievements. High-quality book-covers were sold by the G.O. store for the first time in the history of our school. The price of our own attractive sweatshirts was much less than those of last year.

Our secretary, Seymour Rockoff had the G.O. Constitution printed and distributed among its members. A soccer ball was procured by our vice-president. There were three interesting and informative assemblies highlighted by a Science show directed by Mr. Salzman. The G.O. store sales increased greatly because it was moved to a more convenient place. Our treasurer, Sidney Richard, managed the store excellently and was assisted ably by the other salesmen. In short, the G.O. this year proved that a school organization can be truly beneficial to the student body.



Standing (L-R): W. Gottlieb; M. Tritt; Palfi; J. Grossman; Rosenblum; M. Grumet; S. Albom.
Seated: P. Don; J. Katz; I. Singer, *Veep*; E. Aschkanasy, *President*; F. Edelstein; H. Lehman.
Bottom Row: P. Krohn; J. Oshinsky.

The Vanguard

OFFICIAL STUDENT PUBLICATION OF T.V.H.S.

The Class of '59 takes special pride in our school newspaper. Last year, under the guidance of Isaiah Koenigsberg and with the cooperation of his fellow Juniors, the Vanguard was transformed from a mimeographed conglomeration of heterogeneous articles into an attractive and influential school newspaper.

This year, we salute Larry Neiman '60 (Fall Term) and Wallace Gottlieb '59 (Spring Term), our able editors, and Harry Basch '59 (Fall Term) and Israel Singer '60 (Spring Term) their associates. The editors had the courage and ability to grasp the newly heavy reins of our school newspaper and bring the Vanguard to a galloping success. They have contributed much to the momentum and prestige of our school newspaper. The Vanguard has received an excellent rating by the Columbia Press Association. It is undoubtedly a powerful voice of the student body that is to endure in T.V.H.S.



THE VANGUARD STAFF OF SPRING 1959

Standing (L-R): S. Dressen; B. Weissman; J. Grossman; B. Weiss; S. Albom; Z. Dershowitz; Bolong; Katz;
Seated (L-R): M. Zakheim; S. Fischer; W. Gottlieb, Editor-in-Chief; I. Singer; A. Bertisch; F. Edelstein.

DEBATING



This is the 4B1 team champions of the senior division—
Standing (L-R): E. Aschkenasy; B. Weissman; J. Iskowitz;
W. Gottlieb.

Seated (L-R): I. Koenigsberg, Captain, Fall term; S. Rockoff, Captain, Spring term.

The past two semesters constitute the first complete "school year" that the rejuvenated intra-mural debating program has functioned. Now we can look back and point with pride to the success intra-mural debating has achieved in T.V.H.S.; it has become an inherent characteristic of our school. Warm thanks are due to all those who have made this achievement a reality; to those talented speakers who have brightened the debates with good forensic arguments that were enjoyable and educational to all; to the vigorous rebuttalists who, with their keen analysis of their opponents' stand, made fiery, "on the spur of the moment" orations; to the school debating managers—Joseph Hoenig (Fall term) and Joel Iskowitz (Spring term), who chose the interesting topics and planned the historic matches.



SPORTS



HERE ARE THE BASKETBALL CHAMPS OF T.V.H.S.
Standing (L-R): H. Basch; T. Lewenstein; B. Weiss; M. Schorr.
Seated (L-R): H. Lampert; H. Morgenstern; M. Grumet.

Basketball

The Senior Class of 4B1 clinched the '59 Basketball titles as they swept away all noteworthy opposition in the tournament. The class of '59 will ever remain proud of its team and the great athletic feats exhibited.

Punchball

In the "street" of punchball the seniors are the victors. Undefeated through the tournament they became the titleholders as they won the championship game by one run. A small incident in this tournament greatly increased its prestige.



TWO "KNIGHTS" FIGHT IT OUT ON THE CHESS BOARD! J. Iskowitz and P. Friedman compete in a championship game of the chess tournament, while the many onlookers gaze in perplexity.

Chess

The two contenders for this term's chess championship were J. Iskowitz and his brother, B. Iskowitz. It seems that Iskowitz and family have monopolized the chess board. J. Iskowitz was the victor.



THE G.O. STORE AND ITS BOSSES. (L-R): B. Weissman; S. Richard; S. Rockoff; M. Grumet.



Here M. Schiffenbauer is setting off an underwater volcano.



Bodenheimer in performing Gaber's experiment.



Gottlieb really had a hard time turning this enlarged gyrosopic wheel.

SCIENCE CLUB

STUDENT PATROL



Standing (L-R) : H. Roth; H. Campert; N. Selengut; D. Levene; S. Albom; P. Friedman; C. Selengut.

Seated (L-R) : I. Lewenstein; W. Gottlieb; S. Fischer; J. Grossman; B. Weiss; M. Schiffenbauer.



Were they really *THAT* tough?

LITERATURE



Respect For The Rights Of Others

By ISAIAH KOENIGSBERG

Woe to the devil if man respects the rights of his brethren. "Go to the Devil!" says Mr. John Smith to the bartender, flinging his glass against the wall after declaring that the fee is too high for such vinegar; says Lefty Smith, the juvenile delinquent, as he whips out his penknife to joust with an unarmed dissident; says D. D. Douglas, the politician, in a fit of pique.

