the citadel

המגדל

akiba
hebrew
academy
class of 1958
תשי"ח

Dr. & Mrs. MAX ROSENZWEIG

the citadel

המגדל

akiba
hebrew
academy

class of 1958

תשי"ח



eighth graduating class

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2026

Our Advisor



DR. SALO WEINDLING

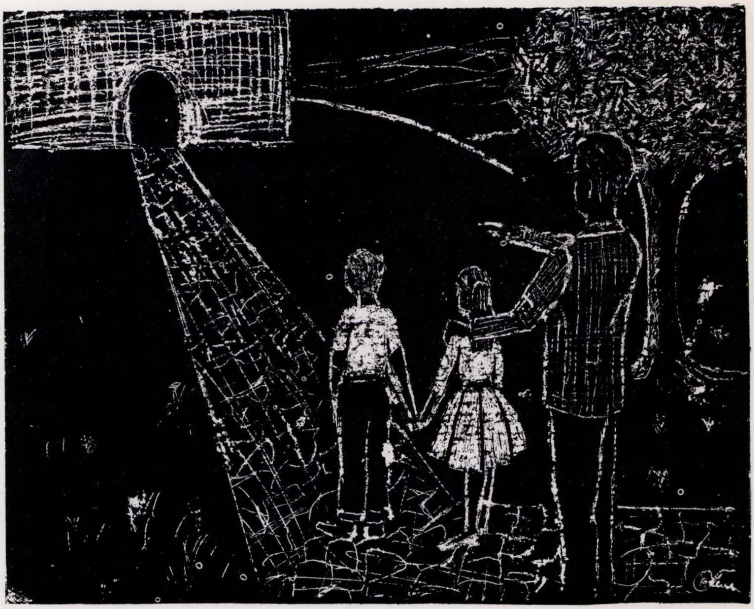
Dear Graduates:

UPON COMPLETING YOUR High School studies, let me quote to you a saying which is quite old (I don't know who first said it) and which was served up to me and my contemporaries on a similar occasion a good many years ago. You will no doubt readily agree to it, although it may take some time before you fully appreciate it. By the way: as it stays with you, do not let it unduly overshadow your future earnest pursuit of knowledge, because knowledge is a necessity and the pursuit of it a delight, at least potentially.

Oh yes, the saying. Here it is: *A person's culture is what would be left after he forgot what he had been taught.*

Sincerely,
SALO WEINDLING
Advisor, Class of 1958

Dedication



. . . humbly and gratefully dedicated to our advisors throughout the years without whose guidance we could not have hoped to reach this stage in our development as human beings.

Our Principal



Mr. Louis Newman

Dear Graduates:

WITH YOUR GRADUATING class, the eighth, Akiba's alumni number one hundred and eleven. As with all previous graduates, every one of you has been accepted to a school of higher education. Akiba is proud of you.

My wish is that each of you will continue along the general and Jewish educational paths on which we have seen you start. As you grow may you experience deep spiritual fulfillment by studying and sharing the burdens and joys of the communities in which you will find yourself.

Affectionately,

Louis Newman



Graduates:

A GOOD JEWISH SCHOOL will never be caught in the trap of superficial, make-believe learning that takes the place of education. Reread the Mishnah, Abot. From the first chapter to the last you are advised to study Torah: to fix a time, to choose learned friends, to give up lesser pleasures, not to seek material rewards, and much more. And this Torah study, in the sense intended, was to deal with all details of living: personal life, social ethics, that which today we call politics and economics, and man's place in the universe.

I feel certain that you need not be advised to learn intensively and broadly. But there are pitfalls in the current emphasis on scholarship; the most harmful is an over-emphasis on skills rather than on purposes.

דַּע . . . לִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן.

Sincerely,
JOSEPH KOHN, *President,*

Dear Young Friends:

WE GREET YOU WARMLY on your graduation from the Akiba Hebrew Academy. The Education Committee is greatly interested in your future as it has been throughout your stay at Akiba. What do we have a right to expect of you? Let's ask first things first, however.

What did we want to provide for you at Akiba? Merely a curriculum? Merely a course of studies? Merely a list of necessary subjects to be mastered so that your entrance into college would be assured? If that is all we have done, we have indeed failed. You might just as well not have been at our school.



What we did want to provide for you was an outlook on life . . . a chance at living successfully in a teen-age and adult society . . . an opportunity to be stimulated and disturbed by the great ideas of mankind and of our own people . . . a challenge to think, to evaluate, to judge and to accept.

If you have come away from Akiba with a zest for learning, with a zeal for service to your fellow-man, you have indeed achieved what we intended for you and your stay at Akiba will have been worthwhile indeed.

What of your future? We expect that you shall carry forward the intellectual and social life you began here. We expect that along with your pursuit of secular knowledge, your fervor for Hebrew learning, Jewish living and service to your fellow-man will increase with the years.

That is our hope and prayer. May your best efforts be blessed with success.

RABBI ELIAS CHARRY
Chairman, Education Committee



Dear Graduates:

COLLEGE IS NO DOUBT your next step. Your success there will depend largely on the extent to which you made the most of your opportunities for intellectual and social growth while at Akiba.

After college a job? a profession? a business career? Whatever it is destined to be, your success in it will depend largely on what you do with and for yourself in college.

One step is a preparation for the next step in life, but it is an adequate preparation only to the extent to which it was complete during its preparatory stage, complete in its intellectual, social and emotional nature.

Only when we make the most of the opportunities at hand daily will Moses' blessing come to pass for us: "The Lord shall open unto thee his good treasure, the heaven to give rain unto thy land in his season, and to bless all the work of thine hand . . ."

JOSEPH S. BUTTERWECK
Faculty Adviser



אֶל בּוֹגְרֵי בֵּית הַסֵּפֶר "עֲקִיבָא":

סִיּוּם מַחֲזוֹר תַּשְׁרַ"ח חָל בְּשָׁנַת הֶעָשׂוֹר לְעַצְמָאוּת יִשְׂרָאֵל. עַמֵּנוּ, לְכָל שְׁדֵרוֹתָיו וּתְפוּצוֹתָיו, חוֹגֵג בְּרֹב פְּאֵר וְהָדָר וְאוֹמֵר שִׁירוֹת וְתִשְׁבָּחוֹת לַמְּדִינָה וּלְבוֹנֶיהָ.

הֲקָמַת מְדִינַת יִשְׂרָאֵל מְחַיֶּבֶת אוֹתָנוּ, וּבִיחוּד אֶת־הַנּוֹעַר הַמִּתְלַמֵּד, לְמַעֲשִׂים, שֶׁהֲרֵי "לֹא הַמִּדְרָשׁ הוּא הָעִיקָר אֶלָּא הַמַּעֲשֶׂה". קְדֻשַּׁת הָאָרֶץ קְשׁוּרָה בְּקְדֻשַּׁת הָאָמָּה, וּתְחִיַּת רוּחַ הָעָם קוֹדֶמֶת לִגְאֻלָּתֵנוּ הַשְׁלֵמָה.

אַתֶּם, תַּלְמִידֵינוּ הַיְקָרִים, בְּעָמְדְכֶם עַל סַף תְּקוּפָה חֲדָשָׁה בַּחַיִּים, זִכְרוּ־נָא אֶת הַמּוּטָל עֲלֵיכֶם, וְאַל תִּשְׁכְּחוּ, וְאַל תַּזְנִיחוּ אֶת־הִתְחַיְּבוּתְכֶם כְּלַפֵּי הָעָם.

"קְדֻשָּׁא־בְּרִיךְ־הוּא, יִשְׂרָאֵל וְאוֹרַיְתָא חַד הוּא". בְּנוּ אֶת חַיֵּיכֶם, חַיִּים עִבְרִיִּים שְׁלֵמִים, בְּקְדֻשָּׁה וּבְטָהֳרָה. צַעֲדוּ לִקְרַאת הֶעָתִיד בֶּאֱמוּנָה, וּבְכֹחַ אֱמוּנָתְכֶם זוֹ תַּצְלִיחוּ בְּכָל אֲשֶׁר תַּעֲשׂוּ. וְהָאֱמוּנָה יְסוֹדָהּ בַּתּוֹרָה, וּבְדִבְרֵי חֲזַ"ל: "תּוֹרָה הִיא וְלִלְמֹד אֲנִי צָרִיךְ". אֵין הַתּוֹרָה נִקְנֵית אֶלָּא עַל־יְדֵי לִמּוּד, עִיּוּן, וְעָמָל רָב.

יְהִי רָצוֹן שֶׁתִּזְכּוּ לִשְׁכֹּן בְּאָהֳלֵי שֵׁם. אַל תִּשְׁכְּחוּ תּוֹרַת עַמֵּנוּ, כִּי הִיא חַיֵּיכֶם וְאֹרֶךְ יְמֵיכֶם, וּבָהּ תִּפְאַרְתְּכֶם וְתִפְאֶרֶת הוֹרֵיכֶם. הַשְׁכֵּל בְּלִמּוּדֵיכֶם בְּבֵית הַסֵּפֶר "עֲקִיבָא". לְכוּ בְּכֹחֲכֶם זֶה וְהוֹשַׁעְתֶּם אֶת־יִשְׂרָאֵל.

