THE GOLDEN JUBILEE BOOK

CELEBRATING THE FIFTIETH
ANNIVERSARY OF THE BUILDING
OF SHAAR HASHOMAYIM SYNAGOGUE
IN WINDSOR, ONTARIO, CANADA

1930 - 1980

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JUBILEE!



"And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a Jubilee unto you. . .and you shall return every man unto his family!"

Leviticus 25.10.

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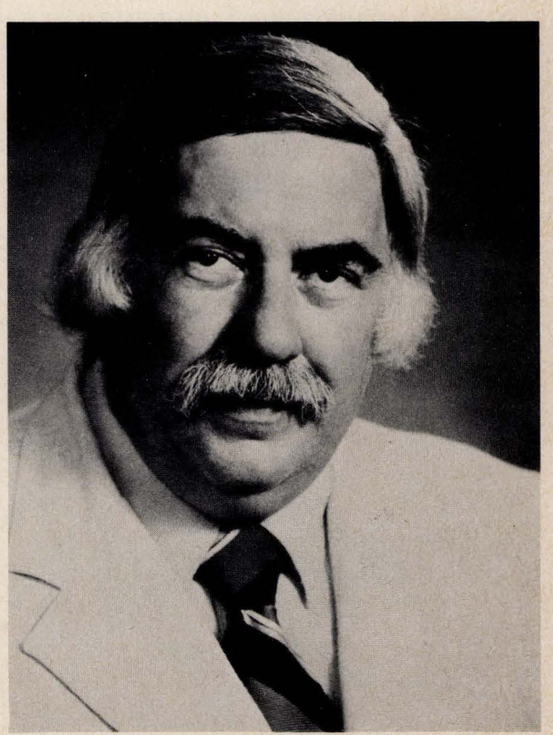
PRESIDENTS OF CONGREGATION SHAAR HASHOMAYIM . . .

Beginning with Maurice Nathanson who was the first President of Congregation Shaar Hashomayim until 1929 while the Synagogue was being built (see photo in the reprint section of the original Dedication Book) we have been fortunate in having a succession of dedicated presidents, all of whose pictures are shown in the next two pages.

Drama is added to our Jubilee celebration in that David Glanz, our present President is the son of Jerry Glanz who was President in 1930. Thus the Jubilee period was begun by the father and has ended with the son.

On the Sabbath it is customary to recite, during the Service, the following prayer for the President, officers and the Congregation.

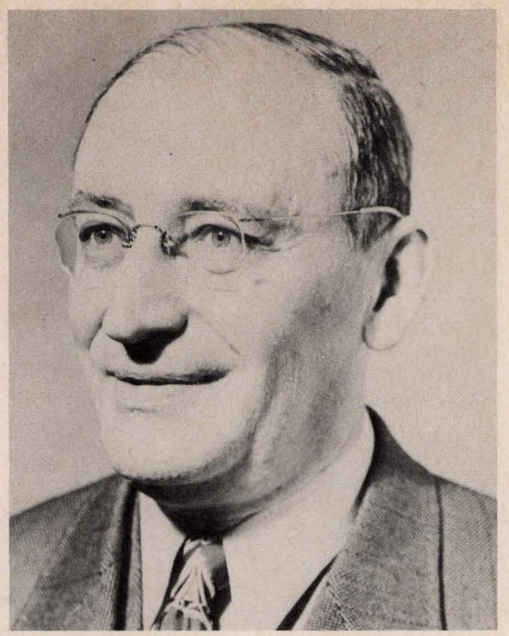
"May He who blessed our fathers, Abraham, Isaac and Jacob, bless this entire congregation and all other congregations—their wives, their sons and daughters, and all that belongs to them. May He bless those who dedicate synagogues for worship and those who enter therein to pray, those who provide lamps for lighting and wine for Kiddush and Havdalah and those who give food to the transient guests and charity to the poor, as well as all those who faithfully occupy themselves with the needs of the community. May the Holy One, blessed be He, grant them their reward, remove from them all sickness, preserve them in good health, and forgive all their sins; may He bless and prosper their work and the work of all Israel their brethren; and let us say, Amen."



DAVID GLANZ
President 1979-1981



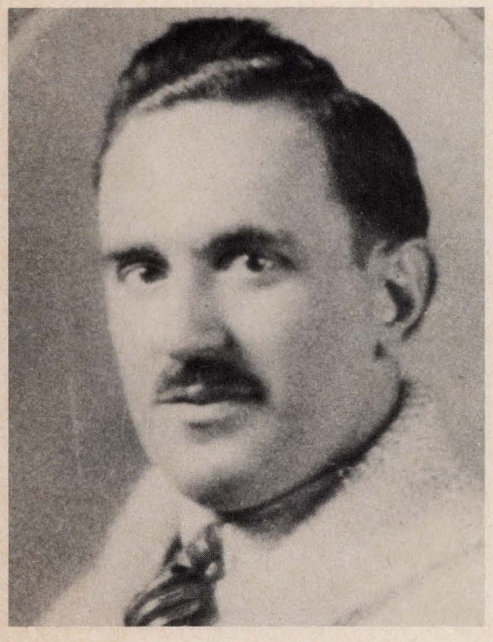
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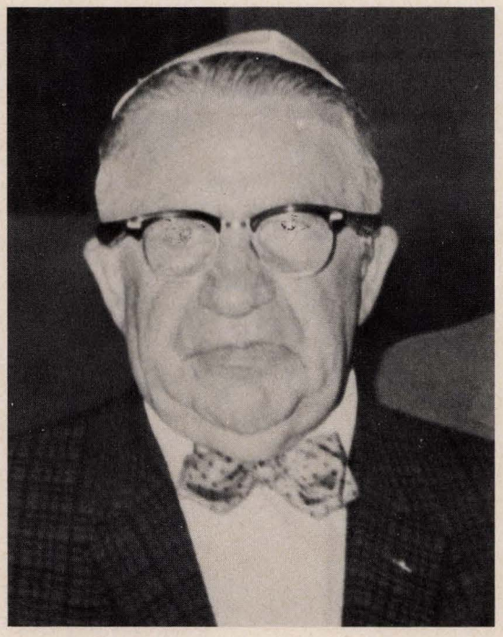
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President 1944-45



MORRIS TABACHNICK
President 1947



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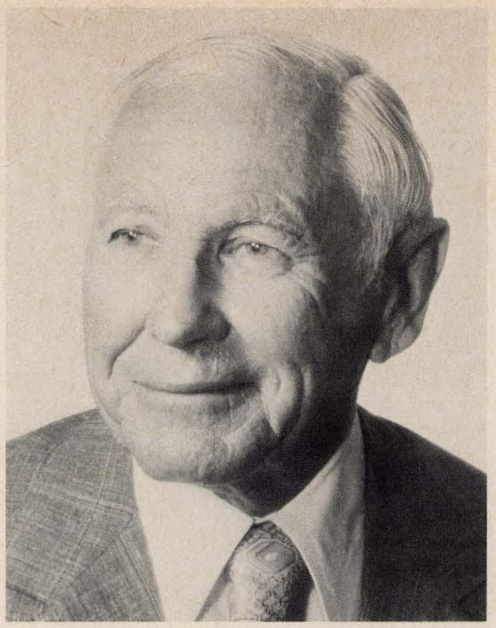
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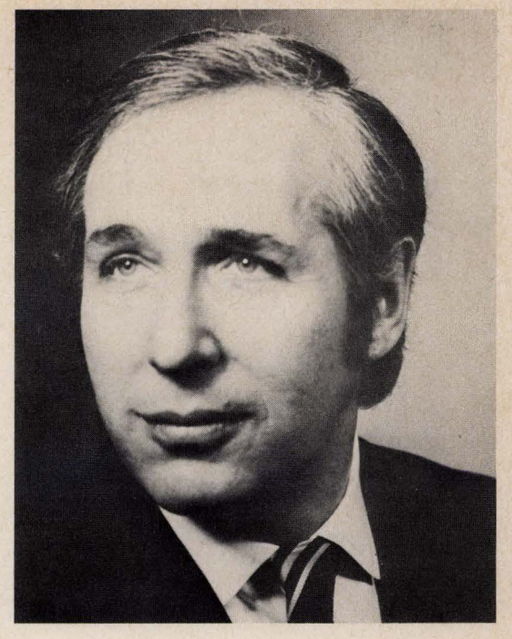
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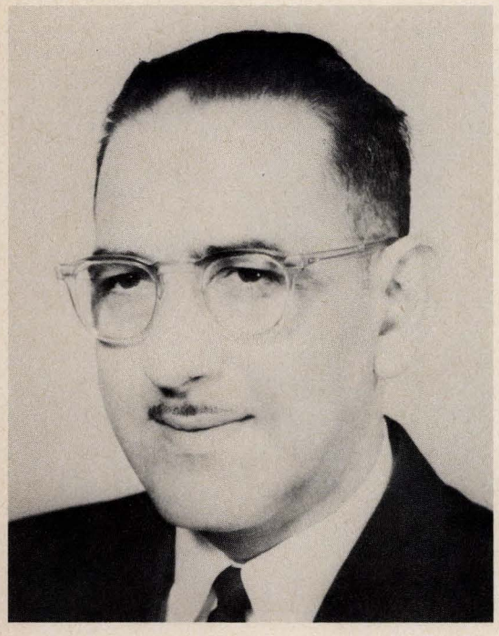
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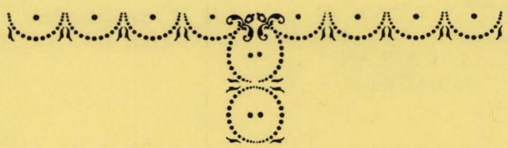
We extend heartfelt congratulations to Congregation Shaar Hashomayim on its Golden Jubilee! We are mindful of the important role of the Jewish Community and the Synagogue in Windsor's religious life. May your work flourish in the years to come!

