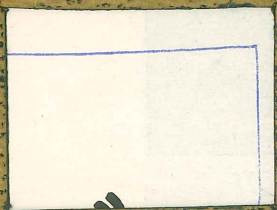
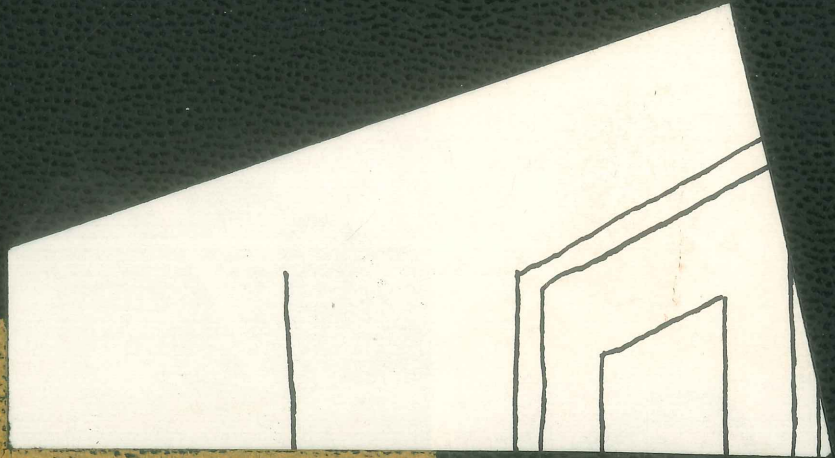
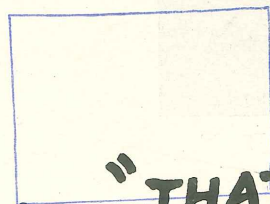


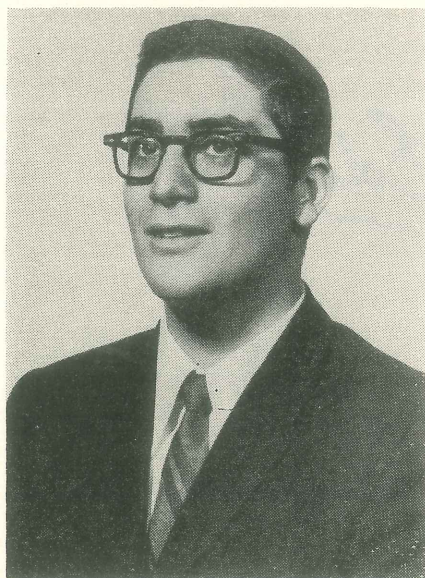
1961



The Editors



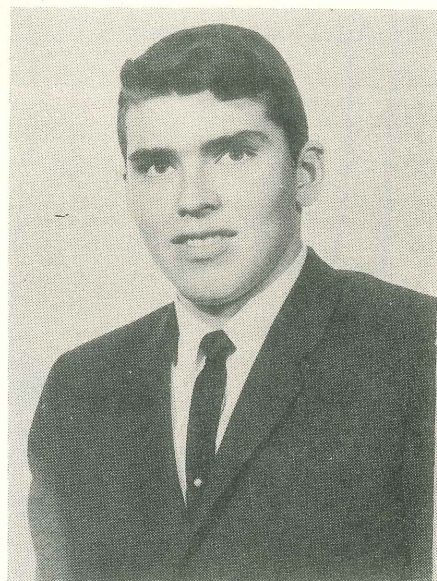
"THAT WILL BE \$250. A PIECE"



CHAIM LEW
Editor-in-Chief



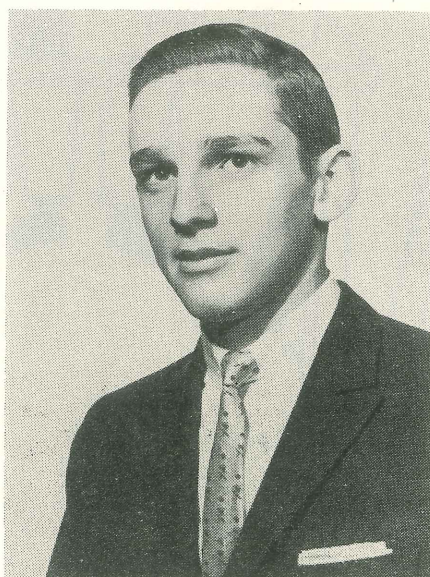
ISRAEL KAHAN
Business Manager



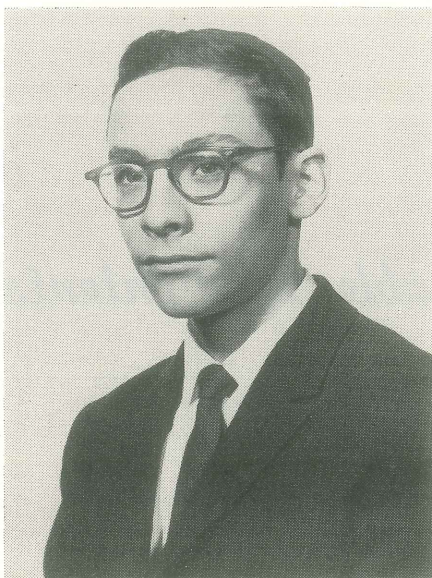
JOSEPH KATZ
Art Editor



JUDA H. MINTZ
Assistant Manager



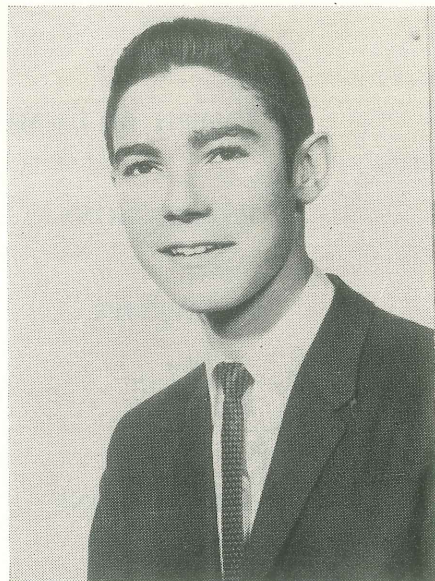
ERVIN BERNFELD
Photography Editor



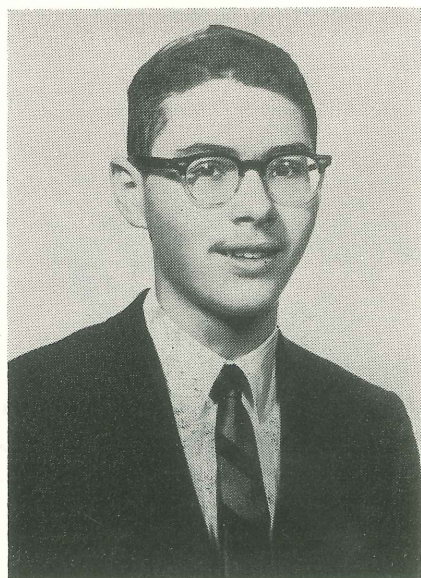
HERSCHEL A. W. HOENIG
Editor-in-Chief



SEYMOUR FRIEDMAN
Literary Editor



JOSEPH B. SEPTIMUS
Business Manager



JOSEPH FUCHS
Literary Editor



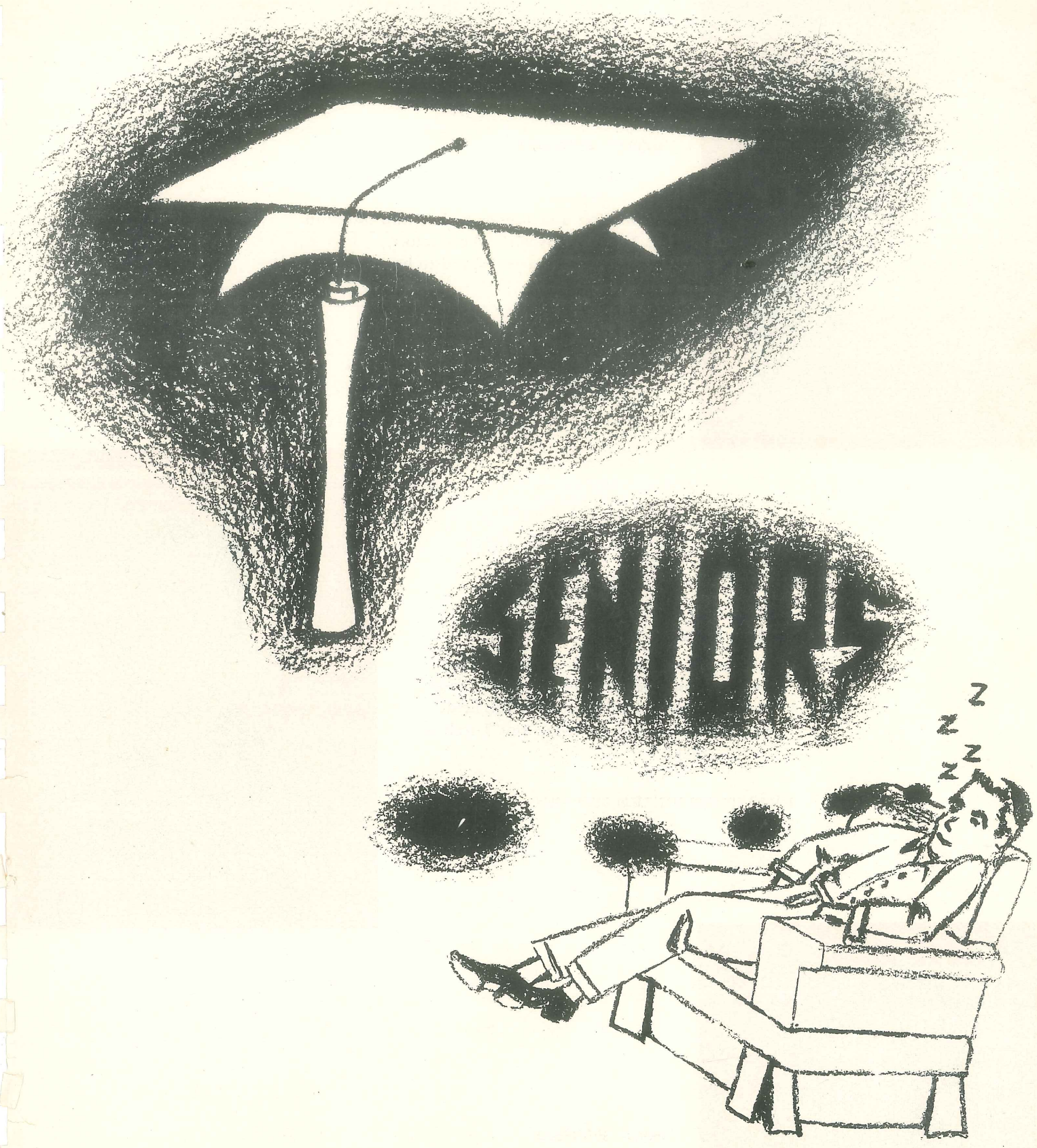
LEO GUTMAN
Literary Editor

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The following should be acknowledged for their efforts to make this Scroll a success: Sheldon Swirski, designer; Mr. Baron, literary adviser; and H. Fischler, photographer.



A MIDSUMMER'S NIGHT DREAM

FELIX BLAU

Blau avoids all who behave like the Sioux,
He's the perfect example of a fine upstanding
Jew.

Stout and hearty is our good friend,
Some of his silence to us should he lend.

חציר לה' וחצירי לכם



MELVYN BRAND

In school sports he does reign supreme,
His temperament from his picture can one
not glean.

Versatility, temerity and sincerity,
Are reasons for his popularity.

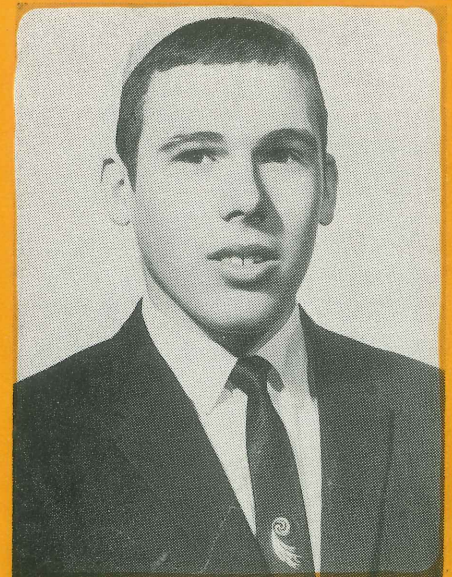
ומצא חן ושכל טוב בעיני ה' ואדם

JEHUDAH BRAUN

With that penetrating look and Yeshivashe
walk,
Long Yehuda into Mr. Salzman's does daily
stalk.

A fine combination of brawn and brain,
It is very difficult to match the twain.

הפכת מספדי למחול לי





יְהוּדָא אֵלִיעֶזְרִי

From Israel to Canada and then to here,
 This handsome fellow has made correspond-
 ence a veritable career.
 In sports does he often partake,
 During a period which he cannot take.

YEHUDA ELIEZRI



אַנְדְּרֵוּ בְּרוּק

While arguing a point, outspoken is he sure
 to be,
 A high spirited youth, all can agree.
 His marks are really quite good,
 On exams he is also well understood.

ANDREW BRUCK

שְׁלֹמֹה אֵיסֵן

Shlomo personifies his holy name,
 'Emes V'emunah' the very cause of his fame.
 A will of 'Eisen' his very own,
 With him the P.A.I. has steadily grown.

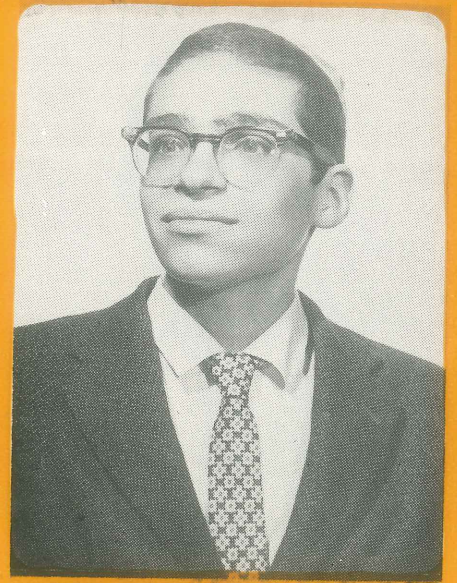
SHLOMO EISEN



WALTER FELDSTEIN

Walter has always studied in T.V.
A boy of principle we all agree.
Feldstein has proven most courageous,
Moral strength has made him very sagacious.

אשרי עיניו שכך ראו



SAUL FESSEL

A disciplined athlete is Saul,
Even in academics he is on the ball.
In the bookroom has he not been lax,
Books there did he arrange in stacks.

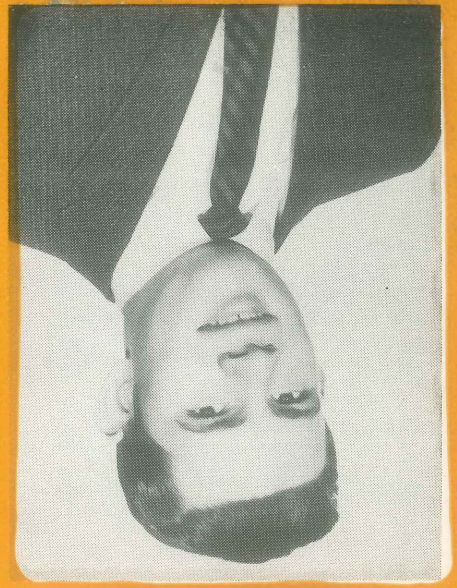
טוב לשמים וטוב לבריות

NAFTALI FISHMAN

Fishman can do without books,
A 'sefer' is all, in which he looks.
Seniors like Naftali are really very
constructive,
It is teachers only who find them destructive.

„אם קרית לא שנית“





ARTHUR GOLDBERG

Arthur to be Secretary of Labor does strive,
 Mediating disputes with spirit and drive.
 Sharp, methodical,—punctual is this boy,
 His attendance marking did not mar our
 habitual joy.

1971 22 22 1971 22



JOSEPH FUCHS

Fuchs avoids humor wry,
 Into his saucy vocabulary we will not pry.
 Here, where men sit and hear each other
 groan;
 We still have rest: why should you toil alone?

1971 22 22 1971 22



SEYMOUR FRIEDMAN

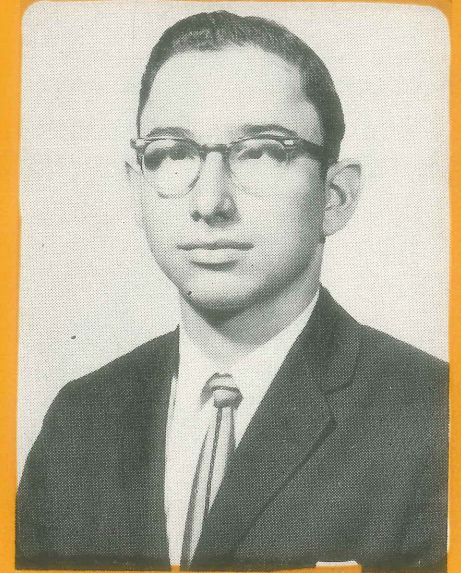
Scoring highest on all that the state did test,
 Seymour in principle is the nation's best.
 A tap on the back, a quick sharp scratch,
 Will tell him that his papers we cannot match.

1971 22 22 1971 22

ABRAHAM GOLDSTEIN

We are reputed to be a loquacious lot,
But watch Abraham; his mouth waxing hot.
Never seen with countenance sullen,
He plans to be another Bryant, William
Cullen.

ישמח ה' במעשיו



JOSEPH GROSS

A genial Israeli never glum,
Joe has here acquired many a chum.
He gives us the impression of being shrewd,
Quietly contemplating and never rude.