יַעֲקֹב לֶוִין

Our Faculty



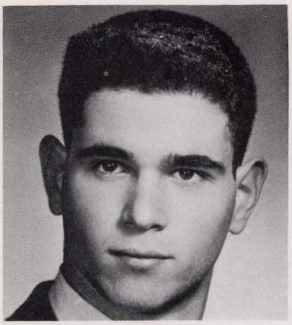
(Clockwise around table, starting right to left in foreground)

Mrs. Jean Silverberg
Mrs. Myra Durlofsky
Dr. Philip Fields
Mrs. Ruth Kaplan
Mr. Arnold Gorneau
Mr. Samuel Kops
Dr. Salo Weindling
Dr. Diana Reisman
Mrs. Gay Creizman
Mrs. Ada Marlin
Mr. Louis Newman
Mr. David Twersky
Mrs. Sue Rosenthal
Miss Gladys Gewirtz
Mr. Irwin Witty
Dr. Ernest Gundersheimer
Mrs. Beatrice Shapiro
Mrs. Lily Laskin

(Standing)
Mr. Bernard Sklar

(Absent)
Mr. Ted Huber

Council Officers and Advisers



MIKE ROSENZWEIG
President



JEFF WOHLBERG
Vice-President



MRS. BEA SHAPIRO
Upper House Adviser



MRS. RUTH KAPLAN
Lower House Adviser



JOAN TENENBAUM
Secretary



SAUL WEINER
Treasurer

Student Council



(Left to right standing)

Susan Tenenbaum
Naomi Cohen
Miriam Glick
Rhoda Rosenzweig
Joan Tenenbaum
Skip Wiener
Mrs. Beatrice Shapiro
Michael Rosenzweig
Jeffrey Wohlberg
Rita Takiff
Marc Rubin
Jack Himmelstein
David Richman
Paul Maidman

(Left to right seated)

Uri Glenn
Jacob Pincus
Leonard Romm
Sanford Gest
Philippa Stein
Robert Zucker
Wendy Linker
Ronald Harmon



