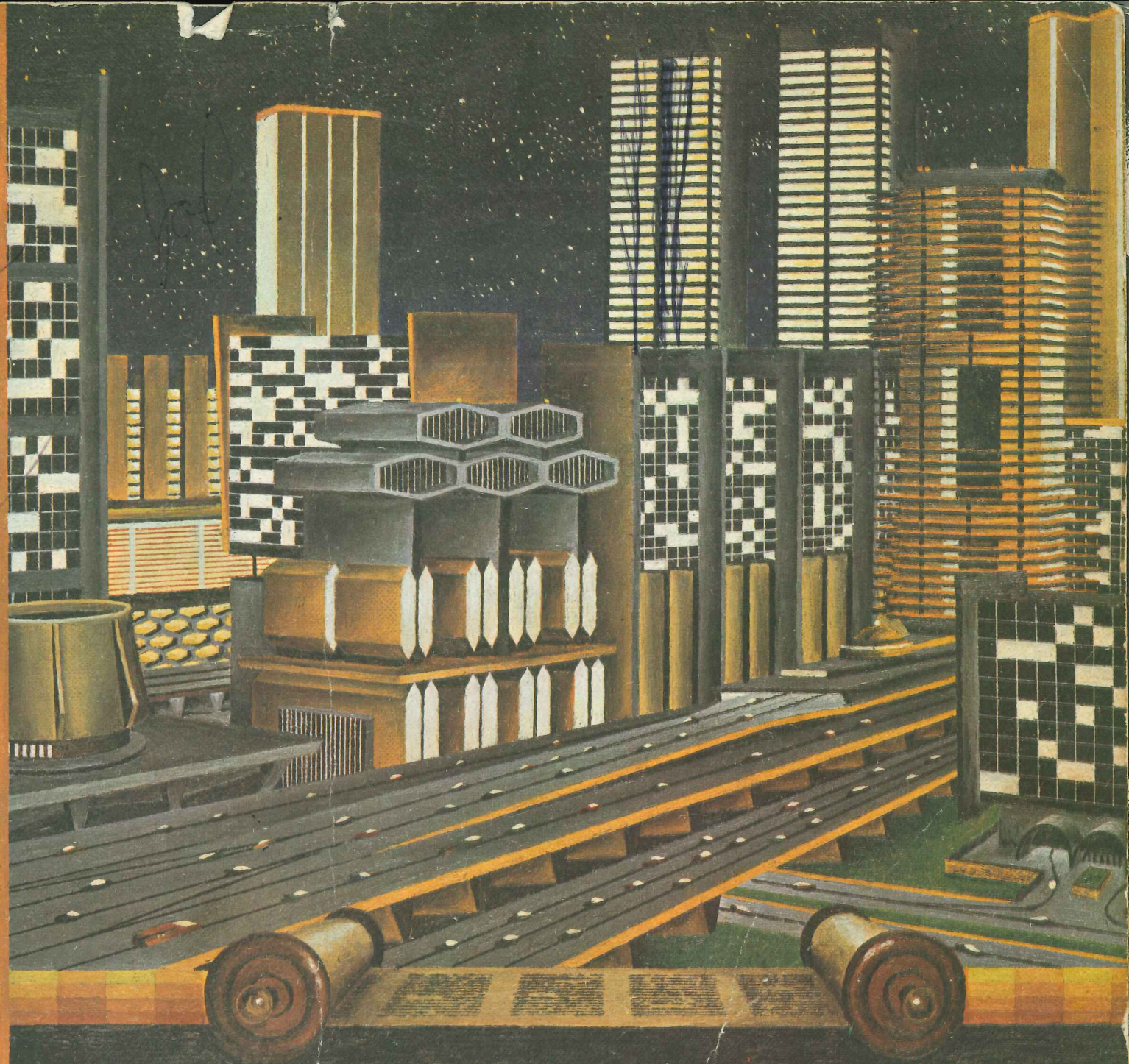
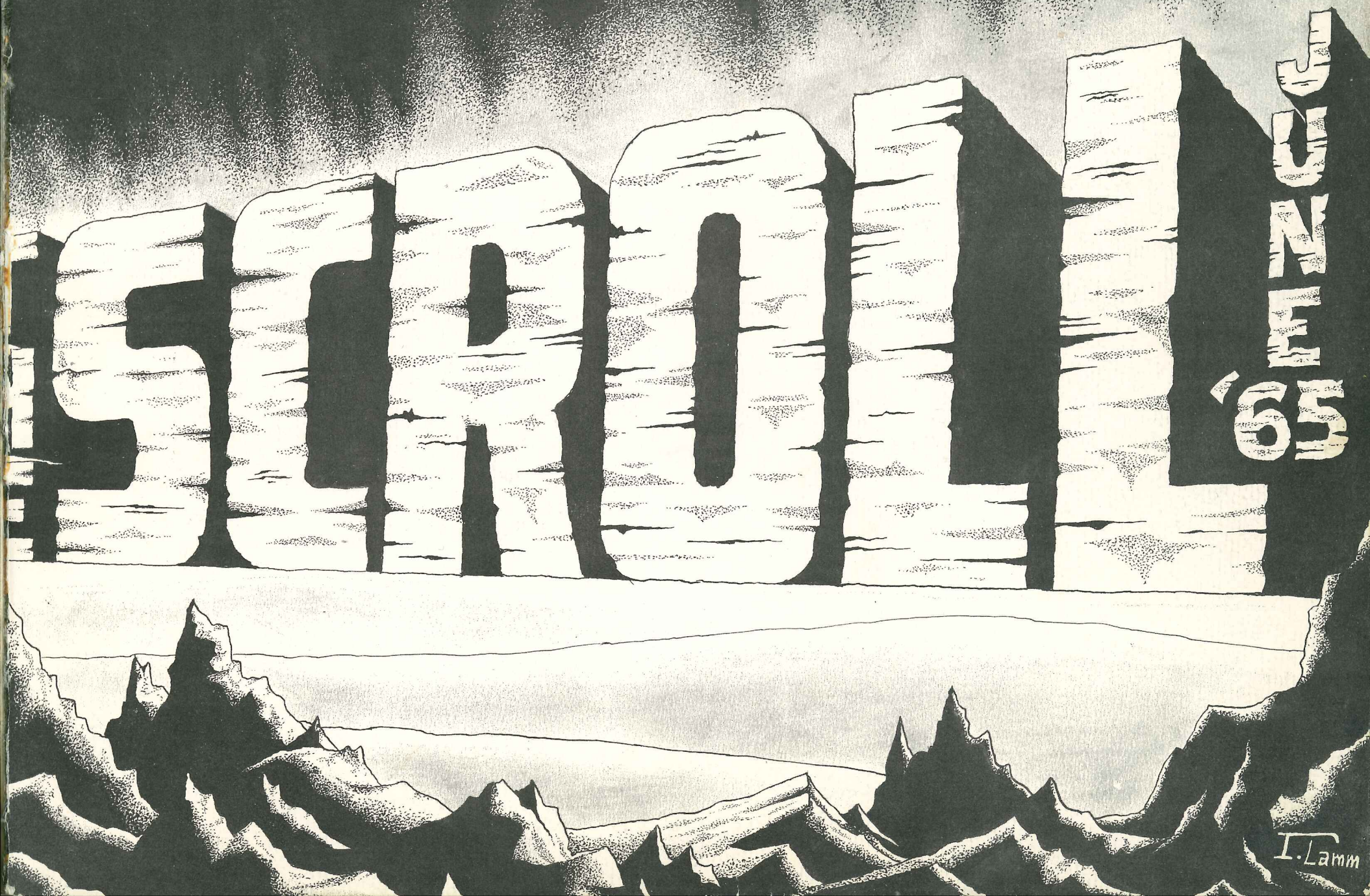


THE SCROLL



JUNE 1965

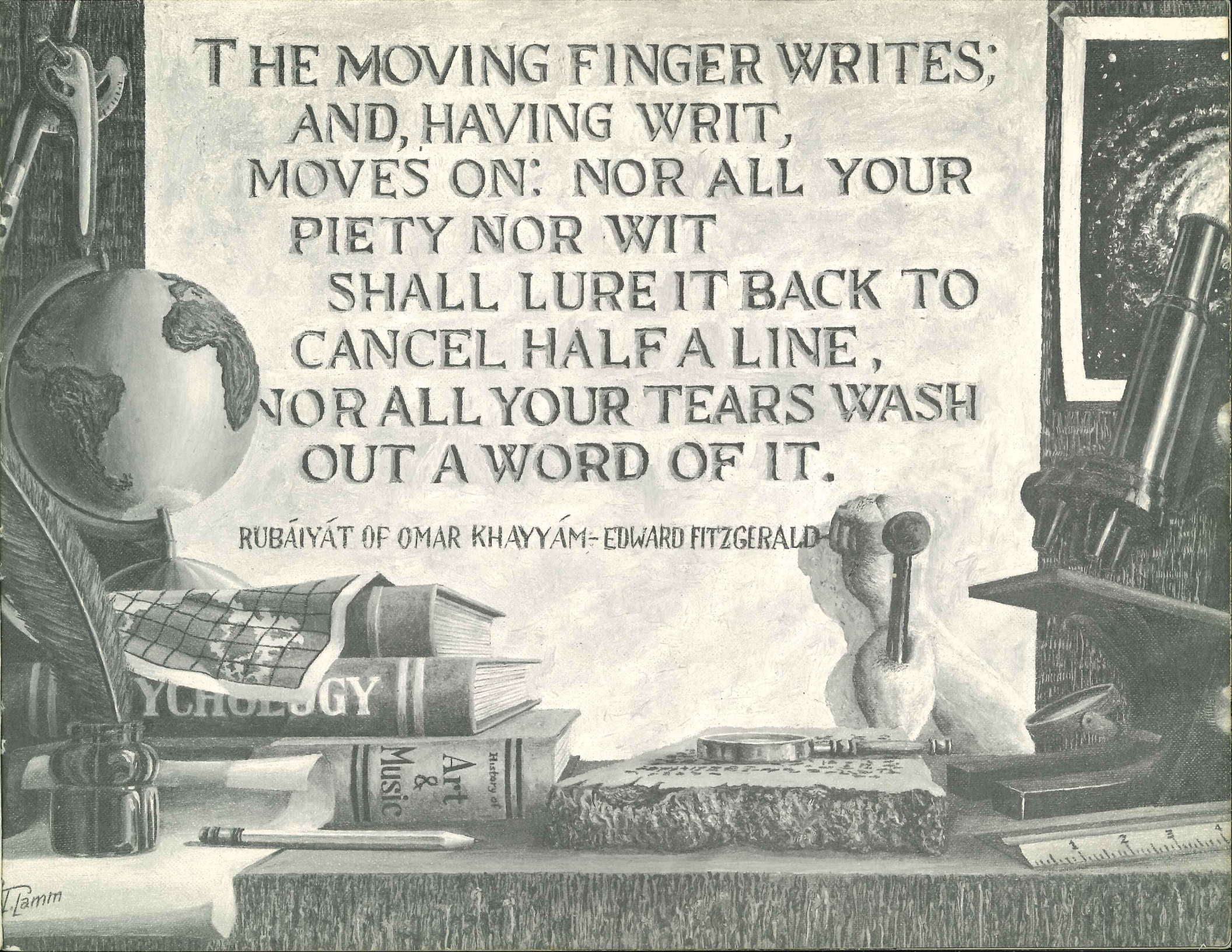
PUBLISHED BY THE GRADUATING CLASS OF TORAH VODAATH HIGH SCHOOL



We stand on the brink of a new age, an age wrought with scientific marvel, an age which has witnessed scientific breakthroughs beyond the scope of normal comprehension, an age enmeshed in a maze of scientific gadgetry, an age where space travel is more than a dream, ultra-modern cities more than a wisp of the imagination, an age unlike any before it in the history of mankind. And as we progress in the world of science, we remain firm in our beliefs, confident in our goal, exultant in our tradition, steadfast in our mission, devoted to our Torah, dedicated to our ideals, our credence, our way of life, enmeshed in a world of lofty emotions, noble yearnings, spiritual grandeur, radiant in an atmosphere of sublime beauty, glorious in a world of ethereal splendor. And as we look out onto a world full of fear and hate, full of perversion and distrust, of depravity and destitution, a world catering to base physical pleasures and pseudo-realistic emotion we sing out with voices loud and clear and glorious and exultant:

ברוך אלוקינו שבראנו לכבודו והבדלנו מן התועים ונתן לנו

תורת אמת

A detailed illustration of a study desk. On the left, a globe is partially visible. In the center, a stack of books is shown, with the top book titled 'PSYCHOLOGY' and the bottom book titled 'History of Art & Music'. A quill pen is in an inkwell to the left of the books. A pencil lies on the desk in front of the books. To the right, a microscope is positioned, and a ruler is at the bottom right. A magnifying glass rests on a book in the center. A small framed picture of a celestial body is on the wall to the right. The background is a textured, light-colored wall.

THE MOVING FINGER WRITES;
AND, HAVING WRIT,
MOVES ON: NOR ALL YOUR
PIETY NOR WIT
SHALL LURE IT BACK TO
CANCEL HALF A LINE,
NOR ALL YOUR TEARS WASH
OUT A WORD OF IT.

RUBÁIYÁT OF OMAR KHAYYÁM- EDWARD FITZGERALD



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Cover and design — Israel Lamm

The staff of the Scroll and the graduating class wish to extend their thanks and appreciation to those persons whose efforts helped make the 1965 Scroll possible. To Rabbi Krieger and Rabbi Singer, our Hebrew and English literary advisors, respectively; to Hymie Muller, our associate business manager; to Charles Appel and Louis Perl, our typing editors, and last but not least, to Israel Lamm and Joseph Silberberg for their splendid art work that has beautified this publication. We would like to offer this acknowledgment of their work in our behalf.

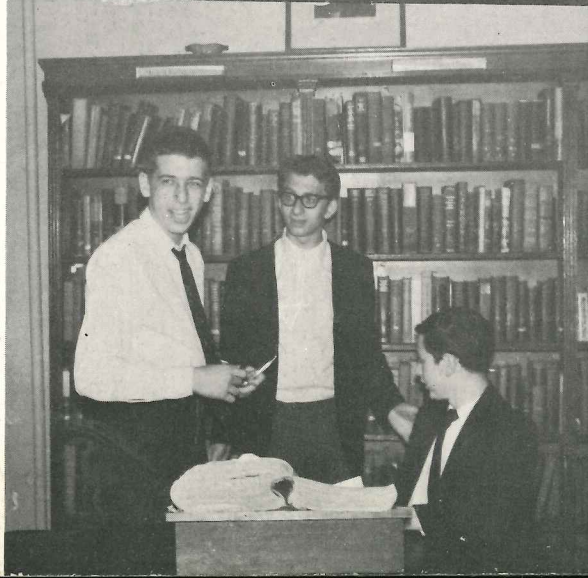
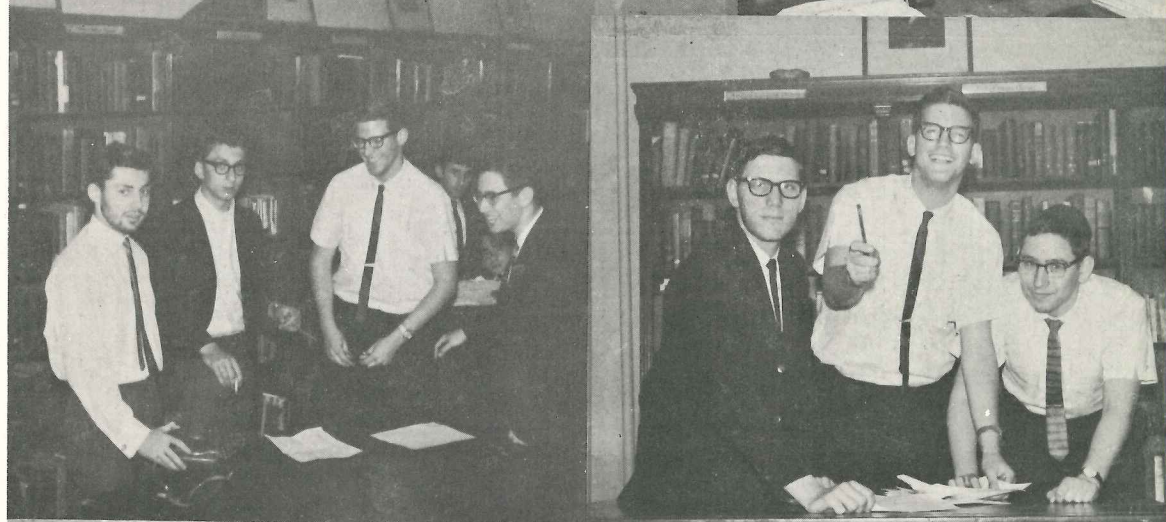
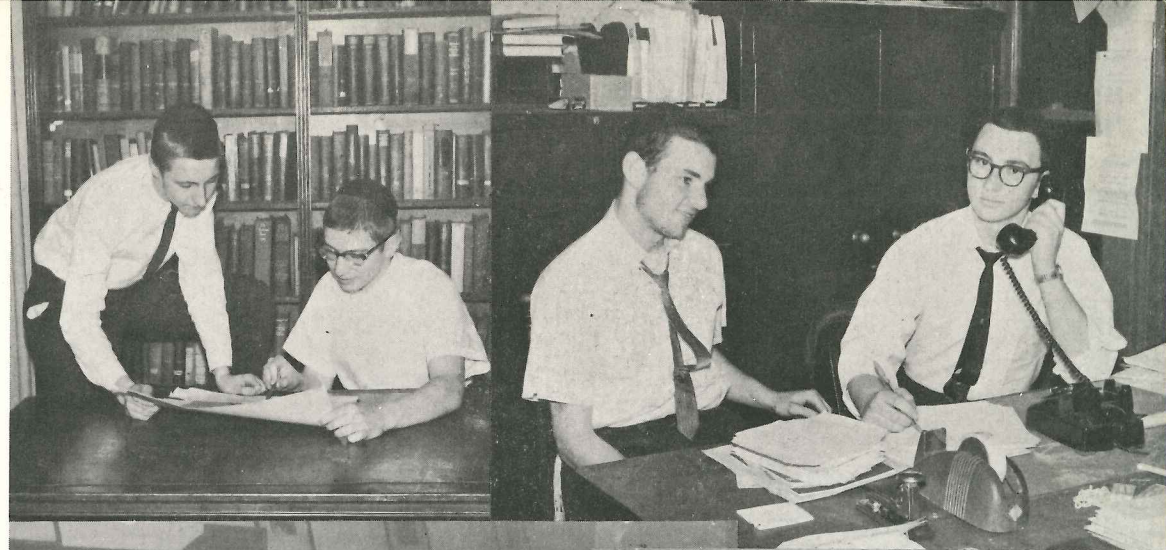
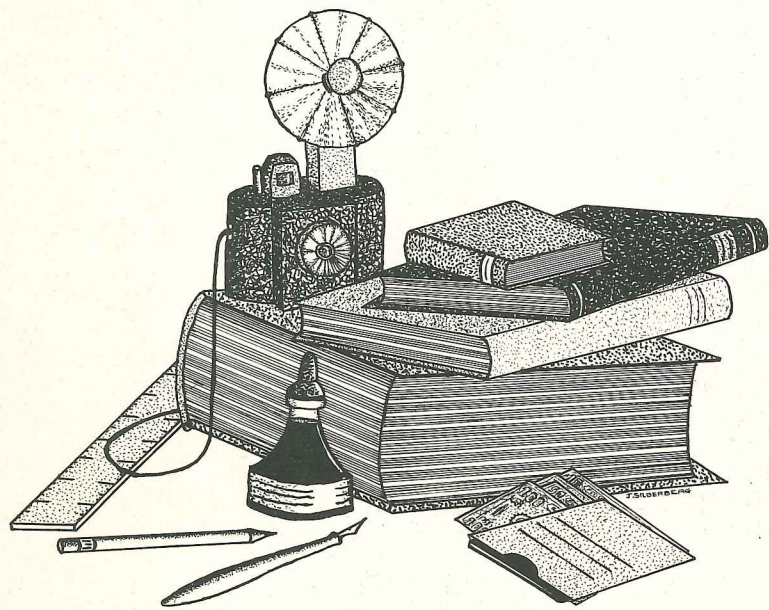


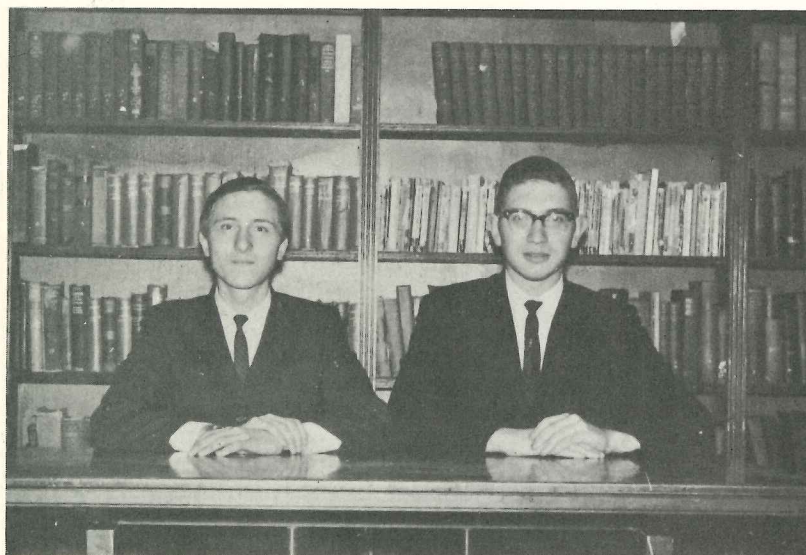
מרכבה תורה ודעה

השתא.



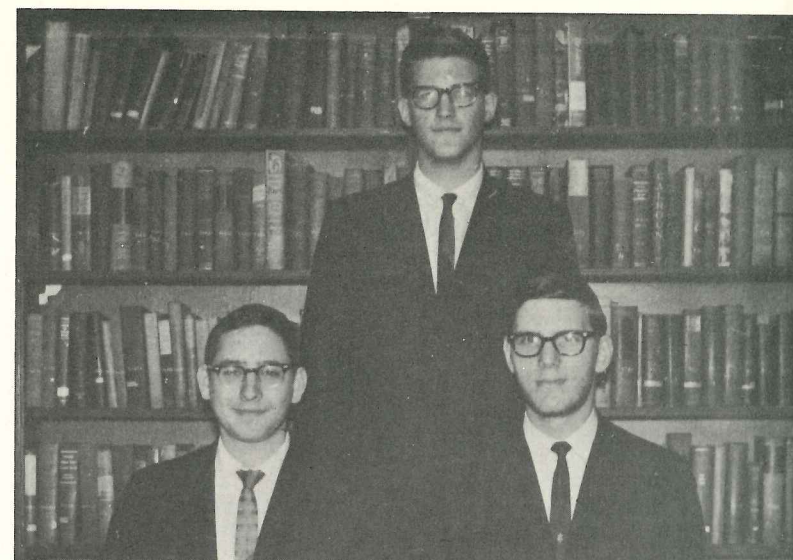
The Editors





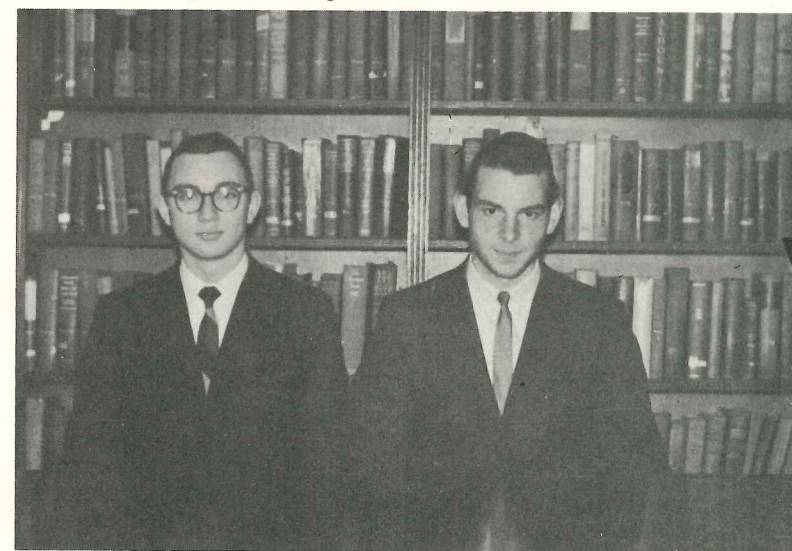
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ART EDITOR
Israel Lamm



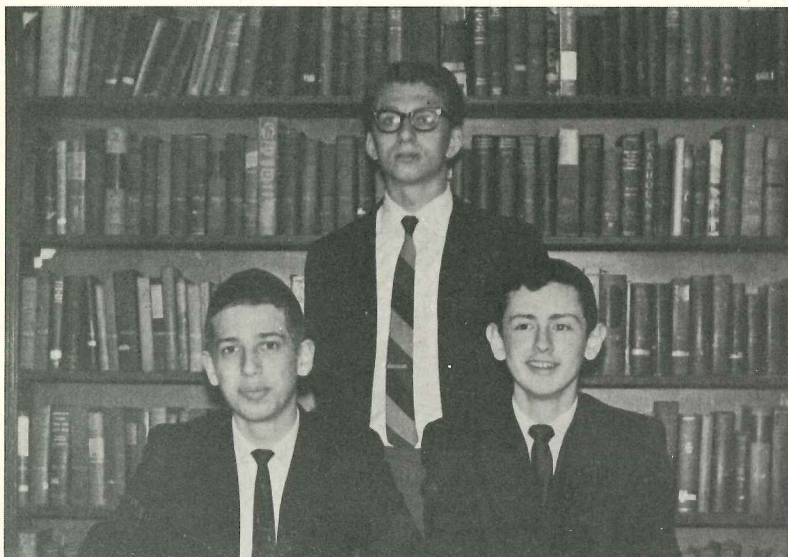
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Sheldon Muhlauer

ASSOCIATE EDITORS
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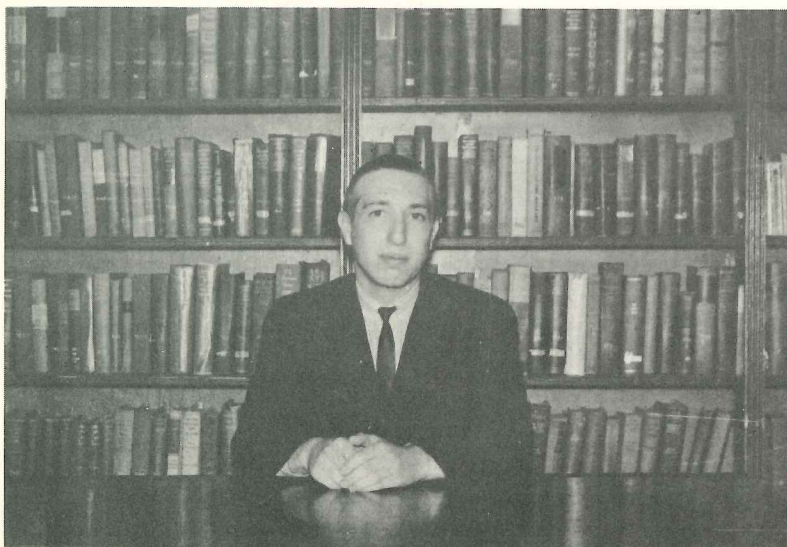
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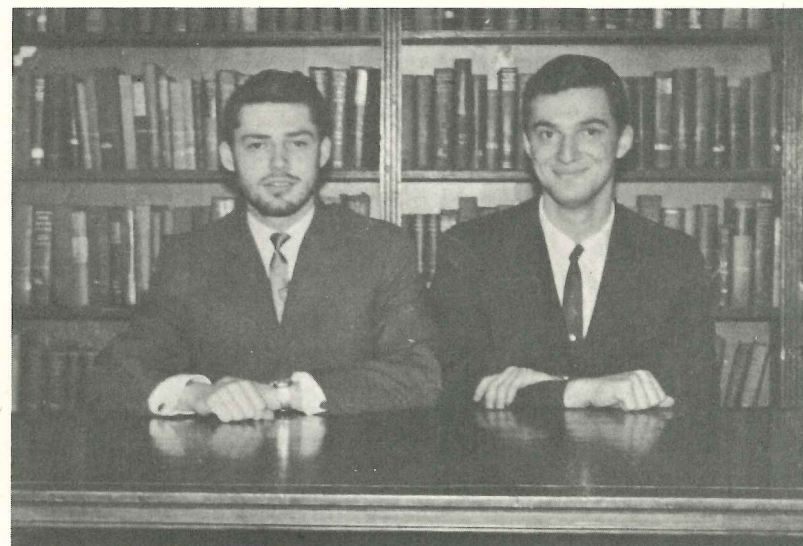


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ASST. LITERARY EDITORS
Michael Halberstam Abraham Biderman



HEBREW LITERARY EDITOR
Carl Shenker



PHOTOGRAPHY EDITOR ASST. PHOTOGRAPHY EDITOR
Ari Edelstein Symcha Klerer

Foreword

Amidst the stately splendor of a large auditorium, we find ourselves seated, heeding the speaker upon the rostrum. Elegant words of praise and satisfaction pervade the atmosphere, and all of us present become overwhelmed with the complacency of graduation. Four wonderful years span through our minds in the restless minutes that trod slowly by; years of happiness, diligence, anticipation, and, at times, mental toil. They were years in which rich and rewarding friendship found roots, the deep friendships aroused by the congenial atmosphere of a Yeshiva. They were years in which new perspectives of light blossomed and were fashioned in the dignified ways of the Torah.