Yes, today, the Devil has found his place in every phase of life—in racial and international relations; in the nation, community and home. Not only is he embedded in the minds and acts of man, but he has also gained entry into the English language, the French language, the Chinese language, tribal languages and into all languages spoken by man.

Let us not be overwhelmed by adverse and detrimental conditions. Let us not say that mishaps and inequities are the work of the Devil. For the Devil merely comes running when his name is invoked. He is like man, curious and eager to know what is being said about him. The Devil merely graciously accepts man's invitation and, even more graciously, leaves man with a souvenir of his visit.

Man's heartless treatment of other races and lack of respect for the rights of minority groups are cordial invitations for the well-known and ubiquitous missionary of malice. The Devil has an unbelievably high standard of living in countries that are guided by Nazism, Fascism, Communism, or any other "ism" which denies civil rights while it sanctions atrocities. In South Africa, the strictly advocated principle of "apartheid" provides hospitable quarters and fruitful opportunities for Satan and the spread of his gospel. Even in the United States of America, where civil rights are guaranteed by the constitution, and where Americans have been imbued with democratic ideals for more than one hundred and fifty years, minority groups are mistreated and tormented. The vicious Klu Klux Klan in the South and discriminating practices in the "liberal" North are sweet tidbits for the Devil.

Had nations been guided by the Biblical mandate to love one's fellow man and permitted the peace-loving Dove to spread its wings over all lands, ten million would not have perished during World War I and twenty-two million would not have died on the battlefields of World War II. Were nations to respect each other's rights, the United States would not be compelled to spend thirty billions a year for defense, and there would be no threat of a World War III.

But nations, unfortunately, have chosen to pigeon-hole brotherly love in school books and to invite Satan to conduct international relations. The Dove has been shot out of the heavens by record-breaking jets and missiles which fly in the name of wanton despotism and imperialistic greed.

If brotherly love permeated the ranks of our social and political life, the United States of America would indeed be a Utopia. The United States would achieve the pinnacle of success which every true democracy should ultimately attain. For what can be of greater importance than a high moral code translated into the democratic tradition. Scientific achievements without the human equation is like a fragrant rose with a bee nestling in its bud. What good are scientific achievements when man is barred from deriving their everlasting enjoyment and happiness? What good is science when man is its coolie? What good is man without godliness?

Today, the nation is crippled with conflicting interests within its camps: North vs. South; Labor vs. Management; Agriculture vs. Industry. The rough notes of discord resound throughout the country.

Yes, the omnipresent form of Satan is deep-rooted in the Twentieth Century civilization of man. Even the harmony of the home has been disrupted. However, we must not despair. For just as man can befriend the Devil, so can he drive him forth. The time shall come when man will "beat swords into plowshares, and spears into pruning forks." The time shall come when "the wolf shall dwell with the sheep; the leopard shall lie down with the kid." The time shall come when man, after considerable floggings, will learn to respect the rights of others.

Torah and Science

By GABRIEL FINKEL

Now that we have reached one of life's decisive moments, the hour when we will be graduated from High School, our minds are filled not only with aspiration but also with doubts. What is life composed of outside Yeshiva walls? Will we, the advocates of Torah and Modernism, resolve the conflicting ideologies caused by living a truly religious life amid a world dedicated to scientific pursuits?

Do Torah and Science indeed oppose one another? Let us examine the greatest single achievement of scientific thought of our generation, the theory of relativity. This revolutionary theory has become the groundwork and foundation of the scientific discoveries of recent years. Einstein postulated that "motion" could be expressed only in relation to other moving bodies. What is the constant or absolute framework to which all motion could be equated? Einstein found the constant to be light. Since light, he claimed, travels unceasingly at a velocity of 186,000 miles per second even though that which sheds the light is moving at great speeds, the velocity of light will be the constant. This rationalization, as we know, became the corner-stone of his entire complicated theory which abruptly ended the age of classical physics and opened up the new era, the Atomic age.

How singularly interesting it is to find a parallel to this monumental discovery in the very first words of the Torah.

"And the earth was unformed and void, and darkness prevailed upon the face of the deep," without light, without the constant, there can be only matter without consistency of form, time or space. "And G-d said let there be light, and there was light." Before anything could be created there had to be light, the one unchangeable and absolute value in the physical universe. Five thousand, seven hundred, nineteen years later Einstein rediscovered this same eternal truth.

Just as light is the constant in nature, so Torah is the unchangeable law which guides us through our lives. At times there may be disputes, but a truly religious Jew must have unflagging belief in the Torah as the source of all knowledge. In many passages in the Torah we find a comparison between Torah and light. As is expressed in Proverbs, "For action is like the candle and Torah is the light."

By making the Torah the guiding light of our lives we will surely avoid all pitfalls of our day and we will find true happiness for ourselves and our fellow man.