Faces

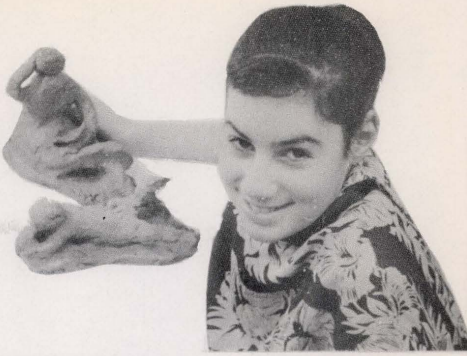


Places



Activities
















Diploma


Diploma


TRIUMPH







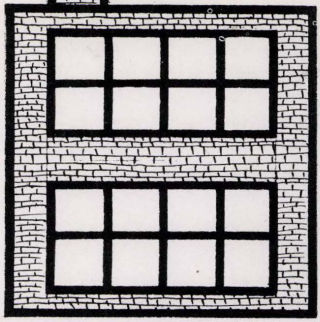




GRADE 10-1 ▶

▲ 8TH GRADE GRADE 10-2 ▶

Goodwill Industries





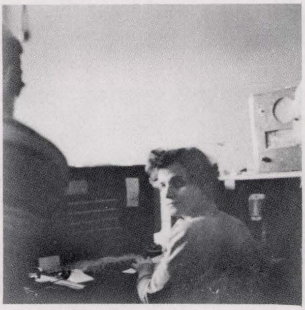




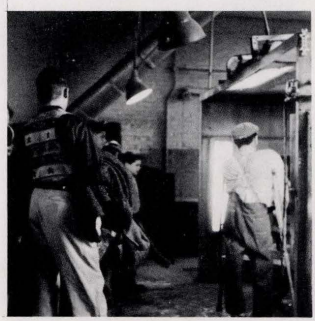










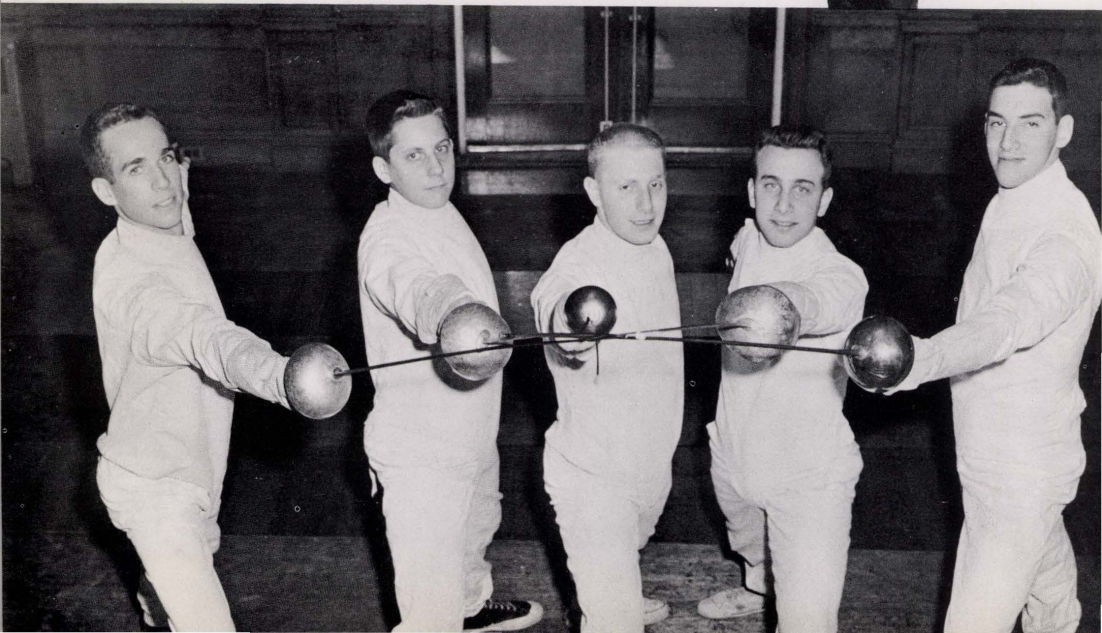




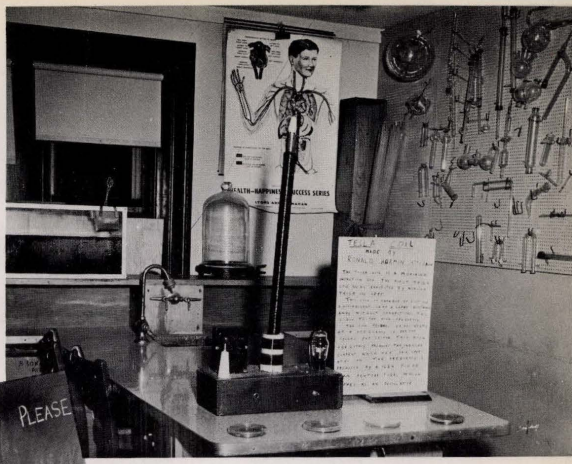




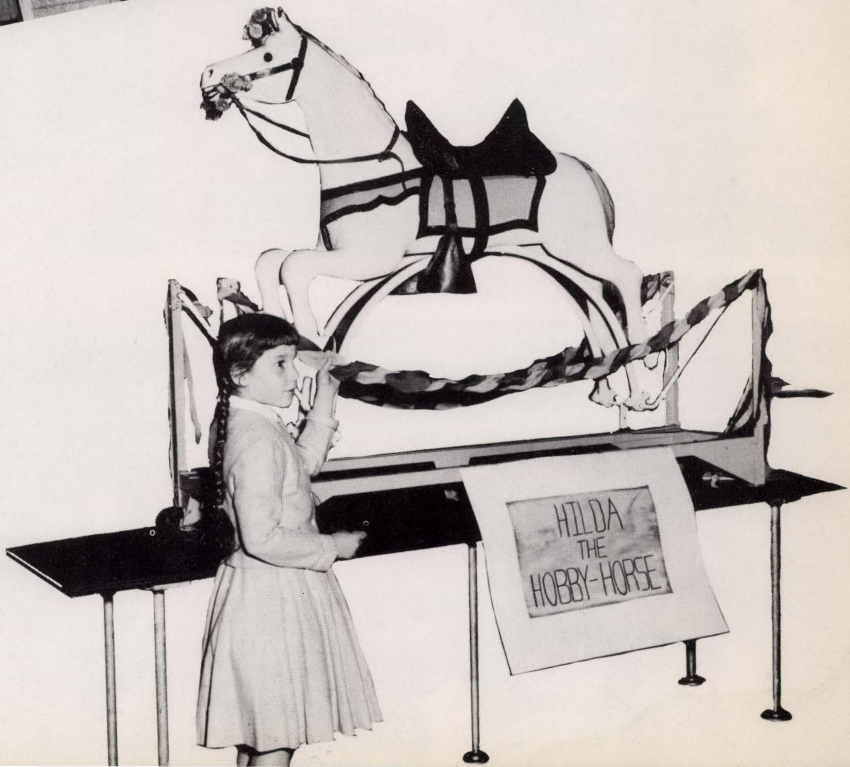









PLEASE


HILDA
THE
HOBBY-HORSE



▲ 9TH GRADE

▼ GRADE 7-1



▼ GRADE 7-2

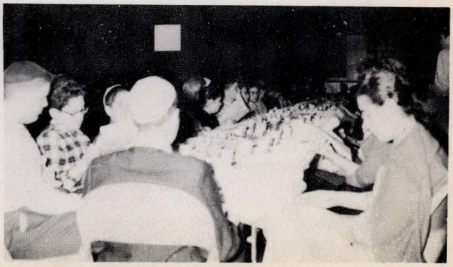


















10
ישראל















▼ CLASS OF 1958

▲ 11TH GRADE



▼ 6TH GRADE







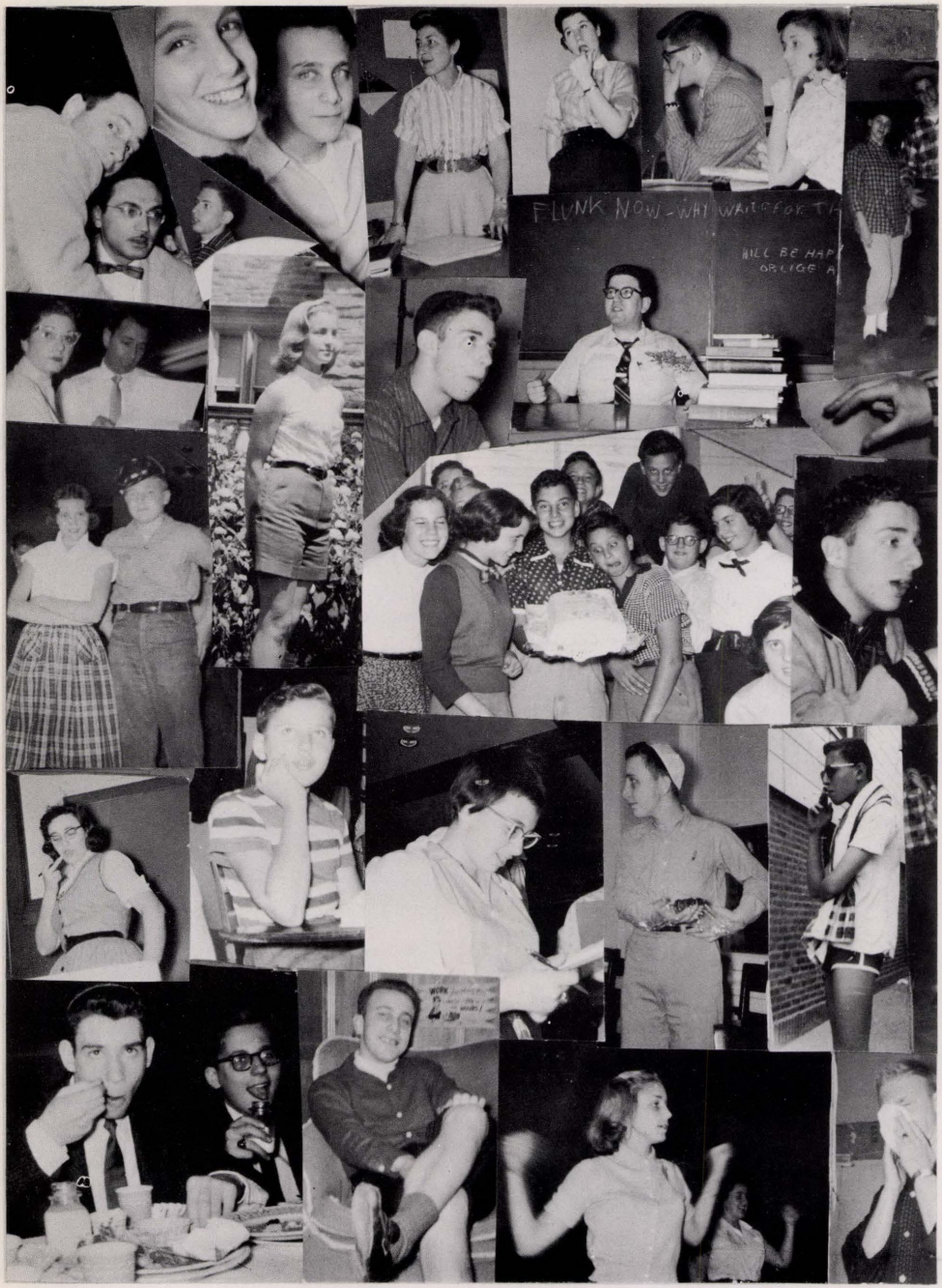


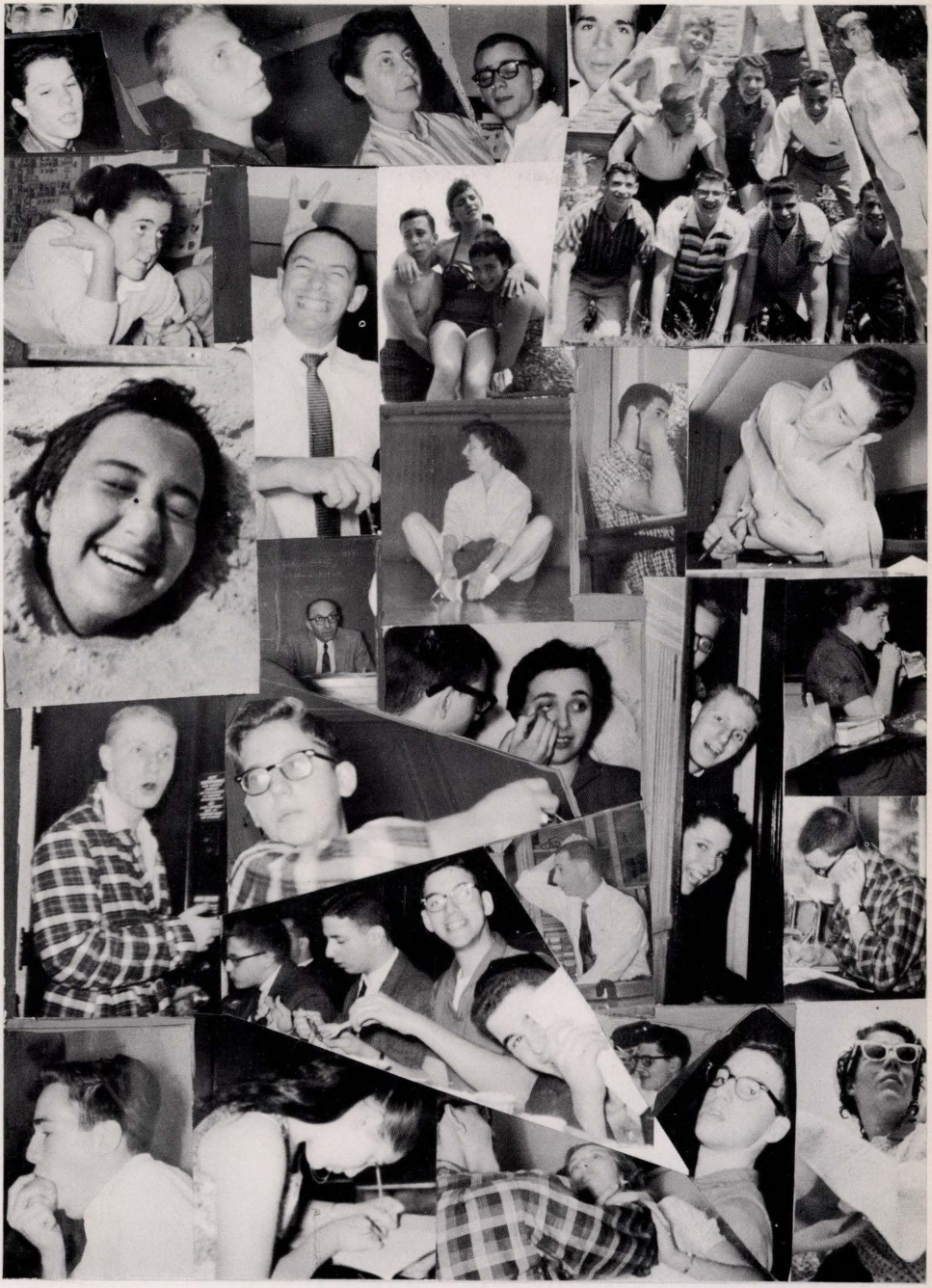









FLUNK NOW - WHY WAIT FOR TH
WILL BE HAP
OR LIGE A





"our bus arrives"

Class Trip

. . . AND A WONDERFUL time was had by all.

Sunday morning, March 23, 1958, sixteen eager seniors and two not so eager chaperones boarded a Greyhound bus, destination – New York. For the first time in our class's history, everyone had arrived on time.

Upon arrival at West 50th Street terminal, we walked to the Taft Hotel, which was to be our headquarters for the next two days.

Our first task after unpacking was deciding upon a movie for Sunday evening. This was done in the orderly manner for which our class is noted – calling back and forth over the house phone.

After a pleasant dinner at Segal's, complete with eighteen separate checks, we went to the movie we had selected. We returned to the hotel at about midnight and roamed the halls, clad in pajamas, visiting until morning. Monday morning was spent at the United Nations Building. The scheduled activity for Monday afternoon was free time. A number of us visited Greenwich Village while others returned to the hotel and rested or visited friends and relatives. Monday evening we dined at Gluckstern's, complete with eighteen separate checks. After dinner we returned to the hotel for a much needed rest. Monday evening was spent at the Wintergarden Theatre where we saw "West Side Story".



"selected movie in orderly manner——,"



"eighteen checks" segal's


"Monday afternoon - Free time"



"a number of us visited Greenwhich Village——"



"eighteen checks"
Glucksterns



"We had a "cool" evening at the WINTER garden!"



"Tuesday we packed—"

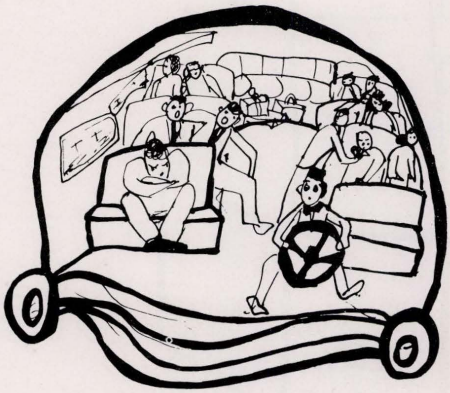
In the words of our chaperone, Dr. Weindling, it was "real cool". After the show, we broke up into two groups, one going to Lindy's and the other to the Coffee Shop.

We spent the rest of the night at the hotel, visiting and watching TV or just plain talking and "sleeping".

Tuesday morning we packed, and we visited the Metropolitan Museum of Art. We lunched together at Farm Foods, complete with eighteen separate checks, and returned to the hotel to finish our packing and to rest. At 3:00 P.M. we assembled in the lobby and left for the bus terminal. At 3:21 P.M. our homeward journey began. The ride was spent in singing, reminiscing and sleeping. At 5:54 P.M. sixteen very sleepy seniors and two even sleepier chaperones departed from the bus. Our senior trip was now over, and "a wonderful time was had by all".