We, therefore, present "The Scroll" as the vivid and eternal monument in praise of those past experiences. We have attempted to offer the very best, the all encompassing events that lay somewhere along the road leading toward this graduation. "The Scroll" signifies a medium through which the future can relive the past. It is a résumé of the victory and the cherished memoirs of a bold student body.

Let us then turn the pages and revive the highlights of those past experiences. Let us trace the path along the towering structure of pride and glory that bore the name Torah Vodaath. Try to coin in remembrance those moments of bliss that filled our hearts with the brimming pride of being a Torah Vodaath affiliate. Remember the rabbis and teachers that gained meritable admission through the portals of our personal acceptance and reverence, who made us feel that the great repute of this institution lay solely upon their shoulders.

Now gazing even farther into the crystal light of a memory, a vivid image appears before us. Proud little Freshmen scampered into the school four years ago, only to be tamed by the seemingly strict disciplinarianism of a high school. Respect gleamed through the deafening silence of a class that evolved from the potent fear sealing our vibrant lips. But the years rolled gradually by, years totally enveloped in the exquisite sheath of knowledge, in the enlightening "kultur" that aroused our high academic faculties. The once aura of angelic politeness and deference now turned into a boisterous tarantella of intellectual curiosity. More aggressive, but certainly more mature, the classroom periods mutated into tumultuous sessions of debate and intellectual conflict. The stamina and teaching ability of our mentors were challenged by this bold new body of "philosophers," and the challenge was met head on with the shimmer of success penetrating every step of the way. We were "Seniors," and the mightiness of this bold appellation instilled pride and fear in all those that saw and heard.

But we now find ourselves seated and gazing in intensive solemnity. Once again we experience that silence that imprisoned us but a few years ago. Yet this silence has indeed altered its nature, for it is the silence of repose, the silence of quiet contentment that is warmly welcomed after the long turmoil. New goals are set before us, new fields of knowledge await the brigade of intellectuals to tread upon their sanctimonious ground. The prospect of an open, defiant world perhaps manifests itself through the slight expressions of fear upon our faces. However, we are presently relaxed and comforted by the fact that a rung in the ladder of life has been cleared, and we sit quietly in reminiscence of the pleasure and pain that gave impetus to our ascent.

We sincerely hope that "The Scroll" will serve its intended purpose, and that it will complement the future years of our lives with the felicity and rewarding spirit of our Yeshiva days.

EDITOR-IN-CHIEF

The Graduates

Turn the page; faces of the graduates follow. Four years of encouragement, serenity, pleasure, entwined inseparably with tribulation and disappointment, are engraved here on faces suffused with final victory.

Swiftly shall flow the passage of time. Once more you shall turn the page, memories will follow.

Memories that tantalize, words said never to be forgotten, remembrances that are enduring and indelible.

Look at us, thus were we immortalized one day. Eyes aglow with pride, mouths wryly smiling, brows questioning, faces half hidden in shadows, minds totally inscrutable.

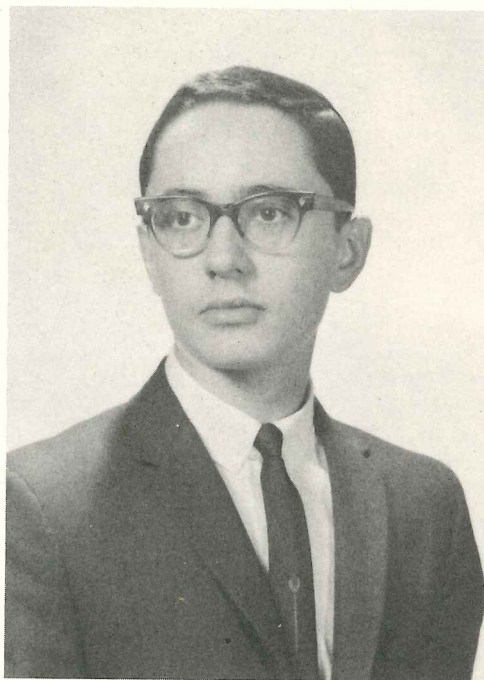
Rich man, poor man, doctor, lawyer, tillers of soil, builders of cities, wicked and wordly, devoted and divine, slaves and masters, for a moment and an eternity we are side by side.





CHARLES APPEL

A fervent devotion to Torah, and an ardent dedication to all tasks set before him are only some of Charles' attributes. His willingness to lend a helping hand and his congenial manner have helped make the Scroll a great success.



AZRIEL ARONOVITZ

The occupant of the G.O. Vice-Presidency during the first term of this year, Azriel showed his talents in that capacity with unmatched alacrity. This surprised no one since he has always been a fine student as his marks on the National Merit exam and other tests will easily show.



MOSHE J. AUGENSTEIN

Diligence and ability which make a good student are noteworthy qualities, and Moshe has displayed how these skills may be utilized effectively. A highly superior student in math, and truly proficient in French, he is highly regarded by his teachers.



JOSEPH BERGER ✓

A popular student with many virtues and an all around athlete, Yossi is especially noteworthy for his prowess in basketball where he has led his team to many a victory. His friendly personality and keen mind rate him as a sure success in later life.



MOSHE BERGER

A friendly, likable manner, and a cheerful optimistic nature, which Moshe possesses, are qualities which have made his presence much sought after by his fellow students and have resulted in his election to the post of G.O. delegate.



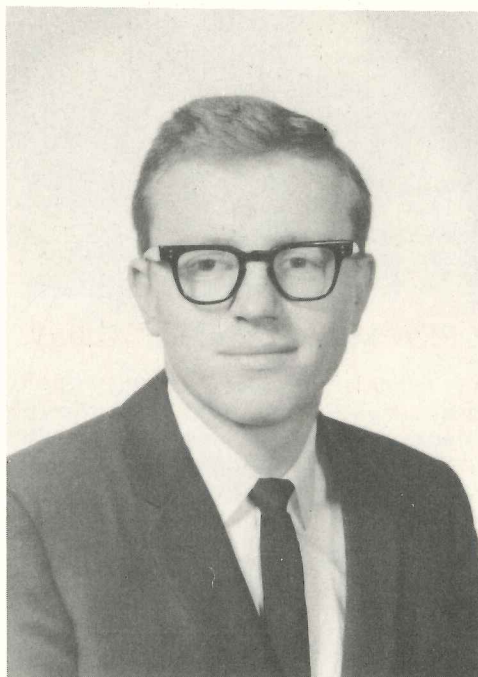
MARCUS I. BERGMAN

The study of physics is a task which, according to Mr. Morgenstern, no one has completely mastered. Yet Marcus has come very close to achieving this goal. A good student in all fields and a Scholarship winner too, Marcus is assured success in all his future endeavors.



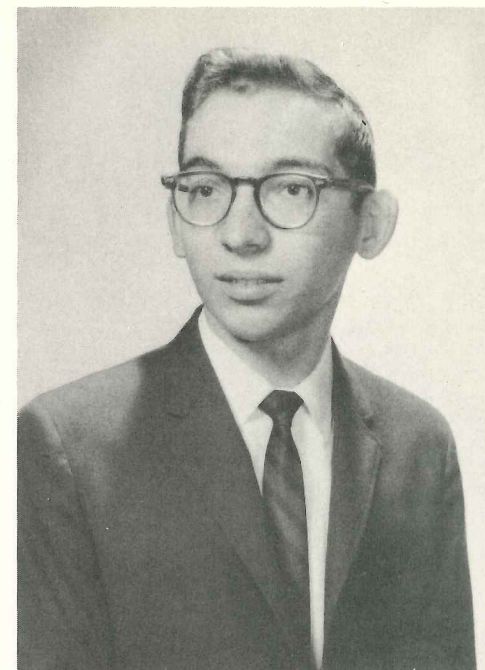
ABRAHAM BIDERMAN

A veritable avalanche of honors have been heaped upon Abie. An Honor Student, he has won a Scholarship, and has been awarded a Merit Letter of Commendation. In his capacity as Secretary of the G.O. and Assistant Literary Editor of the Scroll, he has been a credit to both offices.



THOMAS BITTERMAN

Acclaimed on the soccer field for his adroit ball handling in a sport in which few excel, Thomas still holds something in common with most of us. He, too, has been bitten by the "Math Bug", that strange affliction that holds our school in its throes, and his mastery of this "foreign language" stands as an admirable accomplishment.



MICHAEL BLASSBERGER

The daily trek from Canarsie to our school has apparently failed to sap the energy of our good friend, Mike, for he has displayed remarkable perseverance in his studies and a personality effervescent with friendliness that have raised him to the heights of popularity.



CHARLES BORENSTEIN

Breaking precedent seems to be the only unbroken precedent at Torah Vodaath, and Yechezkiel or "Chucky", as he is affectionately dubbed, has applied this rule to his general conduct by exemplifying the perfect synthesis of scholarliness and the ability to socialize. Those who have ever penetrated his stern exterior have noticed this many times.



MORDECHAI BRANDSDORFER

Being one of our younger Seniors hasn't been the least of a hindrance to good natured Max, and he was quickly accepted as one of the "boys". He seeks a future in accounting, where he will no doubt meet with the same success he has found here.



ELY BRUDNY

Ely throughout his high school career has distinguished himself with fervent devotion to Torah. A genuine "Masmid" Ely has also done well in his English subjects, distinguishing himself on many occasions.



AARON E. BULMAN

An "out-of-towner" Aaron has distinguished himself as a good student and a hard worker. His genuine sense of humor and his good-natured, affable smile have made him a "hit" with friend and teacher alike.



CHAIM Y. COHEN

Chaim's short stay in Torah Vodaath has been filled with active participation in school affairs. As G.O. representative, debater, and reporter, he has shown many indications of his creative ability and ingenuity, and his proficiency in most subjects is added substantiation.



HOWARD DACHS

With a bright and cheery sense of humor that he often employs to dispel gloomy situations, Howie has easily entered and captured the stronghold of our affections. His involvement in all situations and his timely sincerity are two other contributing factors.



ARI EDELSTEIN

Taking the Sundry photographs which are so essential to the Scroll's success is no easy task, yet Ari has proved himself equal to it. His able management of the debating team and his skill and ardor which he has displayed as an editor of the Bulletin have proved an inspiration to all who have worked with him.



HERMAN EDELSTEIN

Possessed of musical and mathematical talents of a rare caliber, Herman has grown rapidly in the eyes of his teachers and friends. His attributes are easily perceptible in the Bais Hamedrosh as well, and they serve to make him an example that many hope to emulate.



MARTIN EDELSTEIN

The achievement of excellence in both Hebrew and secular studies is no easy accomplishment, and Marty can take pride in having achieved both. An excellent student and Scholarship winner, Marty is also very active in student affairs and highly respected by his fellow students.



JOEL EHRENREICH

A Torah scholar of great aptitude, Joel has delighted us all, especially in Mr. Abrams' class. A good-natured and mild-mannered fellow, he has dedicated himself to his favorite pastime, the study of Torah.



SOLOMON S. EISENBERGER

No graduation is complete without a representative member of the illustrious Eisenberger family. Sholom, one of the many in the clan who studied in Torah Vodaath, has developed a liking for Economics and hopes to further pursue the subject in college.



ELCHONON EPSTEIN

True "Ahavos Torah" and genuine "has-modoh" are great qualities indeed, and Elchonon may be proud of his achievements. A recognized Torah scholar and possessed with true humility, Elchonon is on his way to become a great Talmud Chochom.



HERBERT ERPS

A Talmid Chochom to be, "Herps'" witticisms have endeared him to faculty and classmates alike, whom he has kept in the throes of laughter for countless periods. Herbie hopes to go to Israel to study, following in the footsteps of his celebrated brother.



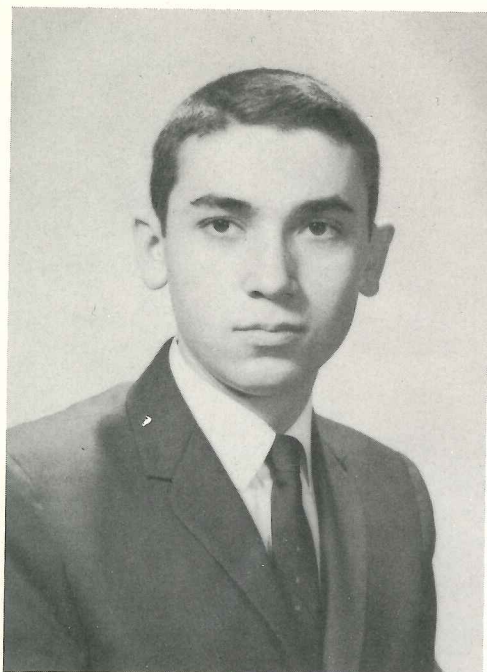
MOSHE FASKOWITZ

Outstanding in both Talmudical and secular studies, Moshe is an Honor Student in every way. He has won a State Scholarship and, being an able athlete, participates in all of the tournaments with great aptitude.



SAMMY FEINTUCH

What makes Sammy run? A courageous and unflinching attitude on the sports field that commands the respect of teammates and opponents alike. Known as "Mully" by everyone, he might not react to "Sammy", but by either name he is the same, friendly guy.



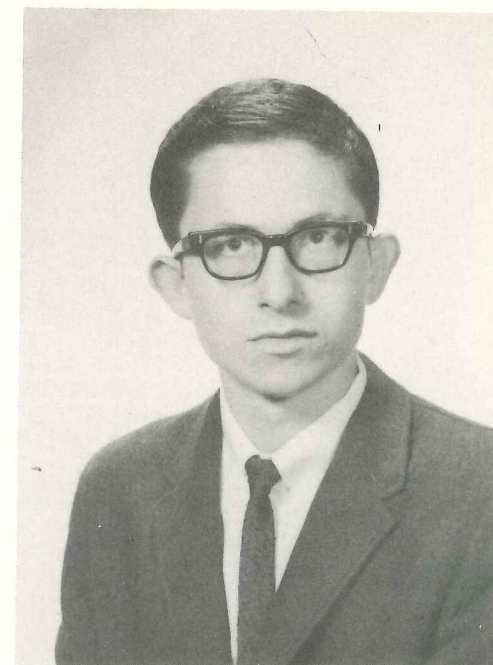
TIBERIU FELDMAN

Not content with gaining recognition merely on the basis of his name, even in one as distinctive as "Tiberius", he set out to earn a position of merit both in class and on the courts. "Tibi" has accomplished both. The first, by acquiring a command of the English language in an amazingly brief period of time, the second, through some adept footwork on the soccer field.



HARVEY FESSEL

Though a man of modesty, Hilly's achievements are scarcely humble. Gifted with athletic agility, he has admirably demonstrated his capabilities on the field in all of the sports programs on the school agenda. A popular fellow, his accomplishments on the scholastic level have been commensurate, a fact easily confirmed by his winning of an alternate scholarship.



HENRY FINKELSTEIN

A diligent student Henry has excelled in all his subjects distinguishing himself on many occasions. His friendly personality and his good natured smile have won him many friends.



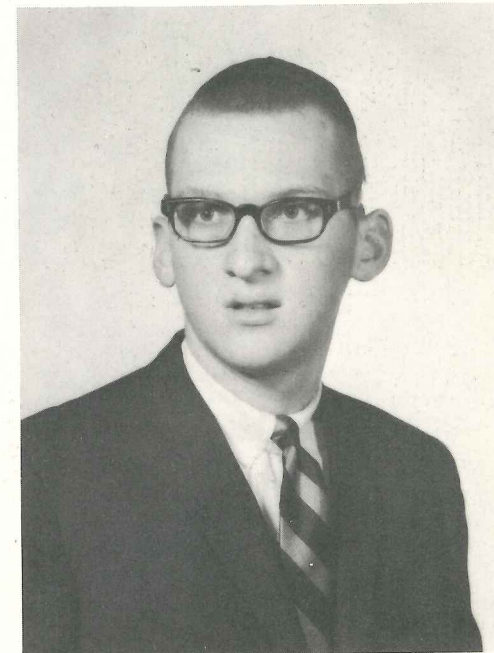
ROBERT FIREWORKER

Boruch Hersch has proved that diligence in both religious and general studies go hand in hand with friendship and popularity. His Scholarship and position as an Honor Student justify this assertion but no more than his straightforward, honest, and warm character.



BERISH FISCHER

Berish's ambitions are fired by the fervor of his Talmudical studies and fed by extensive knowledge in most fields of secular study. A Scholarship Alternate, he hopes to realize his wish to major in math and enter the competitive world of engineering.



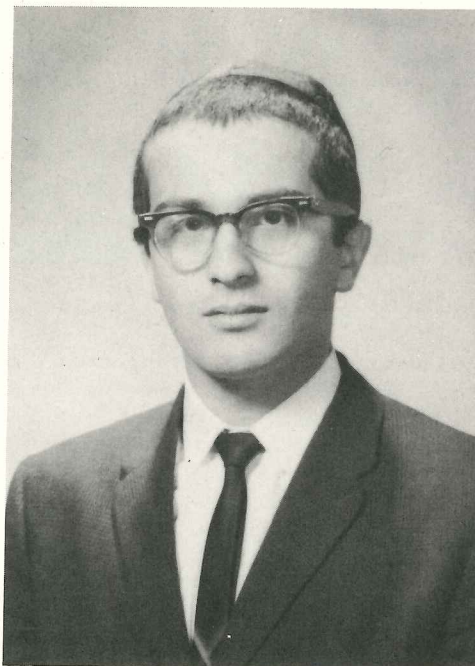
NORMAN FORST

Normie's height is matched only by his sterling character and towering strength on the basketball court. A reserved person, who never loses his good temper, he is liked and held in great deference by the entire student body.



SAM FORSTER

Taciturn Shamai has let his record do the talking for him, and his 90 plus average throughout high school certainly expresses his extensive knowledge. Shamai's candid and incisive remarks have startled and delighted many of his teachers and all of his friends.



GEORGE FRANKL

Giving particular care to the management of the G.O. exchange is George's special faculty. He performed this job with unusual efficiency for two terms. In addition, his diligent schoolwork betrays an intense desire for learning that few others possess.



ALEXANDER FRIED

Affable and reserved, Sholom has exhibited much earnestness and determination through these four years of learning. His strive for knowledge has been characterized by a yearning for perfection and "Alejandro" is sure to achieve his pursuit of success.



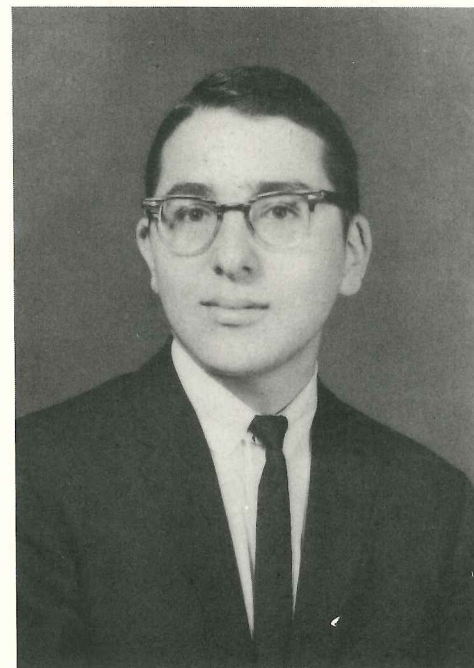
HERSHEY S. FRIEDMAN

Having attained that goal which every Senior aspires, namely the State Scholarship, Hershey has come into his own as a student with amazing rapidity. His quiet manner and beaming personality would be welcome in any company.



THOMAS FRIEDMANN ✓

Tommy's years here have been filled with tempestuous activity as he strove for all around excellence. A Scholarship winner, English Literary Editor of the Scroll, and perennial Sports Editor and Director, he has led the Basketball Champs through four undefeated terms while maintaining his position as an Honor Student.



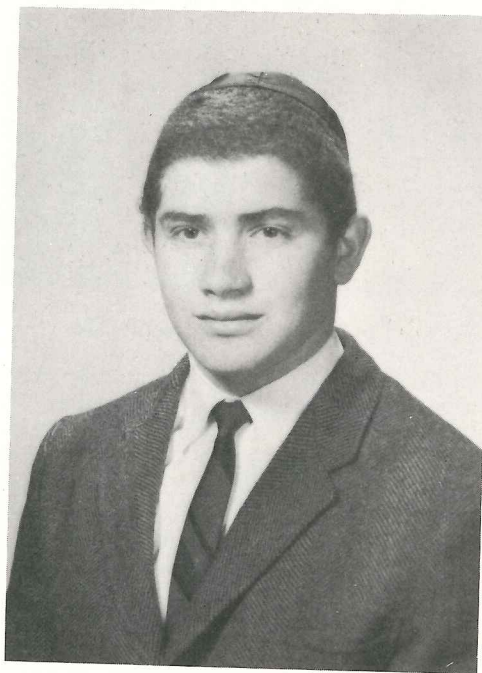
MORRIS FUCHS

The presidency of the G.O. is no sinecure. It is a job with multiple responsibilities, manifold duties, innumerable obligations, and Morris has fulfilled these with vigor and determination. An able scholar he has endeared himself with all his fellow students.



JOSEPH FURST

Another addition to the Torah scholars of our school, Joseph has maintained his honorable position with a learning that spells fruition as time marches on. Joseph, we believe, has found the success and satisfaction that is sought by all Bnai Torah.



AMROM GESTETNER

The bustling energy of Amrom is fantastic to say the least. He is the manifestation of the Mesivta in both actions and ideals. Any observer is assured of this, noticing his progress in the Bais Hamedrosh. We, who constantly observe this, have been long impressed.



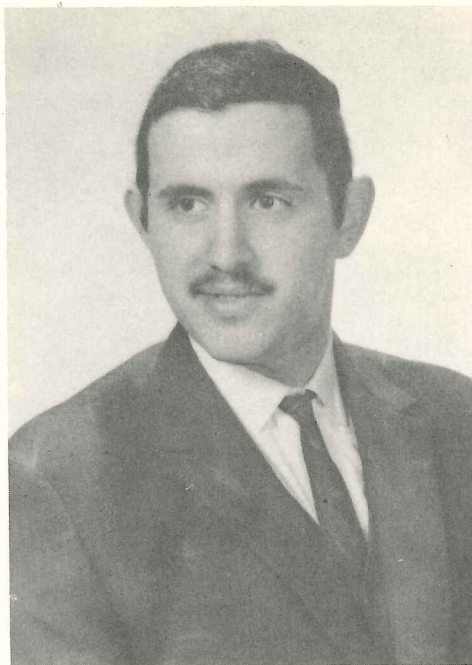
WILLIAM GEWIRTZ

Having one of the highest averages in the school is only one of William's many attributes. As president of the G.O. he has proved himself a highly competent administrator endearing himself with student and teacher alike.



JOSEPH GLICK ✓

Joe, a recent arrival, soon became a well known and popular fellow. An active participant in our intellectual "free-for-alls," he is also a fine basketball player and a friend with an engaging manner that is a delight in any company.



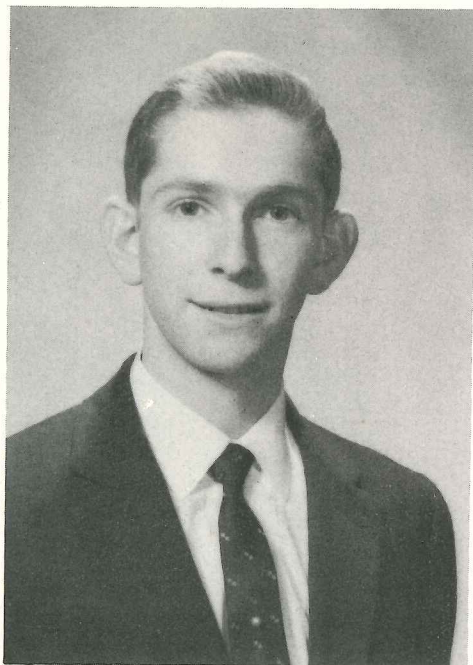
ROBERT GOLDSCHMIDT ✓

The mastery of French, although the greatest of Robert's accomplishments, is hardly the only one. Being an almost omnipresent feature of the Honor Roll, and a Scholarship Alternate, he is popular in all circles, student and teacher alike. Their judgment of his character is more than justified.



JEHOSHUA GRAFF

Being chosen Senior Class President is but one indication of *Shiya's* popularity among his schoolmates. An avid follower of sports, with an intricate knowledge of its many facets, he is much in demand to officiate at tournaments, and his opinion is held in great esteem.



ABRAHAM GRUNFELD

Abraham, a serious minded student, has actively participated in many worthy local projects. A whiz at handling technical instruments like our film projector, (which is indeed a victim of a thousand maladies), Abraham has made his mark on T. V.—Torah Vodaath we mean.



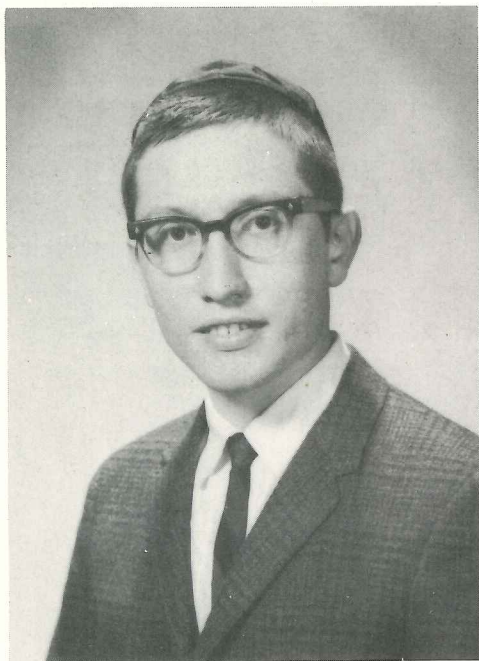
MICHAEL J. HALBERSTAM ✓

In recognition of his lingual talents, Michael has been appointed Editor-in-Chief of the Bulletin, and is Assistant Literary Editor of the Scroll. An Honor Student, he has also won a State Scholarship and, thus displaying his formidable arsenal of intelligence, has made a lasting impression on all of us.



EDWARD HANDLER ✓

Friendly, witty, and willing to avail himself of the knowledge that his teachers wish to give him, Edward has throughout his high school career moved easily through all levels of education and congeniality, having a lasting impression with all of them.



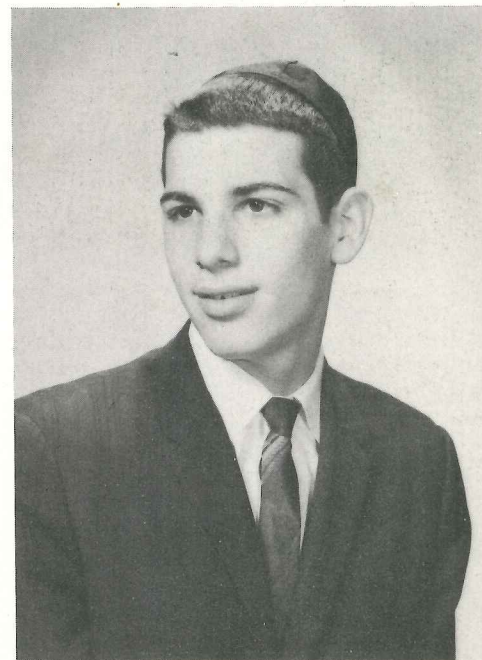
ARYEH HERZIG

Aryeh is king in fact as well as in name. His great command of the Hebrew language has been admirably demonstrated through these four years of high school as he has consistently supplied us with creditable achievements in the subject. A science whiz besides, Aryeh hardly surprised any of us in winning a scholarship.



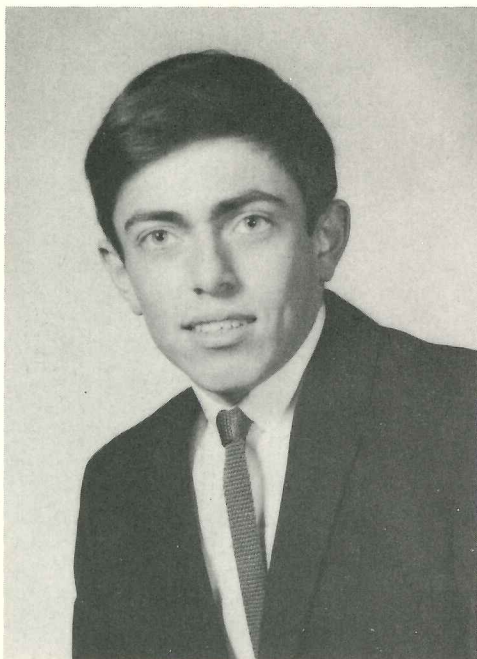
HARRY HUSARSKY

A love for mathematics and most other forms of erudition has resulted in a gleaming of high marks and a State Scholarship for Harry. Add to this the responsibility of the G.O. Treasurer's job, and you have a concoction of brilliance and efficiency.



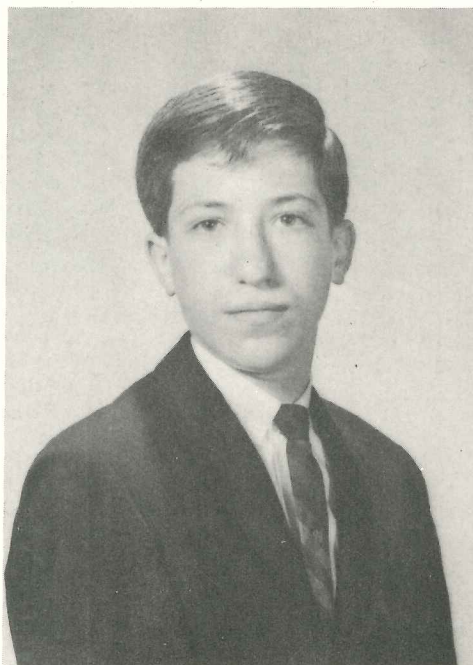
JOSEPH INGBER

Coming 3000 miles from home to have the benefits of a superior Torah Chinuch, Joseph has dedicated himself to the study of the Torah learning with great Hasomodoth. His diligence and fervor are sure to bring him success.