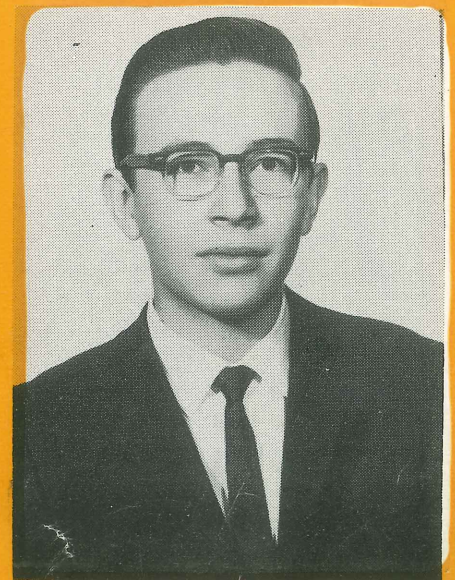
כמותך ירבו בישראל

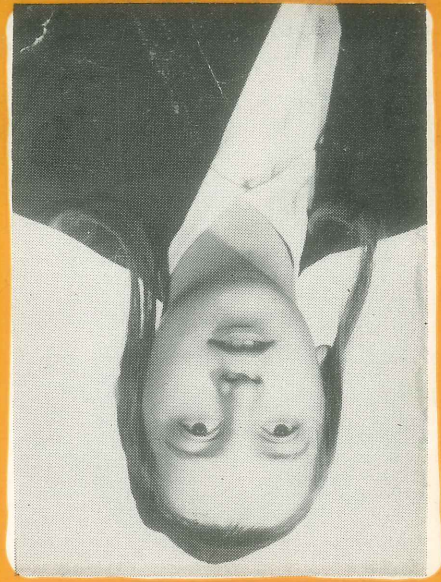
אי לאו דדלאי לך חספא מי משכחת מרגניתא תותיה?

GERSHON GROSSMAN

Quiet, respectful, hardly a word,
From Gershon a complaint can never be
heard.
Full of brains and modesty,
A finer lad could never be.

ענוה סיג לחכמה





SINAI HALBERSTAM

Sinai from an illustrious line of Hassidim

does descend,

We doubt however, if their "payus" stand

on end.

When he feels his oats, we do not sneer,

For a 'Sinai Campaign' will cost us very dear.

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despari.

His bombast could drive a FINE teacher to

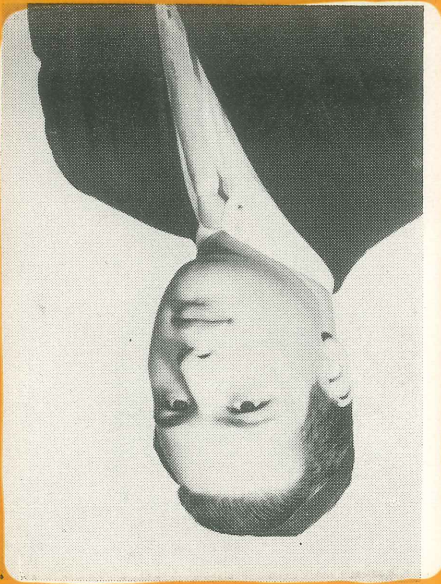
In debating and editing is he beyond compare,

To diminish our plight with a witty pun.

Heights did come.

Boisterous Leo Gutman from the 'rarefied'

LEO GUTMAN



13911 71 771712 DR 72

Torah will ever become his mainstay.

comprehend,

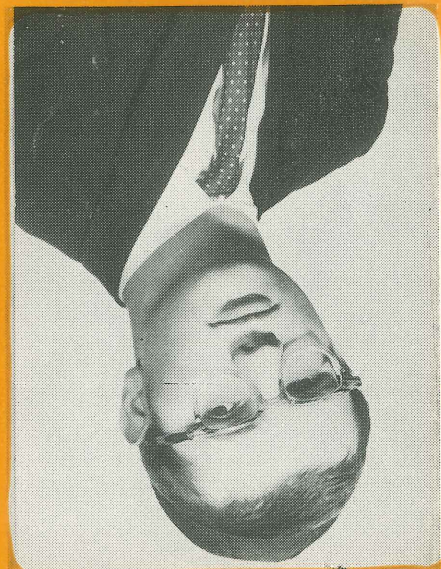
Brilliant in French; English does he

all day.

Grunbaum and the Gemorah would not part,

Had there been no 'Limudai Chol' to attend,

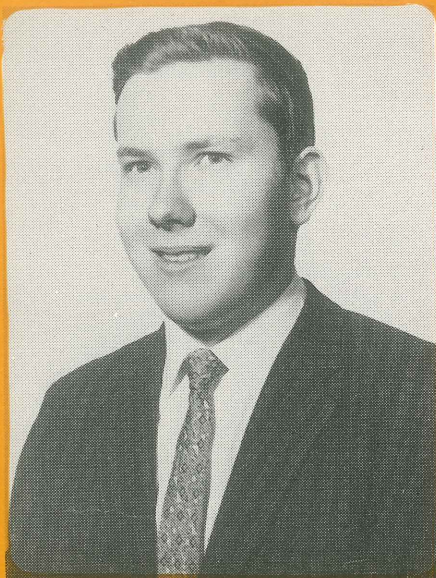
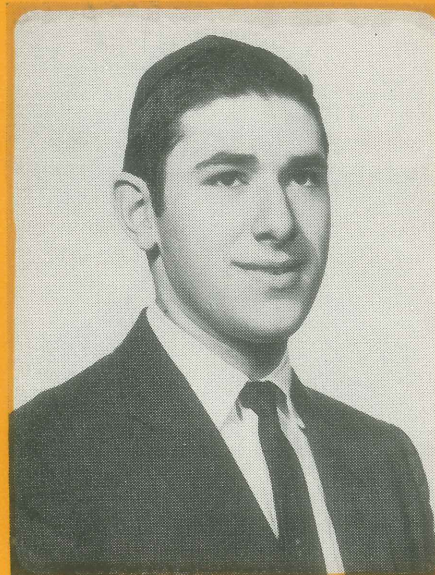
DAVID GRUNBAUM



JOSEPH HEINEMANN

Amusingly confusing, confusingly amusing,
Over paint and brush is he constantly musing.
Of jocular nature and amiable disposition,
This tall Englishman is always in ready
position.

אין הברכה שורה אלא במעשה ידיו של אדם



LEONARD HIRSCHEL

When Leonard, Mesivta of Boro Park did
leave,
His old classmates did naught but grieve.
Diligence and sincerity he does not lack,
A beatific smile he too often does crack.

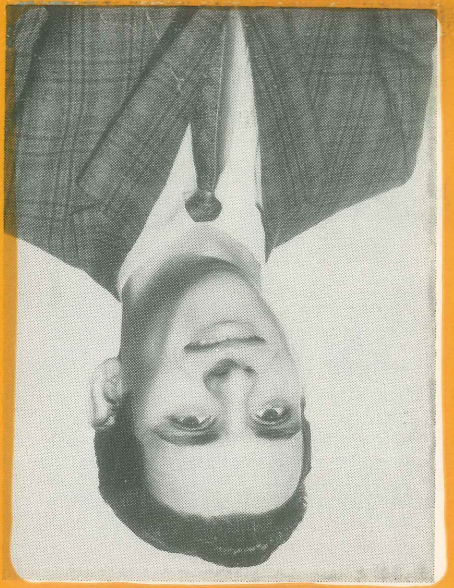
פתח פיך ויאירו דבריך

HERSCHEL A. W. HOENIG

'Tis not through envy of his happy lot,
'That we make mention of the Feb. 28 plot.
In Physics, too, this Oxford scholar has shown
his skill,
For, even though vanquished, Heshie could
argue still.

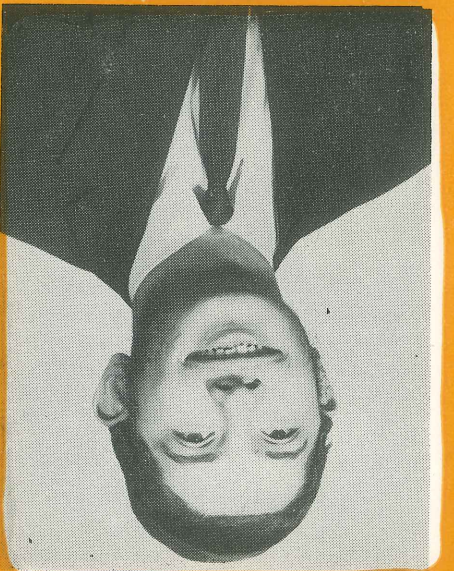
ומצא חן ושכל טוב בעיני ה' ואדם





DAVID JAFFA
 Dave Jaffa, S.P. captain, is quite a man,
 Bouncing 'Goliaths' whenever he can.
 A lad of spirit he has 'what it takes,'
 To Israel most probably will he pull up his
 stakes.

12M1R 1R21W 7D1W 7D — 7121 1M1R



PINCUS HOROWITZ
 Pinny from Boston comes,
 Of his piety everyone hums.
 Friend of all, foe to none,
 Frank and honest — he's the one.
 "7 7P2 72 m"

07CM 2R1W-7R1R 871R

Soft-spoken is our Barry,
 An efficient worker; rare to tarry.
 Liked by many,
 Of his faults, — they can't find any.

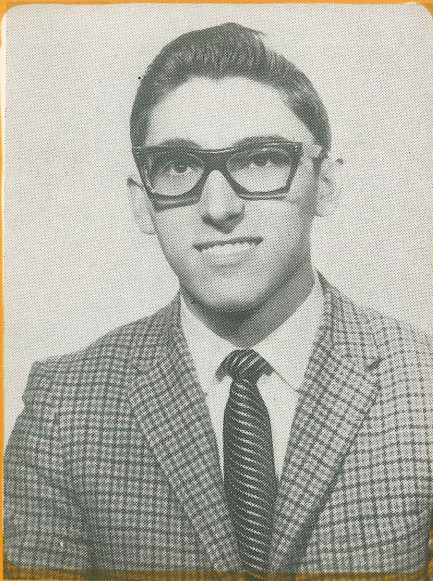
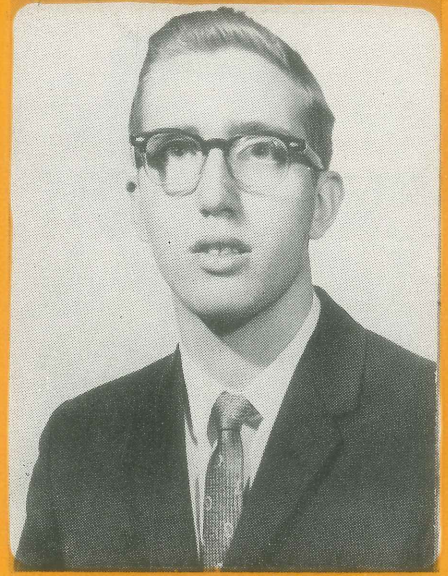
BARRY ISKOWITZ



ISRAEL KAHAN

Here we see with eye serene,
The very pulse of the G.O. machine.
Firm are his words — never to rescind,
His administration will surely be another
“Gone with the Wind.”

ואוהביו כצאת השמש בגבורתו



ELCHONON (JONY) KAIMAN

Elchonon arrived from 'south of the border,'
A 'Pancho Villa' who will never cause
disorder.
Though hidden behind dark motorcycle
glasses,
Kaiman remains attentive during all his
classes.

אי לאו דדלאי לך חספא, מי משכחת מרגניתא תותיה ?

IRWIN KALMANOWITZ

A quite reserve that fails to hide,
An engaging, stimulating and loveable side.
During the chronicle of wasted time,
'Carlton Fredricks' often pops up with a
clever rhyme.

נכנס בשלום ויצא בשלום

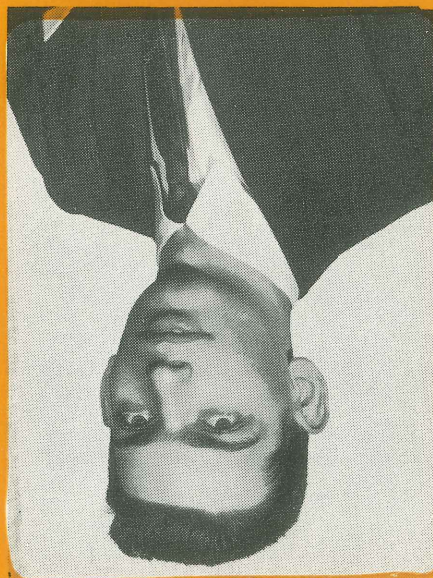




JOSEPH KATZ

Full well they laughed with countertied glee,
 At all Joe's jokes, for many a joke had he.
 But still they gazed, and still the wonder grew,
 That one small head could carry all Joe knew.

THE KATZ OR '21, THE KATZ '21



THOMAS KARFUNKEL

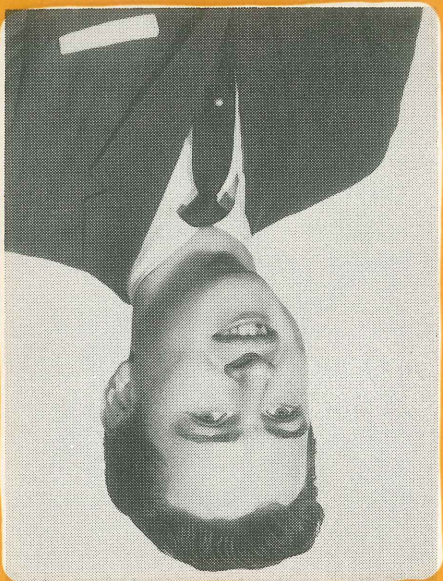
This tall 'Tommy' from England does not
 hail,
 But rather from Hungary, — much quicker
 than the snail.
 In writing and basketball he has won renown,
 When you say he is a good chap, nary a soul
 will frown.

THE KARFUNKEL OR '21, THE KARFUNKEL '21

'21 THE KATZ OR '21, THE KATZ '21

A model for Wildroot was Howie this year,
 A dashing young man full of cheer.
 His friends are Ozer, Salzman and Fein,
 With him their classes were just divine.

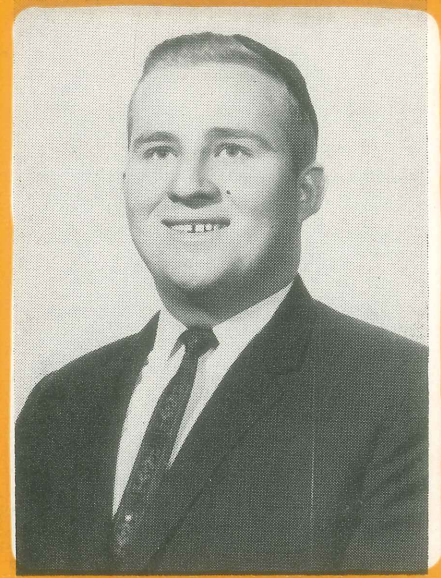
HOWARD KATZ



LABEL KATZ

A masmid of great repute,
Label is the Mesifita's first-fruit.
Easy to advise but not to rile,
This 'cat' is usually one big smile.

אי אפטר לבית-המדרש בלא חדוש



CHAIM LEW

Chaim, the hard working editor of our
SCROLL,
Is the vanguard of every school role.
Of work conscientious and heart
magnanimous,
We have for him coined the word
'fantabulous.'

הפורש ממך כפורש מן החיים

LESLIE MARCUS

Leslie from Hungary has come a long way,
The hoary volumes of Torah Vodaath to
further fray.
Sneaking a forbidden bite beyond Mr.
Salzman's sight,
Has to us and to him brough ecstatic delight.

הרבה למדתי מרבתי ומחברי יותר מרבתי





MOSHE NEIMAN

'Lumdis' in the Beis Medrash will carry him
 far,
 Through being mephalpel in Bio, is a little
 bizarre.
 Don't argue with this tall Hassidic lad;
 To end up like the old 'prof' is a bit mad.

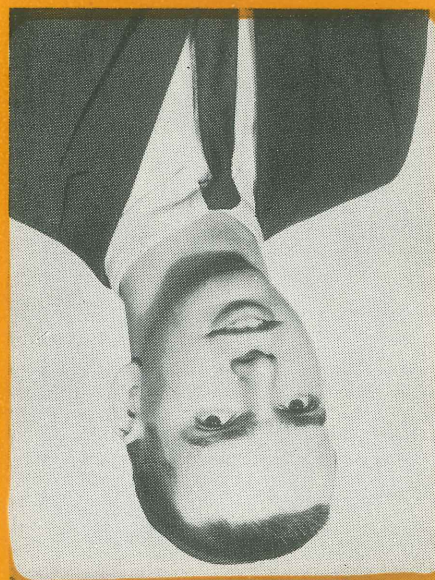
ד"רן רשני ור"ת רשני



ARTHUR MOSKOWITZ

Scranton did send us her native son,
 From deserving 'Kovod' does he humbly shun.
 Of all is Arthur the most sincere,
 Is it a wonder that he is our most dear?

22 בחור מן גמזא — גמזא מומה אמר



JUDA MINTZ

The G.O. discovered the linguistic abilities
 of Mintz,
 A leader in the top-brass.
 When it comes to words he does not mince,
 His keen insight reflects a magnifying glass.

ד"ר דמכר ר"י ד"ר

JOSEPH NEWMARK

Brother Joseph will not English cut,
The needy will he always take out of a rut.
With Barrons review books always handy,
Going to college will just be dandy.

העוסקים בצרכי צבור באמונה ה' ישלם שכרם



NEIL OLSHAN

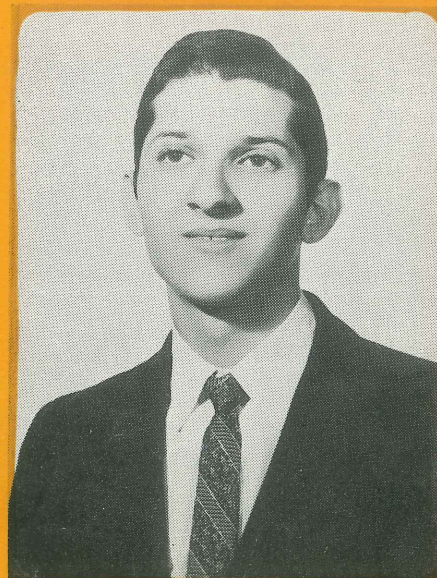
An excellent comrade is our Neil,
With a patented laughter does he often peal.
A shrewd member of the student patrol,
A prelude to teaching, his favorite goal.