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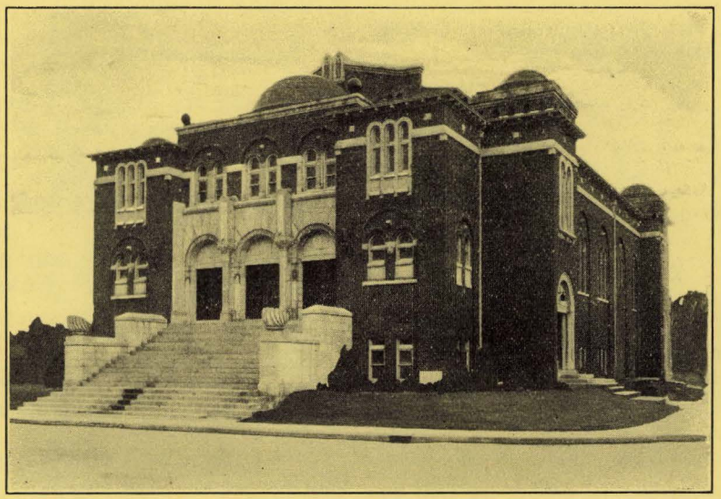
THE SYNAGOGUE

An Ideal and A Symbol

One people ariseth, another disappeareth
But Israel endureth forever.
—Midrash.

EVERY enduring institution embodies the ideals and aspirations of the people who created and fashioned such institution. And it is through the Synagogue that the Jew gives to the world his clearest and most emphatic pronouncement of the faith and ideals of Israel.

To grasp the true conception of the significance of the Synagogue it is necessary to look to its origins and to follow its development. Though it is the most ancient of the living institutions it did not always exist—its beginning can be definitely traced and its history discerned, amidst the political and religious entanglements through the years.



SHAAR HASHOMAYIM SYNAGOGUE
WINDSOR, ONTARIO

If it is true, as Ecclesiastes says that he that increaseth knowledge, increaseth sorrow, one can say with equal truth that he that increaseth sorrow, increaseth knowledge. For it has always been in periods of "stress and storm" that knowledge has come to Israel, and through Israel to the world. Just as the enslavement in and liberation from Egypt, has taught man the true meaning of human freedom, so it was that through another sorrowful experience of Israel—the exile in Babylon —that mankind has learned of that lofty conception of God and righteousness which has exalted the nations.

In the pre-exilic period the relationship between the Hebrew and Jehovah was a vicarious one—through the agency of the Priests by means of animal sacrifices. Man's religious duties were fulfilled when he brought these sacrifices for the expiation of his sins. But with the destruction of Jerusalem by the Babylonians and the dispersion of the people, this mode of worship was no longer possible.

And moaning under the willow trees by the waters of Babylon, there came to the exiles a new spiritual insight of their relationship to Jehovah, and of the divine nature of man. It was here born of travail and reflection that there came to them that soul-hunger for God, and that keener sense of the bond that unites man and man which have ever since characterized Judiasm.

Thenceforth God ceased to be a tribal deity, residing in a particular locality to be approached by certain prescribed modes, but became the omniscient and omnipresent God whose ear was ever attentive to the supplications of every human heart—a God who never slumbereth nor sleepeth but who ever keepeth watch over Israel.

It was upon these fundamental concepts, then, that the first Synagogue was founded the personal relationship between each individual man and God, and the brotherhood of man, and it has ever been the purpose of the Synagogue to promote these ideals.

This yearning for God, first awakened in the exilic period has grown in intensity, until it has become the most basic trait in our nature. The historical experiences of our people served to cement this longing. For deprived of those bonds which unite other people, such as the bonds of a common territory or language, the whole emphasis has been placed upon man's relationship to God and to man, so that Israel stands today, unique among the people of the world,—the one nation that has been united through the ages by faith alone.

Side by side with this desire to worship God, and perhaps as an outgrowth from it, there flowed the idea of human brotherhood.

This has been the one inexplicable enigma of history—the group solidarity among the Jewish people. Attempts without number have been made to enfeeble or destroy it, but courageously and at times defiantly, he has flung forth the challenge that "All Israel are brethern."

On this day of the dedication of the Shaar Hashomayim Synagogue of Windsor, let us recall to our minds the ideals of our people which the Synagogue symbolizes. Let us consecrate our lives anew to those ideals which have brought enlightenment to the world—that the love of God is the highest wisdom, and that before Him we are ever united in love and fellowship.

DEDICATION SERVICES

The Elders of the Congregation carrying the Scrolls of the Law, with the Rabbi and Cantor, are assembled in the concourse of the Synagogue. As they approach the closed doors of the auditorium, the Cantor exclaims:

Pithu li

"Open to me the gates of righteousness; I will enter into them; I will give thanks unto the Lord."

The choir from within responds:

"Ze ha-shaar."

"This is the gate of the Lord; the righteous may enter into it."

The doors being opened, the Congregation rises and the choir greets the procession with the words:

"Baruch Haba."

"Blessed be he that cometh in the name of the Lord; we bless you out of the house of the Lord."

As the procession moves forward, the Cantor and Choir chant:

"Odecho."

"I will give thanks unto Thee, for Thou hast answered me, and art become my salvation.

"The stone which the builders rejected is become the headstone of the corner.

"This was the Lord's doing; it is marvellous in our eyes.

"This is the day which the Lord hath made; we will be glad and rejoice thereon."

"Mach Tebu."

"How goodly are thy tents, O Jacob, thy dwelling places, O Israel. As for me, in the abundance of Thy loving kindness will I come into Thy house; I will worship towards Thy holy temple in the fear of Thee. Lord, I love the habitation of Thy house, and the place where Thy glory dwelleth. As for me, I will worship and bow down; I will bend the knee before the Lord, my Maker. And as for me, may my prayer unto Thee, O Lord, be in an acceptable time; O God, in the abundance of Thy loving kindness answer me in the truth of Thy salvation."

In front of the Ark the procession is met by younger men of the Congregation, who accept the Scrolls from the Elders while the Choir chants:

"Ki Lekach."

"For I give you good doctrine; forsake ye not my Law.

"It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy.

"Its ways are ways of pleasantness, and all its paths are peace.

"Turn Thou us unto Thee, O Lord, and we shall return; renew our days as of yore."

The Scroll Bearers and Congregation now take their seats.

The Congregation rises. The Rabbi enters the pulpit and recites the following verses (Genesis 1: 1:3):

"Bereshith."

"In the beginning God created the heavens and the earth, and the earth was without form and void; and darkness was upon the face of the deep.

"And the spirit of God was moving upon the face of the waters.

"And God said; 'Let there be light' and there was light."

As the Perpetual Lamp is kindled, the Rabbi pronounces and the Congregation repeats after him the following benediction:

"Shehecheyanu."

"Blessed art Thou, O Lord, our God, King of the Universe, Who hath granted us life and vigor to reach and see this day."

DEDICATION PRAYER - THE RABBI

The Scroll Bearers now make a circuit of the Synagogue while the Cantor, Choir and Congregation chant:

"Mizmor le-david."

"Give unto the Lord, O ye children of the mighty give unto the Lord, glory and strength.

"Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness.

"The voice of the Lord is upon the waters; the God of glory thundereth, even the Lord upon the great waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty.

"The voice of the Lord breaketh the cedars; yea, the Lord breaketh in pieces the cedars of Lebanon.

"He maketh them also to skip like a calf; Lebanon and Sirion like a young wild-ox.

"The voice of the Lord cleaveth flames of fire; the voice of the Lord maketh the wilderness to tremble; the Lord maketh tremble the wilderness of Kadesh.