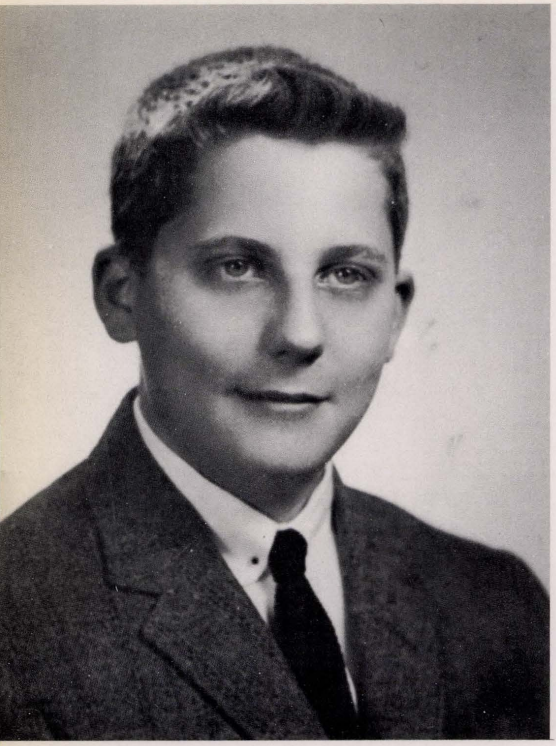
"eighteen checks"
Farm Foods



"The trip home"

אבן
אבן

● **A SCHOOL,** more than most institutions whose goals are not so complex, must make known its values. It makes itself known to the students by the life which it offers them. The values we know are, after all, the sum of our experiences with the directors, the teachers and our fellow students. The class of 1958 envisions the values of Akiba as a complete self-supporting structure, an arch, in which one stone augments the strength and stability of another, and all are interdependent. Together they form a most singular structure, an unusual arch, through which we have passed. Every arch has its *keystone,* the most significant stone, the one which prevents the arch from toppling; in Akiba's arch the *keystone is the fully developed individual within the just community.* Supporting any structure are its foundation stones; in Akiba they are *Midrash u'ma-aseh, theory and practice,* each contributing to the stability of the whole. In between, are the solid stones, each of which is important; these are the values for good, healthy living.



M. HIRSCH BRONSTEIN

RESPONSIBILITY presents itself to everyone in many ways.

First of all, and most important, we are responsible, or accountable, to ourselves. For, most people cannot commit a wrong when in their own minds, and in their own souls they feel and understand the difference between right and wrong.

We are responsible to those around us, our friends and our parents, our teachers and our leaders. We are responsible to them because the things we do, our achievements and failures reflect on them as much as they do on ourselves.

We are responsible to all the people of our country who maintain its historic ideals. We must serve our country and keep it strong so that it may serve all of humanity.

For all our behavior, we are responsible to God.



DVORAH YOCHEVED DOVE

"הִנֵּה מַה־טּוֹב וּמַה־נָּעִים שֶׁבֶת אַחִים גַּם־יָחַד . . ."

NINE WORDS FROM the book of *Psalms* put together to form one of the most important ideas of Judaism. These words form one of the most popular and everlasting songs of our nation. At every Jewish gathering this is sure to be sung – by young as well as by old. It has many different tunes fitting many moods and people, yet it holds the same idea, and brings the same message to all who sing it.

Imagine yourself sitting in a group in the dark, singing these words slowly. Everyone is singing, and almost everyone is thinking of the words. Out of this singing, swaying group of individuals rises in the air the one idea that brought them together. You feel yourself one of our nation; a brother to everyone in the room and in the world. You are elated and sing with even more feeling. The group becomes one being, and to it is added the spirit of the complete Jewish nation.

Just these few words bring us to help our neighbors, help strangers, and be kind to all. These words are much better than all our sayings combined. They *are* brotherhood.



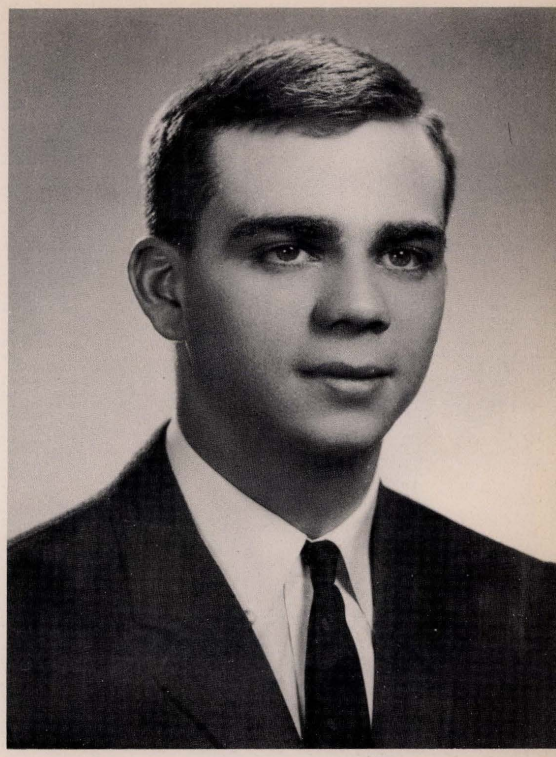
RUTH ANNE FARBER

THERE IS ONE VERY precious freedom which every human being possesses. No matter what religious sect, race, heritage, or country to which he may belong, man has the indestructible right of free thought. Although one may be impeded as far as his actions or expressed ideas are concerned, there is no power on earth that is able to obliterate his thought. Man may rationalize his own actions or reject another's. He may be a skeptic or a "Candide."

The power to think, however, is such an important faculty, that we must endeavor to improve it and to employ it. It must be understood, though, that while thought is bestowed on all of us, it is not exempt from influence. For this reason, the direction of our education, both formal and informal, assumes the utmost importance. The power to reason and rationalize, the power to learn and teach, the power to form opinions and to set up one's own principles can be hindered or given the opportunity to attain fruition.

We must utilize not only formal education to develop our thinking but informal methods as well, such as reading and spontaneous discussion. Through this latter method, we are also providing bases for the thinking of others. The imbibing of facts, ideas, and opinions, however, is not in itself sufficient. We must know when to defend our beliefs and emotions and when to yield to another's view.

And when we are successful in applying our thoughts wisely, we shall be living as intelligent and useful individuals, both to our own particular cultural background and to society.



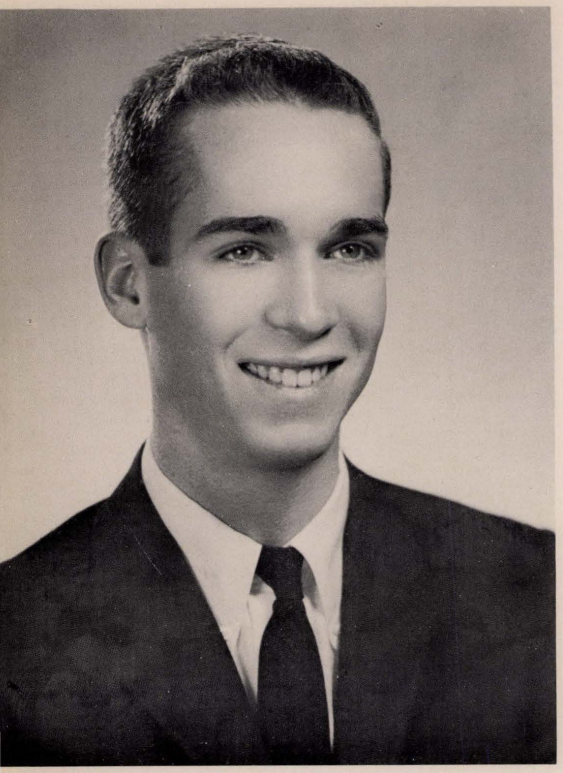
STEPHEN FINEMAN

EVERY SOCIETY IS governed by a certain group of codes, legal, social, political, and religious. Very often national chauvinism forces a people to believe that what it has is the best. This reaction need not be dangerous in matters of law or social conduct, for these things, as a rule, affect only that nation itself. The danger lies in the codes of religion and politics, for it is these two factors, I believe, that have the greatest influence on the life of man.

Throughout history, man has learned to question, doubt, speculate, and seek the truth. But when the thinkers of the ages approached man with the truth and showed him the weaknesses of his God or his state, he rebelled. For these two are for some reason above question for the unthinking man. These are his absolutes; in them, no wrong can exist. This in itself is no great tragedy; the tragedy begins when one man feels that his absolute code should belong to his neighbor. Down through the ages, men of perspective have watched in horror as their sightless brothers have borne the gifts of "truth" to the religious and political heathens of mankind. At times the "gift" has come in the form of a word; more often on the edge of the sword.

Many people feel that the answer to the problem of the absolute code is tolerance, but tolerance only allows us to go on being "right" while we let others go on being "wrong."

In all humility, I would venture another answer: doubt. This doubt would not be one that would cripple us or destroy our confidence; but it might temper our thoughts and actions. We should go on believing that what we have is the best, but at the same time, doubt would force us to search and ponder. As I said before, we would "believe," but we would not be "absolute" in our thinking. Doubt could supply the impetus for us to say, "What we have is good, but perhaps there is something better." With the latter as our "Code," stagnation could never find a place in our society.



JACK HIMMELSTEIN

"CLASS SPIRIT" IS A phrase that one often hears mentioned but hardly ever defined. It is something that has to be felt and experienced in order for it to be understood. "Class Spirit" is not something tangible, but rather an atmosphere; an atmosphere which pervades the combined life of a group of individuals joined together in a simple body – a class. This atmosphere can be a combined force of a group of individuals regarding only their individual interests or the combined force of these same individuals regarding the welfare of their class.

The Class of '58 had for its task of the last few years to build their class spirit into a strong bond of unity. It had to instill the feeling for the welfare of the class into the heart of each of its members. With the maturity that the class attained as it grew in age and experience, it realized its purpose. In this, the senior year, under the guidance of Dr. Weindling, the class as a whole achieved its goal. Most of our members have realized the value of the combined effort of individuals to live and learn together and to join with others in the endeavors of life. As we, the members of the Class of '58 become separated, we will recall our class with a memory made rich by our "class spirit."