יחולו לו ברכות על ראשו

MORDECHAI OSHINSKY

Mordechai will always persevere,
At no one will he ever jeer.
An ardent Israeli at heart,
With his principles he will not part.

ברוך מרדכי היהודי

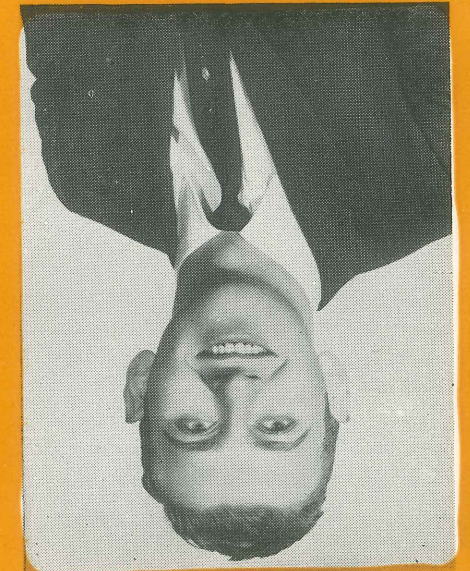




SIDNEY RIMMER

A swell fellow is Kimmer, Sid,
Never is he known to have blown his lid.
He has a hook shot real cool,
Plus many good marks throughout high
school.

10002 10722, 10122 : 7071 078



PETER PALFI

To Pete, language is just a play,
Should it be any other way?
Listen! for knowledge profound,
From him is overflowing without a sound.

10712 27111 722

21721 071 108 21122 2711

Aaron, our elected Senior class president,
For the welfare of his chaverim has he always
meant.
The bookroom his private retreat.
To the G.O. has he always been sweet.

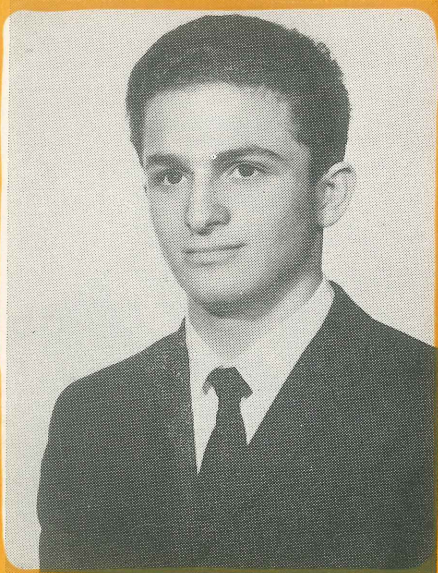
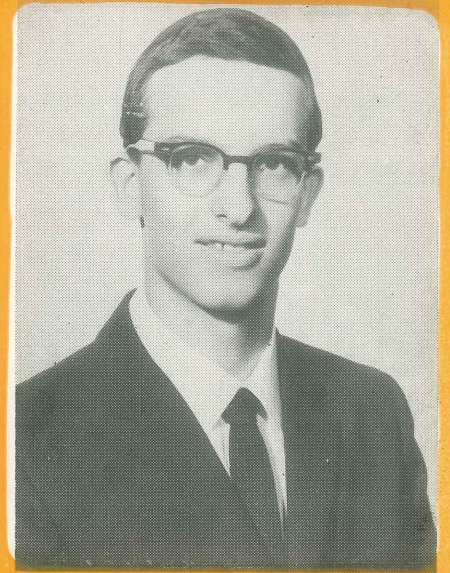
AARON PAM



MORDECHAI ROTH

A smile that can the hardest heart soften,
Israeli Mordechai is unlike his Premier, who
quarrels so often.
To learn Torah his only desire,
Lofty heights; to which we all aspire.

אין חכמה כחכמת ארץ ישראל



YESHAYA ROTH

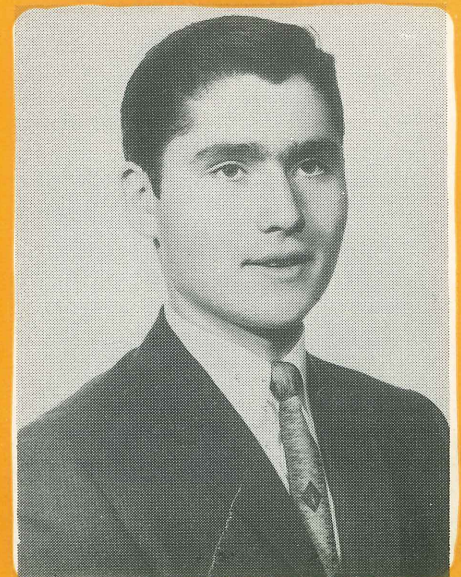
Yeshaya's stay has been an inspiration,
He will follow the standards of our nation.
Which Roth is better we cannot tell,
But who really cares, both are swell.

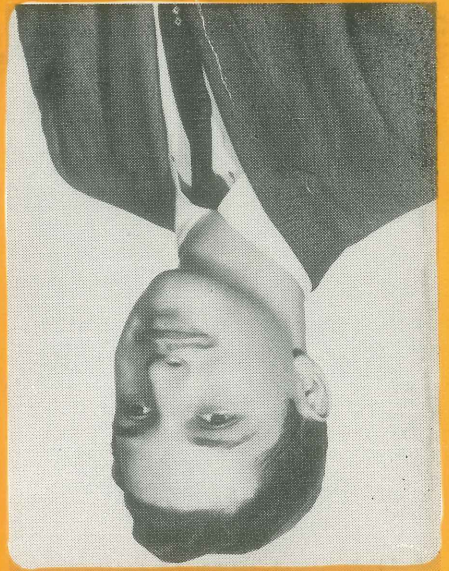
אומר על ראשון ראשון ועל אחרון אחרון

BEN SAFRAN

We do not know what makes 'Big Ben' tick,
But his friends like 'Bee to Honey,' to him
do stick.
If on his flaws one would commence to write,
With snow would he surely be cleansed white.

לא מעקצך כי אם מדבשך





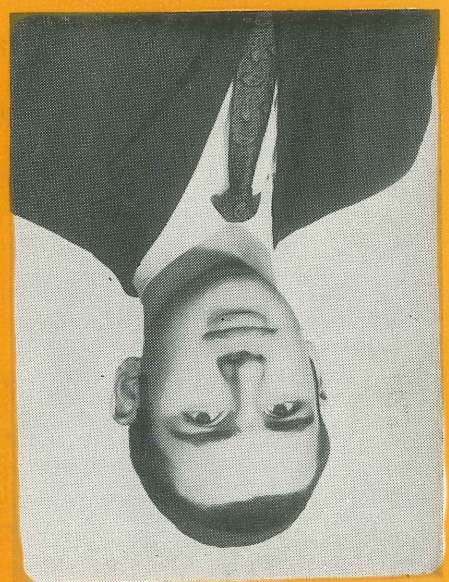
ZELIG SKOLNICK

Zelig, a formidable Bronx boy everyday does
to T.V. travel,
The intricacies of the Talmud daily to
unravel.
A treasurer in the G.O. and a treasure of math,
Be convinced that he is on the right path.

1111 92 0179

Beryl did vacation in Telz,
He returned to Rav Shapiro in a clergyman's
pelz.
The efficient business manager of the
SCROLL,
We predict for him more than butter and roll.

JOSEPH B. SEPTIMUS



ALAN SCHWULOWITZ

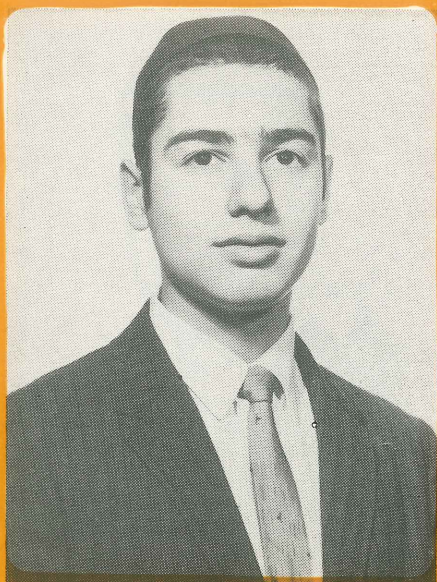
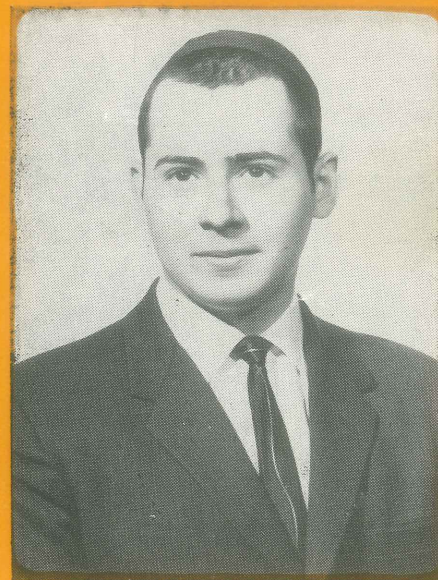
With a desire to learn Torah that has won
him acclaim,
"Schmully" will combat these degenerate
times of shame.
A scholar of fair repute and spotless fame,
To progress in the Beis Hamedrash is his
ultimate aim.

12 1111 92 0179

SAMUEL SMULOWITZ

His trademark in life is modesty,
Hand in hand with honesty.
Whatever his aim in life will be,
We're sure he'll attain it successfully.

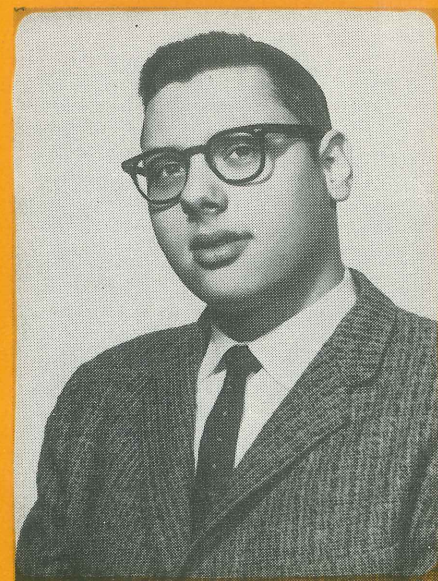
הפך-בה והפך-בה דכלא בה



MURRAY STERNFELD

Though knowledge may sometimes be a
dangerous thing,
With Murray, it serves to soothe rather than
to sting.
Cordiality with him, is more than a passing
formality,
His quiet wisdom does make him a
personality.

אינו מעמיד על מדותיו



MELVIN TANNENBAUM

A delegate from Albany staying at the dorm,
Melvin is an old campaigner, far above norm.
"Reading maketh a full man" is a wise rule,
Thus Melvin has proven he's nobody's fool.

רוח הבריות נוחה הימנו



SHIMON WAJSFELD

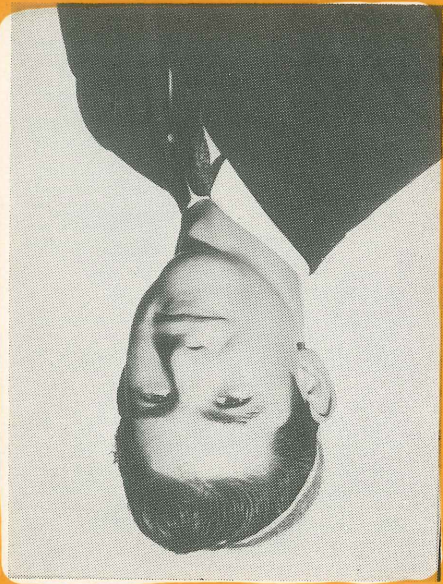
Shimon's insatiable desire for knowledge,
 Cannot be quenched by any college.
 He has in the Mesfita become a voice,
 To remain with Rav Rivkin is his ultimate
 choice.

0122 1918

1123' 1917 1918 221

'Kivi' stands above the greatest scholar,
 For he surely knows how to earn his dollar.
 His esteemed self does he tidily groom,
 His chances for success will evidently
 mushroom.

AKIVA TEITZ



ISRAEL DAVID TAUB

Taub's proficiency in Math is superlative,
 That his teachers know their course was
 imperative.
 David's school average is the very best,
 In 'Limud' does he also outweigh the rest.

12 1111 1219 1918

ISRAEL WEINSTOCK

This Columbian is sure to sound reveille,
When slumberous spells assail ye.
Yes, yes: Israel is too nice to be rash,
But he has yet to stand teachers' hash.

עתידי ליתן את-הדין



HARVEY WEISS

A polished athlete is Harvey Weiss,
His fine academic record came not with a
price.
Zeroes are the end of life; ah, see,
Should life all labour be?

אמן וכלי אמנותו בידו

HERBERT WEISS

Fearless in class but often perplexed,
Teacher, teacher, "when wage I battle next"?
Eyes, ears took in their dole,
Heshie's brain treasured up the whole.

יברכה ה' מציון וראה בטוב ירושלים





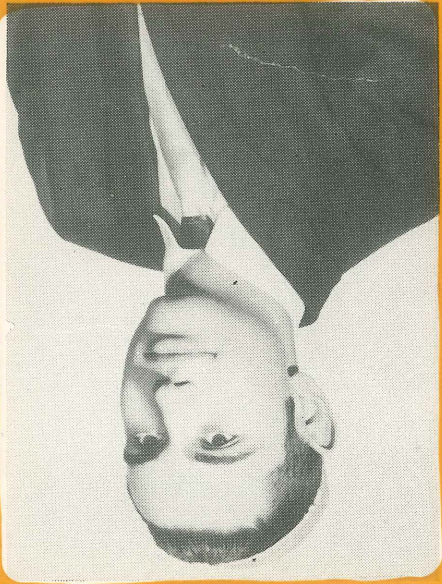
MOSHE ZACK

A representative from Mexico far,
 He has chinned his way up to the top bar.
 Beat an empty barrel with the handle of a
 broom,
 And all Moshe hears is boom, boom, BOOM!

JUNE 22 1971

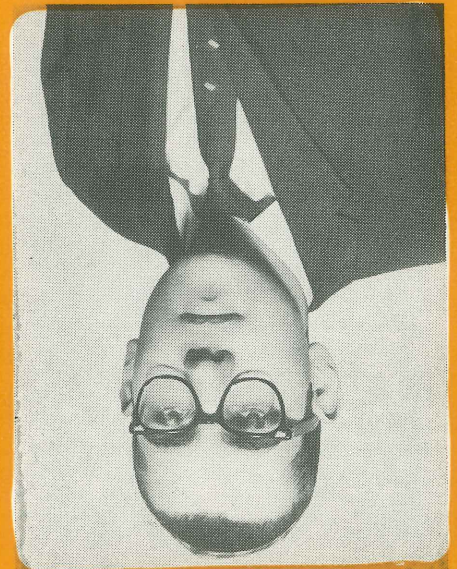
From the Bronx comes our Eli,
 Excelling in the English and Hebrew studies.
 On green pastures down will he lie,
 His charm has brought him many good
 buddies.

ELI YARMISH



MOSHE WEISSMAN

Moshe and Hasmadah are synonymous,
 His 'chidushei Torah' will not remain
 anonymous.
 To be a Rabbi is his fervent wish,
 Five years in T.V. and that he'll accomplish.



MURRAY ZIMMER

High though his titles and proud his name,
Boundless is Zimmer's wealth as all can claim;
Despite titles, power and trophies on shelf,
Murray concentrates in others and not in self.

מרבה עצה מרבה תבונה



BENTSION ZIMMERMAN

Raised in the Bronx but in Iowa born,
You will find him awake while others yawn.
Tired eyelids upon tired eyes,
Lessons bring down sleep from the blissful
skies.

אומרים מקצת שבחו של אדם בפניו וכלו שלא בפניו

*When I look back upon the summers of my life,
Upon the strolls among the shady trees;
As I must now put down my ball and knife,
As I no longer fall and scrape my knees;
When flowers bow and homage to the sun
do pay.
I seem to feel the quickening march of time;
And all of natures changes seem to say,
That pray as I will I can't delay my prime.
I used to sit and watch a mountain creek,
Its trickling sound would soothe me as it flowed;
But now, alas, with all my strength I seek,
Those days when playful seeds of bliss I sowed.
And now I fail to be at heart so bold,
When by the hands of clocks I see myself
grow old.*

—Yehuda Eliezri

To perpetuate the words of Torah studied by Joseph Bilus z"l as a Talmid
in our Yeshiva, The Yosef Bilus Memorial Foundation has purchased
seforim for the Beis Hamedrash as a perfect monument to
His Blessed Memory.

אין עשרין גזרין
אין עשרין גזרין

Monuments for the righteous are unnecessary
Their words are their memory

By His Friends and Classmates At Torah Vodath

דבר יהושע ע"ה ב"ה חיים בן ציון ז"ל
ב"ה אדר תשס"א
תנצ"ה



JOSEPH BILUS

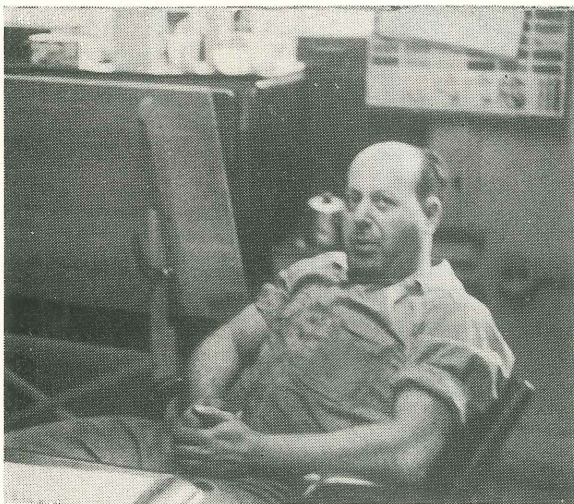
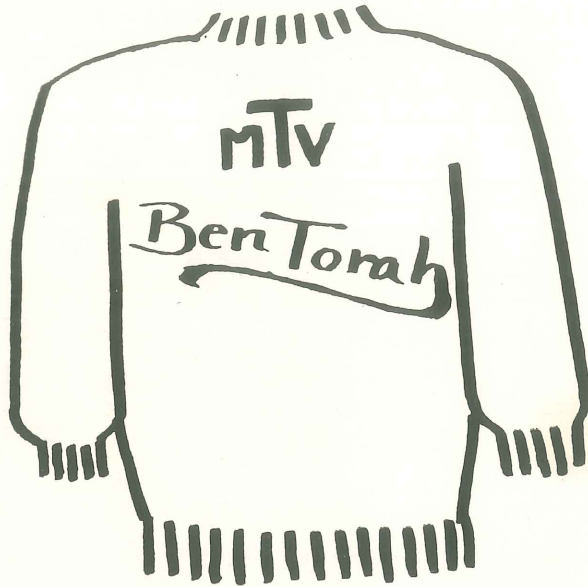
OF

IN LOVING MEMORY

THIS PAGE IS DEDICATED

IN MEMORIAM

REFLECTIONS



"It's Only Money."