"The voice of the Lord maketh the hinds to travail; and strippeth the forests bare; and in His temple everything saith, Glory.

"The Lord sat as King at the flood; yea, the Lord sitteth as King forever.

"The Lord will give strength unto His people; the Lord will bless His people with peace."

The Ark is opened by the Rabbi, and the President, assisted by the Parness, receives the Scrolls of the Law, and while the Scrolls are being placed in the Ark the Choir chants:

"Seu Shearim."

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the King of glory may come in. Who, then, is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, that the King of glory may come in. Who then, is the King of glory? The Lord of hosts, He is the King of glory."

The Ark is now closed and the Congregation seated.

DEDICATORY ADDRESS.

Psalm XXX. - - CANTOR AND CHOIR

"Mizmor Shir."

David's Song and Psalm at the Dedication of the House:

"I will extol Thee, O Lord; for Thou hast drawn me up, and hast not made my foes to rejoice over me.

"O Lord, my God, I cried unto Thee, and Thou didst heal me.

"O Lord, thou broughtest up my soul from the grave; thou hast kept me alive, that I should not go down to the pit.

"Sing praise unto the Lord, O ye His loving ones, and give thanks to His holy name.

"For His anger is but for a moment; His favour is for a lifetime; weeping may tarry for the night, but joy cometh in the morning.

"As for me, I said in my prosperity, I shall never be moved.

"Thou, Lord, of Thy favour hadst made my mountain to stand strong thou didst hide Thy face; I was confounded.

"I cried unto Thee, O Lord; and unto the Lord I made supplication.

"What profit is there in my blood if I go down to the pit?

"Can the dust give thanks to Thee?

"Can it declare Thy truth?

"Hear, O Lord, and be gracious unto me; Lord, be Thou my helper.

"Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness; to the end that my glory may sing praise to Thee, and not be silent; O Lord my God, I will give thanks unto Thee forever."

PRAYER FOR THE KING AND ROYAL FAMILY.

THE RABBI.

He who giveth salvation unto kings and dominions unto princes, whose kingdom is an everlasting kingdom, who delivered his servant David from the hurtful sword, who maketh a way in the sea and a path in the mighty waters,—may he bless, guard, protect and help, exalt, magnify and highly aggrandize their Majesties, King George the Fifth, and Queen Mary, His Royal Highness, Edward, the Prince of Wales, and all their Royal Family.

May the Supreme King of Kings in His mercy preserve their lives and protect them, deliver them from all sorrows, troubles and loss, and may they prosper in all their undertakings. May the Supreme King of Kings in His mercy inspire their hearts and the hearts of all their counsellors and representatives with tenderness, to act kindly towards us, and all Israel. In their days and ours may Judah be succoured, and Israel dwell in safety, and a Redeemer come unto Zion, in accordance with God's gracious will; And let us say; Amen.

PRAYER FOR THE CONGREGATION.

THE RABBI.

Psalm C. L. Hallelujah. The Choir.

"Hallelujah", Praise God in His sanctuary; praise Him in the firmament of His power.

"Praise Him for His mighty acts, praise Him according to His abundant greatness.

"Praise Him with the blast of the horn; praise Him with the harp and the lyre.

"Praise Him with the timbrel and dance; praise Him with stringed instruments and the pipe.

"Praise Him with the clear-toned cymbals; praise Him with the loud-sounding cymbals.

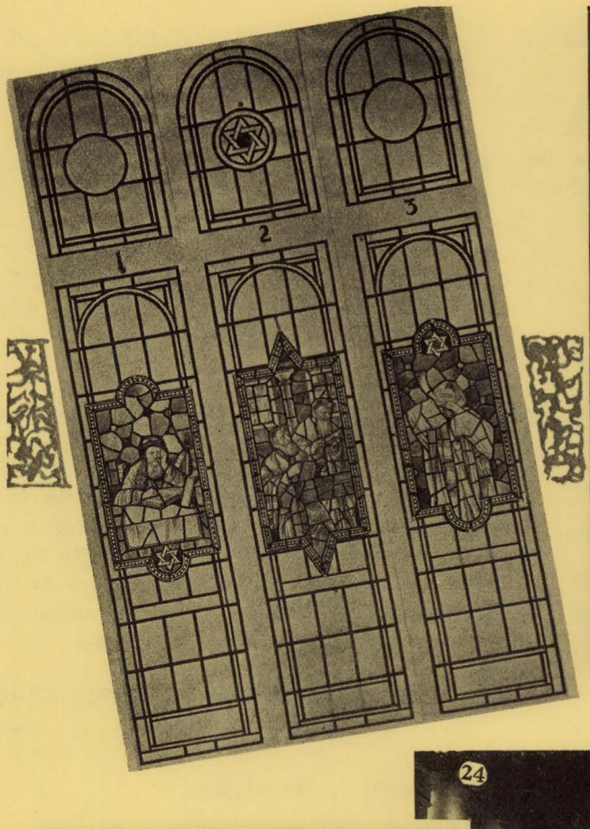
"Let everything that hath breath praise the Lord; Praise ye the Lord.

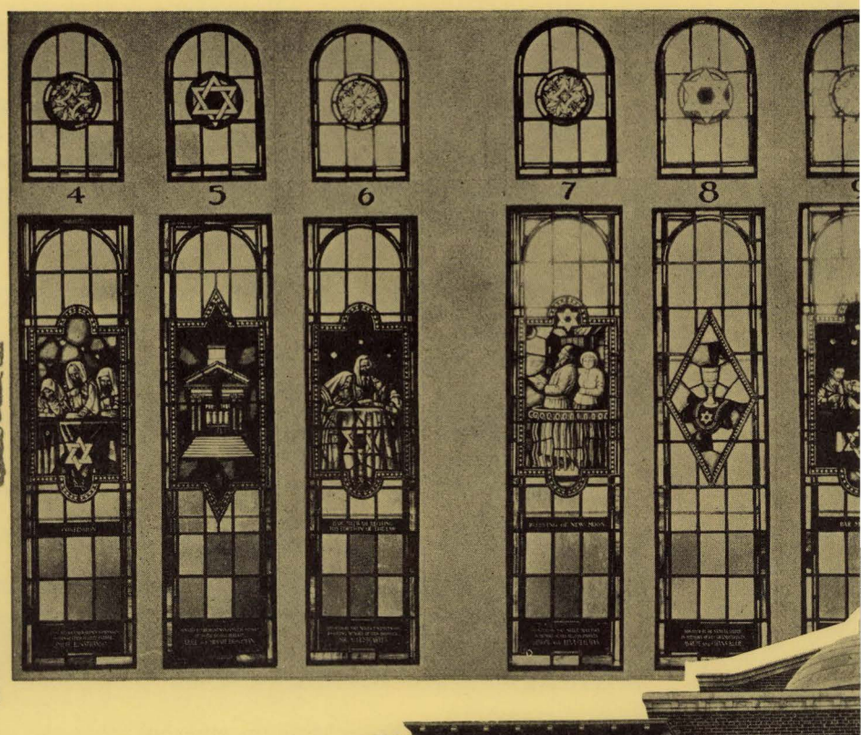
ODON OLAM CHOIR AND CONGREGATION.

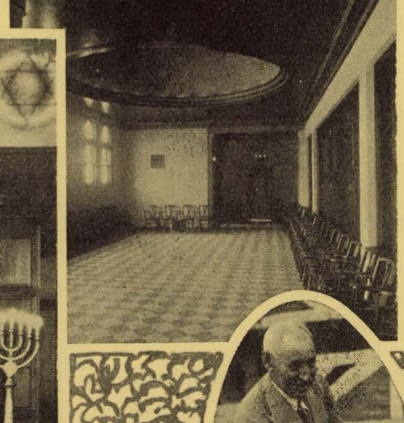
HATIKVOH. CHOIR AND CONGREGATION.

GOD SAVE THE KING

At the conclusion of the Service the Synagogue and the Community Centre will be open to the Public for inspection, and the Board of Trustees will be pleased to show visitors through the Building.