Chanukah

By BARUCH WEISSMAN



*By the great Temple wall they stood
Their flag to Kislev's breeze set free;
Determined to be drowned in blood
Or taste the fruits of victory
The Greeks long since in silence slept
Alike the godless silent sleeps;
And time the ruined wall has swept
Away in rubbles, decaying heaps;
For this grim battle by this scarred wall
Are golden candelabra shone,
That memory may their deeds recall
When like our sires, our sons are gone
Spirit that made these heroes dare
To die and leave their nation free,
Bid man find peace and let him spare
The light we burn to them and Thee!*



HASSIDISM

By JOSEPH HOENIG

The eighteenth century was marked in Jewish History by the inception of world-wide Hassidism. The movement of inspiration, prayer, and communion with G-d, founded by the Baal Shem Tov, aimed to elevate the Jew spiritually in the face of his physical tragedies by seeking to envelope the mitzvos with deeper meanings and loftier values. Hassidism taught that one should be ever conscious of his divine mission on this earth, i.e. to serve G-d by performing His commandments, thereby extolling the glory of G-d. The phrase found in Psalm 100:2, "Serve the L-rd with joy," became the motto of the Hassidic sect. The Hassidim, in every practice expressed great joy in serving G-d, for truly joy and happiness reveal the motives of man. A person can not love the L-rd when depressed. The "simcha" of following G-d's dictates made for a yet higher goal in Hassidism; it led to an acute desire for adhesiveness to the Creator. To attain an infinitesimal degree of holiness was a great achievement of the early Hassidim and through the love for the Almighty, the Hassidim yearned to become a true imitation of Him. Hassidism's goal, therefore, was to enrich Judaism and the Jew by bringing him closer to G-d. The Rebbe was the exemplary image of holiness and all of his enthused disciples adopted his G-dly character. The Rebbe was a link in the chain of G-dliness and through him the Hassidim nurtured the love of G-d. It was he who translated the profound ideals of Judaism into a vernacular expression, understood by the people thence guiding them in a systematic way of life.

Hassidism maintained that to go out of one's way to do good deeds, to pray with zealous devotion and to live one's entire life with unflinching belief in the Creator were of more consequence than the diligence and punctiliousness of the Lithuanian Jews. Thus Hassidism appealed to those who but felt most deeply a love for G-d. Also there were many scholars who felt that the performance of good deeds are more important than mere scholarship and that an atmosphere of ebullient emotion was more conducive to this end than placid assiduity.

Hassidism spread rapidly and gave to its upholders a great spiritual manifestation. However, only in Lithuania did Hassidism fail to exert extensive influence for their leader the Vilna Gaon was implacably set against the spread of this new movement. The Vilna Gaon was the

symbol of unchanged faith, customs and traditions of Judaism and he was a vigilant guardian of this sacred trust. He was the final judge in all matters pertaining to faith and practice of Judaism. To him all Israel turned for guidance and to him Hassidism appeared as a breach which gravely threatened the unity of the Jewish People. He believed that the new branch of Judaism tended to detract from the learning of Torah for he foresaw in Hassidism a complete reliance on the Rebbe to translate the Law. He also feared that the complete reliance upon the Rebbe's dictum might lead to worship of man. However, his most valid reason was due to the circumstance of the period. At that same time a great hoax was being perpetrated in Jewish history. Jacob Frank regarded himself as a "Messiah" and created a great following which ultimately led many astray. The threat of a false Messiah caused uneasiness for the Gaon and he interpreted Hassidism as verging on the concepts and ideologies which unwittingly may lead many on the wrong path.

The Mithnagdim, so named because they opposed the Hassidism, stressed Jewish learning and study. The scholar and the student were symbols of G-dliness. It was their belief that man must strive to gain knowledge for himself in order to instruct the masses and in that way obey G-d's commandments. A person should seek G-d not through an emissary, but through his own yearning and research. Thus the Gaon felt Hassidism to be a religious dissention which was to lead to dangerous consequences to world Jewry.

The opposition of the Gaon, however, did not weaken Hassidism. As a matter of fact some scholars point out that the severe measures only strengthened the Hassidic movement. Had it not been for the Gaon's publicity and martial attitude many Jews would not have realized the ideology and true intent of this movement. Others claim that the Gaon's opposition prevented it from becoming another dissenting sect; keeping it within the sphere of Traditional Judaism and realms of the Schulchan Aruch.

Judaism of the twentieth century is the heir to the paternal rational learning of the Gaon and the maternal emotional devotion of the Hassidism. The Hassidic movement has survived unto this day with diverse annotations along the way and is largely responsible for the perpetuation of Orthodox Jewry in this age of incredulity.

The Count Down

By ABRAHAM ROSENBLUM

It is a hot Thursday afternoon; the fifth period is nearing to a close. In just five minutes, the Mesifita boys will be on their way home to enjoy an eventful weekend.

At that precise moment, more than one thousand miles away, concealed behind a wire screen, an historic event is about to occur. A large sign painted in dull army green, reads: "Government Missile Testing Area, Cape Canaveral, Florida." Inside, a large rocket is being prepared for launching, while tense expectations pervades the very air.

Within the school, tension multiplies as if all were awaiting for a bomb to burst. In their class-rooms, the students continually steal glances at their watches. The seconds tick slowly away. One minute to go and everyone can feel the excitement. The students stare transfixedly at their watches while a deadened hush descends. Only the teacher speaks!

Throughout the testing area, last minute checks are being finished; the slightest miscalculation can result in a complete fiasco. Suddenly a voice is heard. "Clear the fields!" It is Zero minus one minute to blast off time. In a few seconds the field is cleared. Watches previously synchronized are now ready to fulfill their purpose. Scientists and engineers take their prescribed places at the controls. A quiet atmosphere reigns as the last remaining seconds slowly pass by. The count down begins! "Ten . . . nine . . . eight . . . seven . . ."