HERSH T. JAKUBOWITZ

Amiable Hersh's informal reports and lectures in class have been listened to with great enjoyment by both his teachers and classmates. He has his mind set on a career in law, a decision, no doubt, in which his admiration for Rabbi Singer and his ability as a debater played major parts.



ABE JAROSLAWICZ

In the two short years that he has been in Torah Vodaath, "Beaver" has become widely known. His unique, defensive work on the basketball court has foiled many potential baskets, and his always cheerful attitude has won him many friends.



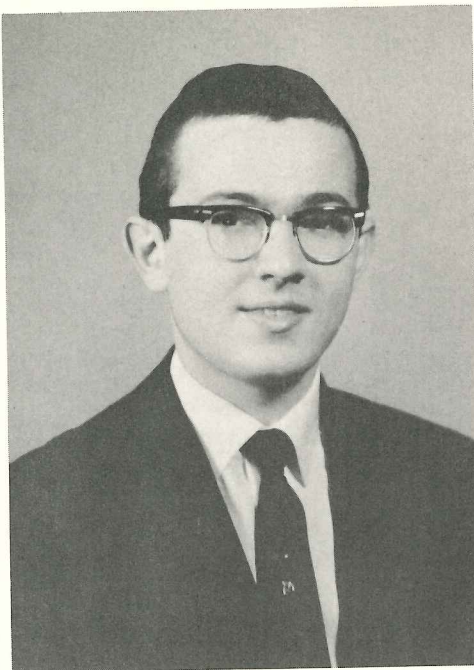
WALTER JOSEF

The G.O. newspaper, which is the fruit of Walter's labors, stands as a witness to his literary ability. Probably more than anything else, this contributed to his State Scholarship. However, we have touched upon the least of Walter's aptitudes. His love of Torah is such that it warms the hearts of all that come into contact with him.



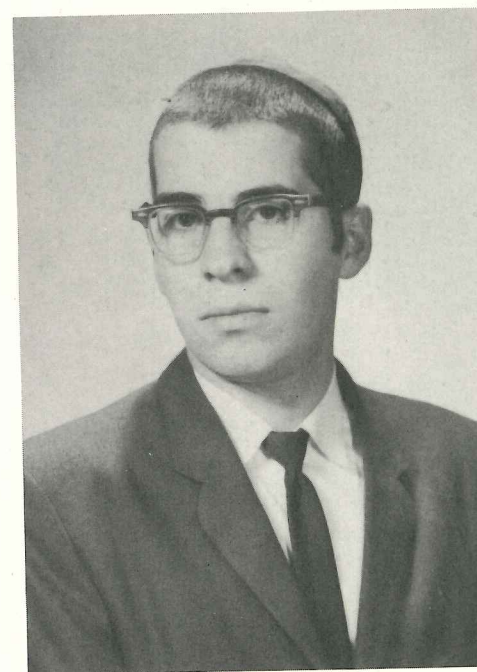
NACHMAN KAHANA

Highly interested in the study of electronics, Nachman is a radio enthusiast with an ardent desire to become an engineer. Well known and respected, he is a highly popular member of the Senior class.



ROBERT J. KASZOVITZ

Jonah's devotion to learning is unmatched. His responsible character (which has already merited recognition when he was appointed to the executive board of the G.O. store) will be to his great advantage in later life.



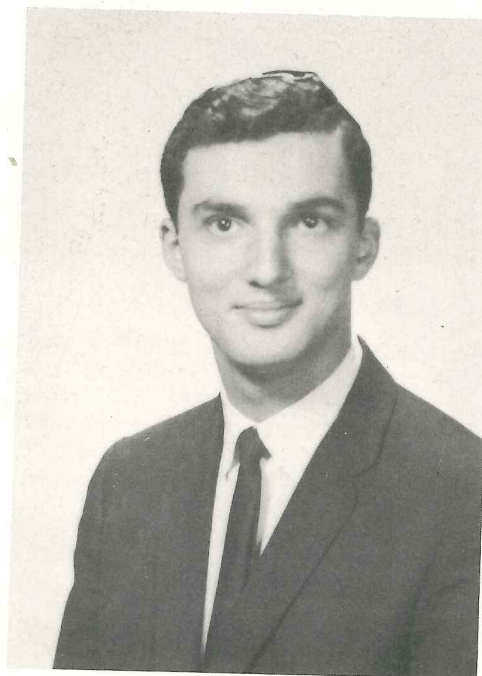
ZVI E. KATZ

Zvi came to us from Israel and immediately applied himself to the study of Torah with unparalleled Hasmodoh. His diligence in all fields guarantees him future success.



DAVID KIRZNER

During all four years of his high school career David has been involved in one literary escapade after another. This perhaps was a contributing factor to his State Scholarship. His finesse in this capacity can hardly be contested, considering the multitude of articles with which he has graced the pages of our various publications.



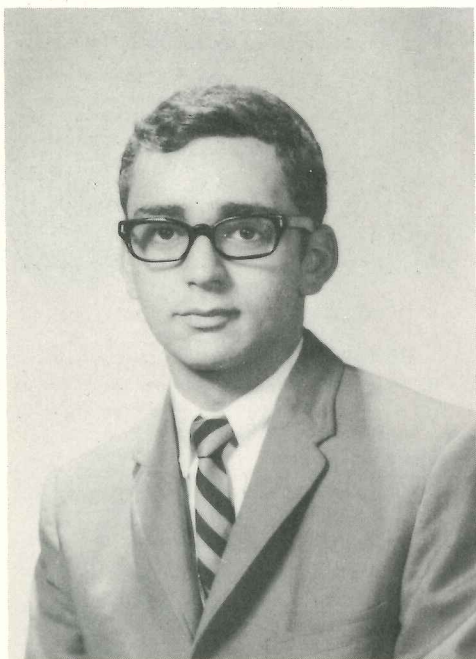
SYMCHA KLERER

Symcha, as assistant photography editor of the Scroll tackled the rough problem of organizing us for shots of every conceivable activity. A Scholarship winner, Symcha possesses a profound knowledge of English literature, and is one of the true classical music lovers on campus.



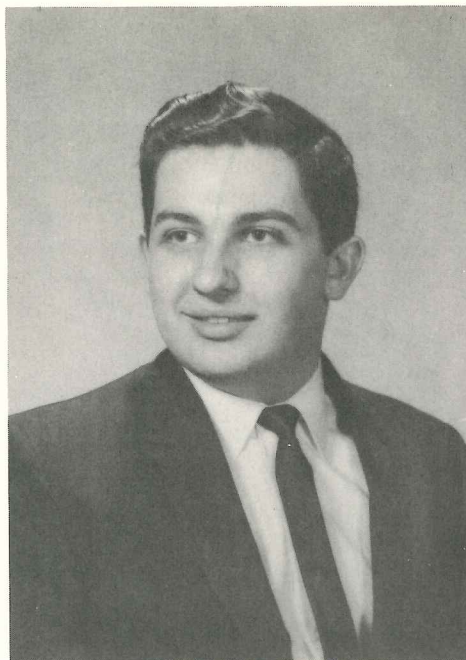
MARTIN KLUGHAUP

The epitome of excellence in all facets of his educational training "Kluggy" has throughout these four years been one of our most respected Seniors. His excessive earnestness and devotion to study undoubtedly contributed to his winning of a State Scholarship. Always ready to proffer some of his time to enlighten another Bochor he hopes to devote his entire time to the learning of our holy Torah.



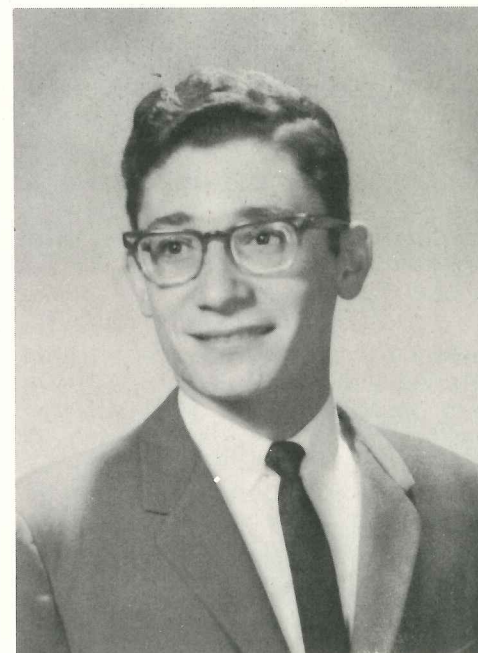
ABE HENECH KONSTAM

Having shown an almost incomparable facility for debating, Abe rapidly rose to the heights in the field of rebuttal. Possessing this ability, paired with his scholastic average, he had little difficulty attaining the G.O. Vice-Presidency and the Treasurer's job in succession, leaving a trail of glory that few have even attempted to blaze.



LOUIS KRAWIECZ

Lying ahead of Louie is the long road to a doctorate in medicine, and it is comforting to look back at a satisfying high school career. This career of many accomplishments is marked with an Alternate Scholarship and a responsible position as debating judge.



ISRAEL KOLMAN KROHN

Especially adept at musical instruments, Kolman's talents have often served to delight us. His other abilities manifest themselves in the learning he has accomplished, the friends he has made, and the aura of gaiety that he carries wherever he goes.



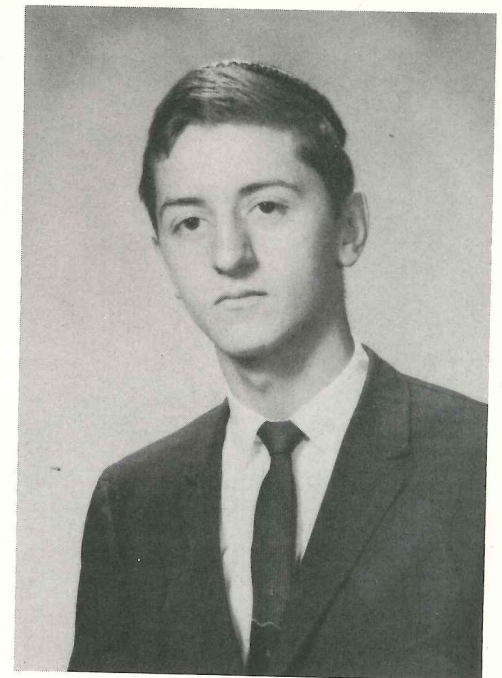
ISRAEL E. LAMM

There are certain talents which are indispensable for a successful Scroll, and Israel possesses these talents. All who have watched him working assiduously producing the many works of art which adorn our Scroll can't help being inspired by his skill and ingenuity. Being a fine student and a Scholarship winner too, we are all truly proud of him.



JACOB LAUFER

The art of elocution, which Jacob has so completely mastered, is only one of the achievements for which he is renowned. The vice-presidency of the G.O., an office in which he serves with admirable efficiency, is another prize that he can call his own. His knack to excel in everything he does made it easy for him to win a Regents Scholarship.



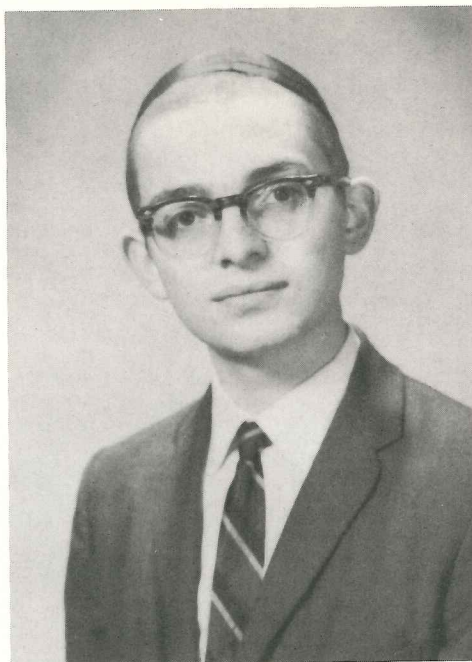
JACK LAZAROS

A Boston intellectual with a wry sense of humor, Jack has amassed an impressive wealth of literary knowledge. Aside from being a voracious reader, he is also an absorbing conversationalist; a sure asset to any institution of higher learning that he will attend.



CHAIM LESHKOWITZ

The recipient of a National Merit Letter of Commendation, Chaim has shown his superior acumen by handling the business section of the Scroll. A good student, whose name has been frequently emblazoned on the Honor Roll, Chaim is one of our "very likely to succeed students."



DOVID LEWIN

As one of the prize pupils in our languages department, Dovid has easily succeeded in ingratiating himself with Mr. Fein. A gratifying performance in his Hebrew studies has elevated him to a position of command in the Bais Hamedrosh.



LAWRENCE LIEBER

Reticence, perhaps, is a term unmentionable in a rowdy Senior Class body, yet Lawrence has been its champion advocate in Torah Vodaath. In the serene, unassuming manner of one who plans to excel in knowledge, we may well say that he has worked up a storm of a most robust nature.



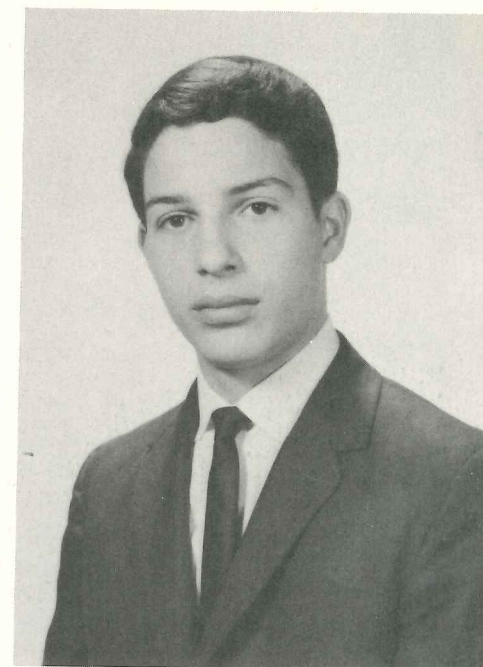
MAIR LIEBERMAN

A recent arrival from Israel, Mair has displayed many outstanding virtues. His vivid imagination and soaring voice have awed many Seniors, as has his fascinating knowledge in the field of psychology.



SOLOMON LISS

Sol came to T. V. in his Junior year, but his grace in football and basketball was quickly noticed by everyone. In addition to being a fine student, his becoming Sports Director and member of the Champion Basketball Team crown his many achievements here.



HARVEY MEYER ✓

While many of us turn to sports to discharge the excess energy that youth generates, Hesh has devoted all his efforts to the amassment of friends. Having been in Torah Vodaath for many years has given him the opportunity, and a warm and friendly personality has helped him realize his intentions.



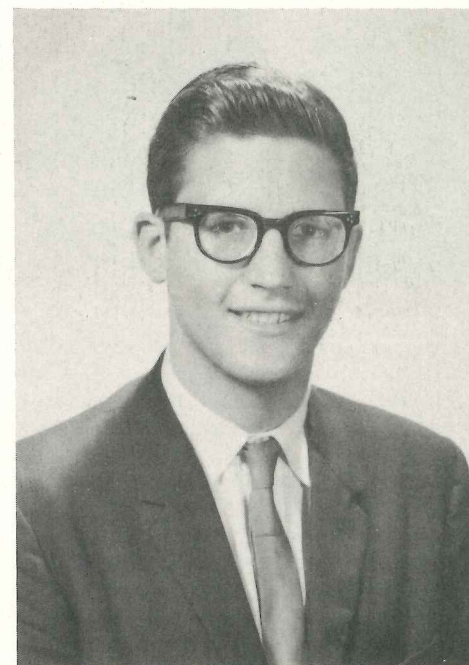
IRVING MOSKOVITS ✓

Running through the annals of Torah Vodaath High School, one is sure to run across Irving's name on many a glorious enterprise. A Scholarship Alternate, he stands high on the list of student popularity and commands respect from all his surroundings.



WILLIAM MOSKOVITS

A hard worker, Willie has proved himself a good student applying himself diligently to his studies. A friendly smile and a winning personality have endeared him with all his friends.



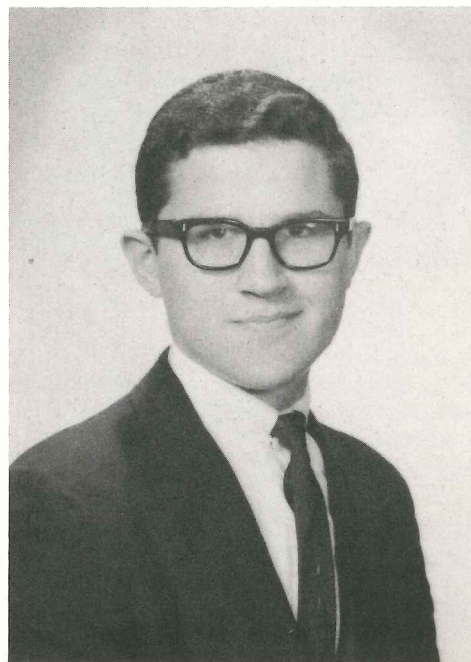
SHELDON MUHLBAUER

Sheer brilliance and driving ambition constitute the grounds for Shelly's outstanding scholastic achievement. With an average above 95, and scoring the school's top mark on the State Scholarship exam, he has also shown remarkable ingenuity and versatility as Editor-in-Chief of this year's Scroll.



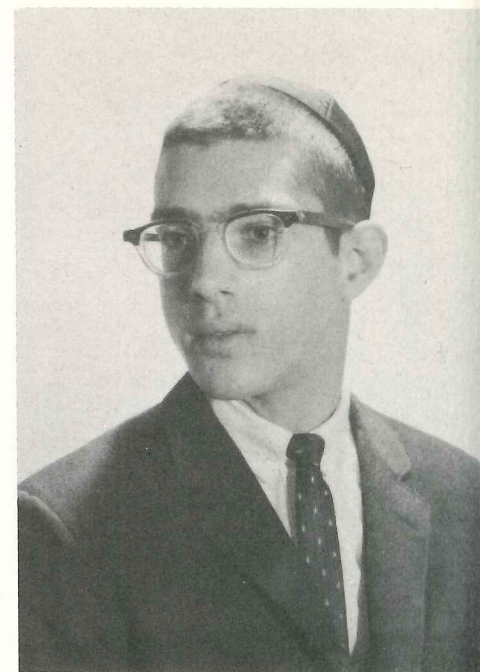
HYMIE MULLER ✓

An ambitious scholar, Hymie has been successful in all his scholastic ventures. These undertakings range from doing an exceedingly good job as Secretary of the G.O., to winning a State Scholarship; to being a good friend to almost everyone in school.



MORTY NAIERMAN

Morty is a serious student who appreciates Math for practical as well as aesthetic reasons, hoping to make a career of it. Athletically inclined, he has been an important cog in our football team, quarterbacking us to the championship.



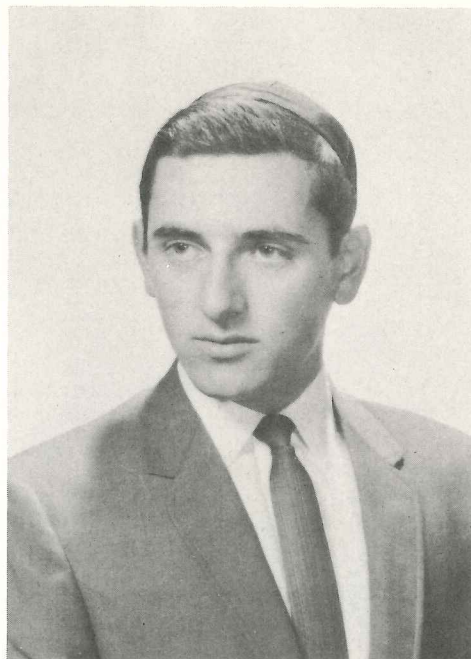
ARYEH S. OBERSTEIN

Always eager to lend a helping hand, Aryeh's ubiquitous personality and his bubbling enthusiasm have made him highly popular on the student campus. His intense involvement in extracurricular affairs have proved an inspiration to us all.



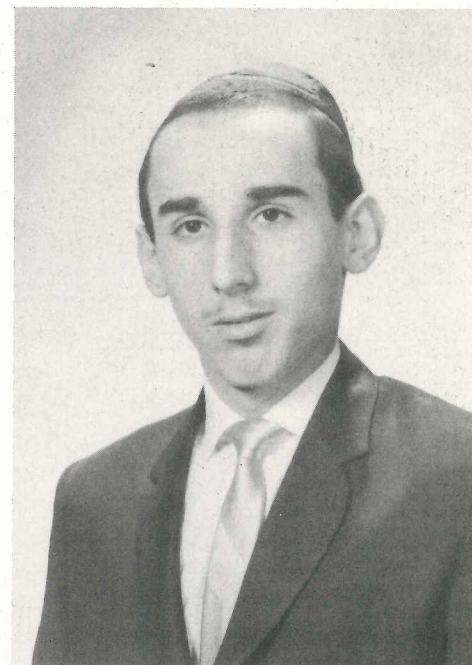
SAMUEL OBSTFELD

Sammy's zest for life has been embodied in his drawings and paintings, which have never ceased to fascinate us. His knowledge of math coupled with his facility for expression through art have convinced us of a promising and creative future.



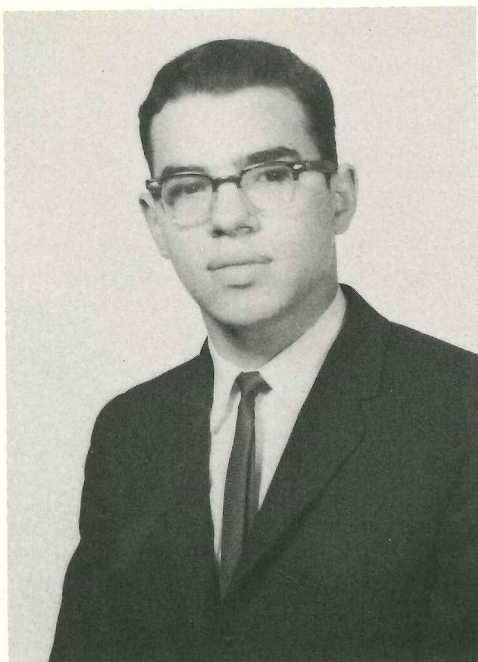
LOUIS PERL

Besides being one of the best swimmers, Louis is also a sincere scholar whose constant quest to broaden his horizons is phenomenal. His attainment of the plateaus of learning attest to his indefatigability.



ISRAEL PERLSTEIN

His forceful and vibrant nature is dominated by his keen business sense.. A generous person, Israel has long been of service to many, and he is held in great esteem by all of us.



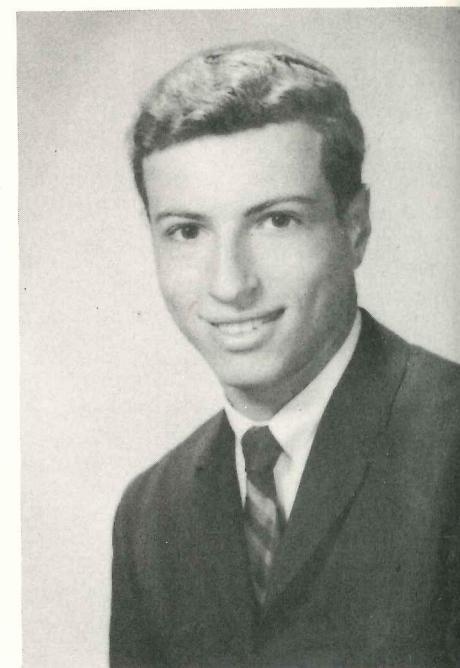
SOL PERLSTEIN

Sol's serious approach to life and competence in class can be attributed to his studious habits. Thanks to this trait and his sincere manner, there exists a harmony between him and his teachers which few others enjoy. In spite of his devotion to study, he has still found time to master the sport of basketball.



WILLIAM PIEPRZ

Zev has greatly distinguished himself in his studies. After placing among the leaders on the Merits, he warranted our admiration by achieving outstanding results on the SAT in both Math and English, and finally by winning a Regents Scholarship.



ISRAEL POSNER

As a member of many of the sports team and as G.O. representative, Izzy has participated in many activities with distinction. Professing a liking for Math, his high marks in the subject on the Regents was capped by a fine mark on the SAT.



ELIAS H. QUINN

Ely, an extremely resourceful and scrupulous member of a family whose name is one of the shining lights of Torah Vodaath history, is well worthy of his heritage. A warm, friendly, and always helpful attitude has endeared him to all his fellow students.



MAURICE H. RADZIK

The moving force behind the G.O. store for eight terms, Morty's venture into big business has met with great success. He has served as G.O. representative too with the same distinction, and we wish him success in a career in law.



ISRAEL J. RAKOWER

Israel is so quiet and unassuming that his continuous high marks on every type of math examination have long escaped due recognition. A calm attitude and cheerful disposition have made him one of the best liked Seniors.



MOISHE RAPAPORT

With his quick wits and silver tongue, Moishe has enlivened every class he has been in. Never at loss for words, he has found his way into the hearts of his teachers. Moishe is also an all around athlete and has often displayed a flair for exciting play.



AARON RAVITZ

A born politician, Aaron's desire for knowledge in history, government, and economics has enthralled the awe of his mentors and the heartwarming devotion of us all. Adamant in opinion, towering in spirit, and, above all, sincere and amicable, he has achieved citation as one of those who reign in popularity.



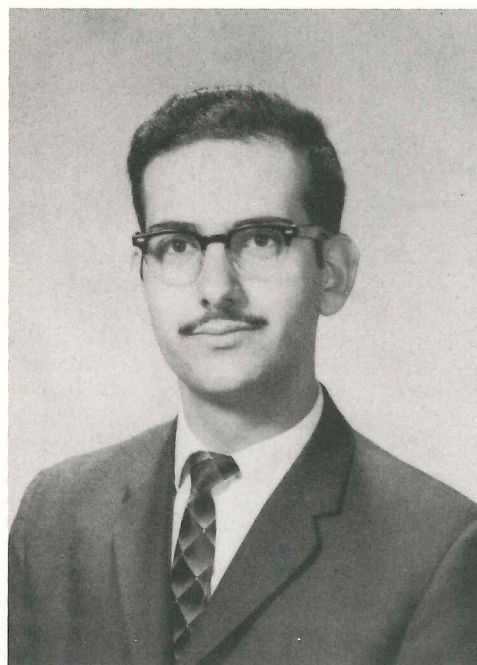
ABRAHAM REICHBERG

Showing an unbelievable talent for organization seems to be Abraham's prime field of operations. In addition we have noticed in him the unquenchable thirst for mathematical knowledge which is so characteristic of our student body.



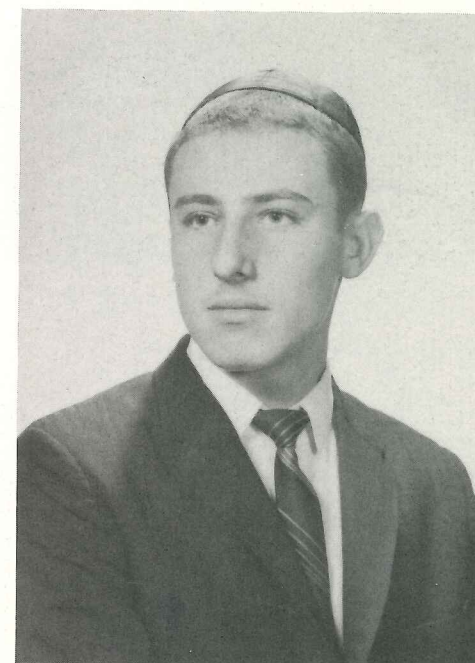
JOSEPH ROBINZON

Big Joe's hearty laugh and frank manner have delighted Mr. Fein, and Joe has reciprocated with high regard for Spanish. Joe's fondness for Western styles and his feats of strength have made him an almost legendary figure in the school.



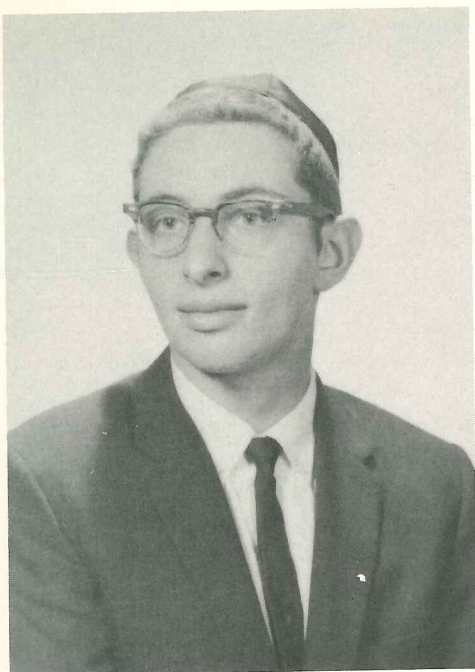
SAMUEL B. ROSENBERG

The cantorial abilities for which Samuel is renowned have earned him the appellation "Chazan," which he bears with unparalleled dignity. He also possesses other qualities, too numerous to be mentioned, that make him one of our best-liked Seniors.



GERALD ROTH

Jerry's calm demeanor is never shaken by the vicissitudes of life, which are at present in the hands of the faculty. His aspiration to be a Certified Public Accountant has remained steadfast, and his golden voice, raised in joyous song, has gladdened many hearts.