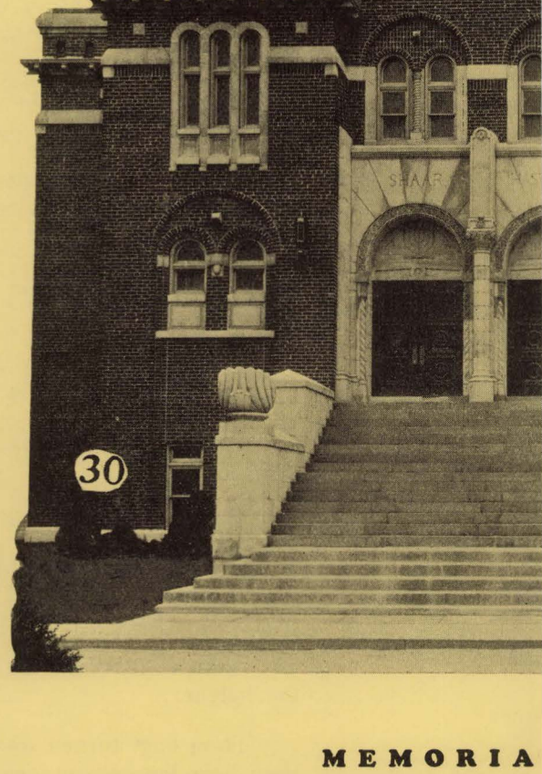


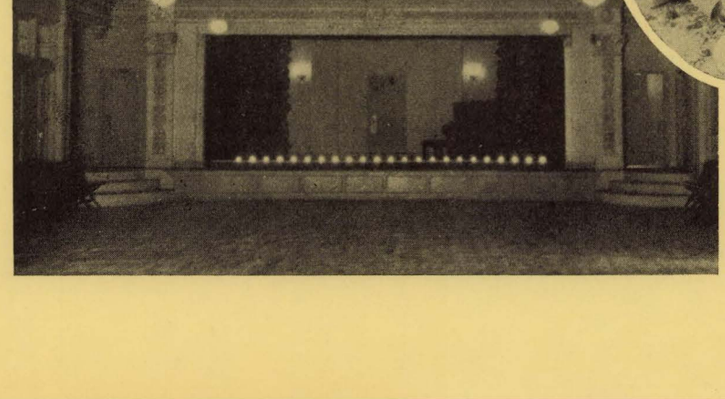






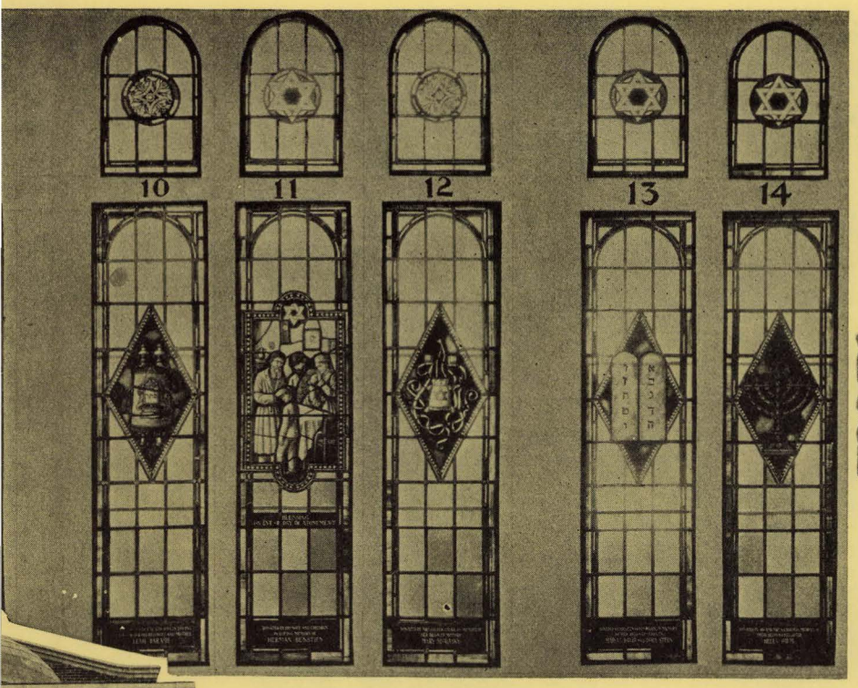


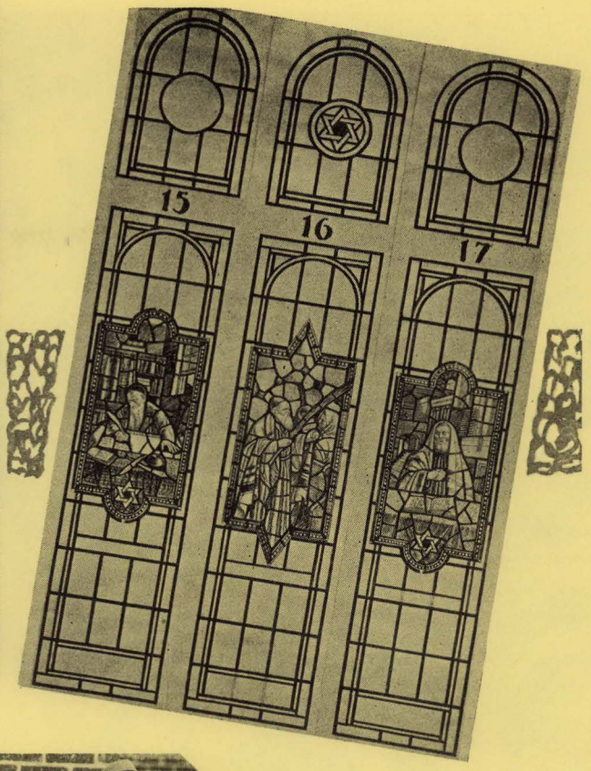




MEMORIA

1. Their children in loving memory of Moses & Sarah Brody
2. Mrs. L Adelman in memory of her beloved parents.
3. Harry and Issy Meretsky in memory of their parents.
4. Maurice and Sydney Nathanson in memory of their beloved father.
5. The Bronfman family in memory of their beloved parents
6. Mrs. Maurice Nathanson in loving memory of her brother
7. Mrs. Nellie Meretsky in memory of her parents.
8. Mrs. Joe Gelber in memory of his grandparents.
9. J. A. Glanz in loving memory of his father.
10. A. Barash and Sons in loving memory of their beloved wife and mother.
11. His wife & children in loving memory of Herman Benstein
12. Mrs. Louis Kaplan in memory of her beloved mother.
13. Mrs. Benjamin Brody in memory of her beloved parents
14. Mr. and Mrs. S. K. Baum in memory of their beloved daughter.
15. Mrs. J. Kovinsky and Isaac Subelsky in memory of their parents.
16. Mr. and Mrs. Jos. Kovinsky in memory of their beloved son.















WINDOWS

17. Jos. Kovinsky in memory of his beloved father and mother.
(Memorial Windows in Synagogue not appearing above)
18. Mr. and Mrs. A. Singer in loving memory of their parents.
19. Mr. and Mrs. Benjamin Simons in memory of their beloved son.
20. Mr. D. Meretsky and Mrs. J. Gitlin in memory of their parents.
21. Ya-Akov Orechkin in memory of his beloved parents.
22. Mrs. Annie Noble in memory of her beloved father.
No. 12 left His sons in loving memory of Joseph Loeb Soble.
No. 12 right Katzman Brothers in memory of their beloved mother.
23. Aron-Kodesh "ARK".
24. Sisterhood Auxiliary Room.
25. Auditorium. 26. Vestibule.
27. Beth Hamidrash (chapel).
28. Interior View of Synagogue.
29. Joseph Kovinsky turning first sod.
30. Exterior view of front entrance.
31. Sydney Nathanson laying corner stone.


R. G. COHEN
D. A. CROLL
DAVID MERETSKY
SIMON MERETSKY
L. KAPLAN
SYDNEY NATHANSON
JACOB ORECHKIN
LOUIS MOSSMAN
Officers
of
SHAAR
HASHOMAYIM
SYNAGOGUE
M. SILVER
I. BLITZER
J. LOIKREC


J. KOVINSKY
Hon. President
S. K. BAUM
Hon. President
JOEL GELBER
Hon. President
J. A. GLANZ
1st Vice-President
D. CAPLAN
2nd Vice-President
J. GITLIN
3rd Vice-President
B. BRODY
Treasurer
M. SCHOTT
Hon. Secretary
JACK GELBER
Hon. Financial Secretary
J. BECKER
DR. I. M. CHERNIAK
Officers
of
SHAAR
HASHOMAYIM
SYNAGOGUE



Sisterhood Board

A BRIEF HISTORY OF OUR CONGREGATION

By MAXWELL SCHOTT, Secretary

DUE to the rapid growth of the Border Cities within the last few years, and the resulting influx of Jewish people from other communities, it soon became apparent that the Synagogues available for worship were wholly inadequate to accommodate the old residents and the newcomers as well. The younger folk, probably accustomed to congregate in more attractive buildings, were becoming dissatisfied, with the disheartening result that it was becoming increasingly difficult to induce them to attend services, even during the High Holidays. They were slowly but surely drifting away and their parents none too soon, realized the fact that unless some solution was reached they might be lost to Judaism forever.