SANDRA L. LORBER

THROUGHOUT THE FOUR YEARS that I have spent at Akiba, one thing has impressed me above all else. That one thing is the unity and harmony among the entire Akiba family.

Just as in a family where the children grow up, leave home, and go out into the world to make their own homes, we, too. are about to go out into the world to build our own homes. And just as these children are bound together by family ties, we too will be bound together by the bonds of unity which Akiba has instilled in us.

To me this is more important than any other thing which we have been taught. In the words of the scriptures. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalms 133:1)

This feeling of harmony which Akiba has implanted within us will prevail throughout our entire lives. To our motto of מִדְרָשׁ וּמַעֲשֶׂה learning and doing – may be added יַחַד together. Learning and doing together.

"We ourselves together will build unto the Lord." (Ezra 4:3)



RONNIE JEANNE MAGIL

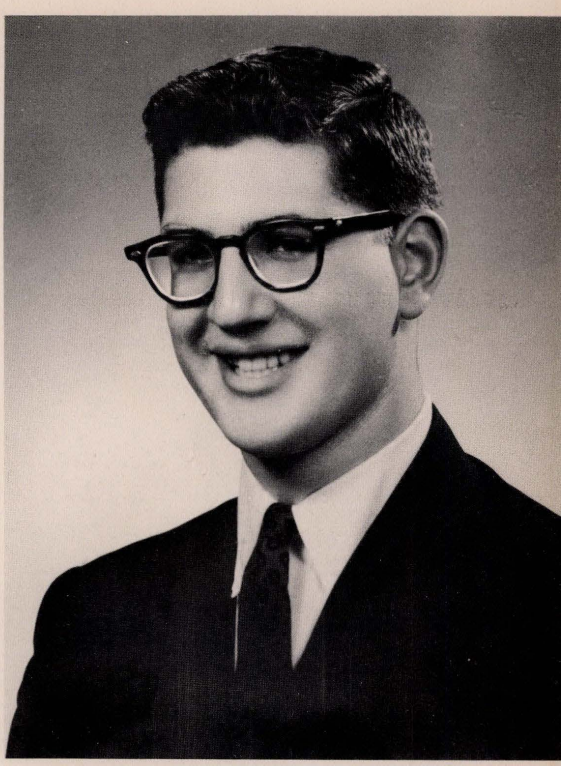
DEMOCRACY IS A FORM of government in which supreme power is vested in the people and exercised by them or their elected agents.

In Akiba each student helps to choose the officers of the school and of his class. Together the students run their affairs under a constitution which they have created and which they may change.

In Student Council each class is represented, and the views of each class are presented by the representatives. Student Council, a democratic body, governs Akiba.

An example of a democratic activity in Akiba is the class meeting. I feel I have gained most in this field of democracy. Here each person gets to express his own opinion and also gets a chance to vote on all class business. As chairman of class committees, I have acquired a feeling of responsibility, gained confidence in my class, in myself, and in the members of my committee and acquired the knowledge of how to lead a committee and to compile necessary information and notes. Also, as a member of school committees, I have been subjected to the opinions of others and learned that it is necessary for everyone to cooperate if a job is to be successfully completed.

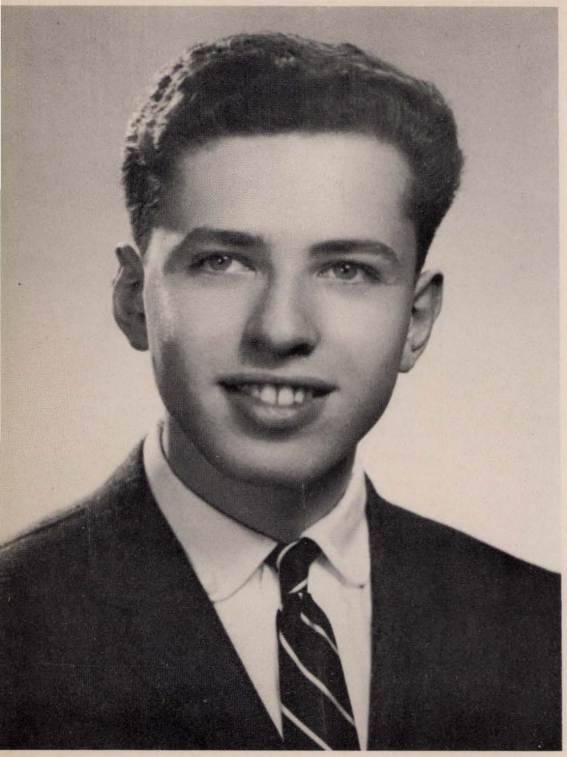
I am confident that these experiences will help me immeasurably in college and in life.



JOSHUA GASMER MARDER

THROUGHOUT MY YEARS in Akiba "learning in depth" has been a very important privilege to me. Reading around a subject, doing independent research papers, having *to use,* rather than merely to memorize, facts, all have challenged my power of thought and self-discipline. Not always have I used my time wisely; nor have I appreciated at all times the full value of my privilege.

"Learning in depth" has opened to me new fields of interest and has allowed me to understand much that is not before my eyes. It has allowed me to approach my personal interests in a logical manner, and to select a vocation in which I feel I will find satisfaction.



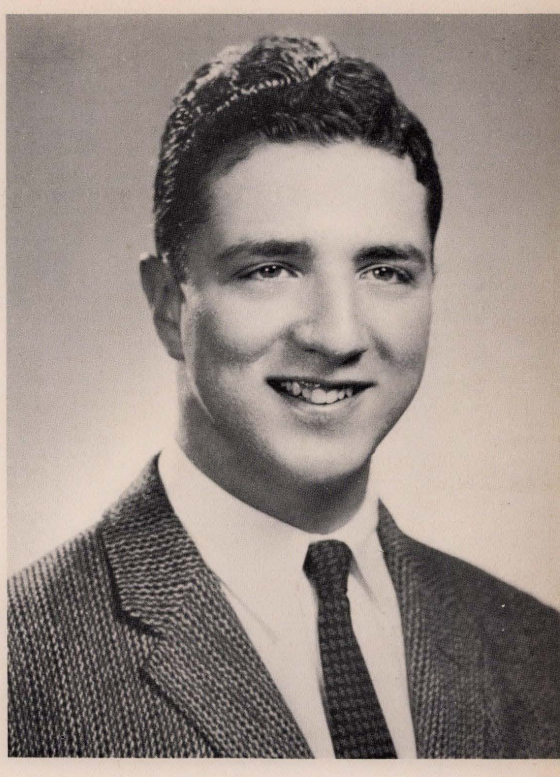
RICHARD S. OBUS

I DRAW, I DESIGN, I CREATE.

Drawing gives me the feeling that I am discovering something that has never been discovered before. It is a thrilling experience when I have created something that is all my own, something that reflects or characterizes me.

When I have finished a drawing or created a design, the joy of having formulated something new or different overwhelms me, and the design becomes beautiful. However, when I am able to look at this design objectively, perhaps a week later, the faults and mistakes, rather than the beauty, become overwhelming. Then I must sit down again and create something else which will be beautiful to me, if only for a little while.

Nevertheless the second drawing is more beautiful than the first, and the third drawing has fewer flaws than the second. And each one, in its turn, is a truthful representation of me.



ASHER S. PAVEL

MANY CENTURIES AGO, after the death of Moses and Joshua, the Children of Israel wandered from the ways of God. After their leaders passed on, they leaned toward the easiest path open to them. They forgot their covenant with God, and they began to worship the idols of the nations that surrounded them. This angered God, but he sent a "judge," a man that would act as a leader to the people. The judge fulfilled his purpose and rescued the people from the ways of the other nations. But after his death the Children of Israel reverted to their old ways.

This part of the Bible shows the patience that God had for His children. Even though they had betrayed Him, and even though they disobeyed Him, and even after he sold them into the hands of their enemies, He still remembered the Covenant that He made with them and His love for the Chosen People.

At all times people need love, patience, and tolerance from their superiors. Akiba's attitude toward students' actions is in good Jewish tradition. At Akiba the students are permitted freedom, and a chance to live and act like mature persons. But if by chance a student for any one of a number of reasons turns from this path of maturity, and turns towards the path of immaturity, our school tolerates his action and helps him to correct his ways. Akiba tolerates mistakes, in the belief that by making mistakes and seeing that what we have done is wrong, we will be able to choose the correct ways and learn that they are the best ways to live.



ELAINE RASH

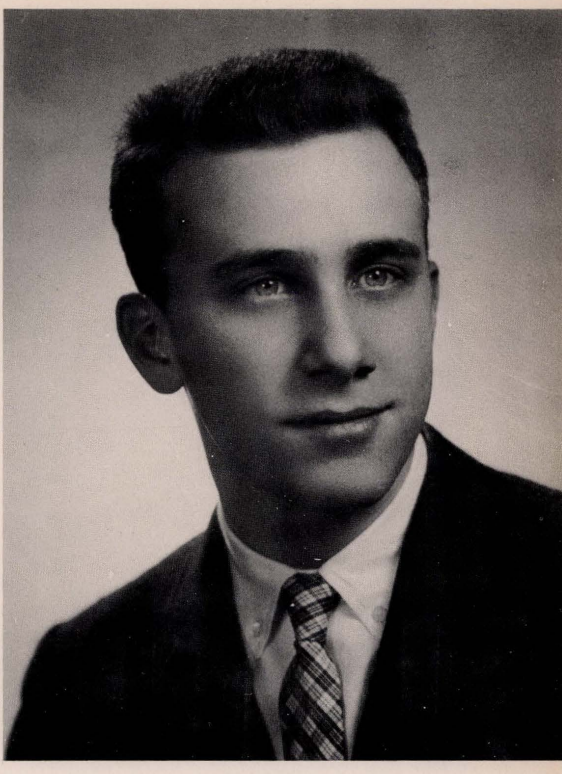
"לֹא עָלֶיךָ הַמְּלָאכָה לִגְמֹר וְלֹא אַתָּה בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה"

"One is not called upon to complete the work (of study); yet he is not free to evade it."