Every critic, especially a novice like this writer, is supposed to display his great wit by tearing apart any and every thing he has seen. The biggest temptation is to dispose of all farewells and take one last bite from the hand that we think doesn't feed us. However, in the final analysis, Torah Vodaath defies criticism and repels any verbal onslaught. (I have no headaches for the guillotine to cure.)

You all know the story and I'm not advocating that you take out your shirt-sleeves in anticipation of the tears. Torah Vodaath was devastated by a fire and the students naturally lost the use of the facilities—So what of it? ("It's only money" as the Scroll printer would say.) The story less publicized is that during the long and tumultuous period following the fire, not one student left the Yeshiva.

This loyalty stems not from pure sentimentality. Whatever a student learns at Torah Vodaath, he does learn the virtue of practicality. When it comes to stripping the glory of the Vanguard and reducing it once more to the level of the Bulletin, there is no sentiment to be reckoned with. Money is money and education is education; when the boys remained with M.T.V., there must have been good reason.

I may sound terribly mundane when I write, "Money is Money" but I assure you any mundane thoughts (thanks to Mr. Vogel) have received some kind of elevation here at the Yeshiva. Torah Vodaath has no varsities, no fraternities and no gaudy jackets boldly displaying that the wearer is a 'Ben Torah'. The idea of T.V.H.S. administration is that these things should not sprout and become the roots of school life. Likewise, the students agree.

Torah Vodaath is the best school. T.A. will loudly dispute the fact—Stuyvesant will proceed, without any sign of recognition, to polish its sturdy stump. No doubt, future seniors, upon our plea for them to drink from the sea of knowledge in M.T.V., will make a gurgling sound in their throats, but their opinions do not detract from the above statement—T.V. is the best.

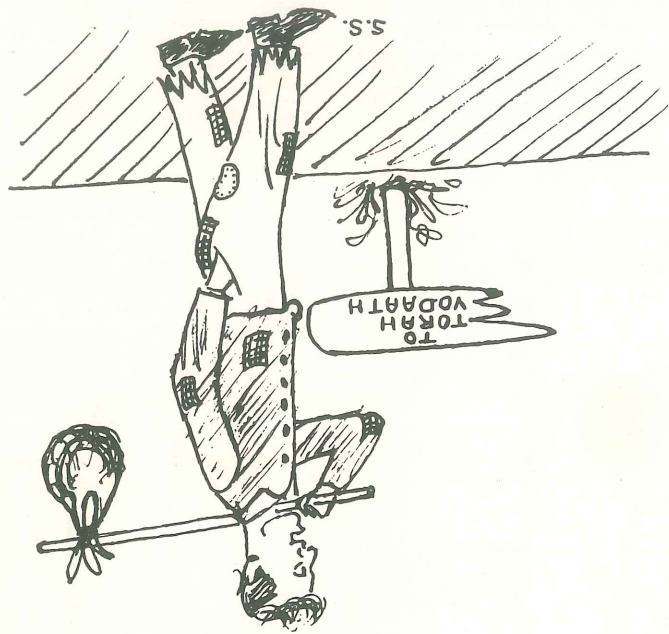
REFLECTIONS

Where else could you unflinchingly slide up to a Doc? On an operating table? With a scalpel over you? Ordinarily you would feel as helpless and confused as an infant learning ABCDE but not with Doc. His wise rare smile is sweet with certainties, and seems in all his patients to compel—such love and faith as failure cannot quell. Weigh carefully, using Doc's set of values, the merits of the course. You do enjoy the course; the men-u meet—Alexander the *so called* great, Napoleon and Doc seem like old friends.

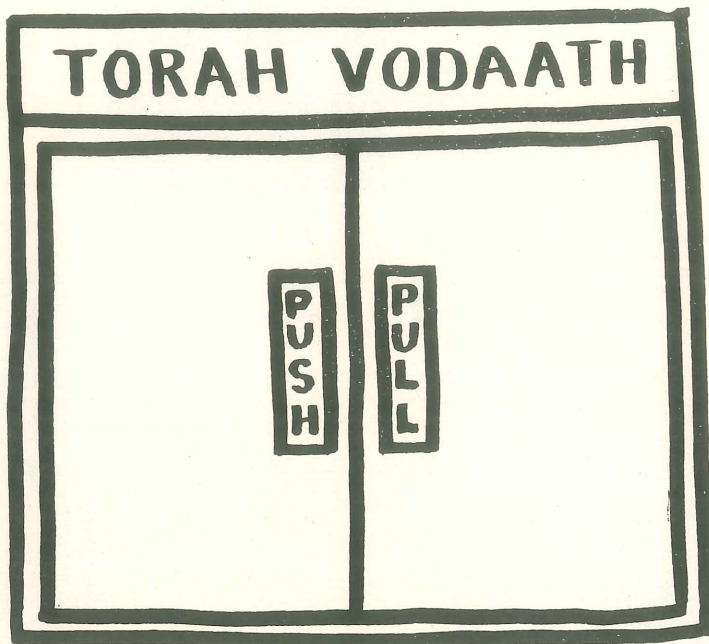
Torah Vodath is a small school, whereas the halls of other institutions are opened wide and always full—(Some go in by the door called "push," and some by the door called "pull.") This smallness is not a defect. On the contrary, because of the fact that Torah Vodath is a small school, students are much happier. Though there is discipline, there is no martial law and the students feel free and relaxed when with their teachers.

In Torah Vodath we met a wonderful chef. Monsieur Seligman prepared a lesson, a pate de fore gras (kosher), covered with a crisp sense of humor, stuffed with rich and meaty knowledge and topped with the sauce of Jewishness. His successor, Mr. Fein hailed from the sunnier parts of France, where vitamin D is considered to be the worthwhile stimulant. Mr. Fein had the classical "smile that won't come off." He never contradicted the chap that made the little joke: His students were not the nut but the sturdy oak.

Till Mr. Baron came along, T.V.H.S. students preferred geniality to grammar. Following the words of Thomas Wentworth Higgins and Alfred Tenyson Vogel they believed that, "When a thought takes one's breath away, a lesson on grammar seems an impertinence."—"Grammar?" Grammar had a rule absurd, which we would call an outworn myth: "A preposition is a word, you musn't end a sentence with!" (Oops!) So when Mr. Baron came to M.T.V. he recruited only six honest serving men; their exasperating names were What and Why and When, and How and Where and Who. We seniors, nevertheless, take off our hats for Mr. Baron, the impeccable disciplinarian.—"Lend me your ears!" cried Mr. Chaim Ozer and we did. We sang Gunga Din and Frankie and Johnny—"Though we've belted you and flayed you, by the livin' G-d that made you, you're a better man than we are, Chaim Ozer!"

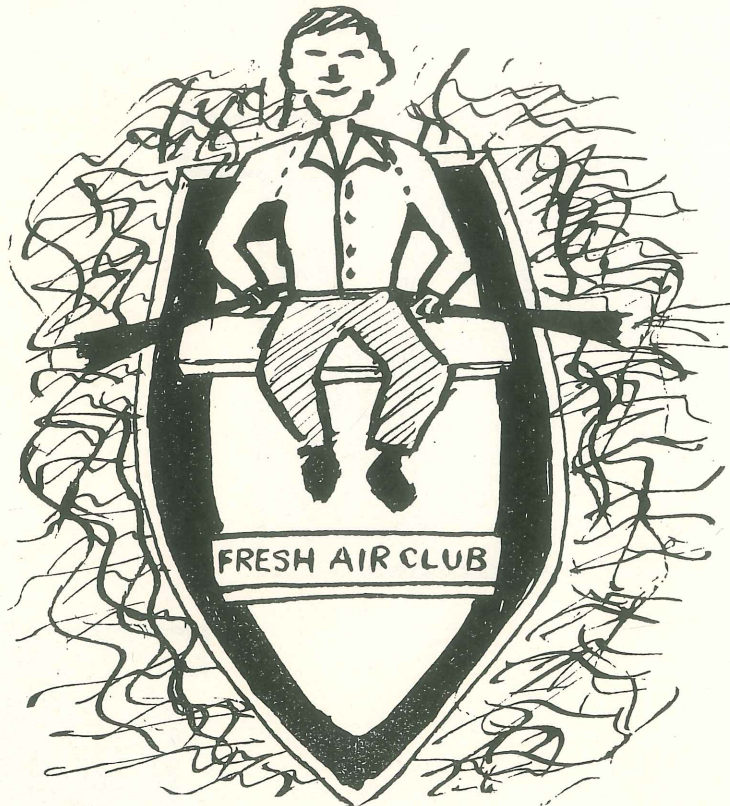


REFLECTIONS

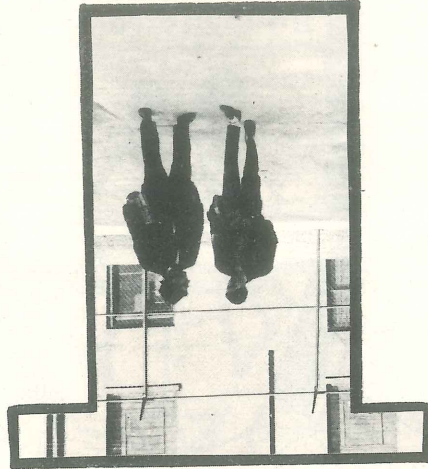
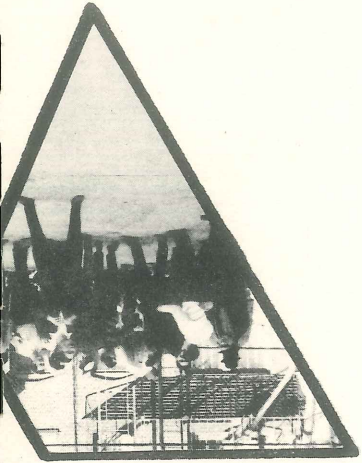


As I said before and the fact needs reiteration —T.V. is the best! It has in its faculty only the most proven and experienced Yeshiva teachers. Bouncy Mr. Miller, Chaiman of the Eco. Dep't, has had invaluable experience in other Yeshivas. Rabbi Krasnow is the product of the Yeshiva. Both are masters of the subject Economics but their chief love is to dwell upon—illustrating the Law of Diminishing Utility. Pop Salzman as the name intones is almost like a father to T.V.H.S. students. His work in Bio made possible the first organized T.V.H.S. Fresh Air Club. Its enthused members are deeply appreciative for his efforts on their behalf.

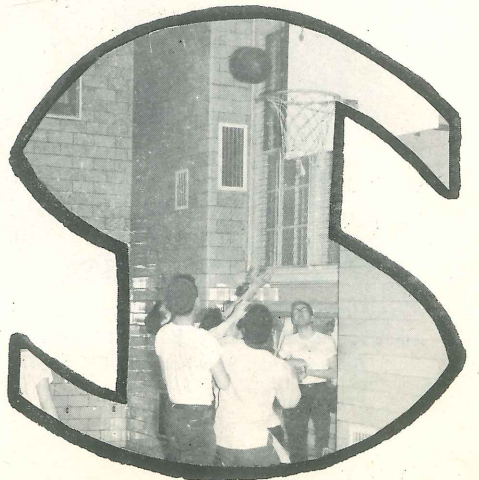
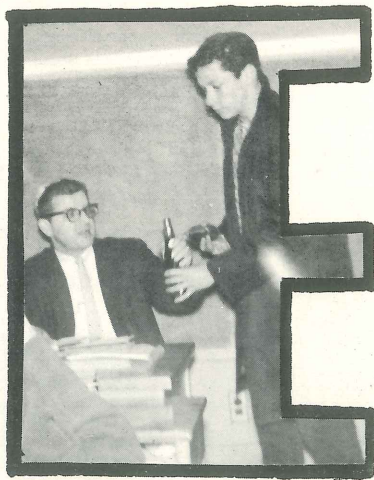
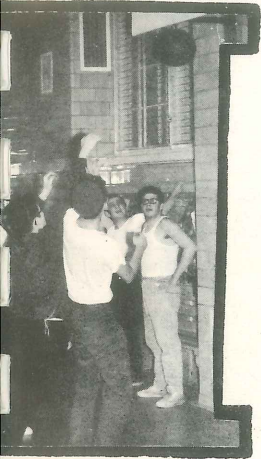
Alas, the familiar indefinable lump in the chest is here . . . the going away lump that had been there when we were children and is uncontrollable now as then. Leaving the country after the summer was over . . . leaving houses—any place that we had made with difficulty and affection our home.



*From wind to wind, earth has one tale
to tell;
All other sound are dulled and drowned
and lost, in this one cry, "Farewell."*

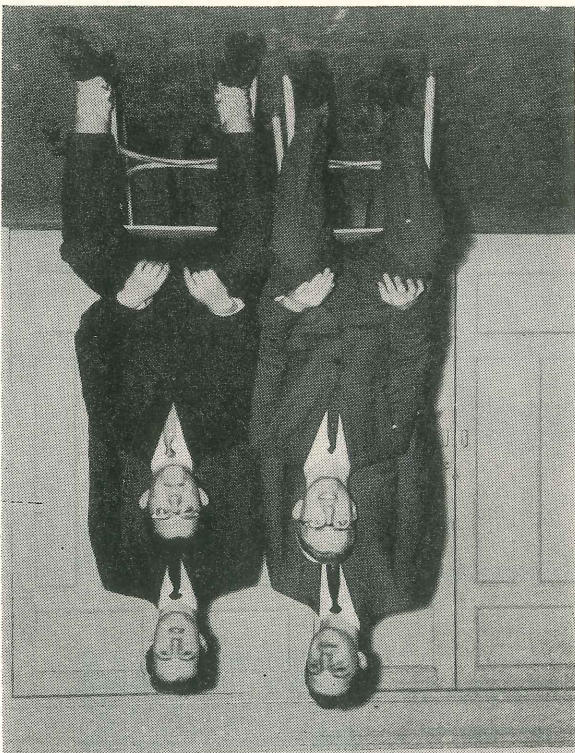


LIBRARY



The Student Council

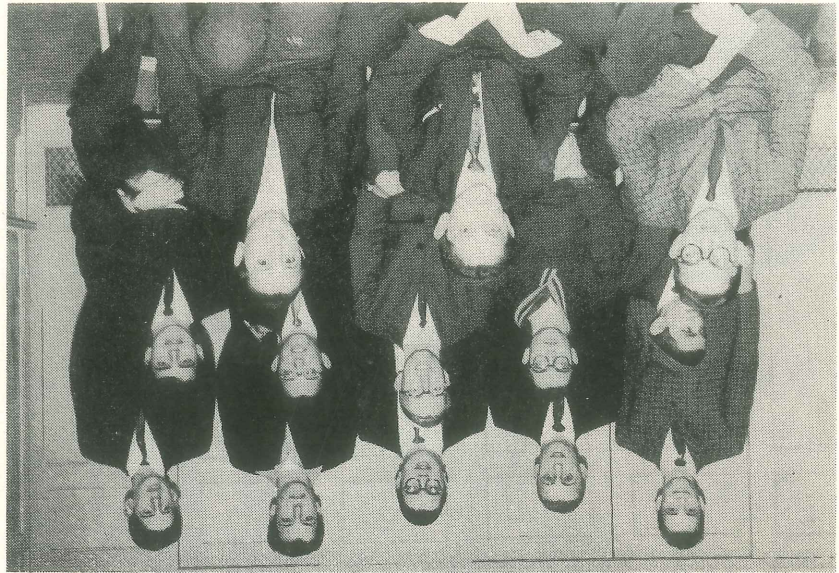
G.O. Officers



Standing (l-r): Z. Skolnick, Treasurer; H. Katz, Secretary. Seated: I. Kahan, President; M. Brand, Vice-President.

These assiduous four must be given full credit for keeping the student body loyal to T.V.H.S. during the period following the fire. All the photos shown in this section are a testimonial to their hard work.

G.O. Representatives



Standing (l-r): H. Eisenberger; J. Newmark; A. Pam; J. Cohen; L. Hellenberg. Seated: D. Pam; J. Pollack; I. Kahan; M. Brand; J. Katz. Bottom row: S. Diamond; Koenigsberg; S. Eisenberger.

Publications



VANGUARD EDITORS-IN-CHIEF
(L. r.): M. Gross; C. Lew; J. Mintz; H. Hoenig.

VANGUARD

This year, under the editorship of Herschel Hoenig and Chaim Lew (Fall term), Juda Mintz and Milton Gross (Spring term), the Vanguard, traditional school newspaper of T.V.H.S. was once again published. Under a new expanded program, rolls of issues with stupendous literary content were handed out. The new editions livened up the student body considerably. Responding vigorously, the students literally lapped up the paper's contents. They clamored for even more copies of this worthwhile paper. Not expecting such great enthusiasm, the editors finally admitted to a miscalculation by their public relations and circulation departments. They did not suspect that the papers would be in such great demand. Enthused students were even heard remarking that the headlines just danced before their eyes. The distinguished editors surely must be commended for ushering in such a new and revolutionary type of paper in T.V.H.S.