Origin of The Synagogue Building Committee

These discomforting conditions were freely discussed but no concerted action taken until officially brought to the attention of Windsor Lodge of The Independent Order of B'Nai Brith, in October, 1926, by Benjamin Brody, Robert Cohen and Jerry A. Glanz, three of its most zealous workers. The need of a new Synagogue was without argument conceded and a plan formulated to initiate proceedings. A temporary committee was appointed and instructed to call together all persons whom they thought might be interested in the project. The first meeting of about twenty-five residents was held in the B'Nai Brith Lodge Rooms, on November 4th, 1926, and the following officers elected.

President.....S. K. Baum
Vice-President.....J. A. Glanz
Treasurer.....Benjamin Brody
Secretary.....Maxwell Schott

It was clearly understood that these officers were only to function temporarily and independently under the name of "The Synagogue Building Committee." Their activities were confined to the creation of interest in the venture, and the preparation and submission of recommendations. At this particular meeting approximately $7000.00 was subscribed, which was then considered a princely sum. As later events proved, however, the most important accomplishment was not the raising of the said sum but the firing with enthusiasm all those present.

Subsequent meetings were held at regular intervals, and although a great deal of discussion took place nothing definite was accomplished. Fewer persons attended the meetings and it was decided that in order to keep the undertaking alive, a site must be purchased. After investigating many locations the present one was agreed upon as being the most suitable but as is usual the question arose, how was it going to be paid for. At this particular stage and in his own inimitable way David Caplan promised that he would obtain sufficient subscriptions to pay for the lands. Those present doubted his ability to do so but strange to relate, at the next meeting he turned in pledges far exceeding the deficiency. This accomplishment gave new life to the committee and unquestionably rescued the undertaking from certain defeat. Windsor Jewry then realized that a new Synagogue was going to be erected, and a great deal of interest was thus aroused.

Rabbi Lebendiger

By a stroke of good fortune we were able to obtain the services of Rabbi Lebendiger, who, on account of his rich experience in the Rabbinical field and in similar undertakings, was able to give the embryo congregation valuable suggestions and advice which materially assisted in the furtherance of the project.

Nathanson Brothers

The greatest discovery of the committee however, was Maurice Nathanson and his brother Sydney. They attended the meetings regularly but beyond expressing their opinions on a few unimportant matters, they did not disclose their real executive ability nor the fact that they were vitally interested in the construction of this Synagogue. Joseph Becker, apparently with Divine aid, was able to peer deep into their minds and hearts and see there, religious fervour and capacity for leadership. He immediately proposed Maurice Nathanson as leader and with the assistance of the rest of the members persuaded him to accept the office.

From then on the history of the Synagogue is a series of successful events. It would require a volume considerably larger than this number to enumerate the splendid work done by various members of the several committees. The activities of all others are however overshadowed by the meritorious work of Maurice and Sydney Nathanson. They planned and personally supervised all the subsequent affairs. They gave freely of their time and worldly goods, and keeping their eyes on the final goal, successfully navigated the congregation to the enviable position it now holds. It is common knowledge, to put it negatively, that "if it were not for the Nathanson Brothers, Windsor would not have a new Synagogue."

They tendered the first smoker at which the major portion of the subscriptions were pledged, and subsequently defrayed a considerable portion of the expense in connection with the banquet officially opening the campaign, and later were hosts to the members of the committee in charge of the campaign.

The Breaking of Ground

Events from then on moved rapidly. The ceremonies in connection with the breaking of ground took place on June 25th, 1929, and it must be said that David Croll, Chairman, planned a very successful affair. Representatives from all walks in life were present and expressed the hope that the new edifice would be instrumental in accomplishing all its officers hoped for it.

HISTORICAL NOTE . . .

This page concludes the 16 page reprint of the original Dedication Booklet printed 50 years ago. With one exception Lazare's is the only company of all those listed in the original book which is still in business after half a century.

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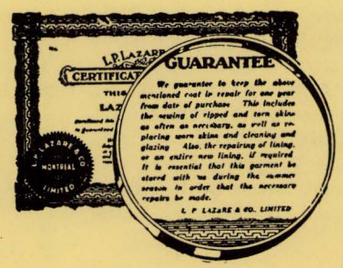
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MONTREAL **WINDSOR**

Congratulations . . .

I extend my heartiest congratulations to the Officers and Members of Congregation Shaar Hashomayim on the occasion of their celebration of the Fiftieth Anniversary of the building of Shaar Hashomayim Synagogue.

I am proud that over the span of more than half a century my company should have existed in a community so well served by Jewish religious and communal institutions.

I am proud to be a member of such a community.

I am joined in my felicitations by my wife Aileen, my daughter Gail, her husband Dr. Albert Yuzpe and their precious children David, Stephen, Philip, Eric and Jessica.

ELI GOLDIN

The Talmudic Scholar. In Jewish tradition the Scholar, who is adept in the vast teaching of the Talmud—the Oral Law which elaborates and explains the Written Law, the Torah—is the most respected man in the community. Learning is considered the highest virtue in Judaism, since Torah is divine and since learning leads to good deeds. Studying Torah is a lifelong occupation.



In Loving Memory of
BENJAMIN and
LILLIAN BRODY
Mr. & Mrs. Lewis Brody
and Family

Dedication . . .

The celebration of the Golden Jubilee was a task in which many participated. Their names are listed on page 4. I thank them all personally. Without their help it would have been impossible to achieve what we did.

This Jubilee Book turned out to be pretty much a one-man job. I have been greatly helped editorially by Rabbi Dr. Samuel Stollman. Its very nature was such that I had to dedicate myself for a year to its compilation and arrangement.

I dedicate it to all the early settlers all of whom I knew personally. Among these I include my own father and mother, Samuel David and Sarah Sumner. I dedicate it also to the many second and third generation descendants whose pride of family and community resulted in their sponsorship of the Family Pages which are a special feature of the Jubilee Book.

As a young man I stood among the Congregation when the Synagogue Corner Stone was laid in the Autumn of 1929. My late father and I were among the modest contributors to the Building Fund.

Since 1932 I have been a member of the Board of Directors of the Congregation taking an active part in its activities. I have served at various times on the Board of the Religious School, the Va'ad Hakashrut, the Cemetery Board and on the Chesed Shel Emes Committee.

As important as these activities were, none has been as exciting as the publication of this book. I owe thanks to the Congregation for the privilege of undertaking its publication.

I never walk into the Synagogue without a vivid sense of the hallowed presence of all the men and women who worshipped there and who made our community the proud one that it is. Let this book be a memorial to their saintly memories. May their memories be enshrined in the hearts of our children and their descendants for all time.

This has been a labour of love on my part. If, in the years to come, people yet unborn read through its pages to learn about the families and community from which they came; if they learn what their cultural origins are; if their pride of being Jewish is enhanced and if their Jewish identity is strengthened, then all the work that has gone into the making of this living record of our families and community will have been amply rewarded.

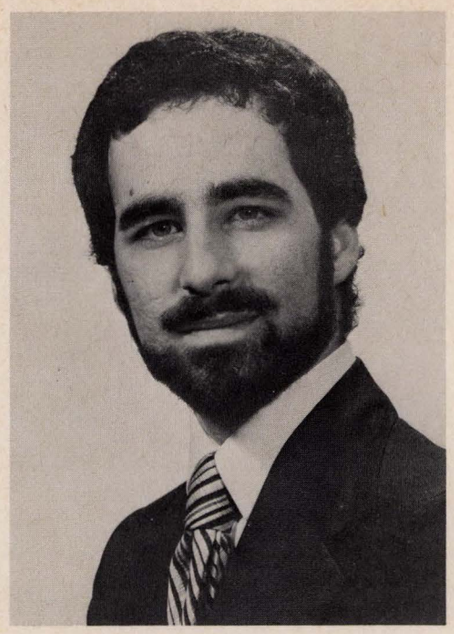
Michael Sumner
Chairman of the Publication Committee

Blessing the Family on the Eve of Yom Kippur (the Day of Atonement). The family unit is very important to the Jew. It is the medium through which Jewish values are practiced and transmitted. Parents have a special responsibility to their children in teaching and raising them to be ethical Jews. Here the father and mother bless their children on the Eve of Yom Kippur. This is usually done before going to Services at the Synagogue.