THESE WORDS SUM up a major concept practiced at Akiba . . . the constant pursuit of the world of knowledge. This world of knowledge may never be conquered fully, but it must ever be pursued. For although the complete goal may be unattainable, any knowledge gained in trying to reach it makes the attempt profitable.

The high school graduate has gone but a small way in his accumulation of knowledge; yet despite his knowing that he is far from having learned everything, he pushes onward. He may never master the entire realm of English literature, nor ever grasp firmly the power conflicts or motivating forces which have compelled great men of the past to emerge from the masses and alter the course of our history, but from the small taste acquired at Akiba he is compelled to strive on. And thus it is for every subject taught: Hebrew, French, science, mathematics, etc.

Knowledge has been called a stream of living waters, an ever flowing source of fresh ideas for which every man should thirst. Happy is he who drinks long and deep.



MORRIS MARK RICHMAN

WHAT *IS* INTELLECTUAL self-reliance? To my mind the answer involves the ability to formulate opinions on the basis of one's past experiences; and the ability to avoid relying on the opinions of the mob.

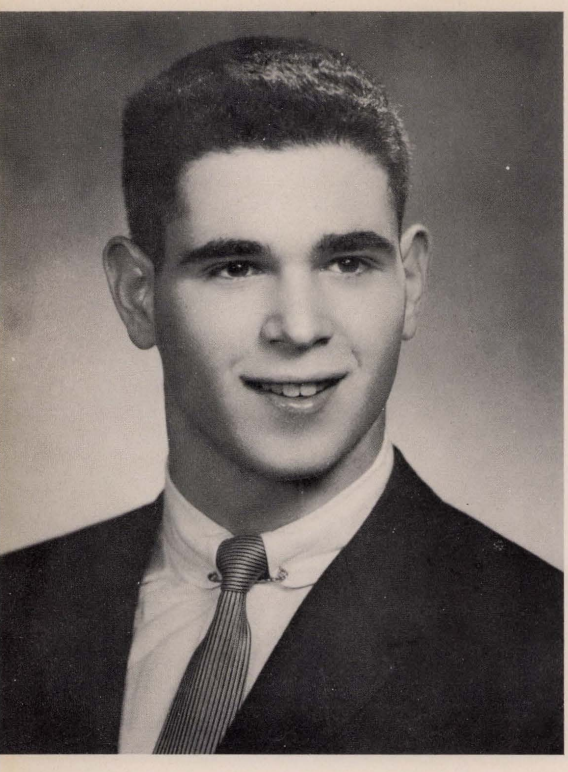
While I am far from being intellectually self-reliant, I have already begun to see in myself a maturing of the mind. I can see two stages in development behind me, each representing a different relationship to questions and answers about life.

The first stage I do not remember, for it is that time between my birth and the age of three years. I can only surmise, but I feel that I, as most infants and small children, merely sensed the world around me; that is, I neither asked questions nor answered them, but simply observed.

The second stage began when I learned to talk. I asked questions. I can remember asking why some people were black and others white.

I am now in the third stage. This stage is my formal education. I expect it to last several more years. My concern on this level is both to ask questions of my teachers and to answer those questions put to me and through this process to amass a reservoir of knowledge and experience for use in later life.

The future is hazy – there may be one more stage, there may be ten, I do not know for sure; however, I do think that when the time comes that I can ask *myself* a question and answer it sensibly and maturely, I will have achieved intellectual self-reliance.



MICHAEL L. ROSENZWEIG

"WHY DOES THE chair stand, Mommy?"

"How come I can see me in the mirror, Daddy, and who put all them horses in our car, and where do they hide, and how do they eat?"

This is the ever-questioning mind of a child, a rambling and, at times, bothersome thing which constantly attacks us with the most simple and yet the most profound queries. The young brain behaves in this wav because the child has not yet been taught to accept; Society requires a long time to imbue its offspring with its "well-that's-the-way-it-is-so-make-the-best-of-it" attitude.

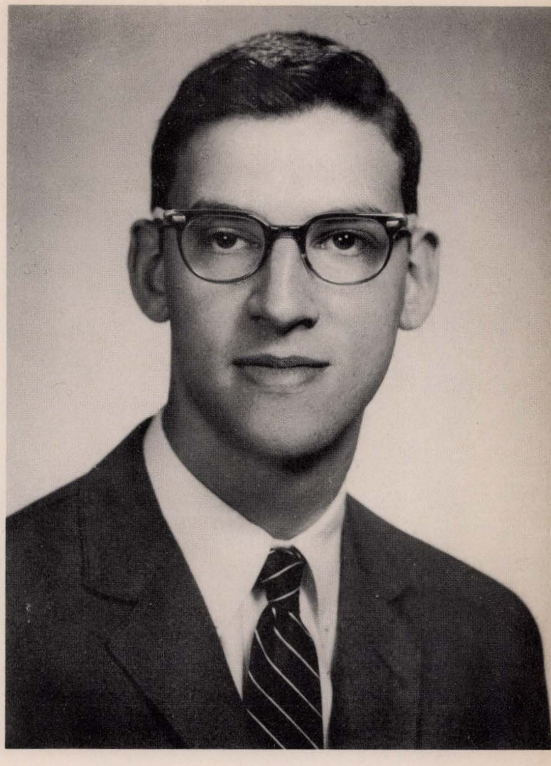
It would do well for us, though, to "slip back" into this childish condition for a time and without inhibition question our lives and our world with the naivete of a five-year-old.

"Oh God, when will Man cease waging the barbaric destruction and animalistic heinousness which he calls War?

"Why must two-thirds of the Earth's population starve slowly to an early death, while tons of "surplus" are dumped irretrievably into the depths of the ocean, and countless tons more of salvagable food are tossed nonchalantly into gold-plated garbage cans?

"When will Man lose his jungle-like fear of others of his species, conquer his all-consuming avarice, and begin to cooperate in earnest with himself and his world?

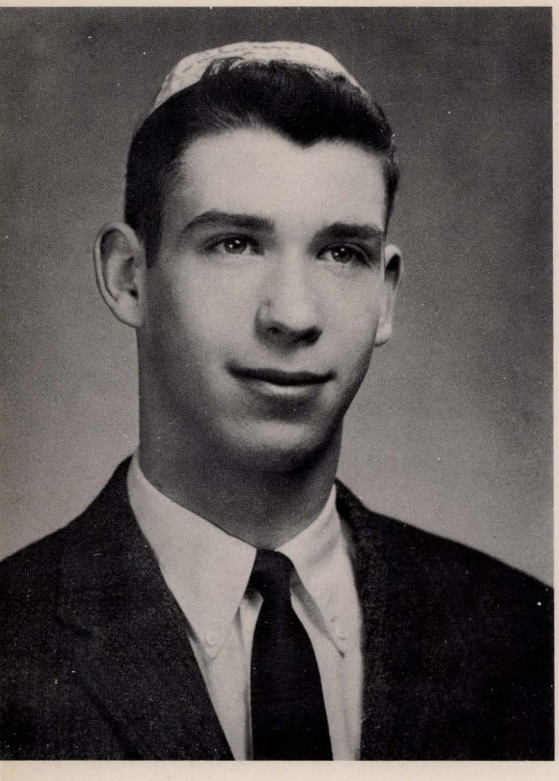
"But above all, Lord, does human nature of today have to be human nature of tomorrow?"



MARC RUBIN

WEBSTER DEFINES sportsmanship as "conduct worthy of a sportsman." This definition leaves much to the imagination. What is conduct worthy of a sportsman? To do the right thing and to do it because you want to, is sportsmanship. Such an attitude applies to life. If a man breaks the rules of a game to gain an advantage, he does not savor his victory as much as the man who has won fairly. I have discovered that,

To play the game is great
To win the game is greater
But to love the game is greatest.



PHILIP D. WENDKOS

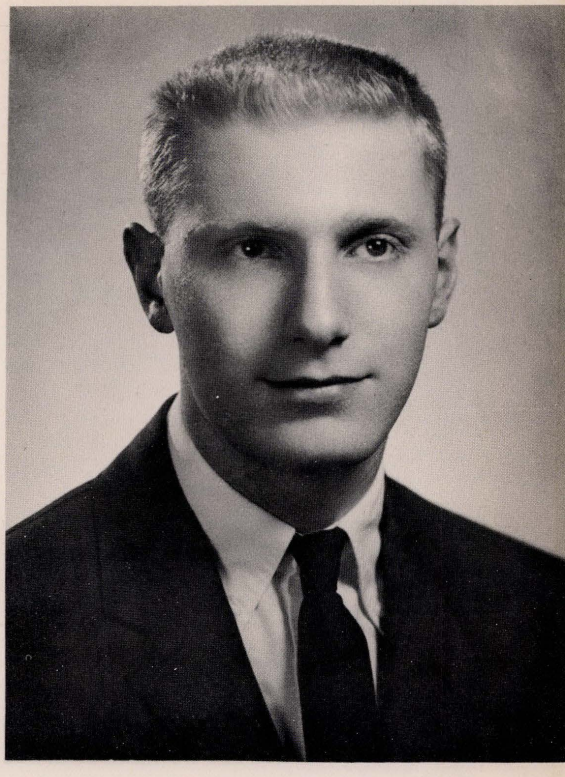
ב״ה

THERE ARE MANY definitions and interpretations of the word "Jew." It is derived from Judah, where the Hebrew people lived in ancient times. It means one who is descended from the patriarchs Abraham, Isaac, and Jacob. It means one who practices and believes in the ideals of morality, ethics, tolerance, and righteousness as expressed in our holy writings. The word Jew also includes one who completely believes in the unity of G-d, and who realizes that he owes a religious obligation to his Creator, Blessed Be His Name.

As a rabbi in K'hal Yisrael, it will be my purpose in life to make more Jews aware of their religious as well as their moral obligations to G-d. For helping to equip me for this task and for contributing to my preparation for this role, I owe much to Akiba. I thank my parents and all of my inspiring teachers for helping me discover my goal and ambition in life.