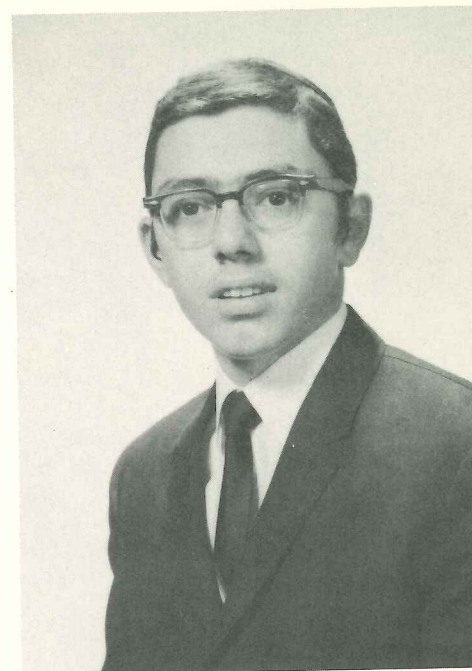
YITZCHOK ROZSANSKY

Reserved in bearing, Yitzchok is a true Masmid learning Torah with the ardor and love of a Sage. His genuine humility and unassuming air have, indeed, won the reverence of the entire student body.



BARRY SCHECHTER

Although new to the enchantments of our hallowed halls, Barry has made a rapid adjustment to his surroundings. Excellence in athletics and academics are his hallmarks. It is small wonder that he has captured the admiration of us all.



SHAYA SCHECHTER

The second half of the Schechter clique, Shaya has proven himself as adroit in his mental exercises as the first half. One of our youngest seniors who recently added a State Scholarship to his trophy room, Shaya is another candidate for success.



HYMAN SCHOENBLUM

One of the precious few who have exhibited extraordinary dexterity in French linguistics, Hymie is also recognized as part of the new "reign of terror" of the soccer field. A fine blend of sincere devotion to his studies and a buoyant personality will surely pave the way for his future success.



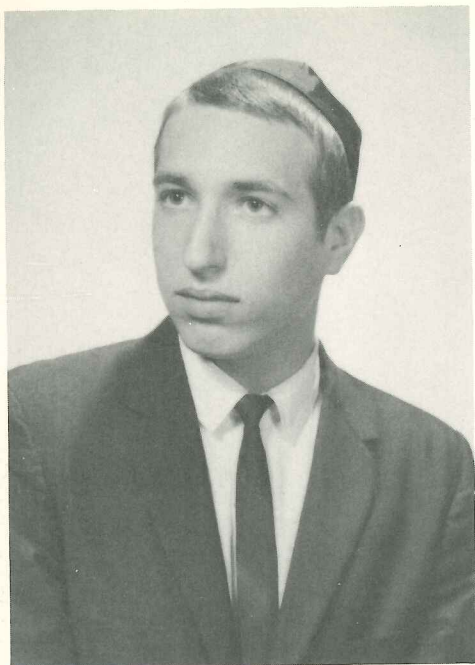
ALBERT SCHON ✓

Studying and doing well in school are Avrohom's fine and enviable qualities. As a hard working student there are few who match his dedication. His lighter side is also enviable, and the combination is truly a work of art.



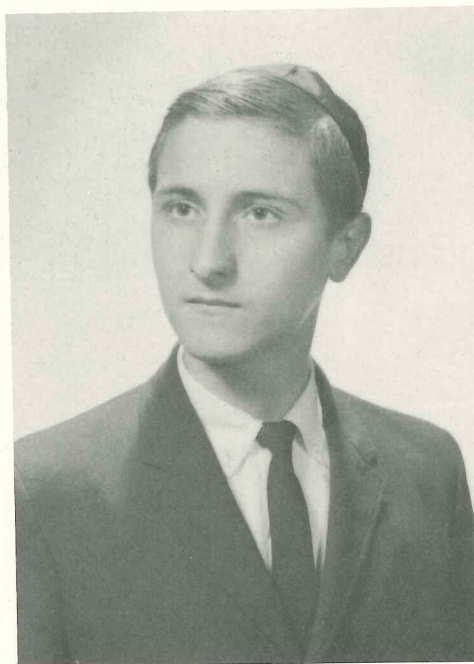
ZALMAN V. SCHWARTZ

Keen insight and extreme devotion explain Zalman's success with his numerous projects. An independence of character, nurtured in his mind, has helped to create this force whose influence many have felt emanating from his placid being.



CARL SHENKER

Commonly referred to as the "Talmudist" by Monsieur Fein, "Chiki" has justly earned that title. An honor student he has combined his knowledge of the Hebrew language with his acquired learning, putting it to effective use as Hebrew Literary Editor of the Scroll. "Chiki" hopes to perpetuate the family tradition; like many before him he has idealistically decided to devote his future years to the study of the Torah.



JOSEPH SILBERBERG

Possessed of a vivacious spirit and a buoyant personality, Yossi has befriended all. Brimming with suggestions to remedy any situation, he exhibited his genius by winning a scholarship, and is in addition the Art Editor of the Bulletin and the Asst. Art Editor of the Scroll.



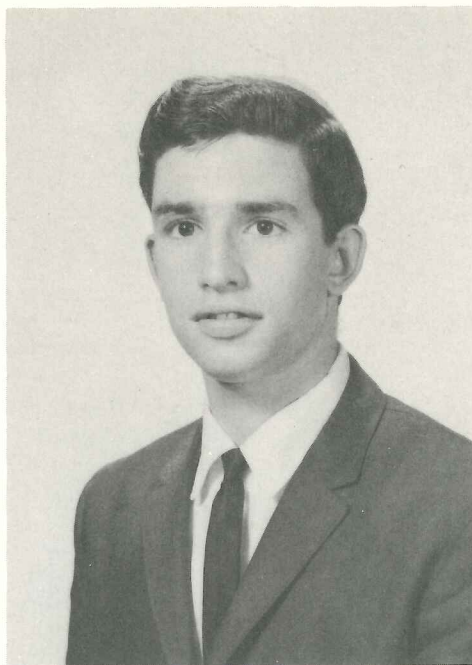
CHAYIM E. SILVERSTEIN

The keen business sense with which Chayim has been endowed fits in appropriately with his sharp and clear understanding. This trait is one that has been oft-noted by his instructors in both Hebrew and secular studies, and has captured many accolades for him in that quarter.



STEVEN SINGER

With a bright smile and a witty saying for everyone, Shmuel has walked into our hearts where he will surely occupy a place of honor. An honest, conscientious, and all-around student, he has proven himself truly irreplaceable.



ELIHU SMITH

A high scorer on the Scholastic Aptitude Test, and a fine student, Elihu surprised no one by winning a State Scholarship. Intelligence and a winning personality guarantee his future success.



JOSEPH STRALBERG

An earnest student, Joseph has dedicated his life to Torah learning with great Hasmodoh. An extremely friendly personality and cheerful disposition are only some of his high quality characteristics.



NATHAN H. SZYSZKO

Nat who has reaped a harvest of accolades, including a Scholarship, from his various endeavors well deserves his title of class "walking encyclopedia." An excellent student in every way, Nat surprised no one when he attained the top mark in the school on the N.M.S.Q.T.



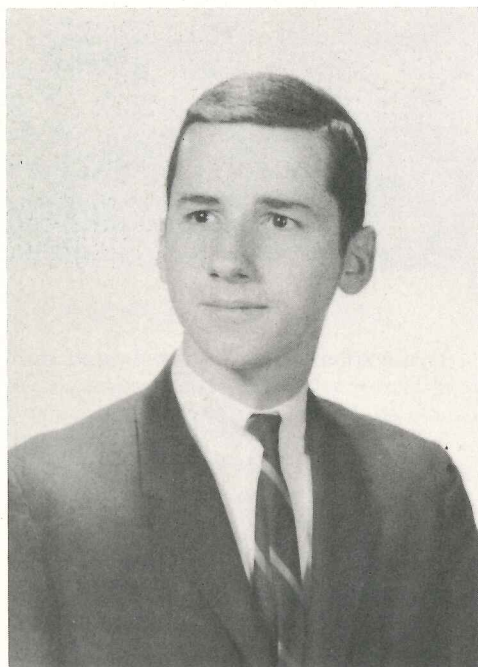
ANDREW TEWNER

Andy's brand of humor and fascination with World War II is as distinctive and unique as his Australian heritage. An exciting performer on the soccer field, he hopes to achieve his niche as an historian.



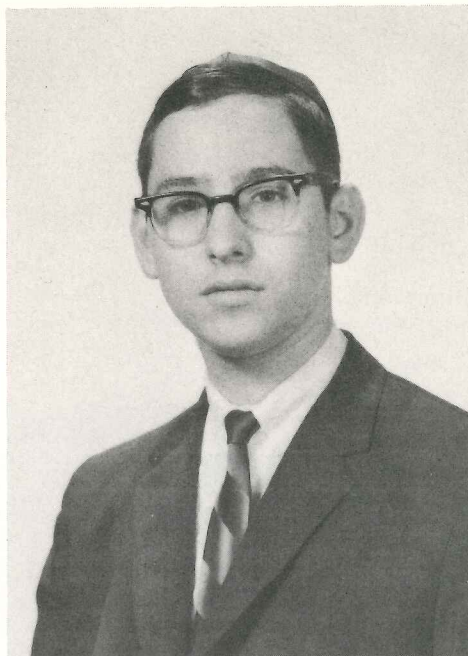
MISCHAEAL TURK

In the short space of two years, Mischael has become one of the most popular and oft-quoted students in our history. A delightful classmate, he is never at a loss for words. His teachers all gloat over his remarks as they do over his speeches and compositions, which are highly satisfying to say the least.



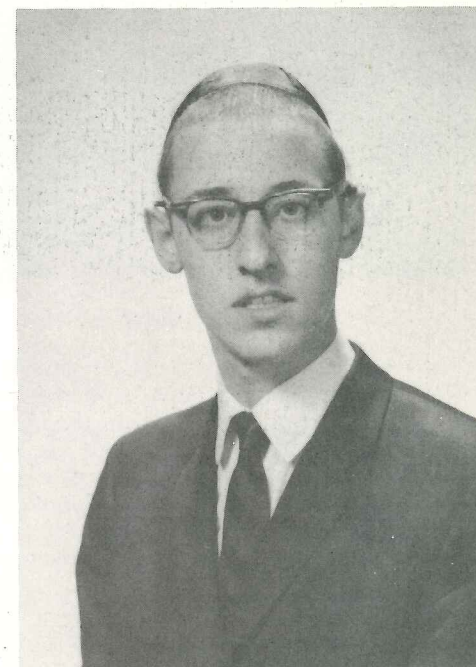
MOISHE URBACH

An alternate in scholarship competition, Moishe is tough competition on any venture. His iron determination to excel is what creates this competitive drive in all of his studies. Bearing this in mind (and we surely will), it is hard to foresee anything less than a position of significance for him in our estimations.



GEORGE WEINBERGER

A Scholarship winner and an excellent student George has proved his proficiency in Math when he scored an astounding 771 on the SAT. A highly versatile student, George, an Asst. Editor of the Scroll and Bulletin, is very active in student affairs.



HAROLD WEISER

A talmudical scholar of considerable lore, Harold is also a student of good secular standing. Diligent and ambitious, the attainment of many prosperous undertakings is possible for him.



ABRAHAM WEISS

Mathematics, which is the traditional infection of Torah Vodaath students has not left Abie out. His marks on the many examinations that he has taken are the product of this infection, one that has made his actions a highlight in every one of his classes.



MARTIN WEISS ✓

Martin's vast coterie of friends and acquaintances is perhaps the best testimony for his character. His remarks very often serve to delight us. Having this, plus his leading role in many classes to his credit, he is assured of leaving a lasting impression in our minds.



DAVID WICENTOWSKY

An infrequent, but nevertheless outstanding visitor to the basketball courts, Wicey has also carved a niche of excellence in his Torah studies. With remarkable diligence and fortitude of character, he has most certainly captured the warm friendship and admiration of us all.

Again "it is the best of times," and "it is the worst of times."

It is the time of affluence and the time of indigence, the time of materialistic wealth and spiritual dearth.

It is the age of technology—highly developed and progressive, and the age of the illiterate—inferior and primitive.

Some have reached the pinnacle of success, where the atom threatens with swift descent.

A tall man with nothing roars in Europe, a fat man seeths in Asia, all men marvel at the secret of the universe and forget its infinite Greatness.

It is the age of riotous color and everyday drabness, of soaring spires and humble hovels, of high ideals and evil intentions.

Men have conquered men, then have been defeated by themselves, we have reached for the stars and have neglected the earth.

We believe and yet we scoff, we suffer and yet we laugh at pain, we create life, then destroy its future.

In a mad rush we are still going somewhere, with beacons extinguished and guide lines snapped.

We soar to dizzying heights, attain terrifying speeds, plunge to unfathomed depths, and still we yearn for further conquests, dream of inaccessible goals—and have stopped fearing the unknown.

Gone are the huts of forebears, the city of the future is here.

Huts destroyed, forebears forgotten, time still remains.

Time for wisdom and time for dreams, time for belief and time for prayer.

This is the age of conflict and the time of its resolution.

Every age has been of conflict, every age has its resolution. . . .

T O R A H

THOMAS FRIEDMANN

Commencement Exercises

TORAH VODAATH HIGH SCHOOL

Sunday, June 27, 1965

Processional	Graduates
Salute to the Flag	Assembly
Welcoming Remarks	Rabbi Moshe Lonner
Choral Selections	Orchestra and Graduates
Salutatory Address	George Weinberger
Vocal Solo	Mair Lieberman
Orchestral Selection	Mesifta Orchestra
Address	Rabbi Samuel A. Turk
Choral Selections	Orchestra and Graduates
Valedictory Address	Martin Edelstein

DISTRIBUTION OF AWARDS

Orchestral Selection	Mesifta Orchestra
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DISTRIBUTION OF DIPLOMAS

THE STAR SPANGLED BANNER

Recessional	Graduates
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G. O. Activities

Activities in Torah Vodaath, in theory, range from assemblies, run the gamut of debates, elections and tournaments, with graduation marking the culmination.

In practice however, activities here are synonymous with excitement, bedlam, and often sophisticated nonchalance.

To the inexperienced eye a typical assembly would seem but a necessary by-product of a G. O. struggling to maintain its existence. Not so to our students. We recognize and appreciate the opportunity to glean bits of wisdom and enlightenment from amidst the swirling atmosphere an assembly generates.

Our G. O. elections, with the assistance of Rabbi Lonner and various intrepid members of the faculty, are in the spirit of any election. They're thrilling, noisy, suspense filled, and sometimes even non-existent. Every student at one time or another in his high school career has taken part in an election, which usually is a battle royale, complete with advertising, electioneering, and friendly insults hurled from behind hastily drawn battle lines.

This is an election, tense, sometimes raucous, always enjoyable and rewarding.

And what student fails to encourage his favorite team at a championship debate, to cheer and applaud every speaker, to complain at the decision of the judges, and to depart with a feeling of satisfaction that few distractions can offer.

Assemblies other than debates and elections are as varied and unexpected as the patterns in a kaleidoscope. We may hear a representative from the F.B.I. telling of the problems the organization faces, a member of our board of directors may give an impromptu homily, or a visitor from the Sanitation Dept. will tell us about a subject that we really didn't know too much about before. The tremendous effort expended by those concerned is repaid multifold by the enthusiasm and appreciation of the students, for whose benefit they were organized.

The activities offered by the G. O. are thus indicative of the spirit of teamwork and goodwill that pervades the very atmosphere of our alma mater.

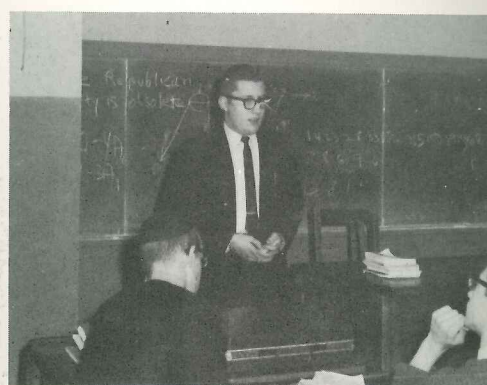




G.O. OFFICERS. Left to right, seated: Azriel Aronovitz — Vice-President, William Gewirtz — President. Left to right, standing: Abe Konstam — Secretary, Abraham Biderman — Treasurer.



The G.O. Store and its two employees, left to right: George Frankl and Maurice Radzik.



What did we do as Seniors, you ask?
Well, I'll try to remember, it all happened so long ago. . . .
It was boring at first, so we decided to enliven things and some guys brought down their winds, brass, percussions and strings (we

learned that as Freshies) and blew up a storm. Then we threw in some stirring speeches about censorship (Mr. Yarmush, English 84), and were introduced to the wonders and pleasures that graduation practice affords (Mr. Lieberman, choir class).



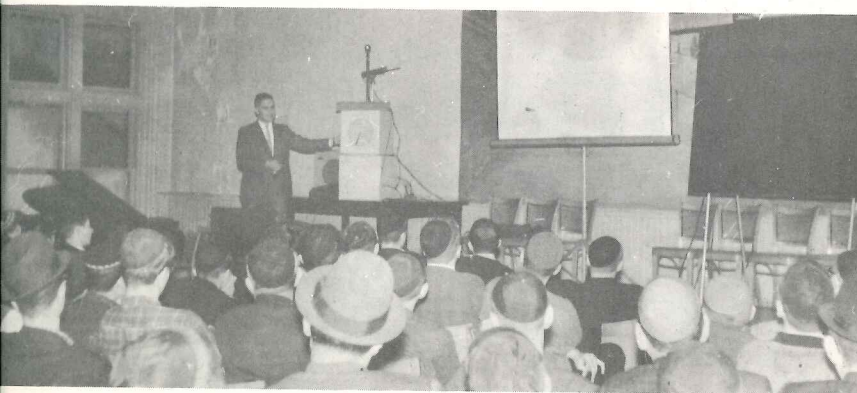
THE BULLETIN STAFF, 1965. Seated: left to right — Ari Edelstein, Walter Josef, George Weinberger, Aryeh Herzig. Standing: left to right — Edward Handler; Joseph Silberberg.



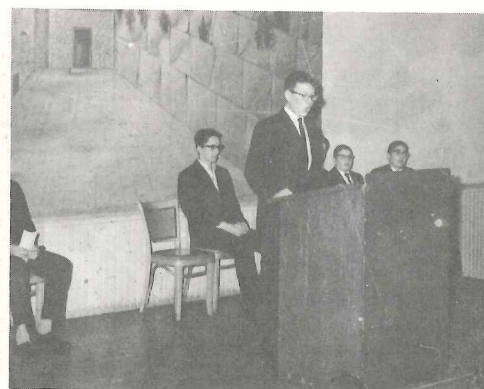
G.O. DELEGATES. Left to right, seated: Ari Edelstein, Symcha Klerer, Maurice Radzik. Left to right, standing: George Frankl, Robert Kasirer, Asher Brecher.



G.O. OFFICERS. Left to right, seated: Morris Fuchs — President, Jacob Laufer — Vice-President. Left to right, standing: Hymie Muller — Secretary, Harry Husarsky — Treasurer.



Then the teachers ran out of things to do and places to go, so we (G.O., 1965) went and got "Rocket Control" to demonstrate (via Bell Telephone), and let the Sophomores and Juniors battle it out in the 2nd Great Debate (No. 1 in 18....., Lincoln vs. Douglas by grace of Rabbi Ribowsky).



Oh, yes, school. Well, we did have some subjects, nothing important, of course. I forget exactly which.

And finally, locks unlocked, doors opened, teachers smiled (!) and out, Out, OUT we came!!!!



Grab him around his throat. I already have his leg.



Go left, zig zag, fake short, then go deep and wait for the long pass. If it doesn't come, you're next to the canteen anyway, so get ...



Does "Ban" take the worry out of being close?

Football



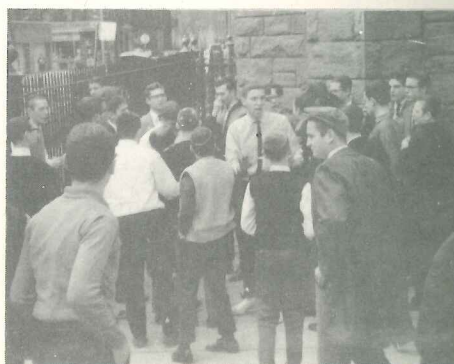
First he tells me to slide, so I slide. Now he tells me we're playing football.



Don't touch it! It's hot!



FOOTBALL TEAM. Back row: left to right — Sol Liss, Elihu Smith, Morty Naierman, Louis Perl, Hymie Muller. Middle row: left to right — Sammy Feintuch, Moshe Faskowitz, Joseph Berger. Front row: left to right — Abe Konstam, Thomas Friedmann, Moshe Rapaport.



O.K., O.K., which one of you wise guys has the football!



I don't care how sleepy you are. Get up and start playing.



SOCCKER TEAM. Back row: left to right — Tiberiu Feldman, Sammy Feintuch, Andrew Tewner, Thomas Bitterman. Front row: left to right — Symcha Klerer, Ari Edelstein, Thomas Friedmann.

Soccer



You come any closer and I'll kick you.



You didn't believe me, did you.

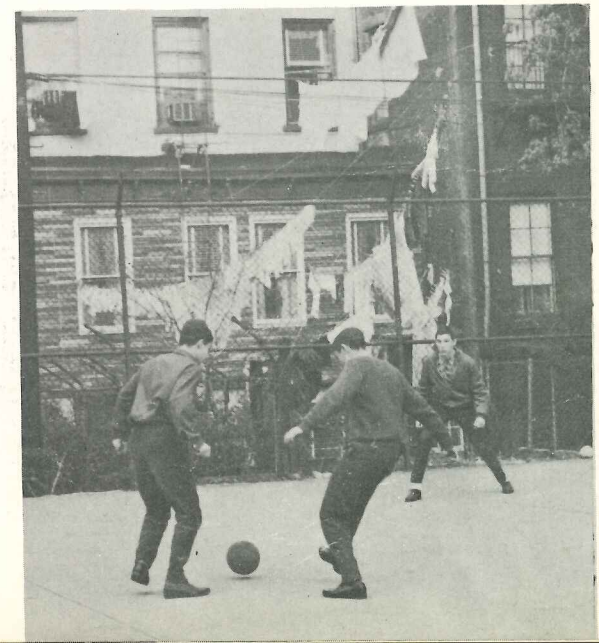
From the far corners of the world, Torah Vo-daath has gathered its students. Here they quickly adjust to the school's way of life, yet, at the same time, leave their personal mark that is distinctive.

With the influx of Europeans and Israelis, the game of soccer reared its delightful head. Characterized by swift action, graceful motion, and unbearable excitement, the game quickly lured the "natives" who enthusiastically watched and applauded, but majestically deigned to participate.

Then Soccer was incorporated into our official sports curriculum, and since acquiring these "legal trappings," everybody has been participating.

The tournaments always attract an "S.R.O." crowd who strain themselves trying to understand the foreign phrases and idioms that abound on the field. With platitudes in Hungarian, Hebrew, German, and Spanish, the contestants vie with each other, legs churning, shoulders heaving, and mouths working overtime.

The temptation to letter the captions in the player's native languages was great, but we felt all of you should share in its comedy, so we printed them in English. P.S. If it doesn't sound funny, that's O.K. It must have lost something in the translation.



Basketball is the sport in Torah Vodaath which, during lunchtime, rivals even Rabbi Lerner's enlightening lectures in Advanced Algebra. As Freshmen enter the school, they are struck by the fiercely competitive yet friendly spirit that exists on the courts. Soon they, too, are determined to display their prowess on Court "A," long dominated by the Seniors.

The tournaments, played during the spring and fall seasons, attract a great number of spectators who, in their enthusiasm, are always right in the "center of action."

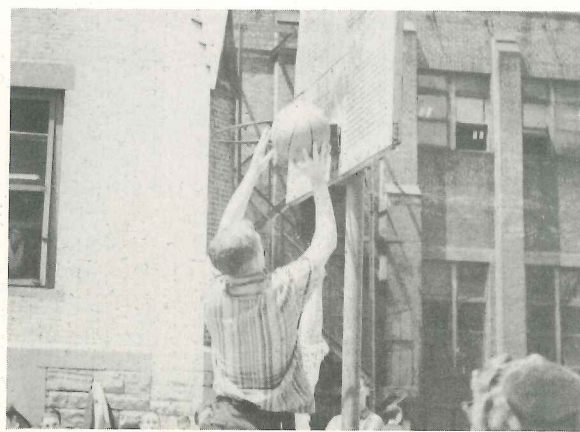
Yet sports in Torah Vodaath is more than just a form of relaxation. Even here our affinity with the faculty is noticeable. Following a precedent set by Mr. Friedman last year, other members of the faculty have decided to sacrifice some of their valuable free time, and give us "much required" pointers on the proper methods and intricacies of ball playing. Thus they participate in our humble endeavors, thereby taking care not to neglect our sports education.

Our tournaments being limited to intramural competition curtails our claims on comparative proficiency. Still, let it be said here, that our own little realm of ability is next to none, and we are really, well, why shouldn't we say it, "the Greatest."



BASKETBALL TEAM. Back row: left to right — Solomon Liss, Louis Perl, Hymie Muller, Sheldon Muhlbauer. Middle row — Sol Perlstein, Thomas Friedmann, Joseph Berger. Front row — Moshe Faskowitz, Abe Konstam, Moshe Rapaport.

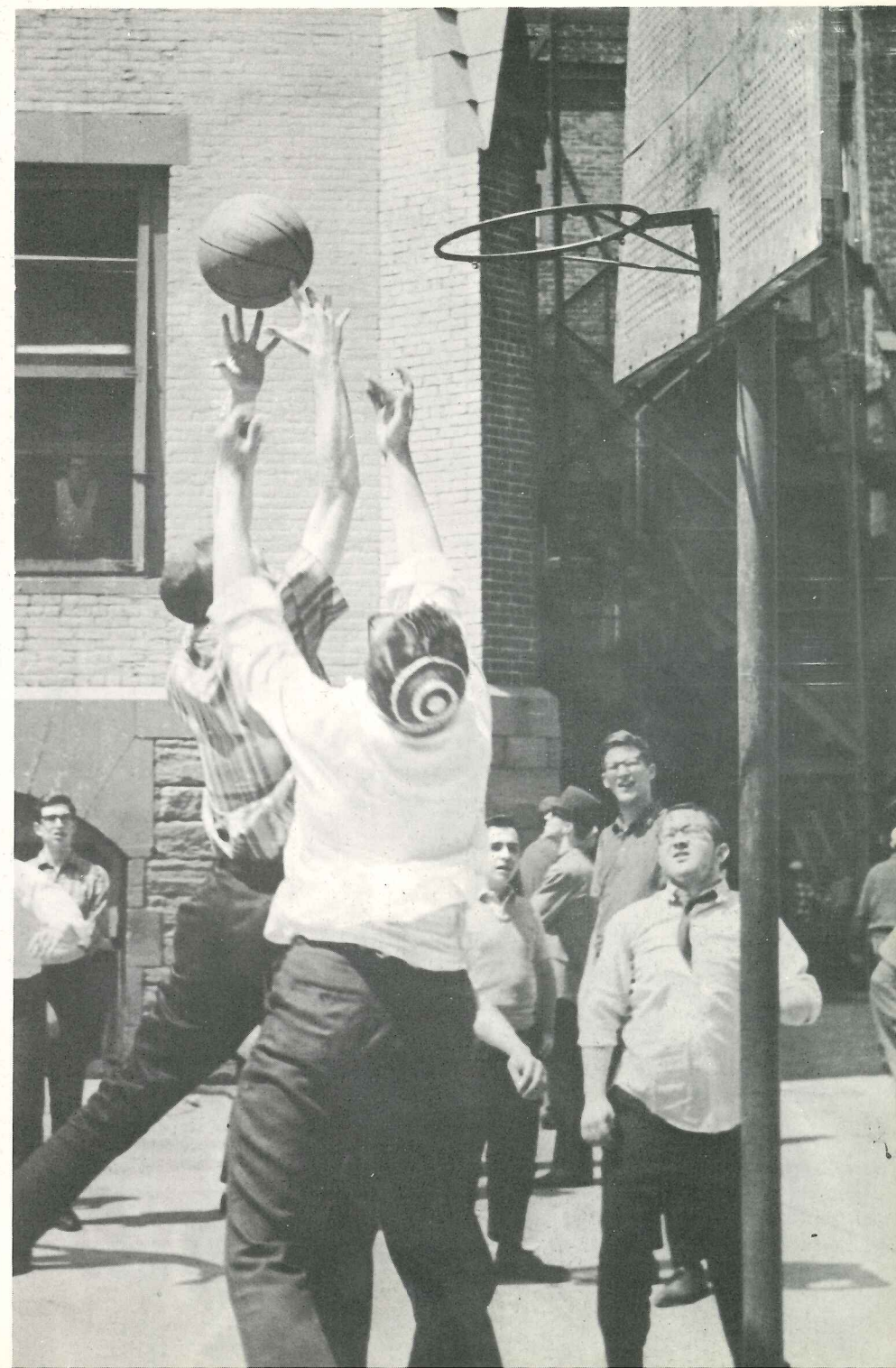
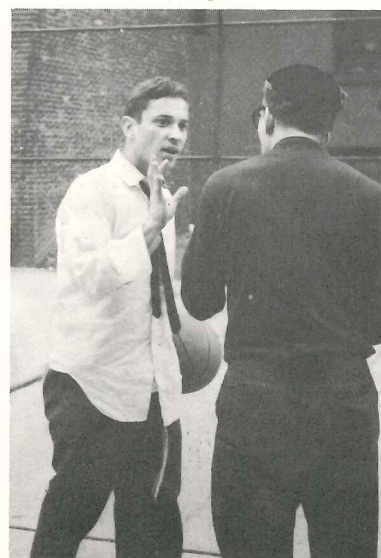
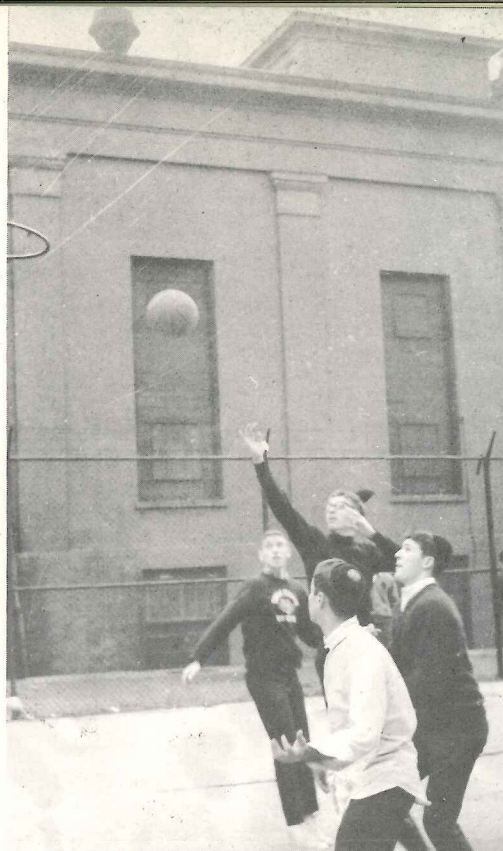
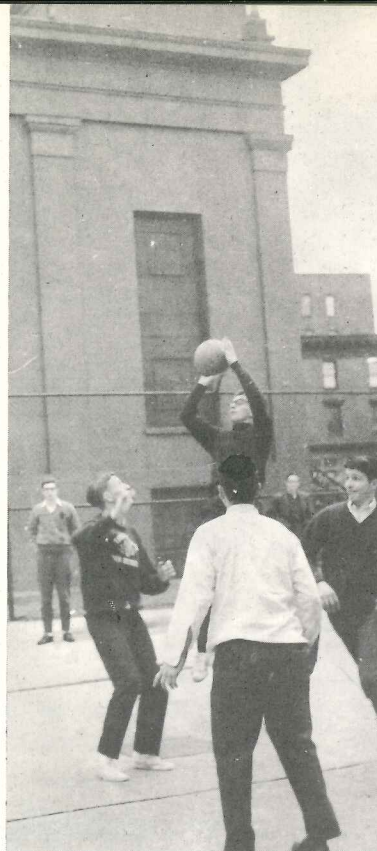
Basketball



Can I come down now?