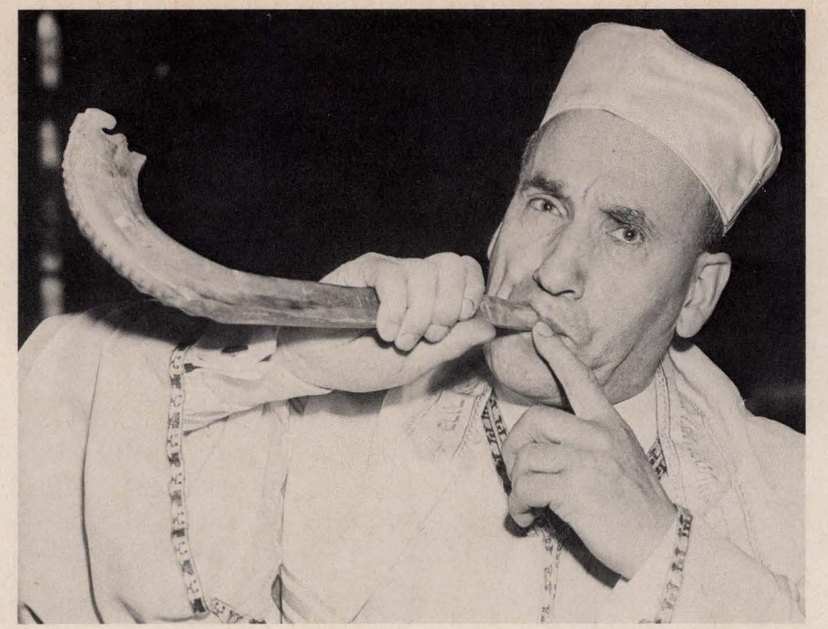


In Loving Memory Of
Our Parents
DAVID KAPLAN
Born in Russia in 1880
Died June 27, 1943
Lived in Windsor 34 years.
JENNY KAPLAN
Born in Poland in 1880
Died Nov. 5, 1960
Lived in Windsor 51 years.
JOSEPH BECKER
b. 1890 d. 1910
MARY BECKER
b. Feb. 1890 d. Sept. 1946
Dr. Albert & Leah Kaplan

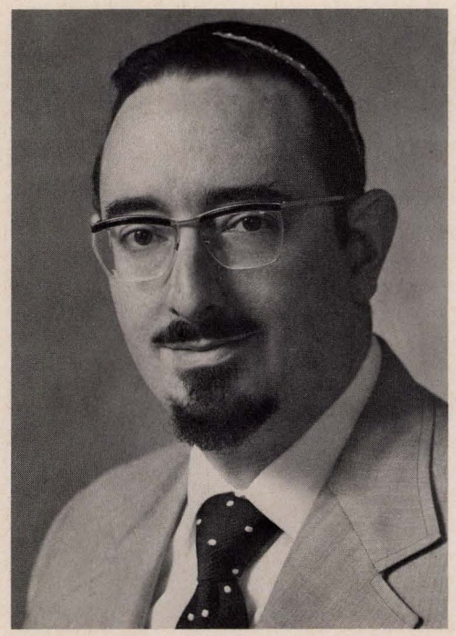
Our Religious Functionaries . . .



RABBI IRA GRUSSGOTT
ALSO SERVES AS CANTOR



REV. IRVING DUBITSKY
SCHOCHET AND KASHRUT MASHGIACH



REVEREND IRA ZAIDMAN
RELIGIOUS SCHOOL PRINCIPAL
CHAZAN SHENI: BAAL KOREH



MR. JACOB ROSENZWEIG
RELIGIOUS VICE-PRESIDENT
(NOTE CONCENTRATION CAMP NUMBER TATTOOED ON HIS ARM)



CANTOR SAUL NADVAN
of Blessed Memory

Shaul Tuvia bereb Yosef Yehuda, zal
d. November 3, 1979; 13 Cheshvan 5740

Rev. Saul Nadvan arrived in Windsor, from Paris, France, on the eve of Rosh Hashana, 1950. He served as *Chazzan* of Cong. Shaar Hashomayim until the eve of Rosh Hashana, 1979, when he suffered a heart attack. He died eight weeks later, on November 3, 1979, at University Hospital, London, Ont., after heroic efforts to prolong his life. Funeral services were held at Shaar Hashomayim Synagogue on November 4th, and he was flown to Israel where he was interred in Har Hamenuchot, Jerusalem.

A grief-stricken community looked back over the 29 years when Saul Schenker (as his name was then) arrived as a young man of 37 years. He came as an *Ud Mutzal May-Aysh,* "an ember saved from the fire" of the Holocaust.

Born in Plungyen, Lithuania, in 1912, he had studied music in the conservatories of Riga and Memel, Latvia. At the outbreak of WW II he was herded, by the Lithuanians, together with 28,000 other Jews, into the ghetto of Kovno. When the Nazis descended, they murdered half the Jews outright and shipped the rest to Dachau. Cantor Nadvan lost most of his family to the Nazi beasts; he himself was imprisoned in the death camp Dachau for four years until the American army liberated the camp on May 2, 1945. In Dachau he was forced to entertain the Nazis by singing with the slave orchestra and chorus. He barely survived the many beatings and the starvation rations.

After the war he served as cantor in the camps and conducted services for the American forces in Munich, and in Switzerland and Belgium. He continued studying music in Milan, Italy, and led the services in Temple Victoire, the Rothschild Synagogue, in Paris. He lived in Paris from 1947 until 1950 when he was called to Windsor.

He quickly became part of the community as well as the synagogue, remarking (in an interview for *The Windsor Star*) that in Canada he felt that he had been "born again." He married Shirley Morris in 1955 and they became the devoted and doting parents of their son Raphael (Raphy) Isaac Nadvan.

In the interim the Chazzan had changed his name from Schenker to Nadvan. The Hebrew name reflected his love of Hebrew and of Israel, to which he hoped one day to retire. Nadvan also characterized, although unwittingly to him, his way of life. He gave freely of himself. He sang with all his heart—as a *nediv layv.* He gave *nedawvot* generously to *yeshivot* in Israel. He was happy to grace all communal memorial and ceremonial gatherings.

Cantor Nadvan was an artist as well as a singer. He composed a number of melodies which he introduced into the Sabbath and Holy Day services. He also left behind a number of religious lyrics set to music. He was a *Naim Zemirot,* "a sweet singer" of our Tradition. While he innovated, he never departed from the traditional *nusach* of which he was a master. His *davening* was solidly traditional; his rich tenor voice filled the spacious, lofty sanctuary with spirit-rousing and heart-thrilling melody.

He was a good, pious Jew, who regarded his office of cantor as a holy privilege; he was truly a *Shliach Tzibbur,* a representative of his people before the Almighty. He was a friendly, pleasant, softspoken man, smiling, courteous, and dignified.

It is doubtful that Cong. Shaar Hashomayim will ever again have a *chazzan* of the stature of our Cantor Nadvan, of blessed memory. His voice, talent, piety, personality and character made him truly unique.

His life was a *niggun*—a melody—with its joys and sorrows, aspirations, petitions, and faith. His *niggunim* somehow linger on in the sanctuary where he *davened* for 29 years. The *niggunim* continue to visit us in the sanctuaries of our memories and hearts.

We pray that he will be a *Maylitz Yosher,* an advocate before the Heavenly Throne, for his congregation, *Klal Yisroel,* and especially for his beloved wife Shirley and son Raphy. May his soul be bound up in the bonds of eternal life.

Rabbi Dr. Samuel S. Stollman



THIS PICTURE OF SHAAR HASHOMAYIM SYNAGOGUE COURTESY OF THE TABACHNICK FAMILY

Our Social Hall . . .



The Charles Zalev Social Hall resulted from a special gift by our former President Charles Zalev. He has also set up a trust fund the proceeds of which are ear-marked for its maintenance.

At the front of the hall is an elevated room in which committee meetings are held. It also serves as a bar and hors d'ouevres facility for large banquets. The hall seats 250 people at round tables in addition to a head table.

The hall is tastefully decorated in Moorish motif. It is available for all Kosher community affairs and all food preparation and service is under the strict control of the Mashgiach of the Congregation.

Its kitchen is well equipped and its maintenance is provided by the Sisterhood.

Our Religious School . . .

Shown in the picture is the Kindergarten of the Louis and Rachel Kaplan Religious School. It was in large part due to their gifts, continued by Mrs. Kaplan's sister Miss Minnie Slobasky, that the school was built.

The Religious School has always required a large annual grant from the Congregation and Sisterhood for its maintenance and this has been freely forthcoming. It also receives a large annual grant from the Windsor Jewish Community Council.

Staffed by specialists at every grade level the Religious School has, for many years, guided our children in the ways of Jewish Tradition while using modern teaching techniques including audio-visual methods.

To assist those students who cannot pay tuition the Harry R. Schwartz Scholarship Fund provides assistance.



The Prayer of Maimonides . . .