"Beep" . . . Dismissal! Doors open and the students come pouring out of their classes.

"Three . . . two . . . one . . . Blast off!" The ground vibrates violently as in an earth-quake and the rocket heads into space.

The students of the Torah Vodaath race home for the weekend and a rocket races toward the moon. Two events occurring a thousand miles apart. So different; yet, so similar!

The Abyss

By WALLACE GOTTLIEB

Very few decent people lived in Queenstown. Perhaps that was why the atmosphere changed one bright spring morning.

The sun slipped behind an ebony cloud which covered the town in a mantle of black. The air was heavy, almost tangible. The townspeople shrugged it off as a sign of bad weather. They continued about their affairs, cursing the impending rainstorm.

Cursing, yes, for that was the creed of Queenstown. The people were evil, on the lowest rung of the social ladder. They committed the foulest crimes in devil-may-care fashion. They had no ethics, they felt no guilt.

Later that day, a great rumbling accompanied by a blinding flash of bright, fiery light was heard and seen on Main Street. The people gathered and found a great, bottomless pit, opening into the core of the earth. Filled with awe and wonder at first, they forgot it for some weeks when, once again, the atmosphere changed. The skies had been overcast ever since that fateful morning. It was a presentiment foreboding, a warning of things to come. The people were shaken but continued their wanton way of life.

Now the abyss grew wider. The air became heavier; it became an actual force, a tangible thing. It beckoned and the people followed it. They followed it to the edge of the pit.

Then a strange thing happened. One by one, the people were drawn into the abyss. Prostitutes, murderers, thieves and alcoholics followed the weird force to their doom. Some cried, some cursed, some cried out to unseen people in outer space to stop their hideous joke. But they could not break away. They fell to their doom in the bottomless pit.

Some few hours had gone by and only a mere handful of people surrounded the terrible pit. They had already lost hope. There seemed to be no way to escape the hole.

Among those who remained was a young man patiently awaiting his end. Unlike the others, he thought not of escape. Finally, his turn had come. He was drawn slowly, slowly, to the brink of the entrance to the bowels of the earth.

Suddenly, he threw up his arms. Raising his voice to Heaven, he shrieked desperately, "Almighty G-d, save us from this terrible fate."

The abyss closed. The young man was saved.

High up in the sky, the sun, once more, shone brightly.

Man's Doom

By BARUCH WEISSMAN

The sun shone upon the valley. There was no sudden cease of activity as the stranger entered, for a permanent quiet pervaded whatever his gaze fell upon. The man who came to greet him, was accompanied by two gay youngsters.

In the center of the valley where the people had erected their dwellings, the stranger posed for a new and more detailed surveillance of the landscape. Along one edge of the village ran a grove of trees whose fragrance, wafted by the halcyon currents of the midafternoon sun, imparted an alien, unearthly quality to the vista.

Soon there would be a period of moderate hustle in preparation for the evening meal, and then rest. It was then that the stranger became acquainted with his equally strange hosts.

As was said, they led a sedate existence. They exhibited little exertion in setting forth the produce of their labors. Though they did use primitive tools in cultivating the fertile land, the fruit and vegetables and grain sprang forth in such great abundance, variety and bloom and unsurpassed quality that it seemed magic. Indeed the habitants of this secluded vale led a charmed existence.

It was among the various periods of the year when the various beast of the uplands migrated Southward. Floods of wild inhibited beasts would then go plunging through and over well-tracked trails. However, upon reaching the valley, they entered it with a celestial meakness. Tiger played with antelope, deer frolicked with bear, till they passed through the valley and resumed their natural characteristics.

The night passed uneventfully. At the morn, the sun rose in a vivid dawn, promising wonderful happenings. The man had brought with him instruments strange to the people but which, oddly enough, failed to arouse any reaction as to their nature, even though they themselves did not possess them or their like. The visitor, sensing this apathy, sought to awaken them.

First he taught them the use of stone, then fire and metal. He forged for them new and better tools and implements to till the ground and carry on the other activities necessary for their day to day existence.

Now the visitor had received the advances of his host in best graces. Because of his fair nature he wished to reciprocate. Yet, he still felt that he had not repaid his benefactors for their hospitality. He managed always to busy himself with something. On the contrary, his hosts idled away most of the day, seeking neither recreation nor passtime. The stranger undertook to remedy this.

The clime being what it was, the people ate no meat, for there was a profusion of vegetables and grain and a scarcity of game coupled with no desire of the people to improve their life. The visitor introduced hunting for food and the delights of flesh well-cooked and prepared in a way superior to vegetarian dishes. The delights of the tongue led the people into greater adventure. He succeeded in arousing within them a curiosity which blossomed into an awareness of their drab existence. One discovery paved the way for another. A few lessons in the routine of weapons, the art of archery and ballistics of the slingshot modified their attitudes toward their environment.

Now man had been taught an appreciation of the hunt as a food foraging expedition. The hunt became also an avocation. The pursuit and slaughter of sentient life no longer moved man to pity. He faced the trail aware only of the spoor and markings of the path which the victim trod.

One cool morning, a new party began a trek in search of rare game. The party split up as it began its pursuit. In a clearing, two of the hunters unaware of the other's presence crept after what looked like the trapped quarry. Attracted by a movement in the brush, one hunter discharged his shaft and unwillingly extinguished the spark of life in his companion, his unintended prey. For the first time, man had slain man. From then on, man was to slay in even greater numbers for conquest; only to return home to find his own loved ones destroyed. This then was the reward of the hunt, of man's growing curiosity, of his probing into the secret of Nature and of the cosmos. This then was the gift the stranger brought into the valley—man's doom.