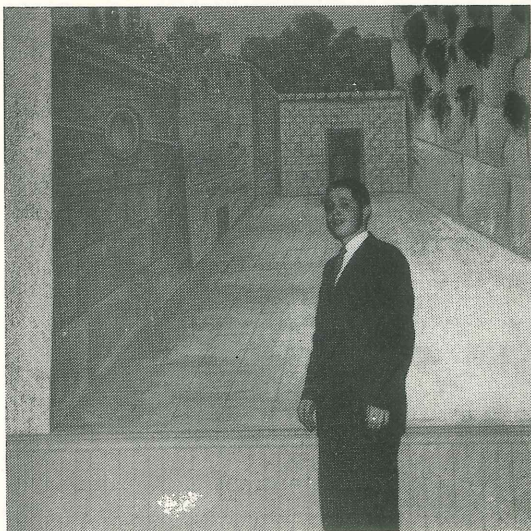


BULLETIN EDITORS-IN-CHIEF
(L. r.): C. Lew; S. Berger; L. Gutman.

BULLETIN

The G.O. Bulletin, "This and That in Torah Vodaath," which last year was successfully pioneered under the guidance of Chaim Lew, once again graced the desks, lockers and floors of T.V.H.S.

Leo Gutman, the first term, and Stanley Berger, the second term, put out several bi-weekly Bulletins. The emphasis was on larger issues with a varied literary content of essays, quips, stories and sermons. It is to be noted, that the Bulletin has, since its commencement, won wide acclaim by all students. We hope that the future years accept its responsibilities and rewards with the same spirit and dedication as did its first editors and organizers.



EDITOR OF MESIFTA VOICE
Shimon Wajsfeld

MESIFTA VOICE

The Class of '61 takes extra special pride in its new publication, "Mesifita Voice." Under the excellent direction of Shimon Wajsfeld and Bernard Edelstein, several editions of this new periodical were distributed to the students.

The "Mesifita Voice" dealt primarily with Torah discussions and exegesis, the emphasis of which was put on the ethical teachings of Torah. The "Mesifita Voice" has indeed become a powerful voice in T.V.H.S. We wish it further success in the future.

on their accomplishment in winning a coveted Regents Scholarship. They are to be commended for the efforts they have exerted to attain this goal.

Standing (l-r): L. Hirschel; S. Friedman; H. Hoenig; M. Zimmer.
Seated: B. Septimus; A. Pam; J. Katz; J. Fuchs; D. Taub; M. Ackerman.



- Morris Ackerman
- Phillip Fishman
- Seymour Friedman
- Joseph Fuchs
- Leonard Hirschel
- Herschel Hoenig
- Joseph Katz
- Leslie Marcus
- Aaron Pam
- Beryl Septimus
- Israel Taub
- Murray Zimmer

The administration was pleasantly surprised and the faculty utterly amazed when they became cognizant of the fact that twelve T.V.H.S. students were awarded Regents State Scholarships. The Scroll wishes to take this opportunity to congratulate the following:

SCHOLARSHIP WINNERS

- Melvyn Brand
- Leo Gutman
- Herschel Hoenig
- Israel Kahan
- Joseph Katz
- Chaim Lew

Trophies

- Sinai Halberstam
- Pinchus Horowitz
- David Jaffa
- Leon Katz
- Joseph Newmark
- Neil Olshan
- Aaron Pam
- Sidney Rimmer
- Beryl Septimus
- Zelig Skolnick
- Harvey Weiss

Certificates

You work and work, and keep on working,
While they, ever worse, are shrinking;
Your marks fall down, your eyes go bleary,
Your jokes grow old, your outlook dreary;
But you never seek to break the fetters—
You go on writing useless letters.
Well, a day arrives, and it must be spring yet,
The seniors, somehow, begin to sing yet;
The grass is green, the cows are mooing
The flies are buzzing, the teachers shooing,
So you come in late, you go home early;
The thought of June makes you surly;
You come in later, you go home earlier;
The thought of June makes you surlier;
No desk, you think should rise and quell you—
And what do you get? Did Rabbi Lomner tell you?

- Stanley Berger
- Saul Fessel
- Joseph Fuchs
- Seymour Friedman
- Arthur Goldberg
- Juda Mintz

Gold Medals

Service Awards

Basketball:

Under the capable and inspiring leadership of Vice-President Moshe Brand, class 4A2 emerged the champions of T.V.H.S. basketball. Harvey Weiss, Neil Olshan and Yehuda Eliezri, the other regular players of this team, also turned out commendable performances.



Seated (l.-r.): Coach Jaffa; H. Katz; A. Ball; M. Brand.
Standing: H. Weiss; Y. Eliezri; N. Olshan.

Debating:

This year, intramural debating, once again became a topic of great interest for all students. Unlike their predecessors, the two chairmen of the debating committee, Aaron Pam and Joseph Fuchs, abolished the old laborious system of competing each class against every other in the school. They instituted a plan, which would reduce the amount of debates per class and yet produce the "Championship Debating Team of T.V.H.S." Class 3B1 won this title. Fortunately for 3B1 and the chairmen, no senior class participated in the school contest.



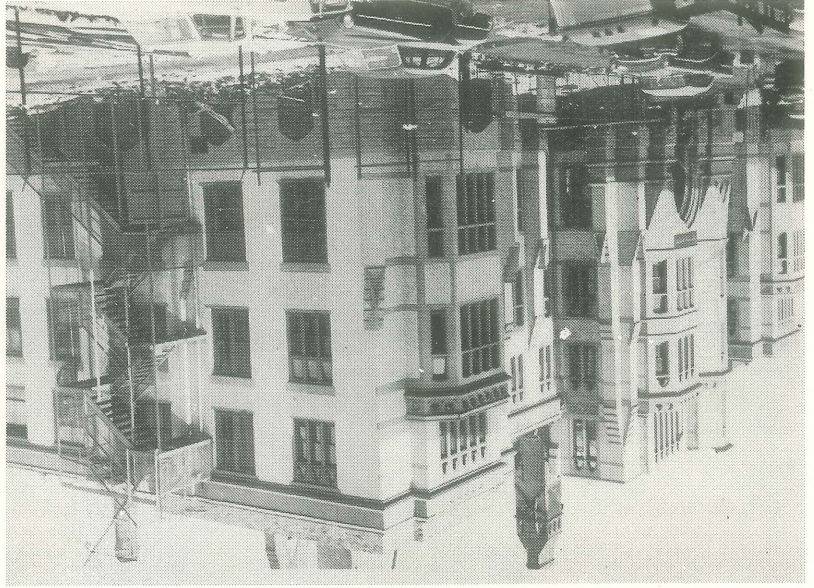
FIERY DEBATING MANAGERS
(L.-r.): Joseph Fuchs; Aaron Pam.



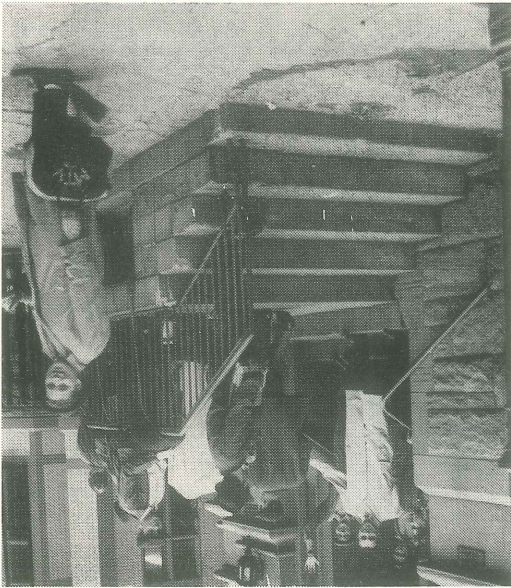
Pray for peace and grace and spiritual food,
For wisdom and guidance, for all these are good,
But don't forget the potatoes.

—John Pettee

Flipped your lid, too?



Everybody happy? It's 6:30.



Silence is not requested—it is required.

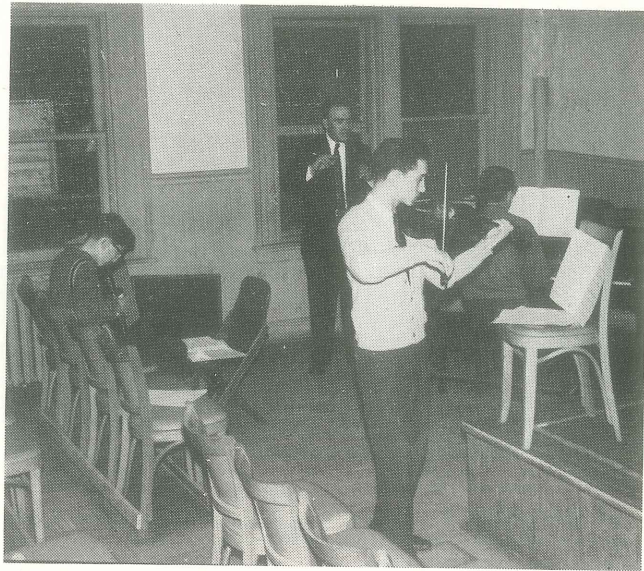


"Caught him loitering Donne, the sign reads beterrush, explicitly, No Loitering or Smoking on these premises."



Domn-da domn-domm duml





Ha . . . Vah . . . Nah . . . Screech



SING ALONG WITH SHLOMO
Rumble Rumble
Angry things,
No man can last
That never sings.



Freshies can play too!

Come on out and play, Katz.



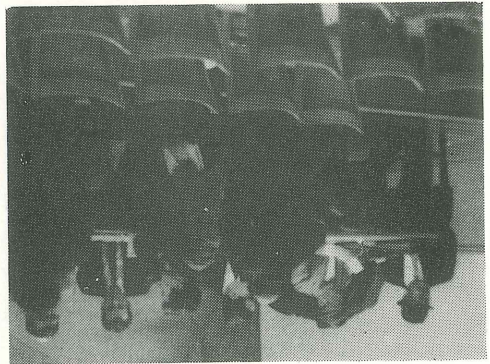
After the fire.



"Rabbi Rivlin, you think the Scroll will give to the cause this year? It will be a yeshua!"



"Judge not till thou art in his place."

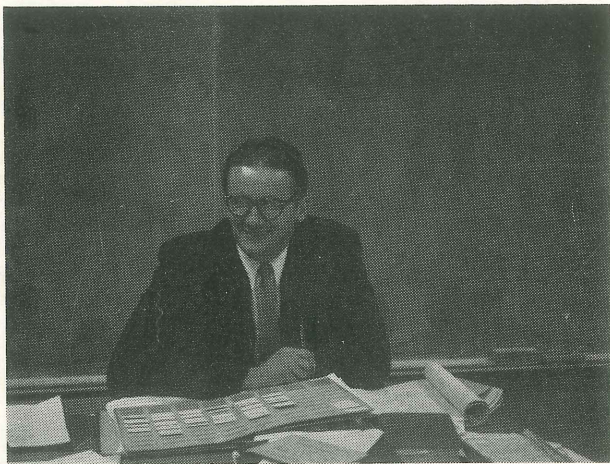




Rabbi Wolfson:

אני = מי ?

FRENCH — SPANISH



Mr. Fein:

“Ha! Ha! Ha! Let me take the attendance. Is Alfred E. Neuman present? No? He’s smart. He got a 100 on the last test. It just goes to show what studying can do—even if it means studying the other fellow’s paper. Now, shut up! . . . Please? You sure shut your mouths noisily. Boys, I tell you—you’re cuttin’ your throats with your mouths. Bubelehs, stop those pranks. They pulled that one on me in the other class. Now, stop it! I may be a laugh but you’re a scream for sure!”

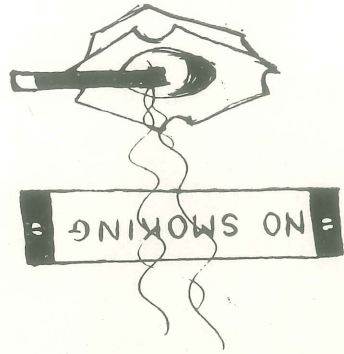


SOCIAL STUDIES



Dr. Horowitz:

"Of course, I don't read the papers, I just mark them. You'll get no more than 5, not less than 10. Oh! You feel bad about it. It happens in the best of families, you know. Ready—who was Adolph Schkill-gruber? Let's get on to the War. Ready—The War is on, the War is off! Wait! That's a good joke. Say it over slowly, so I can write it down. Post-war period—The 3 M's, they play the important role. You know—money, money, money. The most sensitive nerve centers around the pocket . . ."



Mr. Miller:

"You know, you have a tender way of getting under my skin—you're a professional itchi! If you have any problems write to the 'Yidishsheh Philosoph', Send your name and a Carnation milk label. I don't know! All they told me about Woolworth's is that I should watch my fingers. Hey! Mama's a zini! Cover that manhole when you yawn. Funny, funny, funny. You must be on a pure vinegar diet. You seem so sour. Again! You're one 'nudnick' I'd like to send up."





Rabbi Krasnow:

“Okay boys, I’m here to teach Eco. to some no run of the ‘Miller’ students. Eco. is the story of how to make it. Well, what must one do to be a sure success? Take it from me, boys. Join T.V.H.S. library and work your way up! Let me see, which of my former friends are in this class? I’ll put you in your places. No, I’m not . . . not Harvey Weiss. (To boy picking nose) Don’t forget! Pick me a winner. (To boy banging on desk) So, you’re a drummer? Beat it!!”



MATH

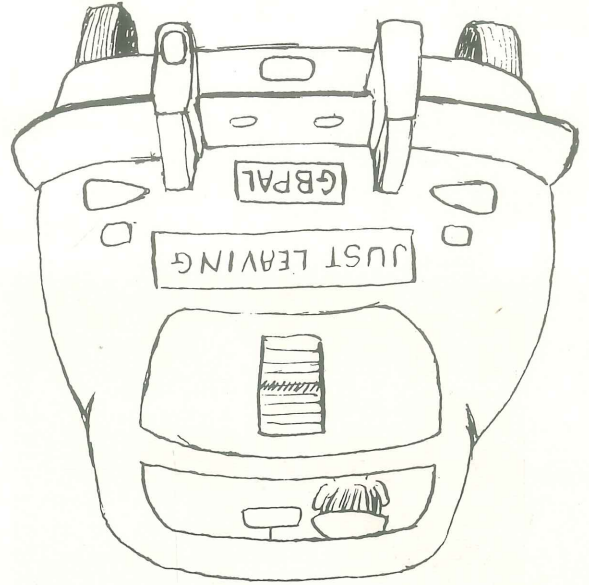


Rabbi Lonner:

“I repeat for the nth time! You bunch of mathematical nonentities! You gave me the right answer, but I asked the wrong question! Listen, I strongly advise you to drop . . . the course! It’s perfectly all right to get carried away, as long as it’s not on a stretcher. Boys, it’s time for a word from our sponsor: ‘Mishmor Tonight’. The Sefer Charedim . . .”

"Hi, Hi, that's all I have to say. Yes, the fifth amendment. Oh, I think I'll stage my concert of 'chaisidish nigunim' next Pesach. Of course, in Yerushalaim. 'I, 'shono Ha'baah birushalaim'. That's what all good Arabs say. The story? I've made my pile here, so I think to move on next year. Good-bye."

Mr. Ozer:

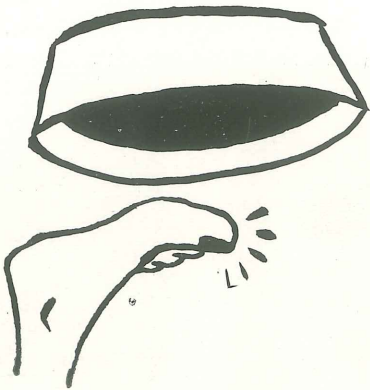


ENGLISH

Mr. Kaplan:
It is not Zeke's strength but his art that obtains the prize,
Yet to be best one must be more than wise.
But more by art, than force of numerous strokes,
To stare calmly into space,
When bright boys mention with cheerful face
That (a+a) is written down a2.



SOH CAH TOA





Mr. Baron:

Torah Vodaath offers the student a most unusual educational experience. Aside from the great scope and depth of his theological and secular studies, the opportunity of studying and living with other young men who come from foreign lands and other parts of the United States gives him an education which is beyond comparison with that of other institutions. Here, the student gains a true understanding of the nature of world Jewry and the significance of Jewish history.

I have found mesifita students to be bright, stimulating, and imaginative young men who will no doubt, provide the leadership of which the world is in so desperate need.



HOMEWORK

SCIENCE

CLASS of '61

FAMILY NAME (PRINT) OFF. CL.

TEST MARKS	CONDUCT
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FIRST NAME PARENT'S FIRST NAME

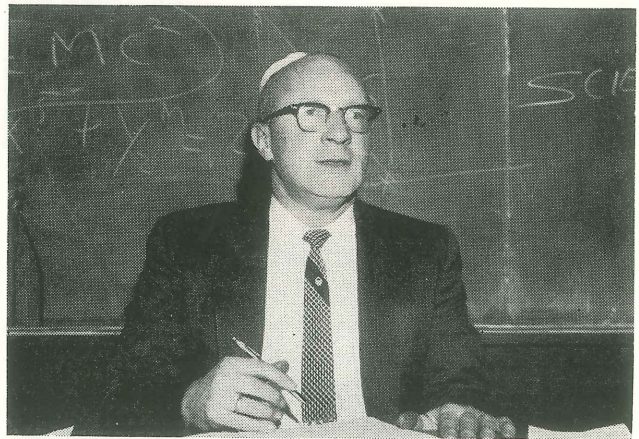
141 S. 3RD ST ADDRESS

MR. SALZMAN
SUBJECT TEACHER

PHYSICS & BIOLOGY
SUBJECT CL. DATE

ATTENDANCE									
a	a	a	a	a	a	a	a	a	a
a	a	a	a	a	a	a	a	a	a
a	a	a	a	a	a	a	a	a	a
a	a	a	a	a	a	a	a	a	a

OFF. CL. FAMILY NAME (PRINT)



Mr. Salzman:

"I am gratified to the deepest of my corns for your kind cracks but I insist that you desist if you persist, then you shall cease to exist. Oh! You have no seat. What happened? Were you in an accident? No Son! I'm cracking down, not up! Don't argue! I'm agreed to have disagreed with it. I teach Bio. (On digestion) When you few your chood . . . (On excretion) This is the basis for the diaper industry. (On reproduction) . . . C-E-N-S-O-R-E-D. And when we get to the nervous system, some of you are going to be wrecks."