יִרְאַת ה׳ מוּסַר חָכְמָה; וְלִפְנֵי כָבוֹד עֲנָוָה. (מִשְׁלֵי ט״ו, ל״ג)

"The fear of the L--d is the instruction of wisdom; and before honor comes humility." (Proverbs, 15:33)

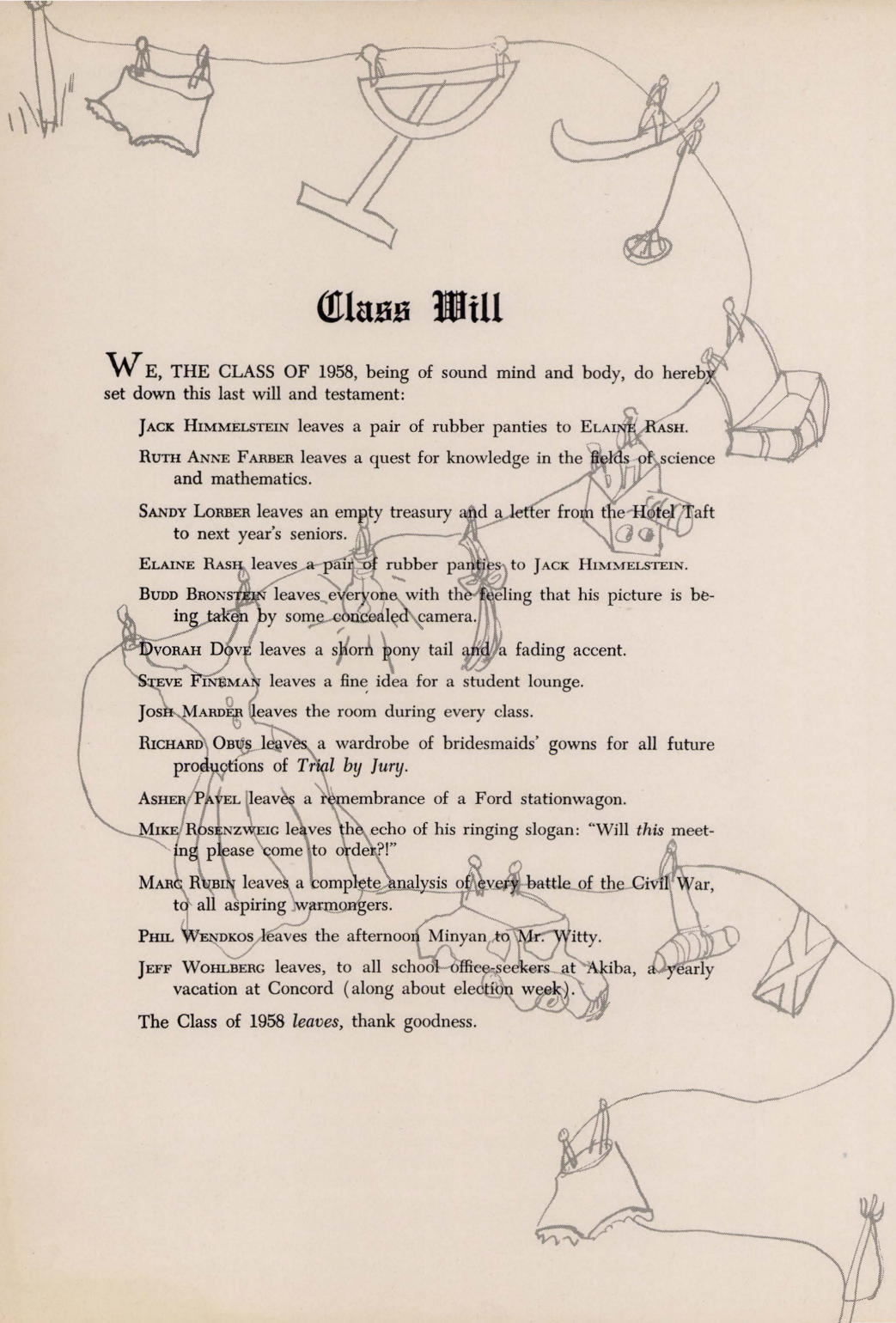


JEFFREY WOHLBERG

"TEEN-AGER" NOWADAYS IS a dirty word which implies dungarees, street corners, smoking, hot rods, sex, and delinquency. Most parents associate the word with the lowest type of youth they can picture, never realizing that their child fits into the age category implied by this word. Many don't realize that this word actually means a child between the ages of thirteen and eighteen. This word, teen-ager, which implies to many a youth who is confused by the physical and mental changes occurring within him, can also be interpreted to mean between ages, that is, between the age when his parents hover over him protectingly and the time when he is accepted as an adult.

These teen-agers join organizations and clubs where they know they will find others their own age, with the same problems. In the group they learn prejudices, likes and dislikes, which they manifest everywhere, including school.

But Akiba does not sit back, watch these groups and ignore what most people feel is inevitable. She takes these teen-agers with this conglomeration of ideas and contradictory feelings, intermingles them and eradicates intergroup friction and creates a close comradeship within the school. By eliminating this friction and by fostering better understanding of differing views and varying opinions, Akiba is paving the road for comradeship. She molds better, open-minded citizens, who will be the backbone of their communities and organizations. She does all this in addition to conducting her educational program. This is what might be called: "The Akiba Program in Comradeship."



Class Will

WE, THE CLASS OF 1958, being of sound mind and body, do hereby set down this last will and testament:

JACK HIMMELSTEIN leaves a pair of rubber panties to ELAINE RASH.

RUTH ANNE FARBER leaves a quest for knowledge in the fields of science and mathematics.

SANDY LORBER leaves an empty treasury and a letter from the Hotel Taft to next year's seniors.

ELAINE RASH leaves a pair of rubber panties to JACK HIMMELSTEIN.

BUDD BRONSTEIN leaves everyone with the feeling that his picture is being taken by some concealed camera.

DVORAH DOVE leaves a shorn pony tail and a fading accent.

STEVE FINEMAN leaves a fine idea for a student lounge.

JOSH MARDER leaves the room during every class.

RICHARD OBUS leaves a wardrobe of bridesmaids' gowns for all future productions of *Trial by Jury.*

ASHER PAVEL leaves a remembrance of a Ford stationwagon.

MIKE ROSENZWEIG leaves the echo of his ringing slogan: "Will *this* meeting please come to order?!"

MARC RUBIN leaves a complete analysis of every battle of the Civil War, to all aspiring warmongers.

PHIL WENDKOS leaves the afternoon Minyan to Mr. Witty.

JEFF WOHLBERG leaves, to all school office-seekers at Akiba, a yearly vacation at Concord (along about election week).

The Class of 1958 *leaves,* thank goodness.

To the PTA:

THE YEARBOOK STAFF would like to thank the PTA for making this (and every other) CITADEL possible. The efforts of a PTA are never fully appreciated, although the work they do is needed, and in the case of Akiba, essential to the growth of the school.

The raising of money for scholarships and for the maintaining of Akiba's high level, is a difficult task; we call to the attention of every reader of this page the tremendous accomplishment made by the PTA yearly. Each year the PTA puts upon itself, in addition to its other duties, a great burden of fund-raising.

For making this book possible, and for making it possible for many of us to attend Akiba, the Yearbook staff, on behalf of the Class of 1958 and the Akiba student body, thanks and salutes the PTA.

MARK RICHMAN
Editor-in-chief

M. HIRSCH BRONSTEIN
Photographic Editor

RICHARD OBUS
Art Editor

MICHAEL ROSENZWEIG
Literary Editor

OFFICERS OF PTA 1957 - 1958: (Left to right), Mrs. Edward Jacobs, Mrs. Samuel Richman, Mrs. Irving Glick, Mrs. Herman Kopman, Mrs. Jack Bronstein.





Dear Graduates of 1958:

IT IS WITH PRIDE and pleasure that we, the parents, look up to you as you are about to leave the school.

Together with those that have graduated before you, you have transformed the "unique educational experiment, Akiba," into a recognized well established community school whose contributions to education are already felt beyond the boundaries of Philadelphia.

It is our hope, as parents, that you will adopt the pattern started for you in Akiba as a foundation for your future: to live with integrity and honor and with a determination to seek knowledge always.

Let me congratulate you on your graduation in my own behalf and on behalf of all the parents.

We wish you much happiness and success in the years to come.

Very truly yours,
MRS. IRVING GLICK
President, P.T.A.

Dear Parents and Friends:

THE PARENTS-TEACHERS Association is happy to present this Year Book, as a gift, to the graduating class.

We, who have shared in the work of Akiba, are pleased with success of our efforts. With the help of our parents and friends we are able to extend, through the scholarship fund, the outstanding program Akiba offers.

My thanks to Mr. Louis Newman for his guidance, to Mrs. Irving Glick for her untiring help and to Mrs. Rose Takiff, who has served so effectively as our Jewel chairman.

My sincerest thanks to all of you for your support and cooperation.

To our friends and advertisers, we thank you for your support of our school.

EPPIE K. WIENER
Chairman, Year Book

Dear Akiba Parents:

Akiba has always prided itself on the dedicated and interested parents whom it attracts. This dedication to the school and to education in general I have seen and felt at the closest range.

We are about to enter our thirteenth year, our Bar Mitzvah year. The community at large recognizes our educational achievements and takes the stability of our school for granted. More and more it falls upon us, who have children at Akiba, to assume the responsibilities for our school's future growth and achievement. The class representatives, the corner-stone of our PTA structure, together with the PTA Board of Directors, have worked tirelessly and effectively to this end. Informally they have stressed the importance of doing things together as a family in order to strengthen the pioneering cooperative spirit which encourages every parent to volunteer his services, talents and skills. At class level and general meetings they arranged for exchange of opinions, review of our children's progress, and interpretation of Akiba's educational goals and financial needs. The resulting efforts of our association have made available $15,000 for the Scholarship Fund, publication of the Senior Record Book, the Morton Simons Library–Fund Memorial, and many other school needs.