Twenty-yard penalty for that rough tackle play.



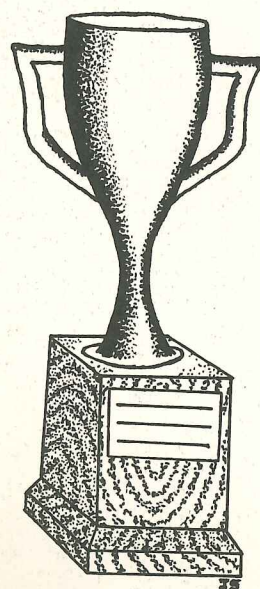
Friedmann, if you stop me this time you get two
zeros for general stopping.

Of course it's a foul! Your chin hit my
elbow very hard!

General Organization Service Awards

TROPHIES

Aziel Aronovitz	G.O. Vice-President, Fall, 1964
Martin Edelstein	Services Rendered
George Frankl	Services Rendered
Morris Fuchs	G.O. President, Spring, 1965
William Gewirtz	G.O. President, Fall, 1964
Abe Konstam	G.O. Vice-President, Spring, 1964
Jacob Laufer	G.O. Vice-President, Spring, 1965
Maurice Radzik	Services Rendered

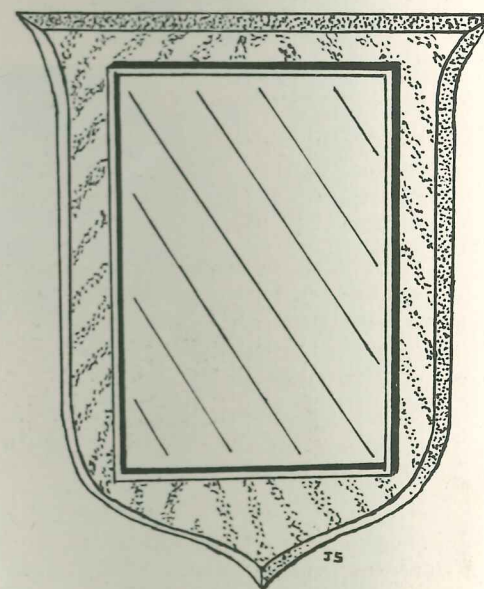


PLAQUES

Abraham Biderman	G.O. Secretary, Fall, 1964
Ari Edelstein	Debating Judge, Spring, 1965
Jehoshua Graff	Senior Class President
Harry Husarsky	G.O. Treasurer, Spring, 1965
Hersh Jakubowitz	Debating Manager
Walter Josef	Editor-in-Chief of Bulletin, Spring, 1965
David Kirzner	Editor of Bulletin, Fall, 1964
Israel Lamm	Art Editor of the Scroll
Sheldon Muhlbauer	Editor-in-Chief of the Scroll
Hymie Muller	G.O. Secretary, Spring, 1965
Joseph Silberberg	Art Editor of Bulletin, Spring, 1965
George Weinberger	Editor of Bulletin, Spring, 1965

MEDALS

Moshe Augenstein	Hebrew Editor of Bulletin, Spring, 1965
Harvey Fessel	Bookroom
Thomas Friedmann	English Literary Editor of the Scroll
Symcha Klerer	Photography Editor of the Scroll
Chaim Leshkowitz	Business Manager of the Scroll
Carl Shenker	Hebrew Literary Editor of the Scroll
Moshe Urbach	Bookroom



The Faculty

The students of T. V. in the process of being provided with pedagogues of superior capabilities have seen the faculty undergo a great upheaval.

From the throes of adversity emerged a spectacular blend of new vigorous teachers ably complemented by the "Old Guard" which "survived" the cataclysm.

Under their tutelage the latent qualities of Mesifta students were brought into focus with gratifying results.

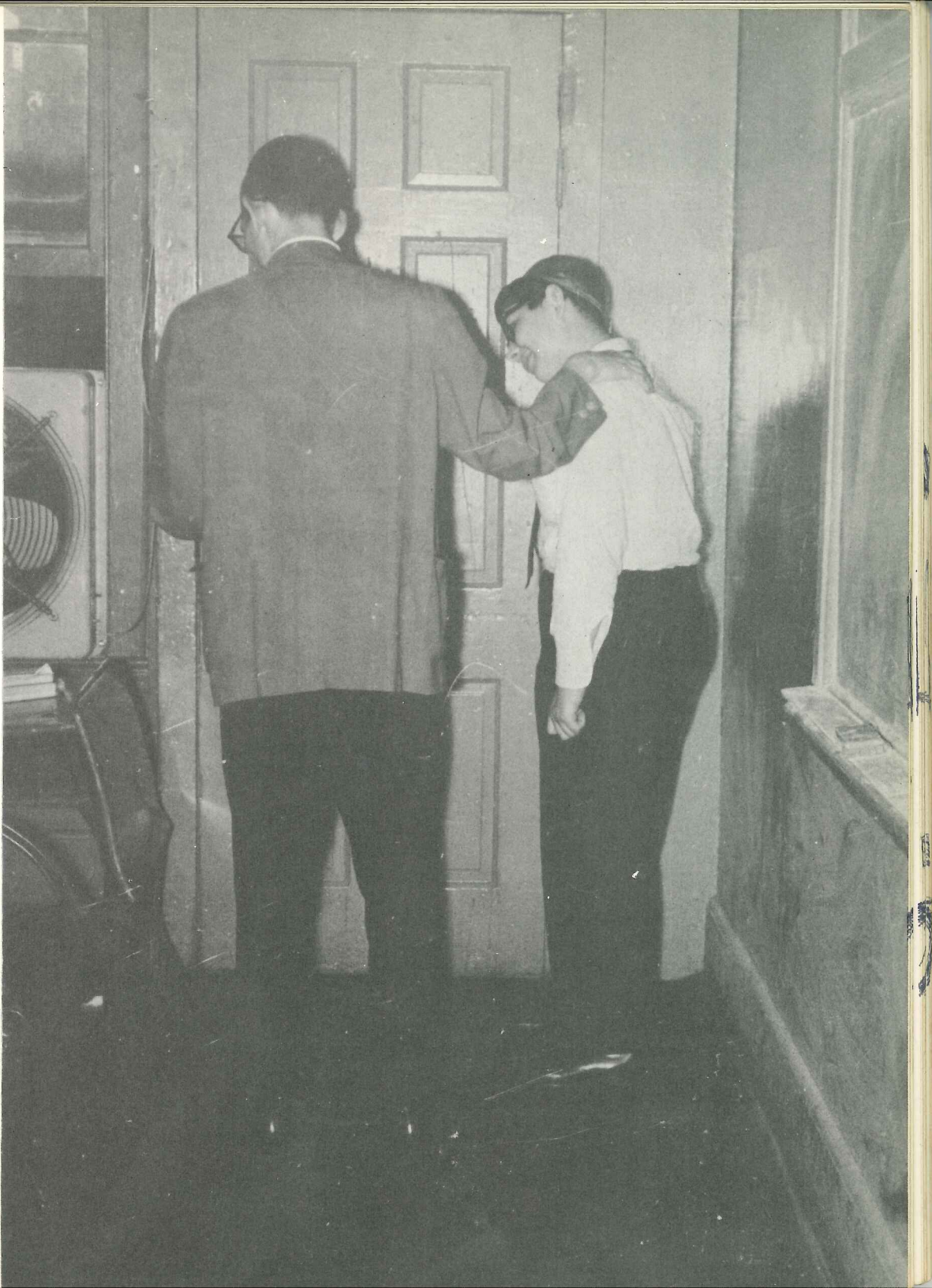
The ever increasing number of honor students and scholarship winners can thus be attributed not only to the pupils' scholastic abilities but also to the skill of their tutors who have transformed potential into potency.

On the following pages you will encounter familiar, honored faces. They are faces that have often been looked upon with a vague fear when you thought of marks, with wonder when you attempted to understand their dedication, and detachment when you no longer had them for teachers.

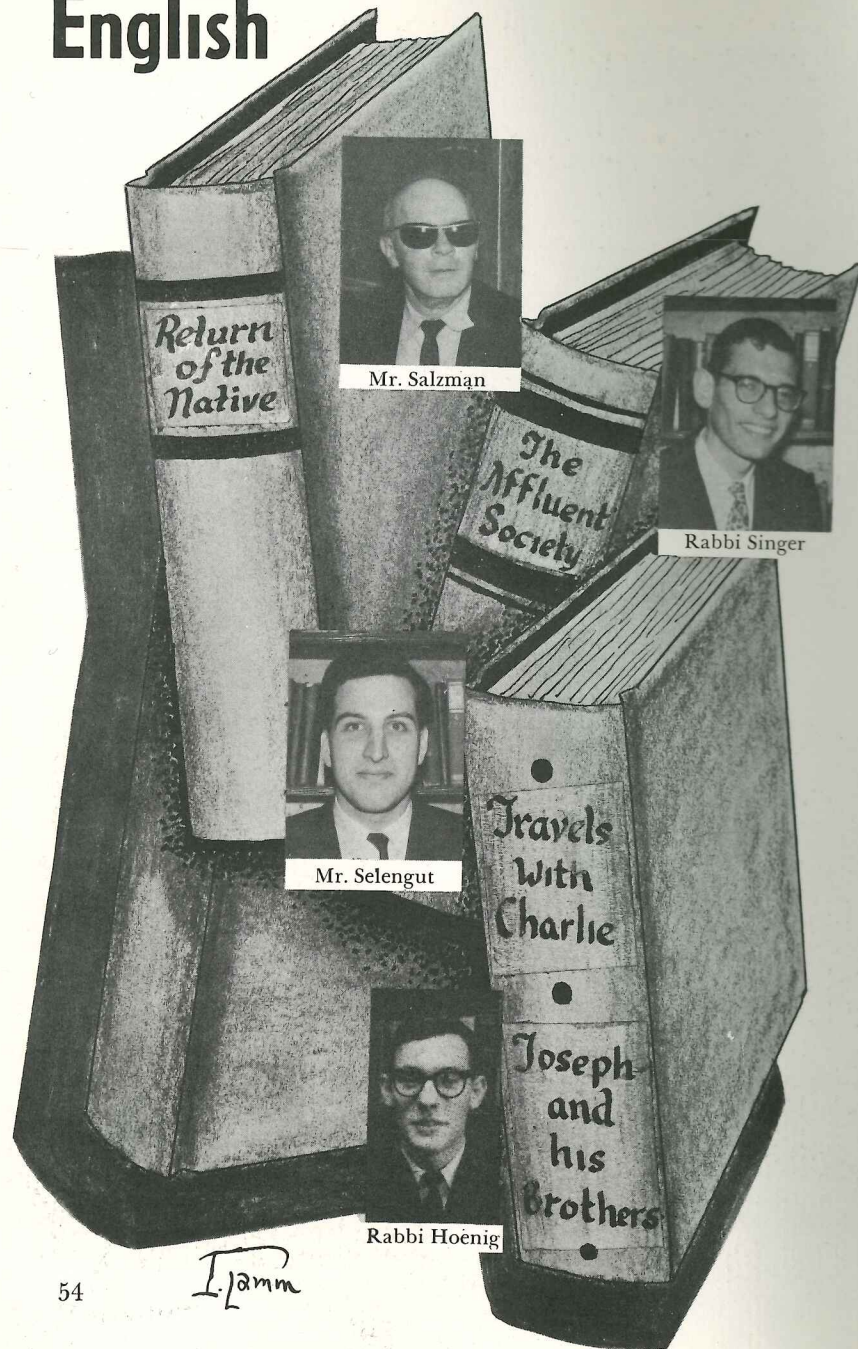
Yet now that you have attained the Olympian heights of graduation, perhaps you will notice them in a different light, view them in a new perspective.

Look closely and you will see a friend, and remember his contribution and the efforts of all of the faculty in your behalf that have helped you attain this exalted plateau.

Here they are . . .

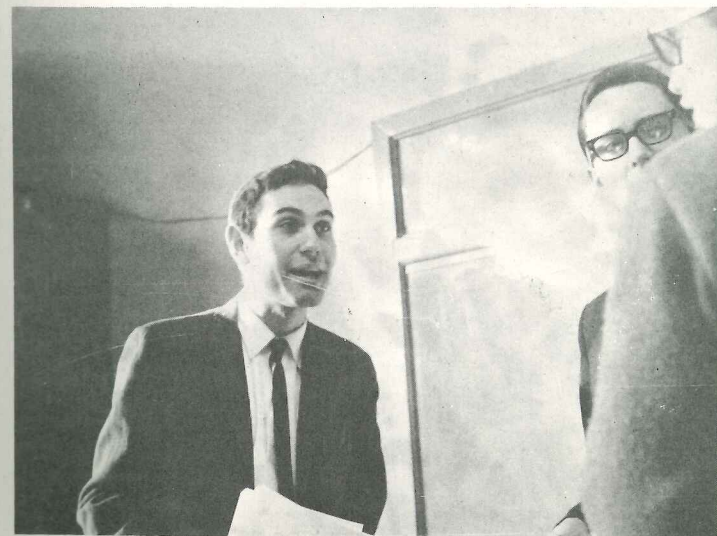
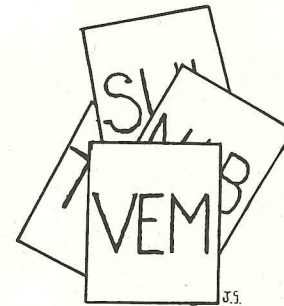


English



With graduation being an accomplished feat, and the English Regents only a hurdle cleared somewhere in the past, we must remember the most indispensable division of the faculty, the English teachers.

Rabbi Hoenig to our great disappointment received an offer from Uncle Sam, and, of course, he could not refuse. Since the Army's pay is steady and a chaplain's life is secure, he left us to carry the wisdom and dedication he acquired in Torah Vodaath to his co-religionists in the armed forces. Yet, short as his stay has been with us, we accumulated a wealth of knowledge under his guidance, as our grades for the first third can prove.



You mean there's really no such person as Dr. Gustav Arthur?

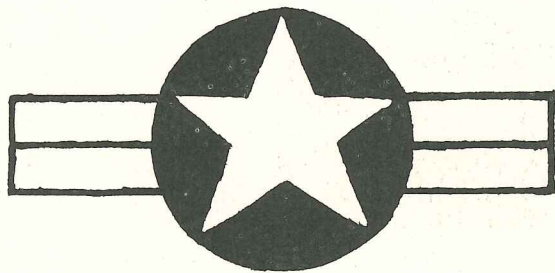
Thus, Rabbi Hoenig departed. And into the breach strode Rabbi Singer, famous and affluent, the proud possessor of a new car and an antiquated sense of humor. In he came, trembling with . . . well, he said it was with "anticipation at teaching the Seniors." Unquote and no comment. Intrepidly, he launched us into the whirling world of Puritan concepts and Victorian etiquette. In the course of a single day, he gave us a fleeting, agonizing glimpse of the "artist as a young man," a biting dissertation on the political structure in relation to Martin Eden, and, after depositing us near the delightful opportunities of a future career in law, he advised us to find a new language.



Hey, Charlie. Bet I flunked more guys than you did.

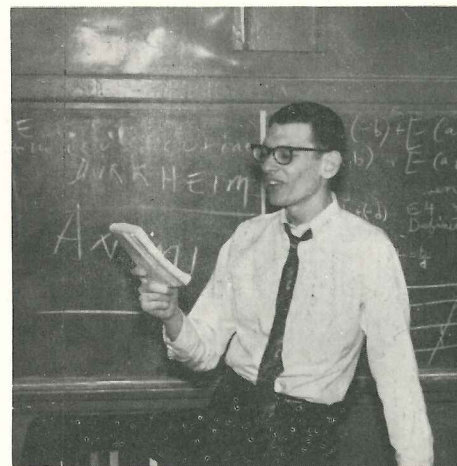
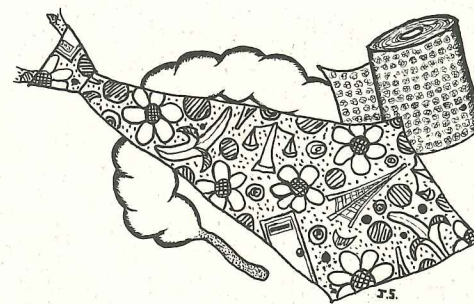


Who can I turn to . . .



Mr. Salzman has recently returned to our school to assume a position in the English department. An erudite instructor, he is well liked by his students who emerge from his classes with an understanding and appreciation of the language. Mr. Salzman is a constant reminder of what will power can engender, and to us he will always be the epitome of determination and courage.

Mr. Selengut's sense of humor has delighted his Freshman class, who admit they've learned a lot since they've entered high school. Having proven his ability in the art of teaching, Mr. Selengut may be rewarded with the opportunity to teach a Senior class.



My mind lets go a thousand things,
Like dates of wars and deaths of Kings.
And yet recalls that fateful day,
When my quiet appendix had its say.

(Forgive us, Thomas B. Aldrich)



Me, get drafted? Never!

Mathematics



Let us now look at our math department which truly justifies our pride in Torah Vodaath. The teachers are without peers and we hold them wholly responsible for our achievements on Math Regents and the College Boards.

The distinguished head of the department is Rabbi Lomer, who stars in the dual roles of a mighty and forceful principal and a "meek, anonymous" math teacher. While he looks more at home in his office he really prefers teaching, welcoming its challenges and the opportunities it affords for closer contact with the students. Thus he is always ready and willing to lend an ear, an indication of his dedication and versatility.



Yes . . . well, that is definitely mathematics.

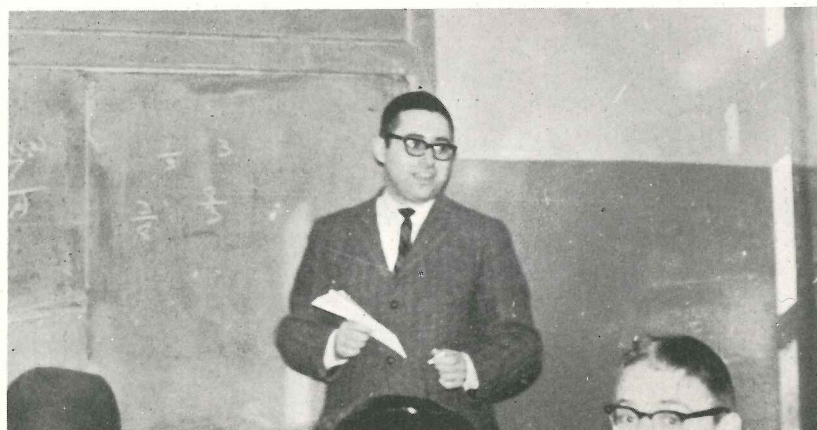
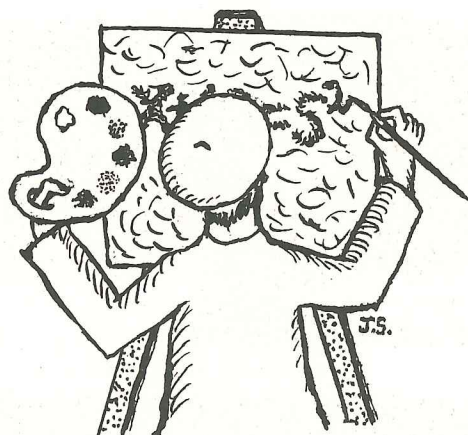


Like a mighty colossus he doth bestride our world.

Rabbi Rothstein is one of the "Old Guard." When we were Sophomores he guided us through the treacherous pitfalls of Geometry with great fortitude. With unperturbable calm he has withstood the ravages of his students, bent on destroying the sacred laws of Euclid. Rabbi Rothstein has not gone unrewarded, and he is still greeted with a cheery hail by the Seniors as they wend their inscrutable paths through the halls.

Rabbi Richard and Mr. Newmark were recruited from the Bais Hamedrish and are the rising young stars of the industry.

Rabbi Richard welcomed the chance to teach and has



Eureka!

been quickly and firmly entrenched in the hearts of his students. He will be long remembered as having made a successful transition from the comparative safety of the library to the hazardous field of teaching.

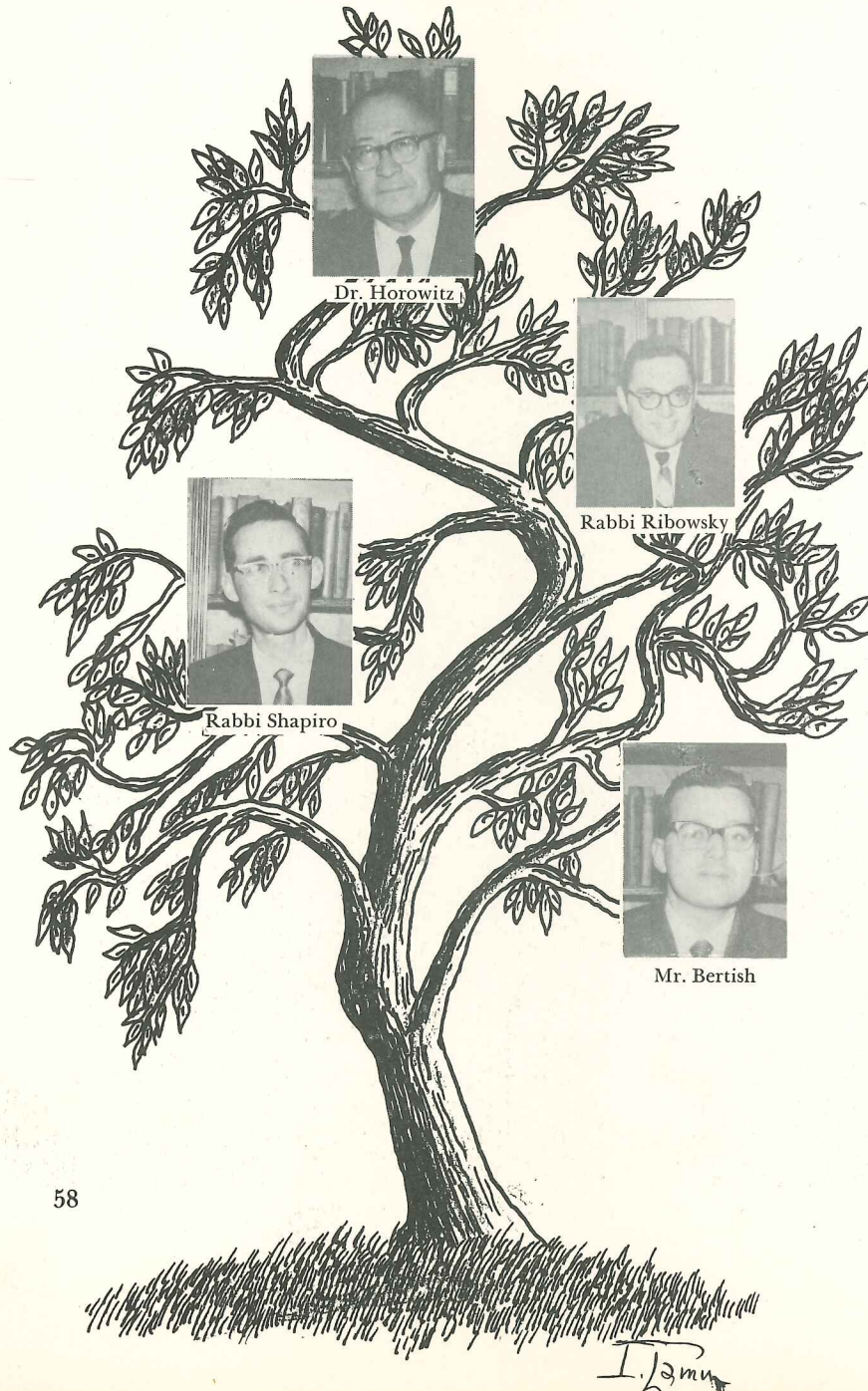
Mr. Newmark conducts his classes with the poise of a man many years his senior and seems destined for a prolonged stay in the school's confines.

And finally Mr. Hoenig, an energetic and able young man, who enjoys perhaps a closer identification with his students than any other teacher. Around his slender shoulders was placed the slack left by his older brother's departure into the armed forces, and he has borne the burden admirably.



Will they believe me when I tell them that I'm the teacher?

Social Studies



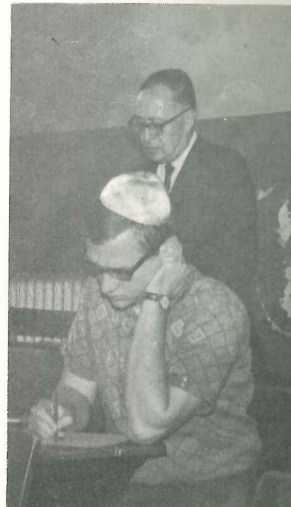
Doctor Horowitz is the indisputable dean of the Social Studies Department. Generations of students have had the opportunity to benefit from his encyclopedic knowledge.

Doc's legendary tests have acquired new significance as proving grounds for many students of vision who take advantage of the situation to display their skills in the field of creative writing and art. In answer to many wondering queries, Doc, as he is affectionately called, really does possess the ability to read between the lines, so please, no insinuations concerning Napoleon's greatness.

Doctor Horowitz's powers of recollection are amazing, and his students never cease to marvel at his uncanny skill in preserving the historical documents he reads from.

Rabbi Ribowsky seems the logical choice to follow in the

PART I SHORT ANSWERS	JOSEPH SILBERBERG	DOC HOROWITZ
	MAY 2nd, 1967	S.S. 93
	EXAM ON - <u>WORLD HISTORY</u> - MAN ON HORSE BACK	
	NAPOLION BONAPARTE	
1	What was the significance of Napoleon Bonaparte in Europe in the period of 1812-1815?	
	The significance of Napoleon Bonaparte on Europe was very important. It is part of our wonderful study of world history which	



Let's see. I've been teaching for 20 years at 141 So. 3rd Street . . . or is that 141 years at 20 So. 3rd Street?

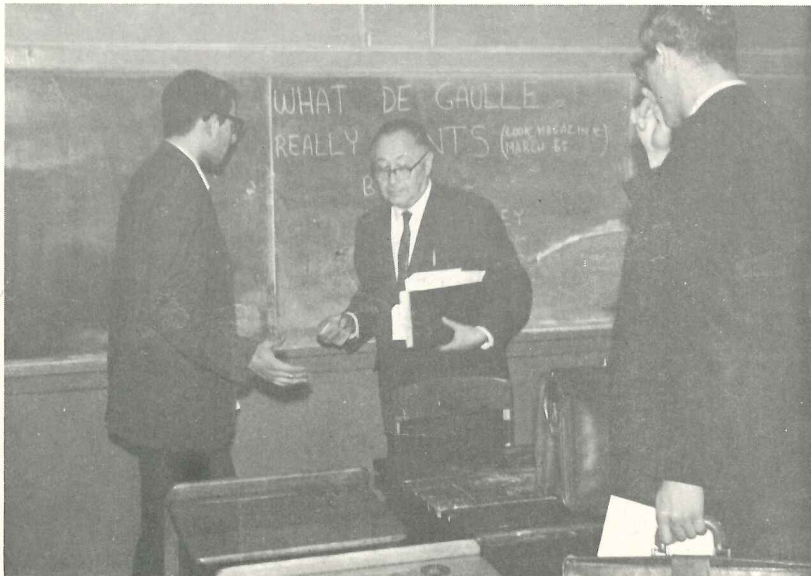
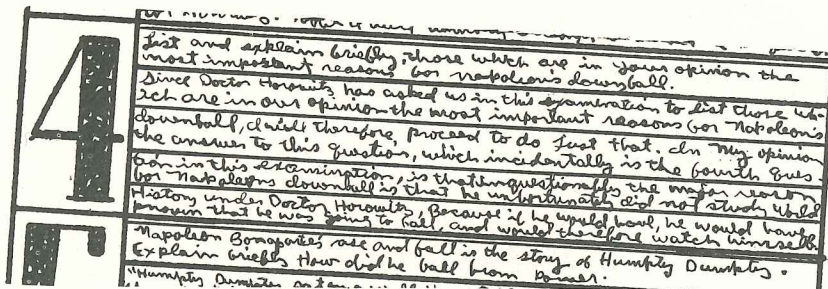


Morituri te salutamus.

footsteps of Dr. Horowitz, his erstwhile tutor. The Rabbi's remarkable business acumen has been often displayed to the everlasting gratitude of the various book publishers.