MR. DONNE
English



RABBI M. WEINBERGER
Social Studies



RABBI GELFAND
Mathematics



MR. SCHVARTZ
Mathematics





The Last of the Just

Salutations

Dear Students of T.V.H.S.,

In retrospecting the many years that I have spent in associating with the teaching staff and students of Torah Vodaath High School, I was impressed by the aura of tradition by which the students are surrounded from the time they enter the school until their graduation. Upon graduation, the students dedicate themselves to a lifetime of services to the Jewish community in our country and all over the world.

Such attributes as scholastic attainment, moral force of character, increased emphasis of intellectual and religious achievement are reinforced both by the school and the home experience. The teaching process in such an atmosphere becomes a pleasurable task which inspires one to dedication and a keen sense of accomplishment. Throughout the years as part of the English Faculty, I always sensed the urgency of the times since the students were always aware of the world-shaking events and freely expressed their points of view with a sound, moral and social sense of appreciating the true values of our civilization. There is no barrier between the students and teachers; instead there is a feeling of sharing and participation in whatever enterprise is assigned or explored. There is always a warm greeting, shaking of hands, and a sharing of experiences and problems. The students appear to have an awareness of each other, help each other with their problems and share their joys and sorrows.

Many interesting situations occurred during my career as a teacher. However, only one situation can be described here that would characterize the moral fibre and tolerant sense of understanding of the Mesifita students. I remember, a long time ago, a student entered my class 15 minutes late, out of breath and puffing all the way to a seat. The students turned their attention toward him and suddenly without provocation the student retorted, "I never received so much attention in my whole life." The irony of the matter was that this student did not realize that in his haste, he had entered the wrong class. He felt so impressed that he changed his program so that he could permanently remain part of this class.

May I say in conclusion that although I have left the school physically, my thoughts of and relationship to Mesifita will always remain deeply imbedded in my heart. Please G-d, "I shall return."

Joseph Lieberman

Salutations



Exquisite! Fascinating!

Dear Boys,

It was with a great deal of pleasure that I received your recent letter. It was most gratifying to think that you still remembered me. Having taught at the Mesिता for eleven consecutive years, I do not have to tell you the special affection I have for Torah Vodath. I found my efforts at the school, by and large, rewarding and fruitful. The steady progress evidenced by most of the students I encountered was always a source of deep satisfaction to me. I left the Mesिता reluctantly -- for personal reasons -- after considerable deliberation; there was no negative reason prompting my decision. I shall always remember Torah Vodath as a citadel of learning and its students, rabbis and teachers as bearers of the 'good and holy word.'

Kindly convey my best wishes to the students, to Rabbis Linchner and Lonnner, and to my former colleagues. I hope the 'Scroll' will attain the success you wish for it. The best of luck to both of you!

Sincerely,

Leon Seligman



Intellectual par excellence

Salutations

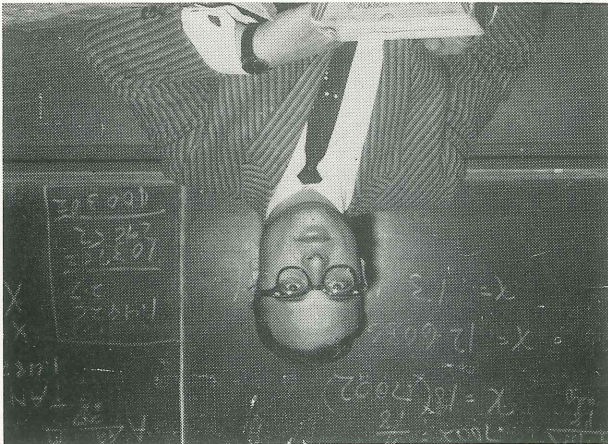
Dear Members of the Senior Class,

We who teach can justify our lives mainly by our service to the minds and character of youth. At Torah Vodaath, the teacher's words are planted in fertile soil, and the kernel of thought springs vigorously into full flower. I look back on the years I spent with you as a fruitful time for me as well, for then I knew that the few intellectual resources that I had acquired during my lifetime could be transmitted without compromise or alloy to receptive students. All of us tend, it is true, to view the past as a golden age, suppressing in our memory of it the frustrations, the annoyances, the disillusioning experiences that at the time wore down the spirit. But at Torah Vodaath the intense spirit of eagerness for learning made these transitory obstacles inconsequential.

Let me reaffirm my respect and admiration for those who shared with me the responsibility and joy of teaching you. All of us will remember -- for how can we forget -- the challenge of your inquiring minds, your eager participation in school activities, your search for excellence.

Alfred Vogel

Salutations



Order is a lovely thing;
 On disarray it lays its wing;
 Teaching simplicity to sing.

To the Student Body of Torah Vodath H.S.,

I consider it an honor to be remembered by the students of Torah Vodath High School, and a privilege to be asked to write something for the "Scroll." It was with sincere regret that I left the school at the end of last June, but I took some very pleasant memories with me. Mostly I remember your zeal for learning.

My very best wishes to all the students of Torah Vodath -- past, present and future.

Very truly your,
 Sidney Peck

„כל המוריד דמעות על אדם כשר
הקב"ה סיפרן ומניחן בבית גנוזין."
(שבת קה: ב)

*"Whoever sheds tears for a
righteous man, the Holy One,
blessed be his name, counts
them and puts them aside in
his secret house."*

(Sabbath 105:2)

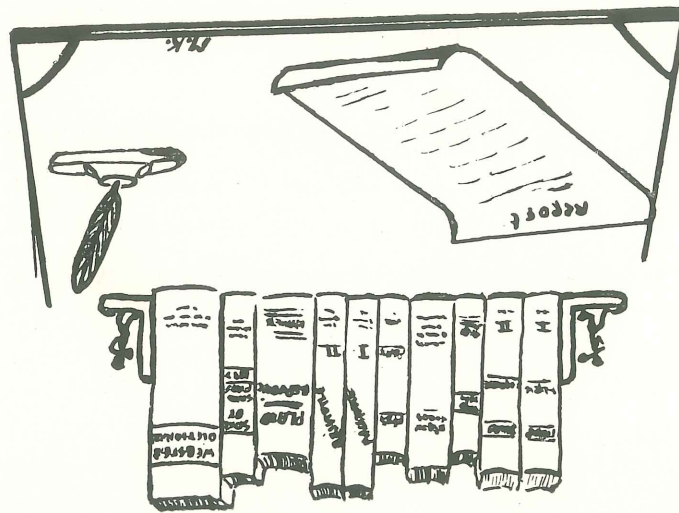
When Rabbi Myron Haber Z"L was commanded to his eternal rest on the 13 of TEVES 5721, the heavens lamented and mankind wept on its tragic bereavement. His relatives mourned the passing of a member of the family, whereupon strangers bewailed a man they loved and admired.

The Al-mighty counts the tears that are shed because this is evidence of the regard and esteem with which others, who are not members of the family, held the deceased.

Those who have come to know the demised through the different avenues of exchange can testify to his humble and modest nature, his deep scholastic integrity, his ideal philosophies on secondary education in Yeshivas, and, above all a true YEREI HASHEM living every footstep in the DERECH HATORAH.

Our loss is great and irreplaceable. The Al-mighty will surely gather the tears we shed over the loss of Rabbi Haber Z"L.

Literature

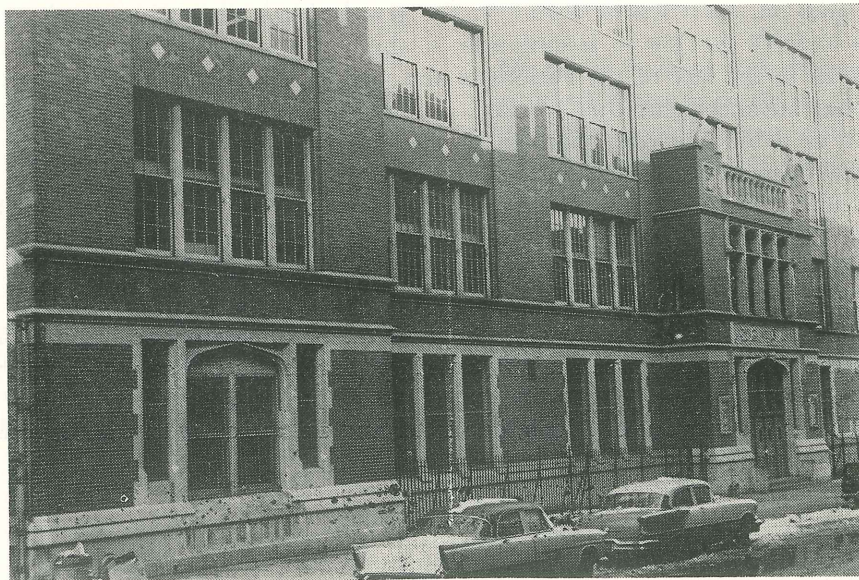




In times of distress, it has always been the duty of the Jew to analyze his predicament and to do some deep soul-searching. Thank G-d, in America, life on the whole has been very good to the Jew. There have been no pogroms, libels and threats to hinder the Jew's progress in American society. As a result, many have even forgotten that the Jew is still in exile. Who knows? Perhaps this forgetfulness is a blessing of G-d to remove the heaviness on his people's hearts, and to erase the frightful memories of the past. But, though the hardships may be forgotten, the lessons of the exile must never be. The works of the sages, the contribution of the Jews during those bleak and sad eras must always be brought into full light.

During the past year, Torah Vodaath, with due reason, did broadcast many a distress signal. Its holy edifice destroyed by fire, its future, as a citadel of learning, was seriously threatened. Torah Vodaath was forced to continue its work in alien quarters, in temporary exile.

We, the students who loyally stood by our school during this critical period, have experienced in some small degree what a time of distress really means. In fulfillment of our duties, we have also tried to do some searching and analysis. We have, therefore chosen, as a theme for this Scroll, the appropriate topic, **EXILE.**



ONE LETTER

By MURRAY ZIMMER

Alph; first letter of the Hebrew alphabet; numerical value, one. Thus, would we find the entry in a common dictionary. Yet, this letter has much more significance than a mere entry in a dictionary. Numerically, its value may only be one but in reality this number is more prominent and prophetic than perhaps any other number we may use in conversation, study and philosophy. Many a time, we discover a pair of words that would be the same or at least very similar were we to add or remove only a single letter. Yet, without such adjustment, these two words are so opposite in definition as to give us good cause to wonder. Through keen insight into these types of words, we are often able to learn great and important lessons. A good example is the words Geulah and Golah, redemption and exile. The difference is one letter, an Alph; numerical value, one. The importance of this Alph may well elude us, unless we know and understand the true meaning of these two words.

Geulah or redemption is the restoration of the standards and scope of existence that we lead before the exile. The life we experienced then was as one unified people living in one land following the precepts of G-d's Torah. We were a nation with the holiness of those who accepted the Torah at Sinai. The one land, of course, Eretz Yisroel, the land sworn unto us if we obey the Torah. Geulah has that Alph, that unity and oneness in G-d.

Golah or exile, what is that? It is more than just a physical expulsion from the land of our forefathers. Golah is the effects of the actual expulsion; the living in the abnormal conditions brought about by the presence of exile. It is the slow ebbing of the individual's concern for the nation as a whole, while being concerned more with personal success and survival. It is the breakdown of a unified nation into individuals with some common bonds. Those bonds, as time goes on, exert less of a pull on the Jew to bind him to his people. Exile tends to force the Jew to assimilation; to the hopeless escape from the scorn of his birth in the face of the nations of the world. This disunity, this search for personal advancement, this increase of materialism and deterioration of the Torah as a binding cord more in the Goluth than ever before, has only left the Jew open to the brutality of the nations. Scoffed at, beaten and bruised, the Jews' only source of unity has been their common heritage, the Torah. This Torah has bound together our people with a common faith and purpose despite the disuniting effects of the Golus.

Thus it is, that one letter, the representation of His oneness and Torah, spells the difference between misery and hope for the future of world Jewry.

This is the message of Alph, one letter and a mere entry in the dictionary.

WHY?

By SHIMON WAJSFELD

What are the causes of exile? —

The Mishna in Pirkei Avos states, "Exile is brought upon the Jews because of idolatry, adultery, murder and because of the neglect of the release of the land in the "Shemitah Year." The traditional explanation given is that the first three transgressions are the three cardinal sins; one should offer his life rather than commit them. Therefore, punishment for willingly committing these three cardinal sins is the harshest possible measure, exile. Man then comes under the domination of others, and loses all traces of independence. This is like a living death.

Exile is the due penalty for neglecting the 'Shemitah' as it says in Vayikroh, "Then shall the land be paid her Sabbaths." If the Jews do not release the land for the 'Shemitah,' it will be released of itself, and make up for all those years of non-observance. This will take place when Israel is in exile.

The Talmud states in 'Yoma', that these four reasons for expulsion were evident in the instance of the seventy year exile after the destruction of the First Temple. However, the Jews of the Second Temple were all G-d fearing and pious men. Why then were they sent in to exile? The answer is that they bore hatred for one another without good reason. Hence, the Talmud concludes that hatred without cause is worse than the three cardinal sins. We, too, recognize this point, for our exile continues even after one thousand eight hundred and ninety one years.

One may well ask: Why is the sin of hatred a greater evil than the three cardinal sins? We can find the solution in the story of Rabbi Jochanon Ben Zakai and his five disciples recorded in Pirkei Avos. Each one was asked what man

should cleave most unto and what he should avoid as the greatest evil. The accepted answer was that 'the highest good is a good heart and the greatest evil is an evil heart'. The Rambam explains that the 'good and evil heart' refers to man's love for his neighbor. The Mahral further says, "The love of a fellow Jew is at the same time love for G-d." Rabbi Levi Yitzchak declares, "Whether a man really loves G-d can be determined by the love he bears toward his fellow man." If a man loves the creatures made in His image surely he loves the Creator himself. This concept is clarified in 'Derech Eretz': "He who hates is like a murderer." The murderer kills with a sword, the hateful person with a flattering word and a bitter look, but both kill the thing G-d loves.

From the above analysis, we may conclude that hatred is the evil of evil; hatred is idolatry and it is not unlike murder. One who commits misdeeds does so for personal materialistic pleasure. But, when one bears malice he does so without gaining any personal pleasure. On the contrary, despite the fact that he gains nothing, his mind is so confused with hatred that he cannot even eat, sleep, or go about his daily life. Ibn Gabriol sums this up in his 'Michvar Hapeninim'. "He who sows hate reaps remorse."

We are all familiar with the story of the gentile who asked Hillel to teach him the whole Torah while standing on one foot. Hillel replied, "Obey the command, 'You shall love your neighbor as you love yourself'; do not unto others what you would not have others do unto you. This is the real essence of the Torah." As yeshiva graduates, our obligation is to know, understand and to live the basic precepts of our Torah and to practice love and respect for our fellow brethren. By these means, may we witness a speedy redemption and return from Exile for all Israel.

LAW AND LIFE

By HERSHEL HOENIG

The daughter of Zion sat and wept for the fallen by the sword and for her daughters carried away into slavery. The nation had been vanquished, the land of Israel was now a province of a mighty empire; yet, there remained one thing that the fury of the Roman legions was powerless to destroy—the invincible Torah of the Jew. The Jewish battle cry, 'Give me Jabneh and its Wisemen' (Gittin 56b) could not be obliterated. Thus begins the Diaspora, the longest chapter in our long history.

In examination of the divine cord of exile, it is inevitable that we pass our finger over the first and necessarily the strongest knot, the Babylonian exile. Next to Israel, and in a manner surpassing all other Jewish settlements, the Babylonian center produced far-reaching influences, which have strengthened Jewish resistance and have shaped Jewish life through the succeeding centuries. Why? Jewish life as it developed there came to rest wholly on the Talmud; by it religious practice was regulated, the Jew in every act and every thought molded, and the nation's survival insured.

The responsibility for Jewish survival to this very day lies with the eminent Rabbis who compiled the Talmud in Babylonia, for it is they with their rabbinic erudition who kept Jewish mentality wide-awake even in the darkest periods of general stagnation. The individual who laid the foundation upon which the very life of the Jews rested was Rav, 'Master' *par excellence*, as his students called him. Privileged to sit at the feet of Rebbe, Rav amassed a stock of knowledge which truly made him 'full of all things.' Though he it meritorious, Rav was not content to sit and cultivate his *own* mind in an established house of study. So, observing the lax religious conditions among the country folk, Rav left Nehardea, the biggest center of Judaism, relinquished the exalted post of heading the Yeshiva there to his colleague Shmuel and set out to

The head of contemporary Nehardea was verisatite Shmuel, Rav's former classmate and friend. Thoroughly versed in every branch of learning, Shmuel specialized in civil cases; while Rav's decision was authoritative in matters of 'Issur' (ritual law, marriage and divorce, etc.), Shmuel's words were law in 'Momona', matters dealing with money. Shmuel was well known for his medical talents and for his mastery of anatomy. He could well also boast that he was as familiar with the paths of the sky as with the streets of his Nehardea.