"Almighty God! With infinite wisdom hast Thou shaped the body of man. Ten thousand times ten thousand organs hast Thou put within it that move in harmony and without ceasing to keep in all its beauty the whole — The body, the envelope of the immortal soul. To man hast Thou given the wisdom to soothe his brother's suffering, to know his disorders, to extract what substances may heal, to learn their powers, and prepare and use them suitably for every ill . . . Inspire in me a love for my art and for Thy creatures. Let no thirst for profit or seeking for renown or admiration take away from my calling . . . Keep within me strength of body and of soul, ever ready, with cheerfulness, to help and succour rich and poor, good and bad, enemy as well as friend. In the sufferer let me see only the human being. If those should wish to improve, and instruct me who are wiser than I, let my soul gladly follow their guidances for vast is the scope of our art. In all things let me be content, in all but the great science of my calling, let the thought never arise that I have attained to enough knowledge, but vouchsafe to me ever the strength, the leisure and the eagerness to add to what I know. For art is great, and the mind of man ever growing. Almighty God! in Thy mercy Thou hast chosen me to watch beside life and death in Thy creatures. I now go to the work of my calling. In its high duties sustain me, so that it may bring benefit to mankind, for nothing, not even the least, can flourish without Thy help."

The Oath of Maimonides . . .

Thy Eternal Providence has appointed me to watch over the life and health of Thy creatures. May the love for my art actuate me at all times; may neither avarice nor miserliness, nor thirst for glory, or for a great reputation engage my mind; for the enemies of truth and philanthropy could easily deceive me and make me forgetful of my lofty aim of doing good to Thy children. May I never see in the patient anything but a fellow creature in pain. Grant me strength, time and opportunity always to correct what I have acquired, always to extend its domain, for knowledge is immense and the spirit of man can extend infinitely to enrich itself daily with new discoveries. To-day he can discover his errors of yesterday and tomorrow he may obtain a new light on what he thinks himself sure of to-day. O God, Thou hast appointed me to watch over the life and death of Thy creatures; here am I ready for my vocation and now I turn unto my calling.

Rabbi Moses ben Maimon, known as Maimonides, lived in Spain in the 12th century. He was the author of Mishnah Torah, a commentary on Talmud, wrote the philosophical work "Guide to the Perplexed" and was the Royal Physician to the Egyptian court

Our Contributors . . .

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Our Chapel . . .



The Joshuah Gitlin Chapel lies in the Religious School building. It seats over 100 people.

The Chapel is the most frequently used part of the Synagogue. Morning, afternoon and evening services are held here and there is never a day without a Minyan. Services are conducted by laymen and here mourners assemble for the Kaddish prayer.

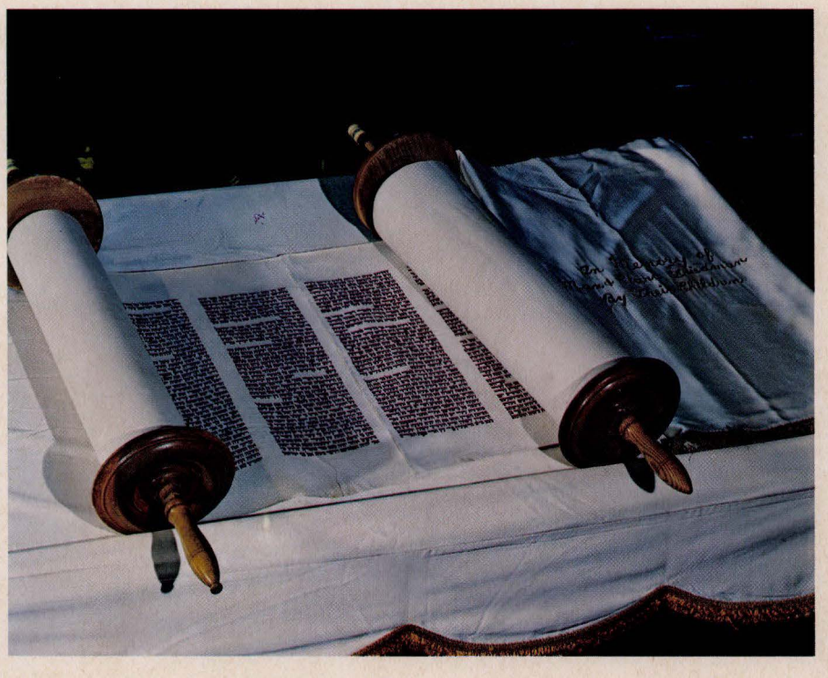
In the Chapel are also held the meetings of the Board of Directors as well as other committees of the Congregation. Classes are held in many subjects.

A recent addition to the Chapel is the Nathan Yuzpe Memorial Library.

Our Sacred Scrolls . . .

We have fourteen Torah Scrolls which have been contributed by many families over the years. Most of them were the gifts of the early founders of the Congregation. They are regularly examined in accordance with Halacha and periodically a Sofer (Scribe) is brought in to correct them as required.

Receiving a new Sefer Torah is an important event in the life of the Congregation and is celebrated on a par with weddings or other Simchas. It is the greatest gift a family can give the Synagogue. There are never too many of them.





THIS PICTURE DEDICATED BY MINNIE SLOBASKY TO THE MEMORY OF HER BROTHER HARRY SLOBASKY

Our Rabbi Emeritus . . .



Rabbi Dr. Samuel S. Stollman



Debby Stollman

In the following pages Rabbi Stollman tells the story of his twenty-eight years as Rabbi of Congregation Shaar Hashomayim. Now, in the third year of his status as Rabbi Emeritus of the Congregation, we are fortunate to have him as devoted to the Synagogue and community as ever.

In the years he has been our Rabbi he was always dedicated to the teaching of Torah Judaism. He has held the Congregation to unswerving support of Jewish Traditionalism. With his wife Debbie he has set an inspiring example of family life.

The Rabbi and Debbie have placed an indelible stamp on the life of the Jewish Community for all time to come. Their loving kindness to young and old, their utter selfless dedication to the Congregation and to the total community has conveyed to all of us a sense of the preciousness of the Jewish experience.

In uncounted ways his life has touched our own. There is hardly a family in the community whom he has not comforted in times of illness and death. None has ever asked for his help without receiving it. His wise counsel has helped those with family problems. His encouragement and understanding has given strength to many who were bewildered and lost. Above all, he has suffered with the suffering about whom he could never be complacent or uninvolved.

In the broad community he has always acted as the representative of the Jewish community with dignity. In both the Jewish and the non-Jewish communities he has inspired respect and furthered understanding.

Israel is his great passion and, in all activities concerning Israel, he has never spared himself.

The Jewish National Fund growth in our community has been largely due to his efforts. The fund-raising activities of the Windsor Jewish Community Council have been the beneficiary of his unceasing efforts both as a counsellor and as an effective speaker. In the pulpit he has been an unfailing stimulator of interest in, and generosity toward, the many urgent needs of Jewish life here and abroad.

He has always been personally deeply involved in the furtherance of the Vaad Hakashruth, the Vaad Yeshivot, the annual Matzoh Fund, the assistance to transients and indigents on an every day basis. His home has been open to the guests of the Synagogue.

The Rabbi's position as Professor of English at the University of Windsor has filled us with pride.

To him and to his helpmeet Debbie the Congregation owes thanks that can never be adequately expressed. It is our hope that G-d will spare them for many years and that they will continue to reside among us.

"ONCE A RABBI"

By Rabbi Dr. Samuel S. Stollman
Rabbi Emeritus of Congregation Shaar Hashomayim

I

Shaar Hashomayim's Jubilee is a very good time for reminiscing and reflection — particularly for one who served the Synagogue for almost thirty of those years — twenty-eight as Rabbi and two years as Rabbi Emeritus. But how does one do justice to the people and events of those years in less than a book? The *minyan* of ten presidents with whom I was associated require ten chapters in their own right. The men, women, and children (of whom some are now parents), the dramatis personae of those eventful years, form a very long procession. Yet, to abstain is to forgo a golden opportunity to contribute to the chronicles of our Synagogue and the biography of one of its Rabbis.

I received *Semicha* at Rabbi Isaac Elchanan Theological Seminary (Yeshiva University) in June 1947 (with a B.Sc. from Columbia, in 1945). After another year of study at RIETS and graduate courses at Columbia, Debby and I went to Scranton, Penna., in 1948, to found the Hebrew Orthodox Day School, which continues to thrive. When my expectations of a rabbinic post in Scranton did not materialize, I accepted the invitation to come to Windsor. I officiated at Shaar Hashomayim during Passover of 1949 and was elected Rabbi of the Congregation as of June in that year. It was to be my first and only pulpit.