Having established American history as his territory, he has opened new dimensions in our conception of the importance of minute details. Having established the fact that a swamp once existed one and one half miles from the White House, then he impressed us with his intimate knowledge of the Ostend Manifesto, the Hay-Paunceforte Treaty, and the "Loco Focos." We certainly look forward to the time when we can put these facts to practical use.

This brings us to Rabbi Shapiro who, in addition to his manifold office duties, has found the time to introduce Fresh-



Sorry, I read your test paper.

men to the wonders of World Geography. Not satisfied with merely teaching, he has carved a personal niche in the school's annals as the quickest red pen on an "unexcused note" in school. We wish him continuous dexterity of hand when Torah Vodaath moves to its new surroundings.

Mr. Bertish is a recent edition to the staff. His contact with Seniors is through his lectures on economics. To those uninitiated into its properties, economics equals the Gobi Desert in dryness and rivals the Mets in the art of confusion.

Undaunted by our skeptical attitude, Mr. Bertish has contrived to combat confusion by a systematic method of teaching that has finally established order in the turbulent world of Engels, Malthus, and the Federal Reserve System.

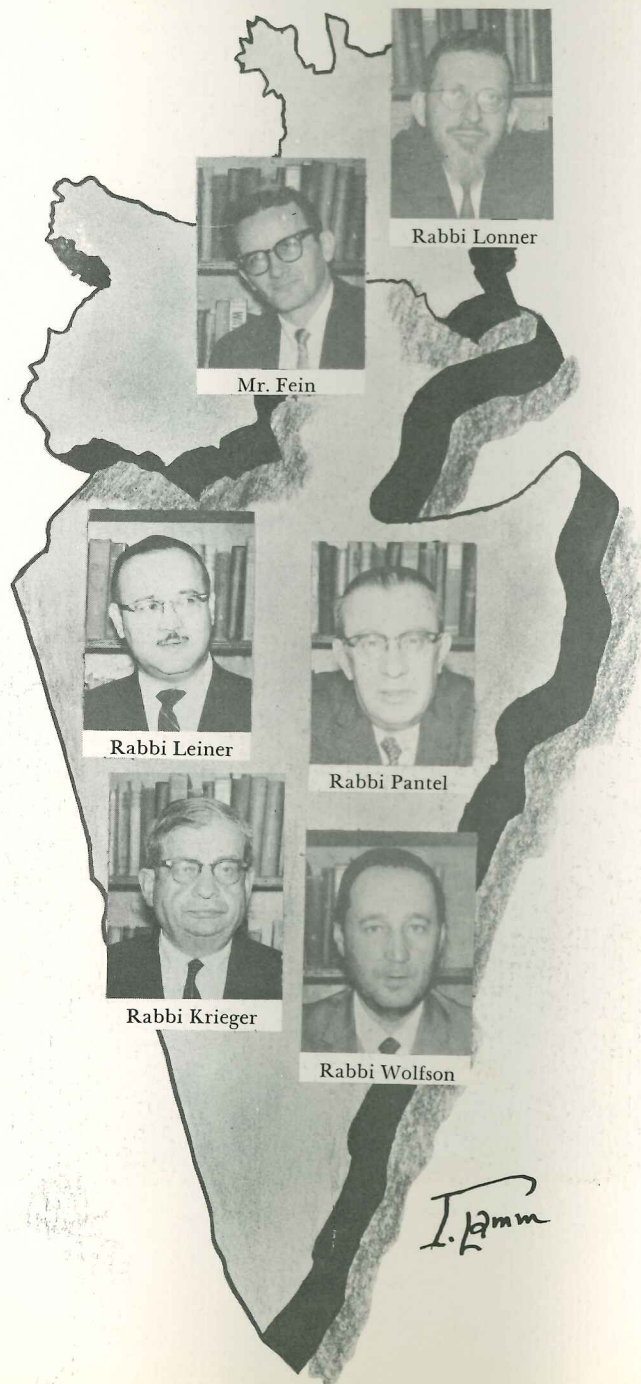


Everyone look intelligent! Here come those——photographers again.



King of the Mountain.

Foreign Languages



Rabbi Lonner



Mr. Fein



Rabbi Leiner



Rabbi Pantel



Rabbi Krieger

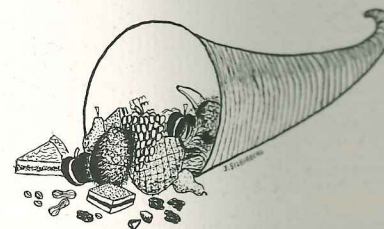


Rabbi Wolfson

Students who desire an acquaintance with foreign languages other than Hungarian (which could be acquired by listening during heated moments on the basketball courts), are offered courses in French, Spanish, and Hebrew.

The bilingual Mr. Fein conducts discussions in both French and Spanish. His personal crusade to introduce Regents in the two languages has delighted his students, who exhibit unusual prescience in anticipating his examinations. But this is no doubt due to their eagerness to display the knowledge they garnered during Mr. Fein's lectures.

The omnipresent Rabbi Lonner's versatility is obvious as he makes his presence felt in the French class. There is really no end to Rabbi Lonner's duties, and we did attempt to alleviate his burden by offering to liberate him from his

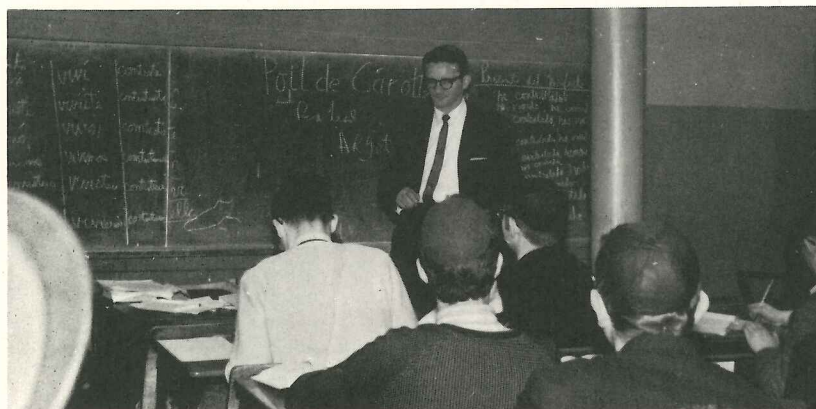


Oh, François — it's bonsoir time.

responsibilities as Scroll "Advisor," but Rabbi Lonner magnanimously declined the proposition.

Anyone who has had the privilege of sitting through a period with Rabbi Wolfson will agree to the existence of an opiate that permeates the room. It is only after leaving the class that we realize the effect as being the mesmerizing voice of the Rabbi which infallibly hypnotizes and transports us to the wondrous realms of Hebrew grammar.

While Rabbi Wolfson's influence is thus intangible, Rabbi Krieger's is unforgettable. A volatile and articulate individual, he has acquired the distinction as the most quoted teacher in Torah Vodaath. He is always surrounded by an admiring group avidly awaiting his gems of wisdom, and

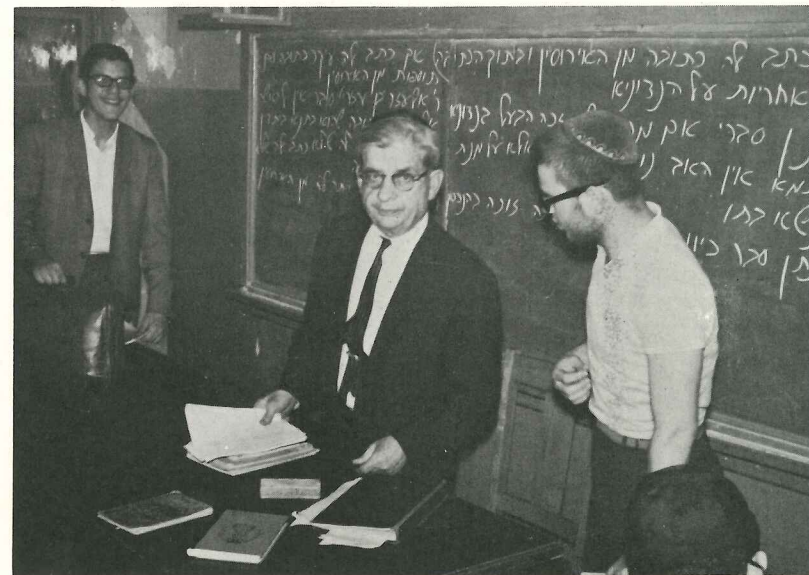
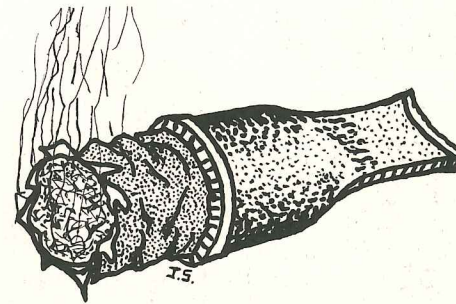


All right Krohn, for \$64,000, is this the French or Spanish class?

Rabbi Krieger has never disappointed them.

Rabbi Leiner's appearance on the scene has been a welcome addition to the staff. Only a small segment of the Seniors was exposed to his influence, yet their high marks on the Hebrew Regents bear out the effectiveness of his methods.

It is said that one grows wiser as he grows older, but Rabbi Pantel's quest for knowledge has not been left to the patient process of time. With greater vigor, the Rabbi is contantly searching for new vistas of learning. Every free moment is consumed in this manner, and even during examinations he can be observed poring over weighty tomes, impervious to the everyday occurrences around him.

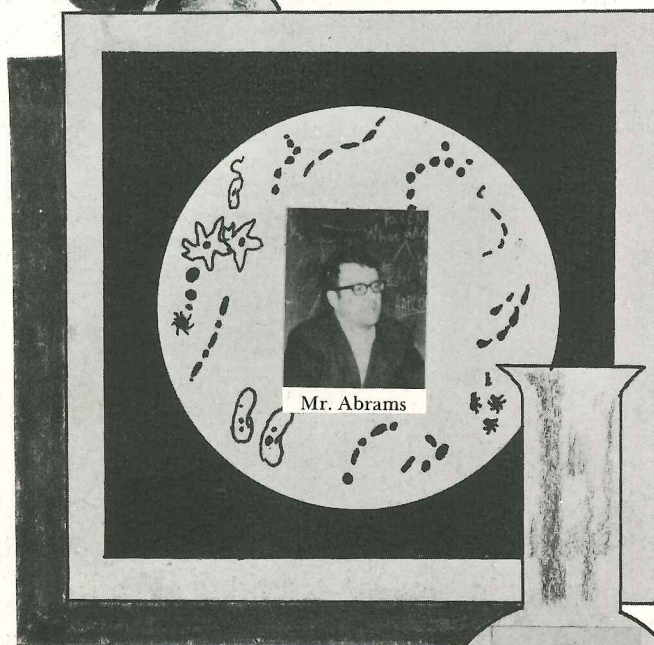


But Rabbi Lonner doesn't want me either.

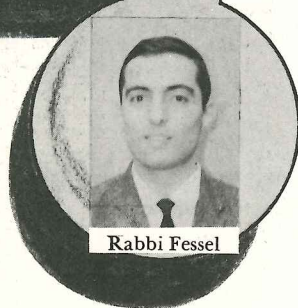
Science



Mr. Morgenstern



Mr. Abrams



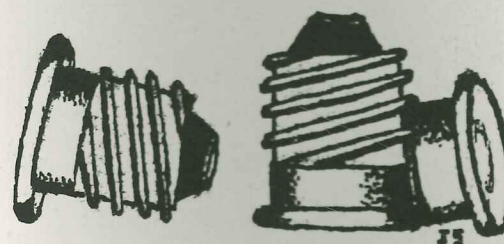
Rabbi Fessel

The senior member of our Science department is Mr. Morgenstern.

Unique as he is, his classes have also certain outstanding, distinctive traits. Known for over indulging with remarks concerning Archimedes' social life, and disregarding the scientific aspects of his career, the class is at present suffering from a strange malady, characterized by spots that periodically appear next to names on the delaney cards.

Mr. Morgenstern himself has valiantly undertaken the task of single handedly improving the standard of football played in the school, and, at the same time, imprinted the importance of Physics on our unsuspecting minds.

His crusade has progressed thus far, according to him,



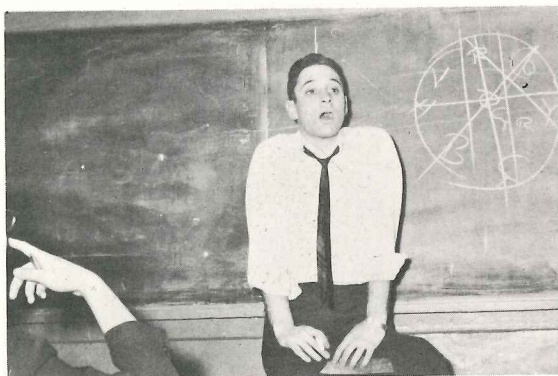
I finally told them a joke they liked!

with "stupefying results." Mr. Morgenstern's good humor, limitless patience, and profound knowledge have made his lectures in Physics truly fascinating.

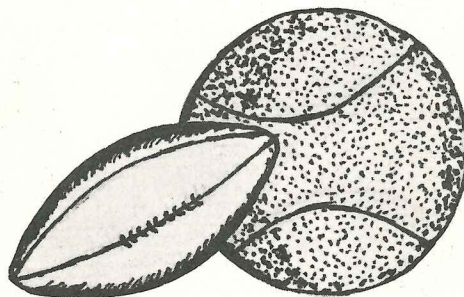
Our school being noted for the amazing attributes of its science teachers accepted the appearance of Mr. Abrams with scarcely a murmur.

But as fact after startling fact was uncovered, our complacency was severely shaken.

Imagine our delight when we became aware that under the unassuming guise of the physicist hides a man of flaming ideals and dedication who has but recently renounced a promising future in research to join our staff.



Gentlemen, it grieves me to announce to you that the N. Y. Knicks have refused to sign me.



He has quickly become a source of inspiration to all aspiring science majors, and his explanation of a recurring phenomenon will soon be published under the title of "The Case of the Blown Fuse."

It is said that a teacher's success may be measured by the average class marks, and in Mr. Abrams' case this proves to be an extremely effective criterion.

Rabbi Fessel has joined the staff recently and thus has not had the opportunity to be exposed to the Seniors' influence...

Since the importance of this exposure is debatable, we shall not pursue it any longer, we merely wish him good luck with next year's crop.



The moving finger writes and having writ, moves on. Nor all your piety nor wit shall ever erase a single zero written here.



If you want the ball to spiral, first lift both feet.

Scholarship Winners



The following students were either winners of, or alternate winners of New York State Regents College Scholarships. Left to right, back row — Berish Fischer, Moshe Faskowitz, Irving Moskovits, Robert Fireworker, Joseph Silberberg, Harvey Fessel, Tiberiu Feldman, Aryeh Herzig, Harry Husarsky; Hershey Friedman. Middle row — Sam Forster, Louis Krawiecz, David Kirzner, Abraham Biderman, Chaim Leshkowitz, Elihu Smith, Israel Lamm, Jacob Laufer, Moshe Augenstein, George Weinberger, Shaya Schecter; Martin Klughaupt. Front row — Marcus Bergman, Moishe Urbach, Shlomo Klein, William Pieprz, Sheldon Muhlbauer, Robert Goldschmidt, Martin Edelstein, Michael Halberstam, Nathan Szyszko, Thomas Friedmann; Symcha Klerer.

Honor Students



The following students have maintained scholastic averages of 90 or above. Left to right, back row — Robert Fireworker, David Kirzner, Thomas Friedmann, Michael Halberstam, Louis Perl, Shaya Schechter, Moshe Augenstein. Middle row — Carl Shenker, Martin Klughaupt, Nathan Szyszko, Sheldon Muhlbauer, Martin Edelstein, Robert Goldschmidt, Jacob Laufer. Bottom row — Aaron Bulman, Sam Forster, George Weinberger, William Gewirtz, Harry Husarsky, Abraham Biderman; Irving Moskovits.

In Dedication

We have suffered. . . .

Our people have been killed and destroyed, tortured and mutilated, persecuted and alienated.

We have wandered and have been driven, we have erected fortresses and have hidden in marshes, we have fought and we have surrendered.

Yet we have survived. Our eyes have beheld the fall of fools and their gods, but we have remained steadfast in our faith.

We have had a few moments of peace, and then once more it has begun. In that country the ground is red with our blood, and the salty tears of pain once more season the unleavened bread of oppression.

Petty tyrants strive again where mighty kings and powerful leaders, minds dedicated to evil and minds maddened by hate, have failed.

We have survived superstitions and false doctrines, and we shall survive this too.

Bodies have withstood the ravages of persecutors, and souls have survived that and temptation too. The Torah has remained to guide us, our belief in it strengthening and revitalizing us.

But people forget the survival of faith and see only a decimated nation. They are blind to the indestructable bond among Jews and see only wandering and suffering: "You have hid and run and bowed too often and too long. What have you become?" is the query.

Our literature section is dedicated to Jews all over the world to whom we symbolize freedom.

In our illusive haven we tend to forget those who still bear the yoke of tyrants and the whip of cruel taskmasters.

They do not fight—they hide. The cries we hear are not those of defiance but those of fear. Once more they ask, "What have you become?"

The haunting question, and once more the patient, eternal answer that is engraved with Jewish blood on the face of the earth with letters indelible and timeless. It has been asked before.

The year is 1415 in the "enlightened" court of Frederick Barbarossa where the topics discussed were as varied as the nationalities of the doubters, sages, jesters, and fools.

For Jews it was a time of respite, but forgotten they were not, and the question is asked.

The Lombardian asked, "How come indeed that the Jews have become such cowards? The Scriptures tell of their courage. David defeated Goliath, and the Maccabees and the Greek. What then made them so pitiful?"

"I do not believe we have become cowards," said Ben Aaron softly. "It is since our king was chased out of his house and his treasures looted by Rome, since all the chains he was to give away are those to be found in your prisons, ever since that time those who have followed our Lord have been ceased to be considered courageous.

But ever since those ancient times our courage has chosen a different objective and, for that adversary, different weapons are called for. It takes as much courage to sacrifice one's life at the stake as it does to mount a war horse, and it takes as much courage to be the courtesan with a king under ban, as it does to serve a "victorious" one.

There is not too much glory to be acquired, so they look down on us. For only those who receive a reward are considered brave; it is the trophy that makes the hero.

We are the followers of a persecuted king and you should not call us cowards for bearing his colors. He bowed low to the Emperor. Permit me, sir, to leave. It's time for me to worship with my brethren."

The demons of doubt are satisfied. The question is answered. The answer that is eternal and patient, that is engraved with Jewish blood on the face of the earth with letters indelible and timeless, never to be forgotten.

THOMAS FRIEDMANN

Literature

You have seen the pictures of the graduates, and in the process of searching for a familiar face, you might have been struck by many strange faces that nevertheless compelled you to look again.

What you might have seen is the stamp of determination on some; wisdom, faith, and calm satisfaction on others. Yet 'all had in common the joy of graduation and a feeling of accomplishment. But each face belongs to an individual, unique in his own way, an enigma to all but himself. Thus while features change and memories fade, the written word remains and serves as the lone telescope into the inscrutable destiny of the author.

This is our literature section. By it you may judge our grasp of reality and flights of fancy, our abilities and limitations, our accomplishments and our aspirations.

Let these lines bear witness . . .





Choice

Your stride is confident traveler, and boldly you look ahead. Are you unaware of the wilderness around you?

You shrug with indifference. Ah, the daring of youth is undaunted and often substituted for experience.

Walk on then, but not alone, you shall yet seek my wisdom.

Step after step, the route is straight. But look up ahead, the road diverges. Which will you take?

You must choose, wayfarer, you cannot travel both. Does not one beckon more? Still I see apprehension. Where has fortitude fled? You wonder at what lies beyond? Listen then, I have trod on both.

I walked down this one. In the distance I saw a dazzling array that called with terrifying intensity. It was lost in the mists, and I was frightened, but the road was smooth and paved with forgetfulness, and I walked on.

All around, the lords and masters of the world were redrawing battle lines and glared at each other, their perspicacity glazed by their imagined potency. They hurled taunts and threats from behind flimsy barricades, and the slender thread of rationality that held the Damoclesian sword of nuclear warfare trembled with the imminence of its release.

I walked on as men's aspirations achieved dizzying heights and watched as madness descended, and reason fled before its onslaught. Then I began to run, searching for a haven, for as confusion was sown, the atom was unleashed, and Man harvested destruction.

I saw it all.

Man would have glorified in the power he had emancipated, but none remained to witness the ultimate devastation that had been wrought.

Where the great metropolis once teemed with people, a gaping and seemingly infinite abyss sent its mute appeal to the skies. The torn and

bloody earth was the evidence. This was the culmination of all that was once the might and was now the downfall of her inhabitants.

The ground heaved with the rebellion from within that had been induced by the external trial of strength among your frenzied "lords and masters of the universe."

Volcanoes thundered their defiance only to crumble, bowing before the force to which nothing is impregnable. The seas strained against encompassing shores which fettered them, until they were liberated by the hellish radiance of the wave of heat that unlocked her bonds and, with a sigh, the oceans rose in a billowing column of steam.

Death was gorged with a feast beyond conception. The eternal vying of fire and water was suspended, and they were at peace, each seated with the remnants of their former, dominating masters.

Finally, mercifully, silence reigned, yet it held no peace. It was a silence of the dead, an all conquering blanket of quiet which was as terrifying as the cacaphony that had preceded it.

Thus was an unfinished symphony completed. Conceived in the torment of one man, it terminated with the agony and end of all Man. A death knell, a dirge to civilization only to satisfy insatiable greed and indomitable madness. I turned and . . .

You're trembling traveler and avert your eyes. Has this road perhaps charred the flaming embers of youth? Look then to the other road.

Do you feel its rockiness augurs but another stormy and futile passage? Then lift your eyes to the heavens and breathe deeply of the air. Above you myriads of stars light your path, before you, time has parted her shrouds.

The end, or a millenium to explore life's mysteries?

I have travelled both paths. Come, choose traveler.

THOMAS FRIEDMANN



So Pass The Seasons

So pass the seasons in our beloved valley of sanctity. Each morning the golden sun arises upon a silver horizon, drying the very green grass of its mighty dew and delivering its perpetual promise of a new born day. We all then rise with the strength of lions, in stately and noble testimony to our Creator, with a pledge of sacred allegiance to those meta-physical qualities with which He chose to separate us from every other people on Earth. Our hungry souls are then fed with life giving formulas, prepared by the Almighty at Sinai, and served to us by his servant, Moses, on precious volumes, young and ancient.

When our frail constitutions shiver, and our exalted souls waver in the winter of doubt, we are lovingly tended to by our Sages who caution us not to seek warmth in the not-so distant fields; fields outside our borders, beyond the protection of our fortress. And when we swelter in the summer's heat, we are cooled by the wisdom of our leaders who warn us not to look unto the hills beyond our borders for their offerings of physical balm. The summers are all so burning, the winters all so frozen. The radiant minds of our Sages, though, were able to penetrate the deceitful promises of the evil world outside. We are forever protected from the weather's radical elements. We are forever at peace in our blessed valley of sanctity. . . . So pass the seasons.

Today we must leave our most holy of fortresses. To tempt us in the winter, lie those not so distant hills. Full of mockery those hills rise, those hills not so far beyond. Today we are alone. . . . So shall pass the seasons.

Children will be born unto fathers, and children unto them. New fortresses must be erected. New shepherds must tend young, growing flocks. For just as we were blessed in our valley of sanctity, so must they be protected in fortresses so much stronger. Their eyes are apt to wander far outside their borders. Their hearts will certainly turn to the hills not so far beyond. Eyes of children are so impressionable, so eager. Young hearts are those of innocence.

Today we must build together for we believe that fields near and distant, hills close and beyond, will soon look unto our sacred valley for its unique gift of truth. So shall pass the seasons. We have yet to see children born unto our children. We shall soon see the Messiah come unto our people.

MISCHAEAL TURK



A Little Man

The man lay dead and the world began to mourn. In the eyes of the world, he was a great and noble leader. He had died a martyr's death; a victim of prejudiced and inhumane society. And so they mourn. Let them.

His power was awesome, his weapon dangerous and destructive. Yet there were no secret formulae, no hidden truths. All was out in the open for the entire world to see. But the world did not bother to look. He remained an unknown quantity; unknown to everyone, even himself. He was not unique. He was neither inventive nor creative. His enormous power was not a product of modern technology. It had always existed since the creation of man. It was the power to destroy reality. And that was enough, for without reality anything is possible.

“. . . and it was when they were in the field,
and Cain rose unto his brother Abel, and
he killed him . . .”

An important question arises from this Biblical episode. What motivated Cain to smite Abel if his conflict was with G-d, and G-d alone? Was Abel at fault when the Almighty accepted his sacrifice and not Cain's? Perhaps the answer is quite simple. We must keep in mind that we are dealing with people's emotions, and behind emotion there lies no logic. Indeed, Cain's conflict was with G-d, and, at first, he did direct his anger towards Him. But at the same time, the acceptance of Abel's sacrifice ignited a spark of jealousy in Cain's soul, a spark that was soon to become a flame of hatred for his brother. The flame grew into a blazing holocaust, eating away all the goodness of his soul. There was only one solution.

G-d was watching. He knew that. But that was reality, and Hate has the power to destroy reality. And so, under the eyes of G-d, Cain slaughtered his innocent brother. He could not realize that the world was made for both of them.

They mourn for that Little man. But let the world mourn for Cain, too. They are, indeed, one and the same.

MARTIN EDELSTEIN



The Voice Of Spring

Emptiness—the dark sky lulled over a bleak frost bitten tundra,
The white snow spread its cold bitterness over the land.
With a frost ridden breath, the snow ravished the land in hunger,
Streaking nature's gay opulence with a desolate band.

Trees battled the wind, resisting the shattering of their pride,
Stalwart heroes hoping to remain sentinels to the oncoming years.
Yet the tyranny of the wind, unmitigated in its furious stride,
Pummeled those muscle-bound structures, instilling eternal fear.

Shrieking, then howling, the wind towered in indubitable mastery,
Harassing, then bending the hapless trees into the snow.
But there were those who challenged, those transcending the weary,
The valiant warriors thrusting swords of fury into the biting cold.

The demons of Hades were now tiring of their mischievous play,
Beckoning their playmates—the wind and snow—they sought repose.
Into their abysmal haven they descended, now clearing the way,
For the mellow warmth of the sun to flagellate the cold.

The mist of slush shadowed the whiteness of the earth.
Dunes of sublimity sank into melting swamps of decay.
The trickle of pure water ran quickly in replenished mirth,
Chanting hymns of praise to the sun's lustrous array.

A lush brake of foliage then thickened in incredible bloom,
The tinge of golden drops of dew glittering in her hair.
The forest shimmered in splendor, in the dazzle of chromatic plume,
Brilliance showering its visage; garlands of fragrance filling the air.

Birds came chirping in the sky, soaring above in majestic design,
Towering over the woodland mimicry that thundered under their wing.

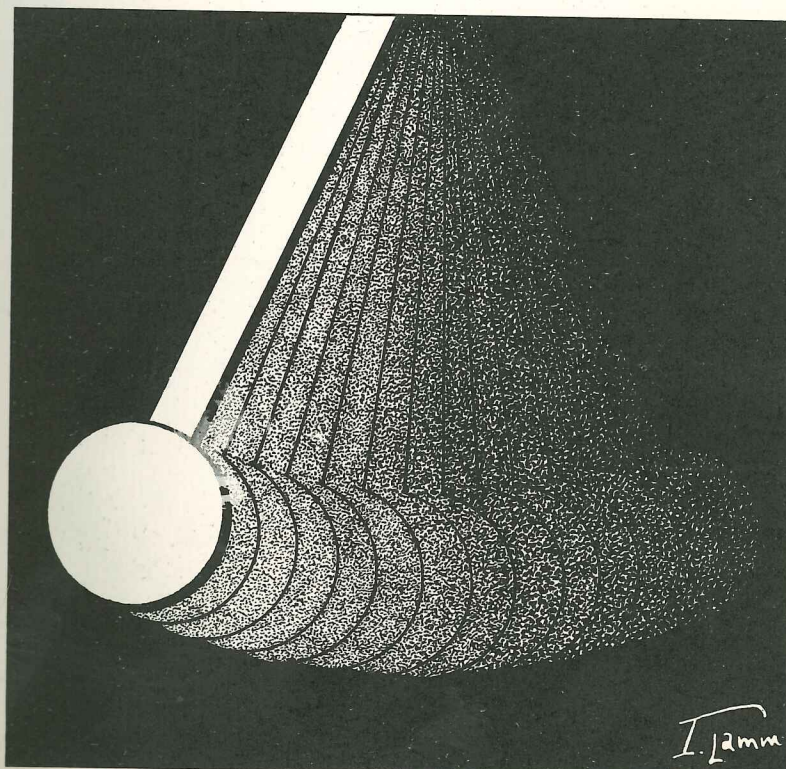
The slumber of winter had passed, the vigor of life now divine,
Life is so beautiful . . . the voice of spring.