What does a simple review of these men's lives show? What concepts can we glean from their mode of conduct? Simply, their lives are the perfect illustration of what a Jew should be and can be. The Jew may study medicine and he may study astronomy but he must, as a Shmuel, learn

to direct his study in the path of Torah. Shmuel's astronomy which, as the Rabbis explain, he studied 'B'shoh Shelo Yom Velo Laile,' stood in good stead in working out by calculation a fixed Jewish calendar; Shmuel was able to compose the shorter form of the Eighteen Benedictions for he had learned the meaning of 'Rofeh Cholim'; with his scientific knowledge he could thank G-d for his wondrous healings of the body. Let the reader not be under the impression that this work was carried on in times of tranquility. The Persian masters who scrupulously observed the Zoroastrian ritual were often intolerant of all other creeds. Their priests forbade the killing of animals for food unless certain parts were offered on their altars, thus making it practically impossible for the Jews to eat meat. As the Persians were enjoined not to pollute the earth with corpses, the dead in Jewish burial grounds were exhumed and cast out to the vultures and dogs; synagogues were destroyed and religious practices like immersion forbidden. Despite and because of these dangers to Jewish life, Rav undertook to build a Yeshiva. He, the writer of the rhythmic poem 'Alenu', was very sensitive to the idea expressed in his phrase, 'He hath not assigned unto us a portion as unto them'. With the Talmud, Rav felt the Jew to be far advanced legally, morally and ethically than his Greek and Roman neighbors, who after admitting to the basest crimes professed themselves to be philosophers, educators, scientists and above all civilized people. The religious Jew, though, was considered by them to be retrogressive, barbaric; he did not learn the use of complicated implements. While they, with their civilization, strove to teach the cannibal the use of the fork, the Jew sat hunched over volumes discussing such matters as to whom do the shavings of the carpenter belong. "Over trivialities do the Jews squabble, weirdly gesticulate and grotesquely distort their faces in argument," laughed the nations and university students. "Use your intellect, philosophizing, looking for *truth*, or analyzing *honesty*," they haughtily remarked. Rav knew that the Jew should not spend his time in the wine-houses discussing *truth* and then go out and calmly spit upon the commoner. True, sawdust itself is worth almost nothing but the Talmud argued about a principle. Does taking the sawdust constitute 'Gezel', dishonesty? By taking the left-

overs, are you unlawfully using someone else's property? Rav thought it imperative that the Jew discuss these *little* things for only this is *truth* and only this is *honesty*. If the Jew hesitates to take sawdust, the inconsequential things, from his friend, he surely would not dare steal his comrade's livelihood and very life. 'Be heedful of a light precept as of a grave one'; this does the Talmud preach.

The Talmud is a scholarly work. Then why can every single Jew, no matter of his scholarship and mental powers, claim it as his very own and personal possession? — The Talmud is not a Shakespeare to be enjoyed only by those who have graduated college. The Talmud has the quality of actually adapting itself to the needs of the one who studies it. Simple to the simple, complex to the keen, it leaves all with a sense of spiritual elevation. The Talmud is perfect, restoring the soul: this testimony of G-d is faithful, making wise the simple. It is a legal commentary on the Mishnah, but often the legal tone is dropped and the strain relieved by a succession of sententious sayings and tales. Constantly one is led from one subject to another, the very variety keeping the mind agile. As a result of the ease with which the transitions are effected, the Talmud becomes an encyclopaedia, in which over and under jurisprudence, there are found imbedded theology, moral and natural science, medicine, mathematics, astronomy, history, legend and folklore. The thing which penetrates all of it, is its ethical and spiritual values which awaken the best of emotions. Even though the world took the Hebrew Bible, it is the Talmud that still is exclusively Jewish and maintains the line of demarcation between them and the chosen people. The Talmud clearly shows the true meaning of the Bible's edicts. From birth to death, every minute, every situation is therein characterized for the Jew to follow and live a full, sane, and wholesome life without asceticism or fanaticism. Talmud demands only utmost sincerity of the Jew; though should harmonize with outward conduct, just as the Ark was covered with gold within and without. It could be said of the Talmud, that the simple opportunity it affords on a Sabbath afternoon for Jews to gather in a spiritual atmosphere has kept the Jews *one* throughout the exile.

THE GOLDEN LINK

By CHAIM LEW

The bleeding foot of the wanderer came to rest in the land of Spain, where it seemed for a while that the lot of the hunted people had fallen in a pleasant place; the torch of learning, which the Jews carried from Palestine to Babylonia, came to burn in that hospitable land with such exceeding brightness that until our own day that period in Spain is known as the Golden Age of Judaism. Here, under the kindly, tolerant rule of the Mohammedans, the Jews paused long enough to establish what they fondly believed would be their permanent home. The broken, tired people were again climbing to the mountain top; they were a strong race and their trials had only sharpened their intellects and strengthened their loyalty to G-d. Here in Spain, they acquired wealth and leisure. It was leisure and wealth for study; a student of the Talmud might often depend upon a wealthy Jewish patron for bread, while he devoted his days and nights to scholarship. Here, the slaves of Rome became free men again and moved proudly among the statesmen and scholars of Moorish Spain. A Golden Age had dawned for the sons of Jacob.

Spain in those days, was the wealthiest and most cultured land. Thus, there are many lessons to be learned by a study of the Spanish era. Without doubt, the Jews in Spain, as they are in America, were also influenced by the intellectual pursuits of their neighbors, and became zealous students of the Spaniards' secular branches of learning. Nevertheless, they substituted the study of the Chumash instead of the Koran, Hebrew instead of the Arabic and the Talmud instead of Mohammedan philosophy. The Jews in Spain also cooperated with the Moors in scientific studies as well as teaching at the schools which the Spanish kings established. Books originally written in Greek or even in the language of the Hindus, which made their way to Spain, were translated into Arabic and Hebrew by the Jewish linguists. The Hebrew translations, in their turn, made their way to the Christian provinces, where another Jew translated them into Latin, thus making them available to the rest of Europe. Any number of works fundamental to the development of European thought went through this process.

A great age breeds great men. In the story of Spain, we cannot list even half the splendid figures that glorified the Jew's sojourn there. The achievements of a selected few, however, are imprinted in our daily lives in America. With all the knowledge and culture of the Jews in Spain, Torah was their very foundation.

At the very time that Rashi was preparing his great commentary in France, Rav Isaac Alfasi was writing his work on the Talmud in Spain. His book, an abridgement of the Talmud, omitting material of no relation to the final legal conclusion, sets forth the legal discussions especially such as are important for the Jews of the Diaspora. The world renowned poets, Solomon Ibn Gabirol, Judah Halevi, Moses Ibn Ezra, products of that Spanish period, used the Torah as the basis for their inspiring poems.

The word philosophy means 'love of wisdom'. Its object is to explain life and its problems. Americans recognize philosophy to be the antonym of religion. To Jews in Spain, *religion* was considered the greatest wisdom, the greatest philosophy, and that is what the intellectual Jew, the philosopher did—he sat and learned. Judah Halevi was by profession a physician, a man of great personal charm and an influential man in court. According to American standards, he should have been a Ph.D., an advocate of the arts. Judah Halevi chose rather to write the 'Kuzari', a monument to the logic of the Jewish faith. Bahya Ibn Pakuda, for example, was a judge in a Spanish community. We might have expected him to be interested in law; instead he was interested in what should be the foundation of law, that is, human attitudes. The human, he felt, is obliged to serve his Creator. The mind has a duty to absorb knowledge; the tongue has a duty to speak truth; the hands have a duty to do charity, and so on. But, the heart also has its duties, and these are more numerous and more important than those of any other part of the body. For, unless the heart accompanies every act with the proper feeling and emotion, it becomes merely mechanical and therefore religiously insufficient. He wrote Chovot Ha' levovoth, the '*Duties of the Heart*', and few books down to our own day in educated America can match its impact upon the reader.

The pleasant land of Spain was, after all, a temporary dwelling in the wilderness. The sunrise glories of the wanderer's sojourn slowly set in darkness; the Golden Age became an Age of Iron. The sons of Jacob began to live an Age of Iron: iron in the sword raised against them, iron in their determination to maintain Jewish life. But, because of the books which they wrote to guide future generations, and because they stood out as fulfilling the innermost ambitions of the Jew for intellectual vigor, deep faith, profound understanding and wealth of knowledge, the religious Jews of Spain were the greatest of great men. What made these people great? What gave them so high a place in our story? They were not conquerors; they were not Prime Ministers for the Jewish people. They advanced the cause of truth—of Torah; they used their *spiritual* talents to sing the hopes of the Jewish people for a Land; they dignified and purified Jewish life, giving it an inner beauty and strength. Their words, their thoughts, their hopes re-echoed through Jewish life over many centuries.

It Shall Come To Pass

By LEO GUTMAN

has not any time limit. Why is it prolonged? When then will it end?

Ezekiel artfully describes the coming of our long-awaited Meshiach. The prophet expounds upon the plot of Gog and Mogog to set the world to destruction and pronounce publicly their denunciation of G-d and his works. These two powers, with tyranny and brutality will then proceed to mercilessly slaughter mankind. However, the final defeat of Gog will herald the entrance of the Messiah.

How similar are the circumstances in the world today with those described by the prophet Ezekiel. We are today experiencing a struggle between two powerful nations, each of which can make mankind extinct. It is a world struggle — a struggle of Gog and Mogog whose Hebraic numerical equivalent is the number seventy, representing the world nations. Are we not peering at an atheistic nation trying to eradicate G-d? Are we not slowly falling into the clutches of tyranny and brutality? Is then the time of the Messiah nearing?

These questions are centuries old, and the answers are centuries old. We recite it almost every day, "Who shall ascend unto the mountain of the Lord? And who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not taken My name in vain, and hath not sworn deceitfully." Why is the diaspora prolonged? The advent of the Messiah will be hastened when our hands are not sullied, when we do not steal, murder and make war, when we become pure of heart and stoop not to the evil just surrounding us, when we take not G-d in vain, when we acknowledge the fact that all is G-d's and that we must follow His attributes of mercy and compassion, and when we swear not falsely trying to provoke argument and promote deceit and discord among our fellow men.

The eternal question flows forth from every Jew's lips — when will the Messiah come? True, we have faith in his arrival; Hashem has vowed it so. We know of those giants of Torah, those symbols of perfect faith who thought of the Moshiach not as a dream but as a reality. They could envision the end of the exile, the nearing of the redemption, as an everyday experience leading to an ultimate and final consummation. There was a 'Chofetz Chaim' of blessed memory who did a daily exercise of leaping into the air. Asked the meaning of his actions, the 'Chofetz Chaim' replied, "I am a Kohen of small physique. I practice for the Messiah. I do these gymnastics to be able to reach the Mizbeach and perform my sacred duties upon his coming." Such anecdotes encourage us. Yet, time lingers on without any evident trace of redemption.

Our sages, when beset by all types of problems, always turned to the Torah, the fountain of knowledge which contains all the answers. And so, in pursuit of the saying, "The deeds of the fathers are a prototype for posterity, they always found situations in their 'Golah' analogous to the 'Golah' Mitzraim". The excuse of the Pharohs for slavery in Egypt was, "Come, let us deal wisely with them, lest they multiply, and it come to pass, that when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land." Curiously, this same excuse was used throughout the ages. During the 'Golah' Roma, when the Roman prefect shut off the Jews in the ghetto of Alexandria he said of the Ghetto, "It is a place from whence they cannot burst forth suddenly, and fling themselves upon the illustrious city and make war upon it." Thus, it can be proven that every single occurrence throughout the centuries also has its original source in Egypt. However, a simple difference does exist. Goluth Mitzraim was a limited one. For four hundred years was their enslavement; our exile

The Tree of Life

By YEHUDA ELIEZRI

A tree. In a clearing in the midst of a dark wood, an old stalwart tree, steadfast as an experienced warrior, stands against the darkening sky. The green young saplings, huddled by the edge of the clearing, keep their distance out of awe and respect; his thick, gnarled trunk they see, bears the scars common to most old soldiers' armor. The old tree stands proudly, and as if inflating his chest to the utmost, he spreads his magnificent, thickly-leaved boughs in all directions, reaching for the sky and defying the earth.

Stealing in unawares, the dark sky grasps the old soldier and puts him to sleep. He sleeps as peacefully as a hunter home from the hills and a sailor home from the sea. There is not even a slight breeze to disturb his quiet slumber. Everything is still. The trees of the wood create a black, impenetrable wall around the clearing. Sound cannot enter and so the clearing is mournfully quiet. A thin mist hangs low over the ground hiding the grass. The stones and small bushes seem like ghostly apparitions in the dreamy, milky light of the moon.

All at once a high piercing shriek breaks the silence, alarming even the proud, stoical, old tree. As if lifted by a breath from beneath, an owl, its eyes bright as glowering coals, rises from the branches. Swooping swiftly but noiselessly, the owl prepares for assault on a mink running in the mist below. The mink spots the owl. It springs to meet the attack. Alas, the owl's feathers are too tough an armor for even the mink's keen teeth. Its jaws stretch wide in a choking screech as the steel talons close on its throat.

Then, as if this were only a passing dream, all quiets down again. But the tree, a witness to the act, does not sleep. He feels the scars on his battleworn trunk. He knows more than anyone how terrible the life struggle is, for he was a soldier; he had gone through it all. "Why must one animal kill another? Why must I harbor a criminal in my branches? When will there be peace?" A voice from the depths of his sad heart speaks: "Someday . . . Someday . . . , and though 'he' tarry, wait daily for 'his' coming."

• • • and Man Discovered Earth!

By SHALOM BRUCK

Man, an ambitious creature constantly seeking new grazing grounds, has explored since time immemorial the planet that is his—mother earth. He has therein searched for improvements. He has, for his needs and convenience, invented and devised all sorts of machines and gadgets. With his adventurous and scientific spirit, man has generated the murky ocean depths and has groped his way through the dense forests. He has climbed the heights, the snow-capped mountains defiantly jutting their snouts into the azure vastness of the unknown. There on the 'bomos', the high places, he has somehow sought to remove his kinship with the sullied earth of which he was formed and bring himself closer to G-d, his maker. This, however, did not sate his depthless hunger. He looked still higher unto the stars, wondering, worshipping and studying them. Soon, technology will propel a human outward, onward toward the cosmos. Man's aim? Not only to study but to conquer the cosmos.

Confin'd in a rocket nose cone, a tiny winged chariot, Astronaut speeds smoothly and majestically through the heavens. All is quiet. All is dark. The celestial bodies, the sun and the stars, serenely and indescribably beautiful. He sees the Earth rise up on the horizon. It is enveloped in blue clouds, which act as a camouflage of the Earth's sphere. The sounds audible are similar to a concert of Seraphim. Amidst this lovely beauty, Astronaut is almost oblivious to the element of time. In his path he notices a small sphere. It looms closer and closer. "Ah!"—he exclaims. "It is huge. It is fascinating. It is untouch'd. It is Mars!"

The Cosmonaut lands on Mars. His heart beats with joy and his pulse throbs wildly. From a vantage point upon a sandy dune, he makes a cursory inspection. Dark green vegetation sprouts like a surging sea on all sides of the dune. Flow-ers, the likes of which he has never laid his eyes upon, bloom in full view. The planet is far beyond his wildest dreams. Astronaut begins his routine explorations. He examines a rock specimen there, an algae here; the place is blessed with a vast source of unexplored and unclaimed scientific information. As the hours tick by, he becomes aware of one strange thing. There is a silence on Mars that is almost tangible; it is like an enveloping cloud pressing against his soul and body. Though void of sound, his eardrums ring violently. The absolute silence seems a cacophony in his mind! The phenomena frightens him. Afraid that his voice may actually bring the planet crumbling, Astronaut remains still. He sits immobilized, senseless as the rock beneath him. He dares not break this antique silence. Astronaut ponders, "How full of awe is this place! How exceedingly fearful! Pure and untouch'd is this planet. Her virginity is her virtue! Mars has never yet heard the sound of a human voice; never yet has a lamenting, supplicating cry been released from the poor and oppressed. No lie has ever been breathed into her atmosphere; no bones have ever been shattered on her rocks and neither has the soil been saturated with innocent blood. No foe has ever been made here and neither has oppression been demonstrated here, on this sphere. If this is so, and indeed it is, then Mars is a holy place. The oceans, the brooks, the boulders, the pebbles, the mountains, the hills—all are pure! They are pure! Because they are the creations of G-d. Is not the Earth also a product of His hands? Indeed, Earth is also G-d's . . . It is man who has profaned the virtue of our Maker."

THE BEST POLICY

By JOSEPH FUCHS

"Honesty is the best policy," says Joe Plebe a scant five minutes after having entered the subway via the exit gate. Joe has no doubts to his honesty as he reads of the latest bank robbery in the morning tabloid. Today, there are myriads of Plebes who profess to be "on the level."

To be honest, is to be upright in every way. Therefore, one who is addicted to even petty lying is indubitably dishonest. For this reason, the expression "pulling the wool over your eyes" has become synonymous with high-pressure salesmen, and today's business world, as each executive practices his cunning chicanery on the unwary client, is fraught with fraudulence. Even away from the stress and strain of business, there is a manifestation of dishonesty wherever one traverses. No virtuous person would think of inflicting pain upon his neighbor by means of slandering, calumny or cursing, no individual of high moral integrity would wittingly lead his neighbor astray by extending unsound advice; neither would one amongst the decimated ranks of the honest, be guilty of excessive flattery or feigned friendship. Yet, we who profess integrity do these things every day.

For what reasons are people under the assumption that they are upright when they flagrantly violate the biblical mandate, "Righteousness, righteousness shalt thou pursue?" It is the rationalization of the dishonest, that their corruptness is child's play in comparison to the heinous offenses that are committed. Thus, people are honest if they commit peccadilloes not so grave as: the pickpocket pilfering a purse, the bank teller absconding with embezzled funds, the delinquent enjoying his vandalism, and the mur-

derer making the headlines. It is these notorious crimes, that overshadow the more common underhanded dishonesty committed by the multitudes. Modern man believes himself honest because he is bred in a deteriorating atmosphere where the criteria for honesty is constantly being lowered. Typical of this atmosphere is: a presidential assistant and borough president being exposed as the recipients of bribes, truth threatened by the blinding of a labor-columnist, advertisements found to be misleading and a quiz program that had repeatedly asserted its honesty is proven to be rigged.