תורה עבודה וגמילות חסדים

מאת יעקב איצקוביץ

השמש כבר זרחה מבעד לחלונות וצבי הרגיש שעליו לקום מיד, כיון שתפקידו הוא לפתח את החנות בעוד שעה. יש לצבי בדיוק רבע שעה להתלבש ולהתרחץ, רבע שעה «להתפלל» וחצי שעה לאכול ולקרא את עתון-הבוקר. וכך היה עושה בכל בקר. זמן ללמוד תורה היה לו רק בלילה כשהיה עיף. הוא גם נדב מעט לצדקה בכדי «לצאת ידי חובתו». רוב היום עסק במלאכתו, בזמנו הפנוי שוחח עם ידידיו או חזה בסכיון וכו'. הבורא שמר על בריאותו, נתן לו בנים נאים ופרנסה בשפע, וצבי חשב שהוא החזיר את הטובות האלו כשהוא התפלל חמש-עשרה דקות בבקר, נדב עשרים וחמשה סנט לצדקה כל יום וכשהוא למד תורה בלילות כשהיה לו זמן.

מממול לבית צבי, גר ידידו אמנון. הם למדו יחדיו בישיבה באירופה ובאו לבוסטון בימי מלחמת העולם השני. מאז ועד עתה, צבי התרחק מהדת אשר לפיה גדל. הוא רכש חנות והצליח להרויח כסף רב בזמן קצר. העושר הפתאומי גרם לצבי ליהנות מהעולם הזה וזהו בדיוק מה שצבי עשה.

אמנון פתח לו חנות גם כן. ה' פרנס גם אותו בשפע והוא הודה לבורא וגם לאדם על זה. הוא השכים בשעה שש למנין בכל בקר. בשעת ארוחתו עיין בספר מוסר ובזמנו הפנוי בחנות הוא למד דינים. בצהרים אמנון סגר את חנותו לחצי-שעה והלך להתפלל מנחה בבית-הכנסת הסמוך. שם תרם בכל יום עשירית מרוחיו ביום הקודם. לפני שובו הביתה בכל ערב, היה אמנון רגיל לבלות שעה ברחובות ולעזור לכל הצריך עזרה. אחרי תפלת ערבית בצבור, הלך לביתו לאכול וללמוד. הוא היה שבע רצון מחייו ורק הצטער דלא מצא יותר זמן להקדיש לעבודת הבורא. באמת היה עוד דבר שהפריע לאמנון וזה היה שידידו הטוב התרחק מחיי יהודי מרחק רב. זה העציב אותו מאד והוא בקש פעמים רבות מצבי שיחזור לחיים הדתיים. אבל כל בקשותיו היו לשוא.

פעם קנה אמנון לידידו ספר המכונה «תורה, עבודה וגמילות חסדים». כשצבי קרא את זה הוא התבייש מאד. הוא הבין מיד כי רק «לצאת ידי חובתו» זה לא מספיק. הוא שם את הנאות העולם לפני רוחניות קדושה בעוד שאמנון נסה להציל אותו במשך כל השנים הללו.

וכן גם אנו צריכים להבין שהעולם עומד על שלשת הדברים האלה. רק כשאנו לומדים תורה באהבה, גומלים חסד ברצון ועובדים את ה' יתברך בלב שלם.

שבת אחים יחידיו

מאת משה וינגרטן

ידידי הקוראים, בטוחני כי קראתם אי פעם חבור או ספור כלשהו אדות מלחמת העצמאות של עם ישראל בארץ ישראל. אבל, השפעת המלחמה שונה בכל מקום ולכן אנסה לספר את אשר אירע בחצרנו בזמן המצור של ירושלים בשנת תש"ח.

מדי שנה בשנה, בהתקרב חג האסיף עולה הייתי לגג ביתנו להסיר את הרעפים מעל החצר ובוזה לאפשר את בניית הסוכה.

תמיד היה לי חשק לטפס על הגג, ראשית משום שרציתי לקחת חלק בבניית הסוכה ושנית מפני שמעל גגנו שהיה גבוה בקומתו מכל גגות השכונה, יכולתי להשקיף בקלות על פני שטח רחבי-ידיים של העיר העתיקה. כל ילדי החצר התאספו לידי כדי שגם הם יהנו מנוף מעניין זה, ובמקום להסיר את הרעפים התחלנו לספר ספורים על מלחמת השחרור. גם אני השתתפתי וספרתי כדלהלן:

„כאשר החלה המלחמה בין היהודים והערבים היתה משפחתנו מיוחסת בחצר בזה שהיה לנו מקלט רדיו. לאף אחד נוסף מכל השכנים לא היה רדיו, וכל השכנים היו מתאספים אל ביתנו כדי להאזין לחדשות. שקט ודממה עמוקה שררו בחדר. אזני כולם היו מופנות כלפי הרדיו. אף אחד לא רצה להחסיר מלה מהחדשות. קריאות שמחה היו פורצות מפינו כאשר שמענו על נצחון ישראלי, ואנחות שוברות לב גנחו מלבנו כאשר כוחותינו נחלו הפסד בשדה המערכה.