SHELDON MUHLBAUER

A Sort Of Justice We Cannot Understand

Destiny's pendulum swings to and fro,
From extreme to extreme, from right to wrong,
And the waterfalls crash forever downward,
A growing crescendo to a dying song.
The leaves of the weeping willow grow up to droop down,
And innocent golden wheat grows up towards the knife . . .
The innocent are born, soon to die,
Whilst the undeserving get long life;
The eyes of my mind are dimming,
And I do lose myself at times,
The tidal wave of destiny comes higher now,
Ready to pay us for our hidden crimes. . . .

HERSHEY S. FRIEDMAN



"Paradise Lost"

"Ozymandias"
by John Keats

"I met a traveler from an antique land
Who said: Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,
The hand that mocked them and the heart that fed;
And on the pedestal these words appear:
'My name is Ozymandias, king of kings:
Look on my works, ye Mighty, and despair!
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The line and level sand stretch far and away."



"Where man comes in to disturb the equilibrium of a seemingly unsuspected nature" he said, "only two results can follow, and both of them breed insanity and death. In the true land of greatness only submission can reign."

As the ancient, bespectacled specimen of a race that had long since gone to its glory (leaving only its platitudes as a remembrance) spoke of the great truths, a scoffer listened, enthralled, it seemed, by the speaker. But he who looked closer might have seen the suppressed lines of mirth on his visage.

Booth Mardly Coleman often recalled this scene to memory. It came to him right now silently, stealthily, as a vision of a recalcitrant past that often returned to plague the unsuspecting present as he lay there waiting. It came to him in an avalanche of memories that included the day when he was not yet Booth Coleman. What was it before, no one would ever know. As everything else it had been drowned in a swirling haze of wealth.

One might have thought him the happiest man on earth, as he had, and indeed still did, though no one would ever know it. Ah, the fleeting thought raced through his mind, what those small minds would think of his passing, the passing that every minute became more imminent.

"No man has ever done it and I have," thought he. He had attained the peak of the highest mountain. It was the mountain of wealth. To climb it one needed more than just a pickaxe, one needed a mint. Yes, it does not always come honestly, but when it comes, it pays for all its shortcomings.

"The world is too little with us." Or was it 'for us?' Or was it neither? What matter, it was true. He loved truth. Somehow right now he loved everything. He loved his factories, his colleagues (others called them cohorts) and himself as well. There was a blow to those who thought that such as he were guilty of self hate.

It seemed silly to ask why he was dying now, or why he had done it. Perhaps the desire for something new. Perhaps his lack of desire for anything. Yes, that was it, but somehow it didn't seem enough.

And while waiting for the end, it suddenly came to him that he was hurting no one but himself. It was a fleeting thought and when it left, it took his life with it.

Somewhere beneath the sands of time, in an ancient land, a weary tyrant smiled in his cold grave, as he witnessed the closing of his daily matinee.

MICHAEL HALBERSTAM

Folly Revisited

I shall not prate of gross, uncivilized men;
Of those who reside in Nature's primeval den.
I shall speak of people with progress blessed,
Who accused of idolatry remained unconfessed.

Ere words with my thoughts I do freight,
On how idolatry today still exists.
I shall take due license to illuminate,
That which was, that which today yet persists.

Soon following G-d's wondrous creation,
Did mortal man accord fascination
To all phenomena that G-d had conceived,
That served the needs that he had perceived.

Each force with strength was invested:
Unquestioned servility and interminable length,
To provide for mortal man and his progeny,
All earthly convenience and prosperity.

Erring foolish humanity prayed devoutly,
To each force that was labeled a creator;
Thanking each for its priceless utility,
Less regard for an Omnipotent yet greater.

Men's own comportments.
Did man delude,
Into devising devotions,
Servilely pursued.

We are thus confronted
With man's folly compounded,
As man subserviates,

G-d given masteries :
Abasing sacred endowments;
Unsublimated facilities,
To worship self-humiliating manufacture;
To his own self to be damned suitor.

Todays unfalteringly become yesterdays;
As the remorseless rush of time destroys;
Yet ban idiocy modern time disgraces,
With ancient frivolities and pagan joys.

Ah! What left is there to say,
But that modernism affected its stay:
Now draining wines of Bacchus vintage
Then yet unquaffed,
Threatening into noble reality.
Perfidious myths once scoffed,
As epochal progress and improvisation,
Lures man into self-deification.

Ideals born of men's minds;
Philosophies of logical kinds,
Have become man's deities and masters,
Moulded by humanity's enthralled casters.

The abstract enjoined the tangible,
To execute its seducing end;
To abet its progress damnable
As is own soul to own materialism lent.

How like the G-d they know but worship not,
Are they idols of discarnate realism;
Yet 'tis He that they do boycott,
And in its stead reigns pantheism.

Man's modern Baal, so wryly contrived,
Is with the true of Supreme truth superficially disguised,
As if to conceal its shame at desertion,
Man offered semblance in spiritless retribution.

Root of all sin and evil,
Has inflicted damage lamentable:
As in respect it has gained
Repose in life's lofty sanctums it has claimed.

Half-innocent remissions of ignorance;
Epsnared victims of tragic circumstance:
You shall half-forgiveness buy;
Not so the knowing who G-d decry.

Energies are to the pursuit of lust and passion spent:
Delaying commitments to Messiah's speedy advent.
Eternal redemption and deliverance his theme,
Thwarted by humanity's counter-active scheme.

Truths are sought and objectives proposed;
Disgraces for its sake heroically disclosed;
So we chance upon the link of the chain,
That binds ancient inanities to modern shame.



Winston Churchill

V pour *Victoire*. Winston Churchill avait inventé, pendant la guerre, de saluer la foule de ses deux doigts écartés. Lorsque les premières dépêches annonçant sa mort furent connues, chacun pensa: cette fois c'est *V* pour *Vaincu*. Mais tel fut le prestige de vieux lion qu'il est impossible de l'imaginer abattu, fût ce par la mort.

Churchill, c'était la vie; Churchill, c'était le courage; Churchill, c'est un moment unique dans l'Histoire des hommes. Mai 1940: sur le continent Européen les troupes allemandes sont partout victorieuses. Chamberlain démissionne. Winston Churchill—un homme un peu gros, un peu ridicule, un cigare coincé entre ses lèvres—est appelé au pouvoir.

Churchill, dont la carrière politique était déjà longue avait prévu cette deuxième guerre mondiale. Entre 1930 et 1940 il avait maintes fois attiré l'attention du public sur les événements où qui se passaient en Allemagne. Personne ne voulait l'écouter, personne ne voulait le croire. Il vient un moment où la vérité éclate, mais elle a le goût du sang. Les Allemands foncent vers Sedan. L'Europe toute entière s'effondre.

Alors, retentit la voix inoubliable de Churchill. Le discours qu'il prononce au House of Commons restera comme une des grandes heures de l'Histoire. "Vous me demandez quelle est notre politique? Je vous réponds: c'est de faire la guerre sur mer, sur terre, dans les airs, avec toute la force que Dieu peut nous donner." Mais l'Angleterre est sans armes, sans munitions, sans défenses. Alors, la guerre avec quoi? Churchill répond: "avec du sang, du travail de la sueur, et des larmes." Quatre mots; quatre mots qui à eux seuls résument ce que sera la deuxième guerre mondiale.

Un mois plus tard, Pétain aura, pour annoncer la capitulation de la France des mots doux et sucrés. Mais les paroles de Churchill ces paroles insensées lancées du fond des ténèbres resteront gravées dans le livre de l'Histoire parce qu'elles sauvaient plus que l'honneur: la liberté.

"Blood, sweat, and tears."

ROBERT GOLDSCHMIDT

The Yearning

Alexi Yefumovitch Levin rose with a long deliberate yawn and gazed about. It was a dark, gloomy morning, disconsolate in a black veil which enveloped the city in a crepe of gloom. A pale sun hid behind menacing clouds as huge flakes of snow fell to the ground in an aimless, lackadaisical manner. The streets were empty, the inconsolable trees, sighing under the burden of a howling wind, cast their incongruous shadow across an empty square. It was Shabbos morning. The place: Russia.

Alexi dressed quickly and began to daven. His yarmulka, desecrated on the street, forbidden in school, now regained its former eminence, and his siddur, worn with the passing of many years, once again assumed its usefulness. Alexi davened in a faltering, almost incomprehensible Hebrew, beseeching Heaven with a heart heavy with gloom and despondent with the burden of infinite sorrow. He finished davening and ate his food with the melancholy spirit of one near demise, imbibing liquid with the short hard gulps of one enmeshed in spiritual anguish. He rose and was on his way. . . .

The school building was a dark red edifice with tall domineering portals and windows shrouded with perpetual darkness. It was a bastion of intolerance, a symbol of all that oppressed and confined, that enslaved and incarcerated, an epitome of injustice, a travesty of liberty, a desecration of freedom. It was this very building that Alexi entered that Shabbos morning; alone in a world which he knew not and knew him not.

He entered a room full of the spirited laughter of carefree youth and tried to withdraw from the crowd. "Alexi!" they screamed, "come write for us! Can't you even hold a pen? It is now work!" Alexi shivered and shrank away. "Alexi, surely you may write one word." Alexi remained silent. The sun rose in the western sky casting its refulgent ray on smug people as the long day wore on. And as Alexi left school that day, there were tears in his eyes and he looked upward and waited. . . .

So we have Alexi, just one of the many oppressed and enslaved, persecuted and attacked victims of a government without mercy and a people without compassion. Just one of the many subject to the endless persecutions, the insuperable restrictions, the heinous purges, the pernicious attacks, the insurmountable fear of a government where atheism is king and intolerance the guiding principle. And as day follows day, the number of Alexi's become fewer, the waiting becomes more passionate, the yearning more implacable.

ABRAHAM BIDERMAN

A Letter

He was gone but one week when she received his letter. At first she refused to open it, but even her anger could not withstand the onrush of motherly love. He had left against her will, but he was still her son.

"Dear Mother,

"Time's healing hand has probably helped you make peace with the situation as it exists now. **אם ירצה השם** hope to come home from the yeshiva for the **ימים טובים**. Yes, I recall how furiously you remarked that I needn't return, to put it lightly, but even I know better.

"A mother's heart is woven with soft, golden threads of love and devotion, dreams and aspirations, anxieties and memories. And yet, gentle and tender threads alone are fragile and unable to meet the turbulent winds of life. Hard cords of strength and firmness must unite and direct this mosaic nucleus of affection.

"That's what it needs—direction. *True* love cannot become blinding and cannot obscure the truth. Rather, it radiates a crystal clear ray of perception and understanding. Only 'שוחד'—**מעורעני חכמים**—is the most deceptive שוחד is mistaking vain desires for love, enjoyment for happiness, luxuries for riches—and anything for security.

"But this requires a ruler, a מלך. The glistening glory of a moment is price for eternity—and only a king is rich enough to afford it.

"Can you imagine what a ruler חנה was? The 'Alshich Hokodosh' offers an inspiring interpretation of her custom of presenting her little son with a very simple cloak as a gift when she would visit him. A little cloak—that was all she brought. Where were all the sweets and goodies? Where were all the extravagant presents one would expect a loving mother to shower upon her only son whom she saw but rarely?

"The Alshich explains that חנה feared she might attract her child too much and he would want to leave the 'yeshiva' and come home with her. This was the same חנה who had suffered so much and despised life before she had a son. That same חנה who prayed and cried and pleaded with G-d for a son. That same חנה who offered everything in the world for a son.

"And after all the suffering, after all the crying, after all the praying and pleading, חנה refuses to succumb to her love, for she is fearful of drawing her son out of the 'Beis Medrash,' away from the Source of all love. Such a majestic manifestation of strength and restraint is only conceivable of royalty.

"But Mother, all Yisroel are **בנים למקום**—children of the Ribono Shel Olam. All Yisroel are kings and queens. All Yisroel are royalty.

Would you renounce your heritage?

"And above all, Mother, don't worry about the future. Remember, there's a Divine Supervisor that controls everything. And He shall guard and direct me. As King David put it:

"The L-rd is my shepherd, I shall not want.

He maketh me lie down in green pastures. . . .

And I shall dwell in the House of the Lord for many days.'

Your loving Son."

She fondled the letter, and her eyes filled with tears. Bitter tears? Perhaps. But it is within the realm of possibility that it would change. Perhaps she would learn to understand—and to love.

WALTER JOSEF





זצ"ל

Our Hebrew literature section is dedicated to one whose entire existence involved serving his Talmidim; helping them mature and progress in Avodas Hashem. This man was a giant in Torah, a prince of kindness, and a loving shepherd to the flocks he brought to graze on the pastures of our Torah.

We pause with dampened eyes over the tragic loss of one whose every deed sparkled with righteousness.

If we, those who were fortunate enough to drink from the stream of his wisdom, can someday rise to sanctified accomplishments, then we shall have been worthy of this illustrious sage. For our times are ones of danger, our days are marred with tribulation. But we are not to lose hope, we shall never fall victims to despair, for we knew a man we admired as a Tzadik. We remember a soldier of truth who was perfect in every aspect and outstanding in every virtue. The many whom he inspired will always remember him, for Rav Yosef Leviton זצ"ל was a light shining in a world of much darkness.

אין עושין נפשות לצדיקים, דבריהם הן הן זכרון

Hebrew

רב וחבר

אמר ר' חנינא הרבה למדתי מרבתי ומחברי יותר מרבתי ומתלמידי יותר מכולן (תענית ז'). הדברים נפלאים איך זה אפשר שמחבר או מתלמיד ילמוד עוד יותר מהרב... הרי אצלינו הוא עיקר מעמיד התורה, אנו חיים בכל עת בכל רגע מהיום, על פי התורה המסורה לנו מרבתינו. ולמה לנו סיוע חברים, הלא הרב הוא הכל. הרב הוא הפוסק אחרון.

המהר"ל מפראג בדרשתו לשבת הגדול, עמד על נקודה נפלאה, מאחר שה' קבל את קרבן הבל: "וישע ה' אל הבל ואל מנחתו איך זה יתכן שנגרם לו שהרגו קין ע"י זה. למה לא שמרתו המצוה של הקרבת הקרבן, הלא ידוע כי "שומר מצוה לא ידע דבר רע". וכתב אעפ"י שהקרבן ה' קרבן נעים ביותר, אבל עדיין חסר ה' דבר אחד גדול מאוד. התורה מעידה על קרבן הבל שלא בא מכח התעוררות עצמו אלא: "והבל הביא גם הוא", אחר שראה שקין הביא, התעורר הבל להביא גם הוא. אמנם שלם ה' קרבנו של הבל בכל דקדוקי שלמות קרבן, אבל עדיין חסר ה' החלק העיקרי, המעמדו של הבל. ומוסר לנו המהר"ל יסוד, שבכל מצוה שאדם עושה בתורת "הביא גם הוא", לא נמצא בה הכח של שומר מצוה לא ידע דבר רע. "שומר מצוה" לא נקרא אלא אדם שהמצוה נעשתה למצוה של עצמו, לאבר מאבריו לחלק מנפשו, אבל אם נשאר אצל האדם בעשיתו רק זה שקיבל מחברו שממנו נתעורר, לא זהו עדיין התכלית האמיתית, שכל זמן שהמצוה לא נכנסה לדמו ולנפשו עדיין אינו "שומר מצוה", ועדיין אינו בכלל שומר מצוה לא ידע דבר רע. חיות האדם בנוי בעיקר על עצמו, על עצמותו. והגה"ד ר' ירוחם ליוואוויץ מסביר: "אם אין אני לי מי לי". אם אין להאדם ה"אני לי" — "מי לי", האדם מוכרח להעשות עולם בפני עצמו, לשפר וליפות את העצמות שלו, את האני שלו עד שיבא לקצה השלמות והיופי.

וחשבתי להבין בזה את דברי ר' חנינא שבראש דברי, פשוט וברור שכל עיקר חיינו הוא לקבל התורה מרבתינו שליט"א. עלינו לשתות בצמא את דבריהם. אבל דוקא מפני זה עלינו למצא עזר ע"י חברינו. הרב דומה לנו למלאך ה' צבאות, דברי הרב אין לנו להרהר אחריהם, אנו מקבלים את דברי הרב בלי שום בקורת, אמיתיים הם דברי הרב בלי כל ספק. ועל כן עומדים אנו בסכנה לקבל את התורה, כמו שאנו שומעים אותה מהרב בלי שום תוספות של מעצמינו. עומדים אנו בסכנה להיחל בתוכה, בדרגת "הבל הביא גם הוא". וזה לא טוב לא לנו ולא לתורתנו, כי החיוב עלינו שתעשה התורה לתורת עצמינו "ובתורתו" יהגה יומם ולילה — שכל עוד שלא נקלטת התורה בדמינו ובנפשינו עדיין לא נכנסנו ללמוד, ולכן עלינו לקנות חברים. שהדברים שאנו לומדים מחברינו בטבע אנו מתנגדים להם לדברים. ולומדים אנו לבקר ולהתעורר מעצמינו, ועי"ז משתלם לנו החסרון. שחסר לנו ע"י קבלת התורה מהרב שהוא קבלה בלי שום בקורת מעצמינו. ועל ידי החברים והתלמידים אנו הולכים ונגמרים. וכל מה שקבלנו מרבתינו נגמר אצלינו ע"י דיבוק חברים.

על כולנו כל תלמידי הישיבה לזכור תמיד את המאמר של "אם אין אני לי — מי לי", אפילו הרב הכי גדול לא יוכל ליתן לנו האושר הגמור אם לא נשכיל להתעמק בעצמינו לשכלל וליפות הדברים שאנו מקבלים עד שיובלעו בדמינו ובנפשינו.

אלי' ברודני

„על עזבם את תורתִי“

מדי שנה ושנה בבא אותו היום המר — נשב על הארץ וירדו עינינו דמעה ונתאבל „איכה ישבה בדר“ ונזכור כל התלונות והצרות שהיו גורלנו מעת הגלינו אבינו מעל שלחנו, ונקרא אליו, ונתחנן לפניו, ונבקש ממנו: „אנא בנה ביתך כבתחלה“.

והדבר פלא הוא! שהרי מאמר חכמינו זכרונם לברכה צווח ואמר: „כל דור שלא נבנה (בית המקדש) בימיו, מעלים עליו כאלו החריבו“ (ירושלמי יומא) וא”כ גם אנו שמתאבלים על חרבנו ומתפללים יום יום על בנינו, באמת מחריבים את בית אלקינו! והראי שהרי עוד לא נבנה, ואלו חדלו כל המניעות מצדנו, בוודאי לא הי’ אבינו הרחמן מאריך הגלות. ולא עוד אלא בתשעה באב ממש — בשעת כל מעשה האבילות והבקשות — ג”כ מחריבים אנו את ביתנו. דאם לא כן הי’ בנוי בו ביום ממש! היתכן הדבר?

והנה פשוט הוא שצבאות האויב לא החריבו את היכל ה’ אלא לאחר שכבר נחרב על ידי חטאי הדור — „אין הנחש ממית אלא החטא ממית“. האויבים היו שלוחי המקום, ורק „מפני חטאינו גלינו מארצנו“, ואם כן מוכח שאותו החטא הגדול שהמית וגרם את החרבן אז, עדיין מחריבו עכשיו. וראוי שנחקר ונדע שורש הרעה הזאת ונעקריה.

ובאמת הפסוק מגלה בפרוש את עונם — „על עזבם את תורתִי... והגמרא מפרש אותו ה„עזיבת תורה“ — „שלא ברכו בתורה תחילה“, כלומר שלא ברכו ברכת התורה קודם לימודם. וזהו מ„עזיבת תורה“ שגרם כל החרבן והגלות! הרי זה צריך ביאור הרבה, שכיון שהסבירו את ה„עזיבת תורה“ כמה שלא ברכו בתורה כראוי, אם כן מוכח שלמדו תורה בשקידה רבה יומם ולילה והיו בקיאים בכל פנות התורה, והיו אנשים צדיקים ושלמים שלא פסקו פומייהו מגרסא, דאם לא כן היו בוודאי תולים החטא כמה שחסרו בלמוד התורה, שהרי זה פשטות הענין. וא”כ איך הביא אותו העון, שלכאורה קל הערך, החרבן האיום והגלות? ואיך נחשבה זה „עזיבת תורה“, הלא עסקו בתורה כל היום?

ועוד לפי מה שהסביר רבנו יונה בטעמא דמילתא דלא ברכו בתורה תחילה, אדרבה, הי’ גם זה חומרא ומדת חסידות. שמבואר דאין מברכים רק על עצם מעשה המצוה ולא על הכשר או הכנה למצוה. ואותו הדור טעו וחשבו שכל תועלת הלמוד הוא רק להביא לידי מעשה של שאר המצוות והי’ רק בגדר הכשר מצוה. אבל לא ראו בלמוד התורה גוף המצוה. ולכן חששו לעון ברכה לבטלה החמור מאד ולא ברכו בתורה תחילה. וא”כ מבואר דלא הי’ זה אפילו זילזול ברכות אלא חומרא מחשש ברכה לבטלה ח”ו, ואיך נקרא אותם „עזבי תורה“?

ובאמת, היא הנותנת! שהרי כמה שלא חשבו תלמוד תורה לעצם המצוה, פגעו בחשיבות התורה. ופגיעה אפילו דקה וכל שהוא בחשיבות התורה אינה באמת אלא „עזיבת תורה“, והגם שכלפי חוץ היו מתמידים וגדולים בתורה, בפנים היו „עזבי תורה“. שאם אין לתורה חשיבות היאות לה, סוף סוף גם כלפי חוץ יעזבו תורה לגמרי.

וראינו זה בימינו, בתחלה לא רצו ה„משכילים“ אלא להוסיף על שלימות התורה גם צורך שלימות בשאר חכמות ולעלות בעיני העמים — להיות יהודי מבפנים וכלל הגוים מבחוץ — אבל תוצאות שיטה כזו נודע לכל והחריבה העולם. וזהו מה שהחריבה בית המקדש, אותו הגרעון והפגיעה בחשיבות התורה, אין זה סתם „בטול תורה“ או כדומה, אלא „עזיבת תורה“ ממש. ולאחר זמן יוברר הדבר למפרע שכן נמצא וכן הי’. ובאותו עוון אנו מחריבים את הבית גם עכשיו. התורה היא הקנין לכל השלמות והמעלות בעולם. הגאון ר’ ברוך בער זצ”ל הסביר את הדבר בראי ברורה ופשוטה. דאלו הי’ שום ענין של שלימות בדבר זולתו — בוודאי הי’ השי”ת מוסר אותו לבניו במעמד הר סיני וכיון שראינו שלא נתן לנו, מוכח מזה שרק התורה היא „כל חיינו“ וכל השלימות האפשר. ואילו נעיו ונלך לבקש שאר חכמות ושלמות אחרת, כבר כפרנו ח”ו בחשיבות התורה, ומילא „עזבנו תורה“ לגמרי — עזיבה ממש ח”ו! ואעפ”י שאין אנו בטלים ממנה ועוסקים בה רוב היום — כבר עזבנו אותה. ובאותו שעה שאנו בוכים ומתאבלים על חרבן בית המקדש — באותו רגע שורפים אנו אותו בידים ממש!

„החכם עיניו בראשו!“ ואם ראינו גורם המחלה כבר קל למצא הרפואה — נחדל מלגרוע מחשיבות התורה — ואדרבה, היא תהי’ כל משאת נפשנו ועסקנו, ונשים כל בטחונינו בה, ובאבינו שבשמים. ובוודאי ישמע השי”ת את קול צעקתנו ויוציאנו משעבוד לגאולה ומאפלה לאורה יעלה לארצנו ולבית בחירתנו השתא בעגלא ובזמן קריב ונאמר אמן!

יצחק זאב דזשאסעף

הזמן — הערך היקר מכל

דרוש לך לעצמך את נפשך את כל אותו הזמן שלוקחים ממך בגזלה או בגנבה או שהוא עובד מעצמו — אספהו ושמרהו. חלק אחד מומננו נגזל מאתנו, חלק אחד ילקח מבלי משים, וחלק שלישי נזול לו כמים הנגרים. לחרפה הוא ביותר מה שאנחנו מאבדים מהזמן על ידי שאנו מזלזלים בו. לכשתדקדק תמצא. כי החלק היותר גדול מן החיים תולף במעשים גרועים עוד חלק גדול, מבלי מעשים כלל, וכל החיים — במעשים שאינם דרושים לחפצם. התוכל להראות לי אדם היודע להוקיר כראוי את הזמן, המבין ערך כל יום, השם לב לזה, שהוא גוע מדי יום ביומו? כי זאת הטעות בחישובנו, שאנחנו צופים ורואים את המות לפנינו בעתיד, בעת אשר חלק גדול ממנו הוא כבר בעבר. כל ימי החיים אשר מאחורינו הם ביד המות! עשה איפוא כנס ותפוס בכל השעות, וכשתחזיק בידך את היום הזה לא תהי’ תלוי כל כך ביום המחרת. בעוד לצורכי החיים הם קופצים וכלים.

הכל, חביבי! הוא קנין אחרים, רק הזמן שלנו. את הקנין היחיד הזה הבורח ומשתמט מידינו נתן לנו הבורא במתנה, וכל מי שרוצה בא ותוקף אותו מאתנו. וכה רבה סכלות בני אדם, עד שאם לקחו הדבר היותר קטן ונבוז, ואשר אפשר להחזירו על נקל, הם מודים בזה שצריך להזקיף על חשבונם, אבל אם זמן לקח אדם מאת חברו, איננו רואה את עצמו כבעל חוב — אף על פי שלקח את הדבר היחיד, שלא יוכל להחזירו, גם אם יכיר טובה על מה שקבל.

שמוראל רוזנברג

גדלות בתורה ויראת שמים

מאז ומתמיד, בהמשך הדורות, התאמצו האבות בקרב עם ישראל, להוריש בלב בניהם אחריהם, את רגשי האהבה והמסירות לתורה וליראת שמים. בשני היסודות האלה ראו את התנאים העיקריים לקיומנו בתור עם ה': "כי הם חיינו ואורך ימינו". לאור התורה ערכו וסידרו את אורח החיים היומיומיים, ומתוך יראת שמים ניגשו לנהל את עניניהם בבית ובחוץ.

החרדים לדבר ה' קיימו את המצוות בדחילו ורחימו, וכשם שביקשו להתקדש ולהטהר בקדושת התורה בחייהם הפרטיים, ברשות היחיד שלהם, כך רצו, מתוך הכרה מלאה, לקדש את שם ה' ברשות הרבים, כדי לשמש לאות ולמופת לאחרים. ובדאגתם העמוקה לעתיד, הכינו את בניהם, הבנים הצעירים, שילכו בעקבותיהם, וביחד, נערים וזקנים, בלב אחד ישאו את דגל התורה והמסורה.

המטרה הראשונה היתה לעשות את התורה מקור תמידי ללימוד, "מה אהבתי תורתך, כל היום שחתי" (תהלים קי"ט). כתוצאה מנאמנות זו לתורה, התורה מתחבבת על בעליה, "דברי תורה חביבין על לומדיהן כל שעה ושעה כשעה ואשונה" (עירובין נ"ד). בלי התמדה בלומד בלי קשר בלתי פוסק עם העיון בתורה, בלי ידיעות דקדוקיה, ופרטיה, אי אפשר להגיע לגדלות בתורה. זה כלל גדול ידוע: "הפוך בה והפוך בה דכולה בה, ובה תחזי וסיב ובלה בה, ומינה לא תזוע, שאין לך מדה טובה הימנה" (אבות ה'). לקבוע עתים לתורה, פירושו ללון בעומקה של תורה, ולחדור אל חדרי חדריה, ואז כמובן מגלים את פיה ותפארתה, וזה מה שביקש דוד המלך ע"ה: "גל עיני ואביטה נפלאות מתורתך" (תהלים קי"ט).

ה"חפץ חיים" זצ"ל פירש את המשנה (אבות ב') "אם למדת תורה הרבה, אל תחזיק טובה לעצמך כי לכך נוצרת". הוא אומר: "כי זו היא מטרת הבריהא כולה, מבלעדי התורה הננו כעניים ודלים לעולמי עד. ומבלעדי כסף, הננו עניים רק לשעה קלה לחיי העוה"ז. והיה אם נשאל את האיש החכם, במה יבחר, אם להיות עני לשעה קלה ועשיר לעולמי עד, או להפך עשיר לשעה קלה ועני לעולם ועד? יענה בחכמתו כי יותר טוב לו, לסבול צער ולחץ למשך שעה קלה, ובלבד שיתענג תענוגי נצחי, לזמן שאין לו קצבה". (החפץ חיים על מס' אבות). חז"ל הדגישו ואמרו: "ברכת התורה מנין, אמר ר' ישמעאל ק"ו, על חיי שעה מברך, על חיי עולם הבא לא כל שכן" (ברכות מ"ח).

ומלימוד תורה מגיעים ליראת שמים. זהו דרך טבעית מאד. התורה מדליקה בתוכינו את אש המסירות לקיים דבריה הקדושים. "ימינו אש דת למו" (דברים ל"ג). אומרים חז"ל מגיד הכתוב שדברי תורה נמשלו כאש, מה אש נתנה מן השמים, כך דברי תורה נתנו מן השמים שנאמר: (שמות כ') "אתם ראייתם כן מן השמים דברתי עמכם" (ספרי וזאת הברכה ל"ב). התורה שנתנה מן השמים קוראת לנו לקבל עלינו עול המצוות ולקיימן בשלמות מתוך יראת שמים.