Why did G-d bring about the Great Deluge? The answer lies in the passage, "And the earth became corrupt before G-d, and the earth was replete with robbery." After the wicked world had succumbed to the inundation that followed, the Al-mighty gave the rainbow as a sign to Noah that he would not punish civilization with another such devastating flood. Mankind is all the better for this treaty, for who is to say that today's depraved world does not deserve a purgatory flood that would cleanse away its vices. The world in which we live in today, is a shocking sphere of deceit. From slum hangouts to governmental agencies, from Joe Plebe to the respected dignitary, our civilization is permeated with dishonesty. Consequently, man is cursed with a life of constant feart and harassment brought about by the devil of dishonesty. Today, the world is threatened with utter annihilation only because of the dishonesty between one nation and another. Only after the criteria for true honesty is reestablished among all men, will we be able to settle down and peacefully enjoy the fruits and blessings that G-d has granted us.

An Open Letter

74 Morton Street
Brooklyn 11, New York
June 25, 1961

Dear Editors,

You have asked me to write for the Scroll about some problem confronting me. Well, there are many problems facing the world, as a body of nations, and many more problems facing the individuals of these nations. By far, the most serious problem facing me, as a member of a free society and indeed, by every human being alive, is that of staying alive. By presenting this problem, I do not seek a panacea for all physical illness, so as to extend our life span to that of one hundred and twenty years, but rather to set us aware of our mental shortcomings and realization of their consequence. I write consequence in singular number, as I feel the final outcome will be one: destruction.

Abraham Lincoln in 1862 said, "As our case is new, so we must think anew and act anew." This maxim applies now perhaps more than it did one hundred years ago. Society has made great progress in these past one hundred years, more than all advancement related in the annals of time. There is food for the diet, medicine for the sick, recreation for the layman, and destruction for the human race. Few people give thought to the thin thread upon which our lives depend; how the next world war, God forbid, may be fought in a matter of hours. Neither East nor West will be the victor. On the contrary both will be losers of all.

This in brief relates the truth, tragic as it may seem. The question remains how to rectify the position into which the world has put itself. The answer does not rest in my hands, but rather in the minds and hearts of all people making up these nations of the world. The world must recognize that disarmament by all nations is the key to any stable world settlement and to genuine peace.

"He who will not the means, will not the end." The end discussed here is peace, the means, disarmament. The people of the world are in agreement about the ends; we must agree upon the means. Until this agreement is reached, disarmament remains the most serious problem facing us, the inhabitants of the world.

Most respectfully,

Juda H. Mintz

ל י מ ו ר ה ת ו ר ה

מאת לייבעל קעץ

הכמות, ובשיעור האיכות ילפינן מהפסוק של ושנתם לבניך שיהיו דברי תורה מחודדים בפיו, שמחוייב ללמוד כפי כוחו ואם יש לו מוח כזה שיכול ללמוד בשעה אחת מסכת שלימה ולהקיף התורה בשעה אחת, ואם מוחו אינו סובל רק ללמוד חצי שעה זהו חיובו, דילפינן דושנתם שיהיו דברי תורה מחודדים בפיו, והא דילפינן מפסוק ודרשינן במנחות שהוא לימוד פרק אחד שחרית ופרק אחד ערבית שהוא מקבל נגד אותם שיעורים של והגית בו יומם ולילה אלמא דפסוק אחד יצא ידי חובתו, זה אינו, דפסוק זה מדבר אם מצוה אחרת באה לידו דאז נפקע ממנו איסור ביטול תורה ואז מותר לפסוק ולעשות מצוה דבאיש הזה היה מקוים חפצא של תלמוד תורה על ידי המקצת שלמד, אבל לגבי איש מישראל דלא בא לידי שום דבר מצוה שמחוייב לפסוק או הוה קיומו של ת"ת דוקא על ידי לימוד כל היום וכל הלילה.

ועכשיו שידעינן החשיבות של תורה, וחיוב של לימוד התורה צריכין לבאר איך מקבלין התורה, והגאון הרב מרדכי גיפטער שליט"א אמר דקודם עשיית המצוה צריך להיות קדושת המצוה, שצריך לידע דהמצוה באה מאת הקב"ה, ולפיכך אמר שמואל במסכת פסחים דמברכין על המצוה עובר לעשייתו, דהיינו הברכה שבתוכו יש קדושת המצוה כלומר דאמרינן ברוך אתה ה' וכו' שאמרינן ברוך הנותן המצוה, צריך לעבור קודם עשיית המצוה, כדי שיהא נקרא שהמצוה נעשתה בקדושה.

ונראה לי דזה היה פשט ברמב"ם (פ"ד מהל' תלמוד תורה הל' א') אין מלמדין תורה אלא לתלמיד הגון נאה במעשיו, וההסבר, דאל"כ היה לימוד התורה ומעשה מצוה שלו בלא מעשים קדושה וכתוב כי קדוש אני, דילפינן מהכא דצריכין לעשות מצוה בקדושה וגם זה היה ביאור של רמב"ם (פ"ג מהל' תלמוד תורה הל' ט') דדברי תורה אינם נמצאים בגסי הרוח ולא בלב גבה והיינו דאם יש לו גאווה סבר דכוחי וגבורתי עשה לי כל זאת ואפ"י אם יעשה מצוה הוה מצוה שאין ב' קדושה, ובזכות לימוד התורה לשמה בקדושה אנו יכולין לצפות שמשיה יבא במהרה.

תורה מלה שאינה מתורגמת בלשון אחרת, מושג שאין דוגמתו אצל אומות העולם, הגדולים הבינו כי התורה היא ממש חיינו ובשעת הסכנה אחזו בכל האמצעים להחזיקה למען הצל כל העם מכליון חס ושלום, וגם שונאינו הבינו כי התורה היא ערך חיי עם ישראל ולפיכך הם גזרו גזירות כדי שבני ישראל לא ילמדו התורה.

צריכין לידע שלא רק ללמוד תורה צריך האדם, אלא בעולם התורה עליו להמצא, אורה של תורה עליו לנשום. כי התורה צריכה להיות חיי רוחו, וכל ידיעה ממנה שאלה שחיינו תלויים בה בשביל כך התפעלות והתלהבות שבין לומדי תורה, הצער כשעומדים על קושיא בלתי מיושבת, והשמחה והצלה כשהשאלה מתבררת, ועומדים בני אדם מן הצד ותמהים, לא יבינו מהו האסון כשלא נתישבה הקושיא, הם לא הרגישו שהתורה היא ממש חיינו ואם לא בשביל התורה היינו כבני אדם שמהלכים במדבר בלא מים, בשביל זה נמשלה התורה למים, דכמו מים צריך אדם לחיות כמו כן צריכין תורה לחיות.

וכתב הגאון רב אלי' מאיר בלוח זצ"ל דהחז"ל כתבו על פסוק ויתיצבו בתחתית ההר: מלמד שכפה עליהם הקב"ה ההר כגיגית ואמר להם: אם אתם מקבלים התורה מוטב ואם לאו שם תהא קבורתכם, לא רק שהבינו ישראל שהתורה חשובה והם צריכים לה, אלא עמדו כולם בתחתית ההר ואבדו כח הבחירה כי לא הרגישו עוד אופן חיים בלי תורה אלא אחת משתי אלה: או תורה או כליון, ועם ישראל לא היו צריכים לזה למען לא יסרבו מלקבל את התורה אלא מפני שבאופן אחר אי אפשר לקבל תורה, כי באופן אחר אי אפשר להחזיק בה להרגישה ולהבינה וצריך שירגיש האדם כי כל ידיעה ממנה נותנת לו חיים, ואם חסרה ידיעה הוה כאילו אבד אבר אחד מגופו.

ועכשיו שידעינן החשיבות של תורה צריכין לידע מהו החיוב של לימוד התורה על כל איש מישראל ועל זה כתב הברכה שמואל דחל על כל איש מישראל חיוב של לימוד התורה ששעורה של המצוה יומם ולילה זהו בשיעור

„לא נתנה תורה אלא לקדש שמו הגדול“

(ילקוט שמעוני)

מאת סיני הברשטאם

„יתגדל ויתקדש שמה רבא“ — בכל הדורות ובכל הזמנים נשא האדם מישראל את נפשו לקדש את שמו, כשם שרבי עקיבא הי' מתפלל „מתי תבוא מצוה זו לידי ואקיימנה“. ואם יש חידוש בתורת החסידות, יש לראותה בעיקרה לקדש לא רק את המות אלא את החיים גם כן, ולא רק בשעת מבחן, אלא בכל שעה חובה על האדם לכוון את כל דרכיו ומחשבותיו של האדם, שיתגדל ויתקדש שמו של הקב"ה בעולמו „ונקדשתי בתוך בני ישראל“.

יתר על כן, בתורת החסידות ישנה הדגשה מיוחדת לשמור על החיים שכן „כוונת הבריאה היא שיעשה תורה ומצוות — וחי בהם ולא שימות בהם“. וכן נצטווה האדם „ומבשרך אל תתעלם — מחויב אתה לחיות“, אולם יחד עם זאת יש לקיים מצות מסירת נפש ע"י דביקות בבוא וכוונה בתפלה עד כדי התפשטות הגשמיות, והאדם צריך לכוין בתפילתו, כל כך עד שלפעמים בטבע יכול האדם למות.

מקדשי שם שמים ברבים, שאין כל בריה יכולה לעמוד במחיצתם, זכו להערכה מיוחדת בספרי החסידות. רבי פנחס מקוריץ ששם משפחתו „שפירא“, מוכיח על מוצאו מהרוגי העיר שפירא, מקהילות הריינוס שבצרפת, שקידשו שם שמים בימי מסע הצלב הראשון בשנת תתנו"ו, זכה לחבה מיוחדת מידי הבעש"ט. אחד מתלמידי המגיד ממזריטש רבי שלמה מקרלין, מסר את נפשו בפועל בשעת תפלה, כשפגע בו „קוזק“ והרגו בשעה שרבי שלמה עמד והכריז „כי לה' המלוכה“ ואף לאחר שיצאה נשמתו המשיך בתפלה. רבי חיים מצאנז ב"מ „דברי חיים“, שמשעת ילידתו נהג לקבל על עצמו מדי יום ארבע מיתות ב"ד, הי' מאחל לעצמו בימי זקנתו שיזכה לקדש שם שמים: מה עוד יכול יהודי תשוש כמוני לעשות בעולם הזה לכבוד שמים?

ולא רק בין אנשי מעשה בערה השאיפה לקידוש שם שמים אלא גם בין פשוטי העם היתה אמונה תמימה „מתי יבוא לידי ואקיימנו“, כדבריו של רבי לוי יצחק מברדיטשוב, „קשה כשואל קנאה“ שהיהודים, בני אהובה, מוכנים תמיד למסור נפשם ולרדת לשאול תחתית למען כבודו יתברך, ויסודה של קנאת ה' „רשפיה רשפי אש שלהבת י—ה' בוערת בהם ומלהיבה אותם למסירת נפש“.

שאלו שלום ירושלים. בעת ששמה יושבים כסגות למשפט לשפוט את נכדו של עמלק צורר היהודים, הרוצה האכזרי אייכמאן ימשיך עוד טרם התחיל המשפט ראיתי בעתונות על ההכנות הגדולות וכמות הכסומים שתצטרך מדינת ישראל לפזר על זה. כמה לילות שינה נדדה מעיני, רציתי למצא טעם ולהבין למה ועל מה כל הרעש עם המשפט של רוצח ששה מיליונים מבני עמנו הלא טענתו היחידה אשר ד"ר סערוואטיוס טוען בעדו, שהוא חף מפשע בעבור שהוא רק כשליח עשה שליחותו והוא רק מילא הציווי שנצטווה, כבר בטלו חז"ל באמרם: "דברי הרב ודברי התלמיד דברי מי שומעין", ובכרטי שבבתי המוסט בנירנבערג כבר חרצו משפט מות על חטאים קטנים בערך מחטאו של הרוצח הזה. תוחלתי נשארה מעל ולא מצאתי טעם מספיק, ולאחר איזה ימים, כאשר הופיעה בעתונות דעתו של ראש נדינת ישראל, בן-גוריון, שתכלית המבוקש מהמשפט הזה היא שיפרסמו מעשה תעתועיהם ורשעתם של הנאצים בכל העולם ותתגלה הרפת הגרמנים לעיני כל הגויים, זה קצת טעם, אבל צריך להוסיף, שהוא להזהיר את ילידי בני ישראל אשר נולדו אחר חורבן אירופה, שהם ידעו ויזכרו את אשר עשה לנו עמלק במאה העשרים בדור אשר הקולטור והציביליזציה עמדה ברום מעלתה, וגם לזכר זכירה אחרת מה שלא עשו לנו שאר האומות הנראים כאוהבים בשעת הנאתן, אבל לא עמדו לנו בשעת דחקנו, אלא על כל גלוי צרות שעברו על ראשינו הם נענו בראשם. ובזה יסתר תמיהת התובע גדעון האונזער מדוע לא עשו בני ישראל מרד? מדוע הלכו כצאן לטבח? מה יכלו לעשות היהודים האומללים העטופים ברעב בעת שכל העולם עומד ושותק על רציחות כאלה? איזה מדינה פתחה להם דלתותיה כאשר פתחו למורדי הונגריה? או סר הפחד מחדירת מרגלים, אבל כשהענין נוגע הציל נפשות יהודים אומללים אז פחדו פן יבואו עמהם גם מרגלים. כלל הדבר: שתי זכירות צריכין אנו לזכור — זכירה חיובית וזכירה שלילית. זכר את אשר עשה לך עמלק וגם זכר מה שלא עשו לך שאר האומות שיכלו להציל כמה אלפים — ולא עשו. ואז נדע שאין לנו על מי להישען אלא על אבינו שבשמים.

מאת משה אקערמאן

כשסיים ספרו עשה הימנו קיצור כעין מפתח. הוא ספר "שולחן ערוך". בספרו זה הוא מביא את כל ההלכות והדינים בקיצור נמרץ. בלי הזכרת המקורות. ספרו זה, שתחילה לא החשיבו מחברו ביותר ולא היה בעיניו אלא מפתח המשמש ספר עזר לשינון ההלכה, נעשה במשך הזמן לתל תלפיות שעליו תלו כל המחברים את פירושיהם וחידושיהם ונחשב מאז ועד עתה לספר מחזקק המוסמך ביותר להוראת הלכה כסוקה בישראל.

אולם בהיותו ספרדי באה לידי ביטוי בספרו בעיקר דעת חכמי הספרדים ואילו מספרי הפוסקים הצרפתים והאשכנזים נכנס לספר זה רק מעט. דבר שעורר על הספר השגותיהם של חכמי אשכנז ופולין.

בין מבקרי ה"שולחן ערוך" היו: רבי שלמה לוריא (המהרש"ל) רבי מאיר מלובלין (המהר"ם), רבי מרדכי יפה (בעל הלבושים) ורבי אליעזר אשכנזי.

אך ביחוד יצא נגדו רבי משה איסרלש (הרמ"א) אשר ביקר גם את ספר "בית יוסף" בחיבורו "דרכי משה" על הטור, והוסיף לבקר את ה"שולחן ערוך" בחיבור מיוחד שקרא לו: "המפה" בו השיג על פסקי רבנו והביא בהגותו דינים ומנהגים של חכמי ארצות אשכנז. אולם עם כל הביקורות על רבנו מתיחס אליו הרמ"א בכבוד ובהערצה רבה וקורא לו: "הגאון המחבר, חכם עדיף מנביא" "ערך שולחן לפני השם". את הערותיו הראשונות שלח לו הרמ"א במכתב לצפת. אחרי כן התקשרו שני הגאונים בידידות רבה ורבנו יוסף קארו שלח לו במתנה כתב יד של "תיקון סופרים" עתיק ויקר מאוד.

מלבד ה"בית יוסף" וה"שולחן ערוך" חיבר רבי יוסף ספר הלכה "כסף משנה" על הרמב"ם והוא משתדל להסיר מעל הרמב"ם את תלונות הראב"ד בהשגותיו, ואף מעיר על דברי ה"מגיד משנה".

"בדק הבית" שנספח למהדורות הבאות של ה"בית יוסף". "אבקת רוכל", אבל רבים מספריו אבדו במשך הזמן וביניהם פירושים על המשנה, על רש"י ועל הרמב"ן.

גם בתורת הנסתר היה חלקו של רבנו יוסף קארו גדול. המקובל רבי משה קורדובירו, שהיה תלמידו בתורת הנגלה מביא בשם רבו פירושים וחידושים בעניני קבלה.

עוד בהיותו באדריאנופול התיידד עם רבי שלמה אלקבץ, מחבר הפזמון "לכה דודי", ופנה אליו בשאלה לפרש לו על פי קבלה את ענין "שני המאורות" ורבי שלמה ענהו בתשובה ערוכה.

בספרו "מגיד מישרים" מספר מרן ה"בית יוסף" שהמגיד שלוח מן השמים, רוח המשנה... ומגלה לו רזי תורה ועתידות...

רבי יוסף קארו הצטיין בחסידותו ובעניויותו. הוא כיבד בגופו ובממונו כל יהודי תלמיד חכם ואף למתנגדים לספריו הסביר פנים וענה תשובות לכל דורש.

רבי יוסף הוליד שני בנים: רבי שלמה, שנולד בשנת שי"ד (1554) בערך ורבי יהודה שילדה לו אשתו השלישית בשנת של"א (1571) בזקנותו, ושניהם היו תלמידי חכמים. מרן ה"בית יוסף" נפטר בשיבה טובה נערץ ומכובד על כל עם ישראל ביום ה' י"ג בניסן של"ה (1575) בגיל שמונים ושבע שנים וספדו לו כעל יחיד בכל תפוצות ישראל, ומנוחתו כבוד בבית הקברות של צפת.

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2	JAN 25-61		15.00		40.00	40
3	FEB 1-61		30.00		70.00	50 YLS
4	FEB 8-61		50.00		120.00	60 DDB
5	FEB 20-61		10.00		130.00	70 JB
6	MAR 5-61		75.00		205.00	80 RK
7	MAR 11-61		60.00		265.00	90 MI
8	APR 1-61		20.00		285.00	100 LL
9	APR 8-61		100.00		385.00	ER
10	MAY 6-61		40.00		425.00	
11	MAY 25-61		75.00		500.00	
	JUNE 25-61	30.00			470.00	
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And May He Find Happiness
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All Our Love
MOM AND DAD

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