כאשר גברה המתיחות והמלחמה הגיעה לממדים טרגיים, נאלצו כל הדיירים הגרים בקומות השניות (כל הבתים היו בעלי שתי קומות) ומשפחתנו בתוכם, לרדת למחסן שמתחת לבנין. המחסן היה מאובק ומלוכלך. קורי העכביש נמשכו כחבלים של כביסה מקיר אחד למשנהו. אבני הכותל לא היו מטויחות ומהתקרה שהיתה נמוכה מקומת איש נפלו לעתים קרובות רגבי-עפר. לנו יעדו דירת שכן. הדירה היתה לאש"ל, שם אכלנו, שתינו וישנו (אם רק היה באפשרותנו). להביא לנו אוכל, אבי היה הולך ברגעים המסוכנים ביותר לידידים שאספו והכינו. גם מים קבלנו במשורה. היינו צריכים לצאת למגרש הפתוח, ולעמוד בתור תחת אש צולפת, ולקבל מדה זעומה של מים שנשאבו מבור. לפני שהשתמשנו במים אלו היינו צריכים להרתחם. בלילות היה קשה לישון. שריקות הכדורים והפצצות שפלחו את האויר, ורעש הטנקים והזחלים הבריטיים בעברם ליד חלונות הבית, הפריעו את מנוחת הלילה. כשלא יכולנו לישון, ישבנו כלנו ואמרנו: „הנה לא ינום ולא יישן שומר ישראל“, ועוד פרקי תהלים שידענו בעל פה. לא יכולנו לקרוא מתוך ספר משום שהיינו מצוויים לשמור על אפילה מוחלטת. כשאמרנו פרקי תהלים אלו, הרגשנו כי רוח של תקוה חדרה אל לבנו, בטוחים היינו כי תפלותינו עלו מיד למרום וכי לבסוף ננצח.

נוסף להתקפת הערבים, גם האנגלים התקיפו אבל באופן אחר. הם הוכיחו בעליל את שנאתם ליהודים. הם הטילו עוצר כל פעם שעלה על רוחם לעשות כך. הם אסרו, בלי הוכחות כל שהן, כל אדם שנראה כחשוד בעיניהם. זכורני, כי פעם בשעת עוצר יצאתי לגזוזטרת ביתנו כדי לשאוף מעט אויר. שוטר בריטי עבר למטה ורמז אלי כי אכנס פנימה. אני לא שמתני לב לרמזי והמשכתי לעמוד. הוא הרים את רובהו וכוונוהו נגדי. לא חכיתי לפעולתו הבאה ומיד השתטחתי ארצה וחלתי על ארבע לפני החדר.

זמן רב עבר עד שהמצב השתפר. לבסוף תמה המלחמה. האנגלים גורשו מהארץ, הוקמה מדינה עברית ואנו שוב יכולנו לחיות חיים קלים ושקטים יותר.

חובה עלי לציין לטובה את שמם של הרב שרייבר ואשתו זצ"ל שמסרו את דירתם הפרטית לשכנים מטופלים בתינוקות. שמחה היתה אצלם כל פעם שהיה באפשרותם לעזור לזולת. אהובים היו אצל אל-קים ואדם. יזכרם ה' לטובה!

„עשה תורתך קבע“

הנפטר מחבירו אל יפטר אלא מתוך דבר הלכה

מאת אלי' פרקובסקי

עם סיום בית-הספר הגבוה, אנו עומדים על פרשת דרכים במקום שכל אחד מאתנו צריך לבחור את דרכו בחיים. חלק יחליט בודאי להשאר כולו בישיבה ולהקדיש את חייו כלם קדש ללמוד התורה. אחרים ינסו למזג תורה עם דרך ארץ, על ידי שיקדישו חלק היום לתורה וחלק שני ללמודי הול. וימצאו בינינו אולי גם כאלה שיצטרפו להפרד לגמרי מהישיבה ולקבל עליהם את עול מלחמת החיים.

ברצוני כאן לאמר לכל החלקים הנ"ל כמה מלות פרידה, כי הנפטר מחבירו אל יפטר אלא מתוך דבר הלכה.

במשנה אבות א' כתוב: שמאי אומר „עשה תורתך קבע“. כתב הרב החסיד יוסף יעבץ זצוק"ל אם הפשט הוא שילמד בקביעות היה לו לכתוב עשה התורה קבע או עסוק בתורה בקביעות. אלא הגירוש הוא: התורה שתדע — תעשינה בקביעות. ז"א התורה שלמדנו ויגענו בה שנחזיק בה היטב כל ימי חיינו.

חבירי! הרבה למדנו בשנות היותנו יחד בישיבה. לא רק גמרא ומפרשים למדנו, אלא קבלנו כאן גם דרך סלולה בנתיב החיים.

שמעון הצדיק אומר על שלשה דברים העולם עומד: על התורה, ועל העבודה ועל גמילות חסדים. כל יהודי בתור עולם קטן בפני עצמו יש לו זכות קיום רק על שלשה יסודות אלו. במתיבתא תורה ודעת למדנו ב"ה הרבה תורה, למדנו גם עבודה — זו תפלה. למדנו איך להתפלל ולהזהר בקיום מצוה, וגם גמילות חסדים — לקיים את הפסוק „ואהבת לרעך כמוך“. הרבה זמן בלו רבותינו עמנו בלימוד המוסר והסבר מהו עבודת ה' הן בין אדם למקום והן בין אדם לחבירו.