To all who have shared in the work of our association, parents and teachers, to Mr. Joseph Kohn, our school's president, and to Mr. Louis Newman, our principal, my thanks for having been privileged to serve with them.

Akiba will require our energy and wisdom for a long time. I am most happy that Eleanor Jacobs has been elected to the presidency of our PTA. Her ability, determination, and love for the school augurs well for the future of Akiba.

Sincerely,
MRS. IRVING (NECHAMA) GLICK

OFFICERS 1957-58

Past Presidents

*MR. BENJAMIN R. SIMONS — MR. PAUL R. BEHRMANN

MRS. IRVING GLICK..... *President*

MRS. EDWARD JACOBS.. *Vice-President* — MRS. HERMAN KOPMAN... *Rec. Sec'y*
MRS. MEYER NEFF.... *Vice-President* — MRS. SIDNEY FALKOVE..... *Fin. Sec'y*
MRS. JACK BRONSTEIN.... *Corr. Sec'y* — MRS. SAMUEL RICHMAN.... *Treasurer*

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Mr. & Mrs. Sidney Falkove

BOOKS & PUBLICATION
Mrs. Irving Rosen

CAKE SALE
Mrs. Herman Chaplin

CANDY
Mrs. Hyman Marder
Mr. & Mrs. Louis Schaffzin

YEAR BOOK
Mrs. Isidore Wiener
Jewels and Gems
Mrs. Rose Takiff

HOSPITALITY & HOLIDAY ASSEMBLIES
Mrs. Samuel Cohen, *Chairman*
Mrs. Isadore Nordlinger, *Co-Chairman*
Mrs. Herman Clavner
Mrs. Joseph Evantash
Mrs. Jack Gelman
Mrs. Jacob Kanefsky
Mrs. Samuel Leson
Mrs. Herman Pavel
Mr. Bertram Wallen

LUNCHROOM DUTY
Mrs. Joseph Sorkin

MORTON SIMONS LIBRARY-FUND MEMORIAL
Mrs. Jacob Freedman

AKIBA MUSICAL
Mrs. Meyer Neff
Mrs. Max Rosenzweig } *Co-Chairmen*
Mrs. Rose Takiff
Parents of 11th Grade

PUBLICITY
Mrs. Harold Kamsler

**Deceased*

Rummage

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Mrs. Maurice Baker
Mrs. Irvin Chickinsky
Mrs. Werner Fellner
Mrs. Herman Pavel
Co-Chairmen

School Store & Gifts

Mrs. Meyer Neff, *Chairman*
Mrs. Herman Clavner
Mrs. Herman Pavel
Mrs. Joseph Ozer
Mrs. Louis Schaffzin
Mrs. Cyrus Winston

Sponsor Secretary

Mrs. Max Rosenzweig

Wine

Mr. Samuel Cohen, *Chairman*
Mr. Albert Binder
Mr. Theodore Harmon
Mr. Herman Chaplin
Mrs. Albert Pincus
Mr. & Mrs. Jack Gelman
Mr. Bertram Wallen

CLASS REPRESENTATIVES TO PTA BOARD

Mr. Samuel Kaplan, *Coordinator*

Mrs. Meyer Carver (6)
Mrs. Herman Clavner (10-1)
Mrs. Alex Dubrow (7-2)
Mrs. Milton Gellman (7-1)
Mrs. Leon Magil (12)
Mrs. Harry Pressman (9)
Mrs. Stanley Saks (8)
Mrs. Louis Schaffzin (11)
Mrs. Bernard Stein (10-2)

Elected Members

Mrs. Irvin Rosen
Mrs. Max Rosenzweig
Mrs. Rose Takiff

Faculty Representatives

Mr. Louis Newman
Dr. Diana Reisman

Appointed Members

Mrs. Louis Kaplan
Mr. Samuel Kaplan
Mrs. Joseph Sorkin

Liaison with Akiba Board of Directors

Mr. Edward Jacobs

Dear Akiba Friends:

The SPONSORSHIP PROGRAM encourages every Akiba family to make a financial contribution to our school through a variety of projects. It is pleasing to report that this year we have surpassed our previous record of families which have earned $100 or more for Akiba.

For your patient understanding as pressures to complete projects increased and for your inspiring cooperation I am most grateful.

Mrs. Max (Phyllis) Rosenzweig
Sponsor Secretary

Sponsors

Mr. & Mrs. Abraham Becker
Mr. & Mrs. Paul Behrmann
Mr. & Mrs. Albert Binder
Mr. & Mrs. Jack Bronstein
Mr. & Mrs. Meyer Carver
Rabbi & Mrs. Elias Charry
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Dr. & Mrs. Menahem Glenn
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Mr. & Mrs. Jacob Meltzer, '54, '56
Mr. & Mrs. Meyer Neff
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Mr. & Mrs. Joseph Ozer
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Mr. & Mrs. Bernard Stein
Mrs. Rose Takiff
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Mr. & Mrs. Samuel Weiss
Dr. & Mrs. Martin Wendkos
Mr. & Mrs. Isadore Wiener
Dr. & Mrs. Listervelt Winfree
Cantor & Mrs. Max Wohlberg
Mr. Frank Young
Dr. & Mrs. Louis Zisserman
Dr. & Mrs. Sidney Zubrow

Dear Friends:



In January, 1948, the PTA voted to memorialize Morton Simons, an Akiba student who died in his early youth. He was a member of the first Akiba class which met in the YMHA in September, 1946. In the three homes which Akiba rented during the first ten years of its existence, library books were purchased for the students' use and this "portable" collection was known as the Morton Simons Memorial Library. With the acquisition of our own building, the Walter Annenberg Foundation has made it possible to fill an urgent need by dedicating a portion of our building as a library in honor of Joseph M. First, chairman of the Akiba Building Fund Committee; it will be known as the Joseph M. First Library.

We have continued our activities in memory of Morton Simons through the Morton Simons Library–Fund Memorial; parents, teachers and friends of Akiba have taken advantage of our service and have requested personalized messages for all kinds of occasions: anniversaries, birthdays, condolences, and memorials. During the year over one thousand dollars were presented to the library for books and equipment from contributions made in gratitude for this Akiba service.

ANNE FREEDMAN, *Chairman*
Morton Simons Library–Fund Memorial

* * *

We were happy to congratulate these Akiba students during the course of the year:

B'NAI MITZVAH

MAYNARD MAIDMAN
B'nai Aaron

MARK PACKER
B'nai Halberstam

MELVIN TWERSKY
B'nai Israel

PAUL KANEFSKY
Beth Am

MARK STEINER
Beth Hamedrosh Hagodol

RONALD FRIEDLAND

ERIC JACOBS

MARC MANDELL
Har Zion

MICHAEL EVANTASH
Temple Adath Israel

ROBERT ZUCKER
Temple Beth Zion

RONALD FLIEGELMAN

DAVID RICHMAN
Temple Sinai

B'NOTH MITZVAH

BETSY NODLER
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In order to give personal meaning to the abstract concepts of democracy, freedom, rights, privileges, and responsibilities, a seventh grade Core class was subjected to a week of dictatorship. During that period, the rights, freedoms, and privileges normally expected by every American, and by every child at Akiba, were withdrawn by the teacher. The following compositions reflect the reaction of the class.

"HOW THE EXPERIMENT HELPED ME TO REALIZE AND APPRECIATE THE DEMOCRACY I LIVE IN."

By "Miriam Melamed, *Citizen*"

MY COMPOSITION will be based on the following saying: "You will never appreciate what you have until it is taken away."

I have heard how lucky I am to live in a democracy. I would always agree with the people who told me this, but I really never understood what they were talking about, because I took these things for granted. But when democracy was taken away from me, I began to realize how lucky I really was when I had had democracy.

I couldn't think for myself; I had to listen to everything my "master" told me to do, and if I didn't I would get a severe punishment. I couldn't think for myself or ask questions. I wanted to do something to stop it but anything that came to my mind was stopped by fear. I hated the dictator and everything she did or said.

I then realized how terrible it was to live in a dictatorship (even though I had only experienced it for one week).

In a democracy I have rights and responsibilities.

I have a right to voice my own opinion.

When I get older I can help choose the people I want to be my leaders.

I also have to abide by the laws of the constitution, state, and city.

These articles are published as a service of the Scholarship Fund of the Alumni Association of Akiba Hebrew Academy.

When I get older, I will have to pay taxes and serve my country in time of need.

Because of the experiment, I now appreciate democracy in the country I live in.

By "Norman Benami, *Citizen*"

NORMAN BENAMI begins his life with no responsibilities but many Rights and Freedoms. These come as a citizen of the United States and the State which he was born in. As he will get older, the sources from which he receives these Rights and Responsibilities will grow as he does.

One of Norman's Rights is to be an American citizen. He is also born with many more Rights and Freedoms which he will not use fully until later years. Some of these are Freedom of Speech, Freedom of Worship, the Right to vote for the President of his country, and the Right to all that an American citizen is entitled to.

As Norman starts school he starts using some of his Rights and Freedoms, but now starts receiving responsibilities.

He starts learning about and how to use his Rights. He gets a big and new responsibility, which is learning and taking on work, which he has never done before in his life.

During Norman's teens he will encounter one of his biggest responsibilities, which is his service to his country's Armed Forces.

After one of his biggest responsibilities, Norman comes to one of his biggest Rights. This is the Right to vote for his own leader. The age of twenty-one. After this responsibility, Norman is finishing his education and soon may start another big responsibility, a family.

After this, Norman is using all his Rights and Freedoms, and is relied upon for his responsibilities.

The reason I did not use the word *privilege* was because I think Norman is Privileged for all of this. The reason I say this is that comparing Norman with other children of the world you can easily see why Norman is pretty lucky to be able to say, Norman Benami, American Citizen.

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