ברור שלמדרגה של שלמות ביראת שמים אפשר להגיע רק אם הוגים וחושבים תמיד בדברי תורה, ויורדים לעומק רעיונותיה. כה יפים ואמיתיים הם דברי רבנו יונה זצ"ל ב"שערי תשובה" (שער שני י"ג) "בשעת אשר יתגה האדם בתורת ה' ויקרא בדברי הנביאים והכתובים, ויבין בנועם המוסרים ויראה האזהרות והעונשים, יחרד לדברים ויכין לבו להטיב דרכיו ומעלליו ויתרצה אל השם, כענין שנאמר בישעאי, "ואל זה אביט אל עני ונכה רוח וחרד על דברי" וכו'.

לימוד התורה בשיבוט מסוגל לעורר בלב התלמידים אהבת תורה ויראת שמים, אווירת התורה השוררת בין כתלי הישיבות מביאה לידי חיזוק והתחזקות גם ביראת שמים. שניהם דבוקים זה בזה. במוסדות התורה, שבהם אור התורה

מאיר את דרך החיים של החניכים הצעירים, אפשר להבטיח את התקשרות נפש העם עם התורה, נכון העירו חז"ל: "הנפש והתורה נמשלו לנר. הנפש שנאמר: (משלי כ', כז) "נר ה' נשמת אדם". והתורה שנאמר: (שם ו', כג) "כי נר מצוה ותורה אור", אמר הקב"ה לאדם נרי בידך ונרך ביד וכו', אם אתה משמר את נרי, אני משמר את נרך" . . . (דברים רבה ד').

נשתדל גם אנחנו בדורנו להגדיל תורה ולהאדירה, ולחזק יראת שמים בכל פינה שבחינו, לתפארת אבותינו ומחנכינו. ויתרונם ויתנשא קרן ישראל וקרן התורה הקדושה למעלה מעלה, ויוכנו לישב באהלה של תורה, ולראות אחינו בית ישראל עוסקים בתורה ובמצות ובנחמת ציון וירושלים בב"א.

יואל ז. עהרענרייך

אגדת רחמנות הנוצרית

דווקא בשעה זו, כאשר ה"וואטיקאן" פתח במסע ענקי כל-עולמי, ובעזרת כל מכשירי הפירסום, כגון הרדיו, והטלביזין, ואף ה"טלסטאר", ונתמלא האויר בדיבור בענין החדש והרחמנות שבנצרות, דווקא בשעה זו נדחפתי לצאת ולכתוב, דברים אחדים בענין "אגדת רחמנות הנוצרית", כפי שנוסדה בימים המהירים בימי מלחמת העולם השני.

הכומרים הנוצרים, לובשי הגלימות, וענודי הצלמים שואפי חסד ורחמים, אלה אשר בידיהם, שליטה על נפשותיהם של מאות מליוני נאמני הנצרות, היכן היו הם בזמן המיבחן ביותר לרחמנות הנוצרית, בזמן מסע השמדת היהודים, על ידי הגרמנים הארורים ימ"ש.

הפיליסוף הבריטי ארנולד טוינבי, אשר בעצמו אינו מצטיין באהבה יתירה אל היהודים, הביע כי כתם שחור הוזה, לא ימחה מן ההיסטוריה הנוצרית לעולם. לא לחנם ניצב הכומר הגרמני דר. היינריך גרבור, העד, הגרמני היחידי במשפט אייכמן, וכסה את פניו בידיו, מפני עוצם בושתו, וגדולת חרפתו, במה שקבע, שהוא ה' הכומר היחידי מכל הכומרים הנוצרים, שבכל הכתות והמחלקות שבגרמני המרובות והמשונות, מאין ספור, כי הוא ה' "היוצא דופן", בזה שהלך לפני השלטונות הנאצית הגבוהה, ובקש רחמים על היהודים.

לפחות בגרמני ה' אחד שעשה כזאת, בפולני אף אחד לא ה'. הכמרות הנוצרית שבפולני לא כתבה אף דף אחד מכובד, בכל הימים הנוראים האלה. הכמרות הקטולית בפולני היתה נגועה מאז ומתמיד במגיפת האנטישמית, זה דבר ידוע ומפורסם, ואין הרבה לחדש בענין זה. ועכשיו פולני הרצחנית וההרסנית, מתרחצת בטוהר כפי ומכריזה, כי רק אחדים בודדים טבלו את ידיהם בדם היהודים! וזה אין לשכוח, כי הצלב העקום צמח מן הצלב הישר. כל ההיסטוריה של עצמו נעה בין שמד להשמדה. או זו, או זה.

ועכשיו הם באים לטהר אותנו על שהרגנו את אלוהיהם. זו היא חוצפה! הם באים לטהר אותנו...? הם צריכים לכרוע ברך לפנינו ולבקש סליחה. ואנחנו היינו צריכים לומר לא! לנצרות, חכינו אלפים שנה עכשיו חכו אתם אלפים שנה עד שנסלח לכם. וספק יש לי אם אחרי אלפים שנה, כן היינו יכולים לסלוח להם. האם ה' לנו רשות מכל חללינו וקדושינו לעשות כזאת? הרי כתוב בתורה — לא תשכח!

משנה אחרת

רבנו דוד הלוי האריך ימים יותר משמונים שנה ונפטר ביום כ"ז בשבט, בשנת תכ"ז ונקבר בעיר לבוב.
רבי יוסף שאל נתנוז, רבה של לבוב מספר שבימיו כמאתיים שנה אחרי פטירתו של רבנו הט"ז. נפתח על פי מקרה קברו, ומצאוהו שלם בגופו והדור בלבשו, שלא שלטה בו רימה, ותולעת לא היתה בו.
על מצבתו חרות: "ביום כ"ז שבט, שנת תכ"ז לפ"ק נטמן הגאון הגדול מאור הגולה, הרב בעל הט"ז מורינו ורבנינו מו"ה דוד בן מו"ה שמואל הלוי. מחבר חיבורים יקרים, באור תורתו האיר לדור דורים, על כל שלחן ערוך וארבעה טורים, הן בעודנו בחיים כבר זכה כי נפסקה כמותו הלכה, הוראתו שלמה זכה וערוכה. — ת' נ' צ' ב' ה'.

"זה א"ל וְאָנוּהוּ"

"זה א"ל וְאָנוּהוּ אלקי אבי וארוממנהו", על זה המדרש אומר: "ראתה שפחה על הים מה שלא ראה יחזקאל בנבואתו". ודבר תמוה הוא. למה נאחו המדרש דוקא ביחזקאל מכל הנביאים, הלא כל הנביאים ראו מה שראה יחזקאל? הסבר לכך ניתן למצוא בגמרא בחגיגה (דף י"ג ע"ב): "למה יחזקאל דומה, לבן כפר שראה את המלך. ולמה ישעי' דומה, לבן כרך שראה את המלך". הבחנה בין נביאות יחזקאל לנביאות ישעי' נוכל להשיג מהמעשה באל"ה הנביא בשעה שנפרד מאלישע. ככתוב (מלכים ב' פרק ב' פסוק ט') "שאל מה אעשה לך בטרם אלקח מעמך" אמר אל"ה לאלישע. שעליו ענה אלישע: "והיה נא פי שנים ברוחך אלי". אמר לו אל"ה: "הקשית לשאול, אם תראה אותי לקח מאתך יהי לך כן ואם אין לא יהיה". אחר כך כשבאו הרכב והסוסים של אש מן השמים ונטלו את אל"ה, צעק אלישע: "אבי אבי רכב ישראל ופרשיו".

באמת צריכים אנו להבין הפסוקים, מהו הסימן שנתן אל"ה לאלישע, וכי רק בשביל שראה אותו נלקח ממנו ראוי הוא שתשרה עליו שכינת ה' ? האמנם העלה זה אותו למדרגה כל כך גבוהה שיוכה לדבר גדול כזה ? ויש לפרשו, דהנה לפי דרך העולם אם איש פשוט יבוא לעיר גדולה ויביט על כל בניני הגדולים וכל מלאכתיה המסובכות מאוד, שלא ראה כמותם כל חייו, לא ירגיש כלל מה פעולתם של דברים אלו ולמה הם משמשים, אלא יתפעל מגודל העיר בכלל, בלי שים לב לדברים העיקריים של מעשי העיר. אבל איש מלומד ונבון שיודע מהו הרבר האמיתי שצריך האדם להתפעל ממנו, יכיר העיקר של העיר ולא יגרר אחרי חיצוניותה. ובזה נוכל להבין הנסיון שהתנסה בו אלישע. שבדרך העולם אם איש מההמון יראה מעשה נפלא כזה, שסוסים ורכב של אש יורדים מן השמים יעמוד בהתפעלות וילטש עיניו על הדבר הנורא שלא ראה ולא יראה כמותו כל ימיו. האם ירגיש אפילו לרגע אחד למה בא דבר זה ומה יעשה ? אבל אלישע, אף על פי שגם הוא עדיין לא ראה דבר כזה כל חייו, לא נתן לב למראה הנפלא שראו עיניו, אלא מיד הרגיש מה תכלית הסוסים והרכב שבאו ליטול את רבו הגדול אל"ה הנביא. מיד הרגיש האבידה הגדולה וצעק: "אבי אבי, רכב ישראל ופרשיו". זה ה' הנסיון שעל ידו אל"ה הנביא שתלמידו אלישע ה' ראוי לקבל עליו השראת השכינה ופי שנים מנבואתו. וזה מה שאמר לו אל"ה: "אם תראה אותי לקח מאתך..." אם מתוך כל הנסים הנפלאים שיבאו תוכל להוציא העיקר ותרגיש שאנכי נלקח מאתך שלמענו באו כל הנסים, ולא תחשוב שהם עיקר לעצמם, אלא יש בתוכם דבר שהוא

העיקר ודבר זה תוכל להוציא, או "יהי לך כן", שאז ראוי אתה שתשרה עליך פי שנים מנבואתי. אבל "ואם אין" שלא תוכל לירד לעומקו של הדברים ותשאר כאחד מבני ההמון המתפעלים מדבר שהוא רק הלבוש שבה מתלבש העיקר, אז "לא יהי לך", סימן הוא שאתה כשאר בני אדם ואין אתה ראוי להשראת השכינה. והפסוק מספר לנו שאלישע לא נטה אחר החיצוניות, אלא מיד צעק: "אבי אבי, רכב ישראל ופרשיו", מיד הכיר הפנים וידע שזהו העיקר של הנס. ועל ידי זה זכה לפי שנים מנבואות אל"ה.

זאת הוא גם ההבחנה בין נבואת ישעי' לנבואת יחזקאל. בנבואת ישעי' אנו רואים שאף על פי שראה מעשים נפלאים במראה נבואתו לא התפעל מהם כלל, אלא ממראה ה' יתברך עצמו. כמו שאמר הפסוק (ישעי' ו' פסוק ה'): "אוי לי כי נדמתי וגו' כי את המלך ה' צבאות ראו עיני". אבל בנבואת יחזקאל אנו רואים, שספר כל המראות שראה ולא הבדיל בין עיקר המראה לטפל. וזה מה שאמרה הגמרא בחגיגה "למה יחזקאל דומה לאיש כפר שראה את המלך". כי דרך איש כפר כשראה את המלך מספר לחבריו כל מה שראה אצל המלך, דהיינו הסוסים הבאים לפניו, הקרון שישב בו, כל משמשיו, עבדיו וכו', שדברים אלו הם רק הטפל למלך עצמו. וזה ה' כביכול מדרגת נבואת יחזקאל, כאיש כפר המספר כל מה שראה. אבל איש כרך לא נותן לב לדברים אלו, רק מספר עיקר ראייתו, דהיינו שראה את המלך ודבריו עמו ואין מתפעל כלל מטפל הסובב אותו. ובדרך זו היתה נבואת ישעי', שהוציא העיקר מנבואתו ולא נתן לב לטפל שבו התלבשה הנבואה.

בזה מוסבר לנו המדרש של השירה. דהנה בקריעת ים סוף ראו כל עם ישראל את מעשה ה' ונפלאותיו, והי' להם להשתומם על הנסים הגלויים שראו, על ש"ס ורוכבו רמה בים" והם ניצלו וכל שאר הנפלאות שראו שם. ומכל מקום אמרו לנו חז"ל שעיקר השירה הוא בפסוק "זה א"ל וְאָנוּהוּ". העיקר מה שהוציאו מכל הנפלאות הגדולות שראו. הוא הכרת הגדולת של רבנו של עולם, שזאת היתה תכלית כל הנסים האלו שעשה ה' יתברך, שידעו ישראל ויכירו שיש השגחה למעלה מהם ואין העולם נוהג על ידי מקרה בעלמא. בני ישראל על הים היו מדרגה של רואי העיקר מתוך הטפל. ובצדק דרשו חז"ל: "ראתה שפחה על הים מה שלא ראה יחזקאל בנבואתו". ובה עלו בני ישראל על הים למדרגה שלא הגיע אל"ה אפילו יחזקאל בנבואתו.

בעונותינו הרבים התרחקה האנושית בימינו אנו ממדרגה נשגבה זו. בני אדם הולכים בדרך ההבל של העולם הזה, חושבים שהעיקר בעולם הוא הכסף, הכבוד וכל שאר דברי התאוה החמריים שפחה אותם יצר הרע ללכת אחריהם. דברי הבל אלה מסנורות את עיניהם כל כך, עד כי ניצוץ האמונה שבהם בבורא העולם הולך ודועך, ויש מהם שמתכחשים לגמרי לאדון העולם ובוועטים בעיקר ואומרים שכל העולם כולו נעשה במקרה בעלמא. דבר שהמוח לא ה' יכול להשיג בעצמו בלי התערבות יצר הרע. ואפילו אותם שלא הוטעו כל כך על ידי יצרם הרע ועדיין אומרים שמאמינים בבורא העולם, אינם מקבלים ואינם מכירים בתורה הקדושה שהיא עיקר בריאת עולם ואשר בשבילה נברא העולם, כמו שאמרו חז"ל (בראשית רבה, הובא ברש"י בתחלת בראשית). "לא נברא העולם אלא בשביל התורה שנקראה ראשית דרכו". יש מהם שאין יודעים אפילו שיש תורה בעולם ומה היא התורה.

בעזרת ה' יתברך אנו בישיבה יודעים באמת מעלת התורה הקדושה. זוכים אנו ללומדה כמה וכמה שעות ביום ובלילה, בלי עול עולם הזה על ערפינו. מכירים אנו שזהו העיקר שבשבילה נברא העולם הזה. ברוך ה' עדיין צעירים אנחנו, ויש כמה שנים לפנינו שנוכה לעסוק בהן בדברי אלקים חיים, שהינה התורה הקדושה. נוכל להעלות מדרגתנו בקדושת התורה עד שנוכה לחדוש קול הנבואה בקרבינו ולביאת המשיח במהרה בימינו, אמן.

יחיאל שענקער

רבי דוד ב"ר שמואל הלוי בעל ה"טורי זהב"

מאת: יוסף קריגר

רבי דוד נולד בשנת ש"ו (1586) בלודמיר שבגליל וואהלין לאביו רבי שמואל הלוי, שהיה אף הוא גדול בתורה ומראשי העיר, וחנתו של הגאון רבי יצחק בצלאל'ס מגדולי פוסקי עמנו וחברו של הגאון רבי שלום שכנא, רבו של הרמ"א. רבי דוד מביא מפעם לפעם בשם זקנו כמה פסקים בפירושו ל"שלחן ערוך". עוד בילדותו הפליא דוד את מוריו בשכלו החרף ועומק בינתו, כשהיה כבן שבע, היה כבר בקי בשלוש הבבות (בבא קמא, בבא מציעא ובבא בתרא), כן נודע כשקדן עצום ועד מהרה נתפרסם כעילוי בקי וחרף.

אחיו הגדול רבי יצחק הלוי בעל שו"ת "מהר"י הלוי" הוליכו בנעוריו בין שבילי התורה והכניסו לעולם ההוראה וממנו ספג רבי דוד את ראשית דרכו בתורה, ורבי דוד החשיב את אחיו כרבו המובהק, וידידות ואהבה אמיתית היתה ביניהם כל הימים. גם אחרי שנשא את בתו של הב"ח לאשה ושמו יצא לתהילה גאון גדול, הציע את כל שאלותיו וספיקותיו לפני אחיו לפתור, כתלמיד לפני רבו.

הוא היה רגיל לחתום בסוף מכתביו לאחיו: "דוד הוא הקטן בן לאדוני אבי, מורנו ורבונו הרב שמואל". ואחיו, רבי יצחק, השיב לו בתשובתו: "דוד הוא הקטן בעיניו, וגדול הוא בכל עניניו, חסיד ועניו, הוא אדוני אחי חביבי, ידידי רדידי, צמדי חמידי, אב בחכמה ורך בשנים, האלוף הנעלה, לשם ולתהילה קנקן מלא בעיון ופלא, כבוד מורנו הרב דוד שיחיה... (שו"ת מהר"י הלוי מ"ט, נ). כשעבר רבי יצחק לכהן כרב ואב"בית-דין בעיר העלם, לא נלוה תלמידו, אחיו אליו אלא הלך ללמוד בישיבה הגדולה המפורסמת של רבי יואל סירקיס, המכונה הב"ח, בעיר מזיבוז, בישיבת הב"ח למדו אז בחורים שכבר מלאו את כריסם בש"ס ופוסקים, ובאו לישיבת הב"ח ללמוד הוראת איסור והיתר וארבעת חלקי הטור.

כשראה הב"ח את דוד, שהיה אז רק בן שנים עשרה, נער צנוע ורזה מעמלה של תורה סירב לקבלו, באמרו: "עדיין אתה צעיר מכדי ללמוד בישיבת". אולם הנער לא נפל ברוחו וענה: ישמע קודם, כבוד הרב את דברי התלמיד, ואחר-כך יוציא משפט.

אופן דיבורו ובטחונו העצמי של הנער, שבו את לב הב"ח, והוא הסכים לשמוע מפיו חדוש בתורה. כמעט התחיל להגיד את חידושו, נוכח הב"ח שלפניו עומד עלוי שגדולות נכונות לו. שעה ארוכה התפלפל עמו והתפעל משכלו המחודד ועוצם הבנתו. לבסוף חיבק אותו הב"ח, נשק אותו על מצחו ואמר עליו נאמר: "עוקר הרים וטוחנו". ... אתה נשאר כאן, וכל מחסורך עלי.

בישיבת הב"ח מצא לו חברים גדולי התורה, שעמם יכול היה להשתעשע בפלפול דאורייתא. הודות לשקידתו הגדולה ובהתמדתו העצומה ומשכלו החד, נעשה במהרה לארי שבחבורה, הגאון הב"ח שמר עליו כעל בבת עיניו, וכשעבר לכהן ברבנות בבריסק, לקח אתו גם את תלמידיו החרף, שהיה מבחירי התלמידים בישיבתו.

לב"ח היתה בת ושמה רבקה. היא היתה יפת תואר ומלומדת ובקאה בתנ"ך. עליה מספרים, שפעם דן הב"ח עם תלמידו רבי דוד ברמב"ם הלכות ספר תורה פרק ז' הלכה ו' המרמו שיש בתורה מלים של עשר, אחת עשרה אותיות. שאל רבי דוד: היכן נמצאת בתורה מלה ארוכה בת עשר אותיות? הרי הארוכות ביותר הן: למשפחותיהם, "לישמעאלים", והן רק בנות תשע אותיות? אמר הב"ח נקרא לעזרה רבקה ונשאלה את פיה! הנערה ענתה מיד: ביהושע

פרק י"ח פסוק כ"א כתוב "למשפחותיהם" מלא וכך אפוא עשרת אותיות, ובמגילת אסתר: "והאחשדרפנים", אחת עשרה אותיות...

הגאון הב"ח לקח לחתן לבתו, ובעיר בריסק נערכה חגיגת הנישואין של רבי דוד עם בת רבו רבקה.

אחרי חתונתו נפרד רבי דוד מבית חותנו וקבע ישיבתו בעיר קראקא. בהיותו שם מתו עליו שני בניו הקטנים, והצדיק עליו את הדין על שקבע את דירתו למעלה מבית הכנסת (אורח חיים קנ"א). בשנת ש"ח בערך נתקבל לרב ואב"ד בק"ק פוטיליצ'ה בגליציה. עיירה זו היתה קטנה ולא יכלה לפרנס אותו, אך הוא קיבל עליו את הדבר באהבה גמורה כדרכם של גדולי ישראל, אשר הסתפקו במועט שיש להם מבוראם. כעבור זמן קצר נתקבל רבי דוד לרב בעיר פוזנא אשר בפולין גדול, ושם כיהן ברבנות כעשרים שנה.

רבי דוד עמד כל הזמן בקשר מכתבים עם חותנו הגאון והריץ אליו את כל שאלותיו בהלכה. הב"ח החשיב מאוד את דעת חתנו, והסכים עמו תמיד להלכה ולמעשה, ופעם ביקש ממנו הסכמה לפסק דינו, להתיר אשה מקשרי עגונות, בתשובה אחת כותב עליו הב"ח, "עוקר הרים וטוחנו זו בזו בפלפול, בהיכלו אומר כבוד כולו, קדש יאמר לו, הוא חתני ר"מ ואב"ד האלוף דוד סג"ל, נרו ונר זרעו יאיר עד ביאת הגואל". רבי יהושע פלק בעל "פני יהושע" כותב עליו, הלכה כמותו ברוב המקומות ולאורו אנו הולכים, שהוא גדול שבאחרונים שאין למעלה ממנו.

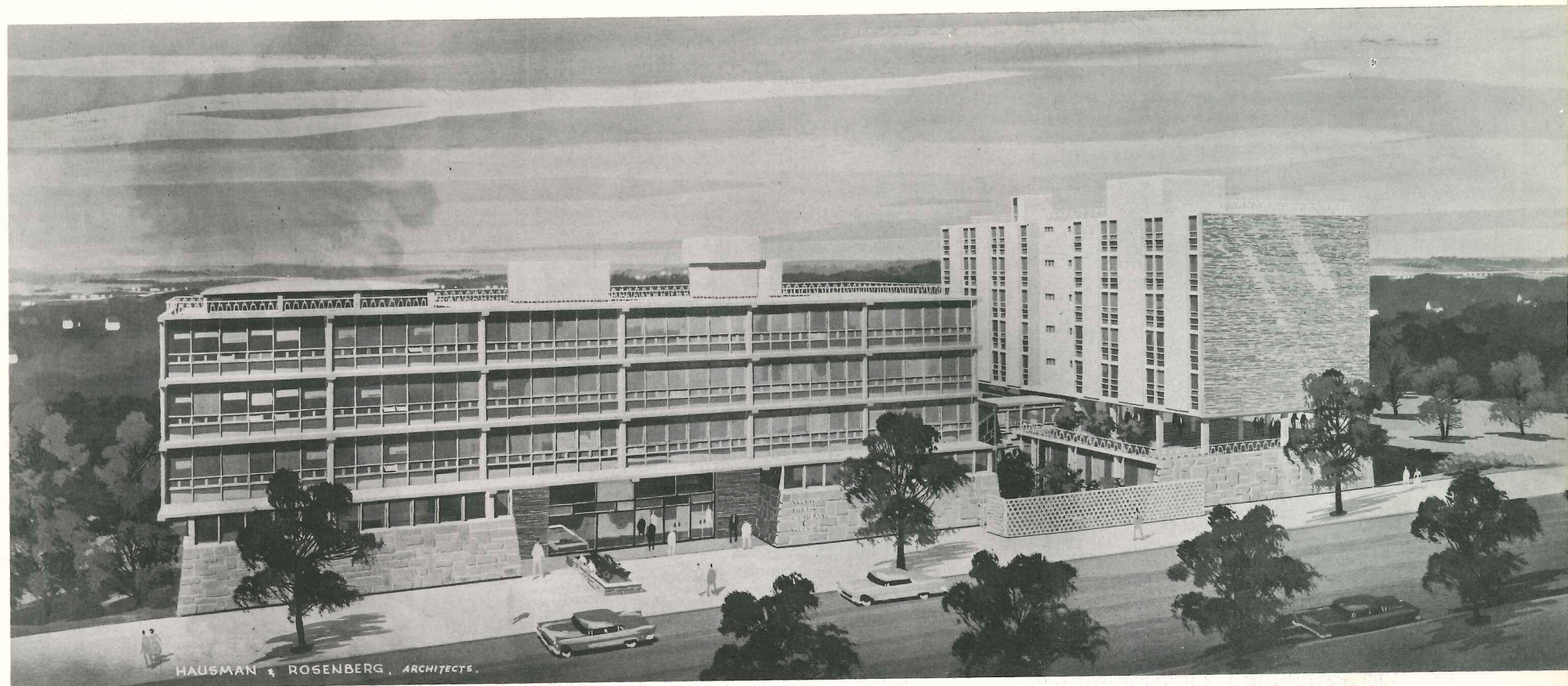
בשנת ת"א בערך, אחר פטירת הגאון הב"ח חזר רבי דוד לארץ מולדתו, והולין, ונתקבל לאב"ד ור"מ בעיר אוסטרוה, שהיתה אז מקום תורה חשוב ביותר עיר ואם בישראל, מלאה חכמים וסופרים. וכהונת רבנות מפוארת, מאז שימש בה המהרש"א עשר שנים לפני כן, רבי דוד יסד שם ישיבה גדולה שאל"י נהרו תלמידים רבים מכל קצוי הארץ. רבי דוד עצמו התבטא כך: "אשר נקבצו אלי תלמידים חשובים קרובים ורחוקים מקצוי הארץ, מעולם לא ראיתי קיבוץ ישיבה חשובה כמוה". רבי דוד ישב שם בשקט ובשלחה, והמשיך לכתוב את ספרו הכביר "טורי זהב" על ארבעת חלקי השלחן-ערוך.

בשנת ת"ד נבחר לרב בעיר לבוב. שם מתה עליו אשתו הראשונה, בתו של הב"ח, ולקח לאשה אלמנתו של גיסו רבי שמואל צבי הירץ, בנו של הב"ח ורבה של פינצוב. שני בניו מאשתו הראשונה, שהיו גדולי התורה והחכמה, רבי מרדכי ורבי שלמה, מתו מיתת קדושים ביום ח' באייר תכ"ד בלמברג, בנו השלישי היה הגאון רבי ישעיהו סג"ל רב בקומורה.

בין גדולי תלמידיו נמנו, הגאון רבי שמואל בבמברג, מחבר ספר "נחלת שבעה"; הרב רבי ישראל, רב בלודמיר גאון גדול בעל השפעה, מראשי ועד ארבע ארצות, ויוזם תרגום התנ"ך לגרמנית.

כאמור חיבר רבי דוד את ספרו "טורי זהב" על כל ארבעת חלקי הטור והשלחן-ערוך. בחיבורו הוא מביא ליד כל הלכה בשלחן-ערוך את מקור ההלכה, את דעות הפוסקים האחרונים, בדרך כלל סתירה בין הפוסקים לדברי השלחן-ערוך, מברר ומלבן את ההלכה על בוריה, ומכריע בדרך כלל הוא מסיק כדברי השלחן ערוך והרמ"א, הוא מחשיב מאוד את דעת המהרש"ל ודעת חותנו הב"ח, אולם אינו נמנע מלחלוק עליו כשדבריו אינם נראים לו.

רבי דוד חיבר עוד ספרים שהם כמילואים לחיבוריו על השו"ע ובשטחים שמחוץ להלכה, "זהב מזוקק", "הגהות ותיקונים לטו"ז", "דברי דוד" פירוש על רש"י על התורה, "תשובות דוד" כולל תשובות בהלכה שהחליף עם גדולי התורה. רבנו דוד זכה לשם טוב בכל העולם, הוא נקרא פעמים רבות להשתתף בועד ארבע ארצות, וכל ערי המדינה היו סרות למשמעתו, הוא גם זכה לעושר רב לבנים ובני בנים גדולי התורה ותופשי ישיבות. ידידים ומעריצים רבים.



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נפטרה י"ח אדר שני, תשכ"ה

מאת: משפחת לעשקאוויטץ

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in their future

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A R O N

upon his graduation

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Wish to Congratulate Their Son

WILLIAM

And The Rest of The Graduates

Congratulations to

NATHAN SZYSZKO

The Portnoy Family

Israel, Glicika, Mayer Shaye & Boruch

Congratulations to Our Son

I R V I N G

upon his graduation

Mr. and Mrs. Solomon Moskovits

Congratulations to

NATHAN SZYSZKO

One of the Younger Graduates

Rabbi and Mrs. Yehudah Levine

Mazel Tov To

Y E C H E S K E L

Mr. and Mrs. Avrohom Borenstein

Rachel Leah and Dovie

Congratulations to Our Nephew

JOSEPH

Uncle Eddie, Aunt Bernice & the Kids

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Good Luck to

HERSH

For the Future

Cousin Jack

Congratulations to Our Nephew

JOSEPH JONAH

From His Aunt and Uncle

Mr. and Mrs. Joseph Kaszovitz

Congratulations to

MOSHE BERGER

upon his graduation

Mr. and Mrs. A. Berger

Congratulations to

MOSHE BERGER

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Mr. and Mrs. Alexander Feldman

Extend Best Wishes to

Their Son and His Classmates

upon graduation

Congratulations to My Cousin

ISRAEL

upon his graduation

From His Cousin Aaron Rosenblum

Congregation Tifereth Israel

Congratulates

MOSHE FASKOWITZ

on his Graduation from T.V.H.S.

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SHMUEL

Mr. and Mrs. Singer and Daughter

Best Wishes to Our Son

JACK

Rabbi and Mrs. Hershel Lazaros

Congratulations to Our Son & Brother

JOSEPH JONAH

Mr. and Mrs. Kaszovitz, Joel and Pearl

All the Luck to Our Nephew

JOSSI BERGER

Fam. M. Z. Berger

Congratulations to

ABE BIDERMAN

A Friend

Congratulations to Our Son

Z V I

Mr. and Mrs. Josef Katz

Best Wishes to

Y U S S I

from

Mr. & Mrs. Glick and Family

Congregation Tifereth Israel

congratulates

MOSHE FASKOWITZ

on his graduation from T.V.H.S.

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