ועתה בעמדנו על פרשת דרכים, באיזה מצב שנמצא עלינו, תמיד לזכור את המאמר „עשה תורתך קבע“ (ופירושו של החסיד יעבץ) להחזיק במה שלמדנו ובמה שהתחנכנו בישיבתנו — „ישיבת תורה ודעת“ כי היא תורתנו שלמדנו בילדותנו.

ר' חנינא אומר (חולין כ"ד) „שמן שסכתני אמי בילדותי היא שעמדה לי בזקנותי“, כלומר החזוק והחנוך שקבלנו בילדותנו היא שתעמוד לנו בעו"ה גם בזקנותנו.

נחזק ונאמץ ויהי' ד' בעזרתנו.

רבי שמואל אליעזר ב"ר יהודה הלוי אידל'ש המהרש"א

מאת יוסף קריינער

בהן. אף-על-פי שהוא מתרעם על אותם האנשים שבדור הזה המבלים כל ימיהם בחכמת הקבלה" (חגיגה י"ב). הוא מביא הרבה מספרות-הסוד (חגיגה י"ב בבא מציעא פ"ו ועוד). גם את הפילוסופיה העברית ידע, והביא דברים מאת רס"ג, רמב"ם, רלב"ג, ר' יוסף אלבו, ר' יצחק עראמה ועוד, הוא אומר: "חייב כל אדם להשכיל בידיעת מצותיו וידיעת דרכיו יתעלה ב"ה, כפי יד שכלו של אדם עפ"י אמונתו והתורה..." (ברכות י"ז; חגיגה י"ג; חולין נ"ז). ובשתייהן השתמש לפרש כמה אגדות בתלמוד.

מסופר, מעשה ברבי שמואל אידלש שנודמן לעיר אחת שלא הכירוהו שם, נכנס לבית המדרש, ומצא שני תלמידי-חכמים יושבים ועוסקים בדברי הגמרא. ספרו "חידושי הלכות" פתוח לפניהם, והם מתפלפלים בדבריו, מקשים ומתרצים, ושוב מוצאים פירכא בדבריו. עד שבאו לידי הסכמה, כי דברי המהרש"א נכתבו בטעות וצריך למחוק אותם, הוציא אחד מהם סכין מתוך כיסו, והתחיל לגרד חידוש שלם בדברי המהרש"א. פנה אליהם רבי שמואל אידלש, ואמר להם: "עוד טרם שאתם יודעים אותי, כבר אתם רוצים לגרדני..." (מדי חודש בחדשו)

המהרש"א מוכיח את בני עדתו על שהם מזלזלים במצוות שונות: "יש שמשתכרים במוצאי-שבת בסעודת "מלוה מלכה" ומבטלים ע"י כך את קריאת-שמע שעל המטה, ולמחר הם מאחרים וקמים לאחר שכבר עבר זמן קריאת-שמע ותפילה. בדברים קשים הוא מתריע על בני דורו שלא משא-פנים, הוא מגלה קלונם של "בעלי-הבתים" בזמנו "שמי שיש לו עושר הוא מתמנה בכסף ורודף אחר הכבוד". "ביזו תלמידי-חכמים", "ביטול תינוקות של בית-רבן הוא מצוי בכל קהילה, גם הבחורים מבטלים רוב הימים בבין הזמנים" (כתובות ס"ז; סוטה מ' שבת קנ"ט). והריהו מזהיר ש"לא יתמנה שום רב ומורה בכסף וזהב... כל אחד רוצה להיות רב ואב"ד באין תורה (כתובות י"ז; בבא קמא ז').

המהרש"א היה ראש המדברים בועד ארבע ארצות והשתתף בישיבותיו. שקד על תקנת ישראל ותיקן הרבה תקנות לחיזוק היהדות. חיבורו על השי"ס "חידושי הלכות" ו"חידושי אגדות" נתקבלו על גדולי הדור ושמשו מקום לפילפול וחיזוק התלמידים ומורה דרך ללימוד התלמוד בדרך היגיון. אף חיבר "סליחה" "קל אלקי, דלפה עיני / כי שכל כחי בעוני..."

גדול היה כבוד המהרש"א בעיני חכמי-דורו. הגאון ר' יואל סירקיש בעל ה"בית חדש" כותב על המהרש"א: "ובפרט דברי המאור הגדול מאור הגולה ומאור עינינו בהלכה מרא דשמעתא ה"ה הגאון מהרש"א, אשר בדק כל חורין וסדקין וירד לעומק וצלל במים אדירים והעלה מרגניתא דלית ביה טומי. ולא הניח כל ספק ובדק אשר לא תיקן. וכל דבריו מיוסדים על אדני השכל ויסודות חזקים, וכל הרוחות שבעולם לא יניענו ולא יזינו מקומו. ואיך יערב לכי לגשת לסתור או לחלוק בשום דבר מדבריו. וכל החולק עליו כחולק על השכינה".

ביום ה' בכסלו שצ"ב (1631) נפטר המהרש"א באוסטרהא.

בין יתר הדברים שנחרתו על מצבתו:

"פה נגנו ונאסף איש קדוש, תגא דמלכא, הוא נגר ובר נגר, מופת הדור, הצניף הטהור... נתבקש לשייבה של מעלה, ומת במיתת נשיקה ועלה לשמימה.

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המהרש"א היה אחד מגדולי מפרשי התלמוד, גאון ובעל היגיון, בעל מידות נעלות ובעל לב טוב ויקר רוח. נולד בקראקא בשנת שט"ו (1555). בבחרותו הלך לפוזנא ושם נשא אשה את בתו של ר' משה אשכנזי היילפרן. חותנתו העשירה מרת איידל תמכה אותו בכבוד רב ואף את ישיבתו הגדולה החזיקה בכספה במשך עשרים שנה, ומתוך הכרת-טובה על מעשיה הגדולים חתם את עצמו לפרקים: "שמואל אליעזר אידל בר יהודה הלוי".

אחרי מות חותנתו נתמעטה פרנסתו והוכרח לקבל את הרבנות בעיר חלם, בה ישב עשר שנים. ממנה הלך ללובלין וכהן בה כאב"ד ור"מ. מלובלין הוזמן המהרש"א להיות אב"ד ור"מ בעיר ואם בישראל, מלאה חכמים וסופרים — אוסטרהא. פה נהל ישיבה גדולה, והרבה תלמידים זרמו מקרוב ומרחוק לשמוע תורה מפיו, ויצא לו שם למרחקים כמורה גאוני, וכל גדולי הדור באו עמו במשא ומתן. כי מלבד גדולתו בתורה היה גם בעל רוח נדיבה ולב טוב ומיטיב. ביתו היה פתוח לכל אומלל ונכה-רוח, וכל עני ודל מצא בו מקום ללון ולחם לאכול. על משקוף ביתו מבהוץ היה חקוק: "בהוץ לא ילון גר, דלתי לאורח אפתח" (איוב ל"א) (מזכרת לגדולי אוסטרהא).

המהרש"א היה מסור בכל נפשו לישיבה ואוהב מאד את תלמידיו. רגיל היה לומר: "שאי אפשר ללמוד תורה בלי רב ובלוי חברים" (חידושי אגדות בכורות נ"ז). הוא היה להם לרב ולחבר יחד. רק מה שהעלה מתוך משאו-ומתנו בישיבה עם חבריו ותלמידיו הכניס לתוך ספרו "חידושי הלכות ואגדות". ולא הכניס בו דברים שלא נמלך עליהם קודם: "מכאן עד סוף הפרק לא ראיתי להעלות על ספר חידושי הלכות, מפני שלא למדתי או בישיבה בהיותי ביריד לובלין" (בסוף חידושי) (שבת פ"ז).

המהרש"א הוא סמל הדקדקנות והחריפות בין פרשני התלמוד במאות האחרונות. בספרו "חידושי הלכות ואגדות" על גמרא רש"י ותוספות הוא מן המפורסמים ביותר בישראל, הוא מפרש ומסביר את דברי התלמוד בעמקות ובחריפות יתירה. בהקדמתו הוא מודיע, שמ"אהבת הקיצור" לא יאריך בדברים, ואמנם לשונו קצרה מאד, וסגנונו מרוכז, ופעמים גם יותר מדי, עד שקשה להבין את כוונתו, על-פירוב הוא מסיים "ודוק" או "וקל" (וקל להבין). אף-על-פי שבאמת אינו קל כל-כך וכדי להבינם צריך הלומד לייגע את מוחו, לרדת לתהומות, או להתרומם לשיאים, ואז יתגלה לפניו הכמוס. לפעמים הוא מקשה איו קושיה ואומר: "ויש לישב" והלומדים עמלים כדי למצוא את התירוץ. אגב פירושו לתלמוד הוא מבאר גם דברי רש"י ובעלי-התוספות. המהרש"א היה מתנגד בתוקף לאותם הפילפולים שהיו ידועים בדורו בשם "חילוקים", "אשר כל מי שיודע לכוון על צד היותר בפילפול של הבל הרי זה משובח, וכל אחד מכוון לדחות דברי חברו... פילפול כזה מטריד את האדם מן האמת ואינו מגיע לתכליתו המבוקש". חידושי אגדות (בבא מציעא פ"ה).

לכן הוא אומר בהקדמתו: "אני ראיתי לקצר בדברי ולא הארכתי בקושיות, אבל מתוך הענין והמובן ממנו תרא כונתי ומה שהכריחני לחדש בו דבר, ומתוך תוכן הביאור תבין את אשר לפניך".

בספרו "חידושי אגדות" משתדל המהרש"א לפרש את האגדות התמוהות בדרך היגיון ולגלות את הרמו הצפון



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and
SHARON

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לאליהו פרקובסקי
ה י ק ר !
מיטב הברכות והאחולים לסיימך את
למודיך בבית ספר גבוה דמתיבתא תורה
ודעת. עלה והצלחה, והוריך יריני ממך
רב נחת.
דודיך ודודתיך
ישראל ודינה, משה והכיבה
ומשפחתם

ברכותינו הלכניות לבנינו
א ל י ה ו
לרגל סיימך את בית ספר גבוה.
עלה על במתי התורה וד' יריק עליך
עד בלי די.
הוריך ואחותך טובי

מזל טוב ורב ברכה לך
אליהו פרקובסקי
מאת הרב אברהם כרמל ומשפחתו

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A Happy

and

Successful Stay

in T.V.H.S.

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