I was happy to be close to Detroit, the home of my revered Father, Harav Yitzchak* and Rebbetzin Rachel Stollman, *shelita,* and our large family, *ken yirbu;* to be the Rabbi of a prominent, architecturally beautiful Orthodox Synagogue with all the functions of a *Kehilla* — Jewish religious community; and to have the opportunity — after years at yeshivos — "to learn and to teach, to observe and to perform." The truth is that Debby would have been happier doing the same things in New York — her home and the home of her beloved parents, Karl and Rose Levin, of blessed memory — but I promised her a commuter's ticket (or something like that), and she went along. She has always been a gracious Woman of Valor.

The Windsor rabbinate was an exciting, awesome, and taxing responsibility. Almost from the start I discovered to my naive consternation (I was quite young and innocently idealistic) that Shaar Hashomayim was not a homogenous congregation of Orthodox, observant Jews, packing the magnificent sanctuary at every religious service, but a diverse, vociferous group of men and women who had a loyalty to this beautiful Shul, but who also had different notions about the meaning of "traditional". About every other year my views were tested and the status of the Synagogue was contested. Mixed seating seemed always to be the issue — whether an issue by and for itself or representing something more problematic. I had always regarded mixed seating as a *halachic* aberration which took away from the *Kedusha* — the sanctity — of the service. I was to learn that it had further implications.

*Harav Yitzchak Stollman, Zecher Tzaddik Livracha, passed away on January 7, 1980, 18 Teves, 5740, in Jerusalem.

With the creeping erosion of tradition in the home and in the community — the falling off of Sabbath observances and Kashrus, for example, and the alarming increase in intermarriage which invariably followed — there had to be one place in the community where tradition would be preserved, like Noah's Ark in the flood of assimilation destroying landmarks of Jewish values and practices. That is why I felt, and still do, that Shaar Hashomayim must retain its Orthodox character. I did not believe that I was opposing the best interests of the community but safeguarding the future of our membership in providing them with a kosher sanctuary when they came to services and with a fixed point of tradition when they strayed and would seek to return. Our children had to have a model which would leave a lasting impression upon them that a Synagogue could be both traditional and a place of social activity, inspiring services, and Jewish learning.

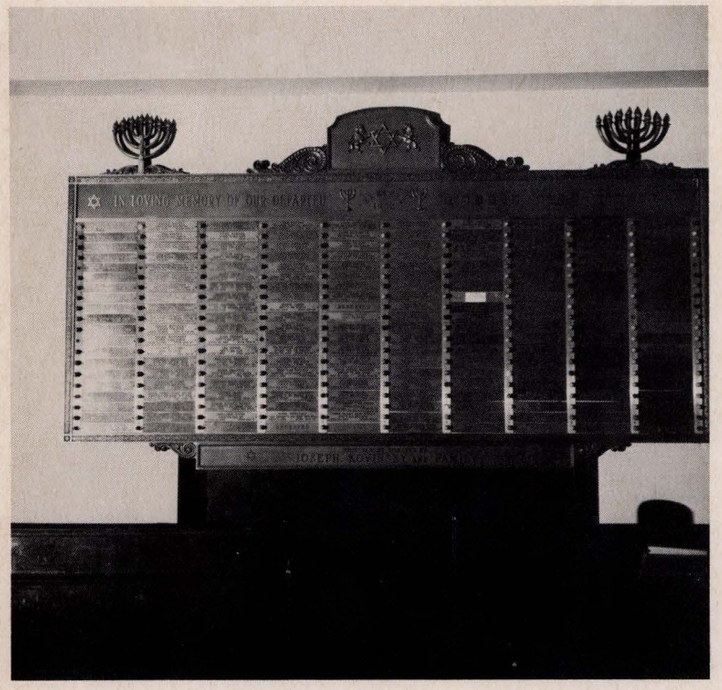
What, after all, is a traditional Synagogue? It is a place where every Jew can feel at home, where every Jew can identify with his fellow Jew, where every Jew can participate to the best of his ability in a mode of worship which has united all preceding generations. This is not so in the non-traditional congregation where only a portion of the community may find the services amenable to their orientation. The analogy from Kashrus is useful here: A kosher meal can be enjoyed by observant *and* non-observant Jews, but a *treife* meal will not be eaten by an observant Jew. It may be an annoyance to the non-observant to forgo some items of his usual menu when he eats kosher; but for the traditional Jew eating kosher is as vital as life itself.

When the first "dissidents" broke away from Shaar Hashomayim to found a Reform Congregation, I asked them if their objection to traditional seating was the reason for their departure from the Synagogue. They answered me quite candidly that "family" or mixed seating was not the real issue: They did *not* want their children or themselves, for that matter, to be instructed in Shabbes observance, kashrus, or other *Mitzvot*. Their ideology was not traditional, and therefore they wanted a "liberal, reformed, or progressive" congregation with all the experimentation and latitude that it represents. I was thankful to them for setting the record straight. It was clear that even if the Shaar had compromised on seating (which would have meant the end of my association with the Synagogue), the pressures for further change would not have diminished.

I tried to the best of my ability and wisdom to steer a course in which I would keep the Shul traditional and yet accomodate special interests when such accomodation did not contravene every Orthodox rabbinic authority. It was not an easy course; it was very difficult to make everyone happy. In fact, it was quite impossible to keep everyone happy. But, thank G-d, most of our members agreed with me or were willing to let well enough alone. They knew that deviation from tradition would offend and drive away those worshippers who attended services daily and on the Sabbath, even though no change would not satisfy others. In that dilemma, serving the traditional majority was the better part of *halachic* discretion.

Continued on page 37

Our Memorial Boards . . .



In the Sancuary of the Synagogue are Memorial Boards, the first of which was contributed by Milton Kovinsky. Bronze plaques carry the names and dates of those of our members who have gone to their Eternal Rest.

Each plaque is lit by an electric light on every Yahrzeit. The cost of dedicating a plaque is low enough to enable every family to remember its dead in this way.

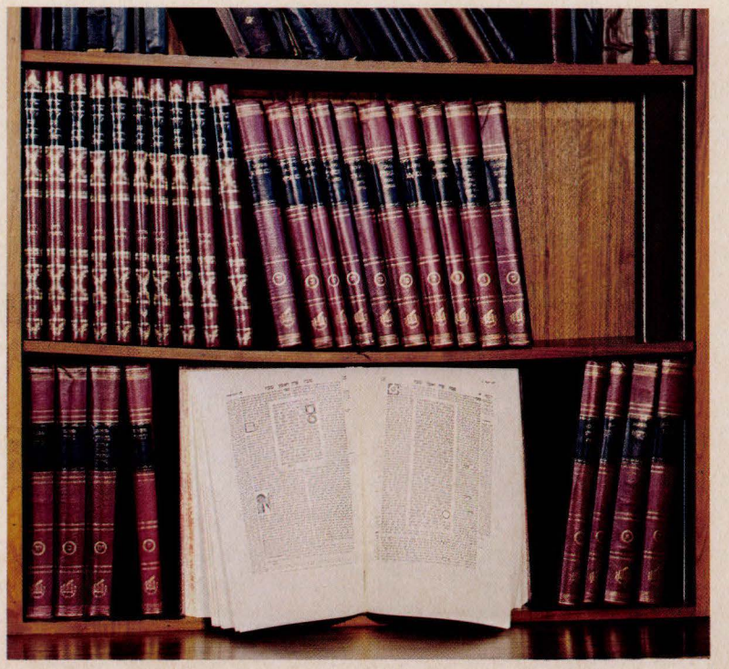
In addition there are plaques to celebrate joyous occasions. These are in the Religious School which uses the funds derived for its educational programs.

There is also a Memorial Board in the Rachel Kaplan Memorial Chapel.

Our Sacred Books . . .

Shown in the picture are two of our most precious treasures. A set of the Talmud was presented to the Synagogue by Dr. and Mrs. Louis Lager. A set of the Rabbinical Code of Law, the Shulchan Aruch was presented by his family in memory of the late Charles Blaine.

Presently building is a library dedicated to the memory of the late Nathan Yuzpe by his family and Eli Goldin. This will be located in the Joshuah Gitlin Chapel.



I have no regrets today regarding the position I held to in that issue. I do regret, however, the factionalization of the community, particularly within families. Yet, the parents who remained faithful to the traditions in which they were brought up were, and are, the pillars of strength of the Jewish community. The day will surely come when "the children will return to their borders." In the meantime, if we truly want to be part of *Klal Yisroel* — the entirety of the people of Israel — and to avoid further fragmentation which only weakens us as a people, we must pursue the universal Mitzva incumbent upon every Jew, to maintain as many bonds as possible with his fellow Jews — in philanthropy, in Zionism, and in tradition. We are a besieged people; we cannot afford any further divisiveness.

When the history of Shaar Hashomayim will be recounted I will be more than recompensed if the record will show that we championed traditional Judaism in the face of many challenges from without and some temporary wavering from within. Windsor did not escape the polarization that increasingly characterizes the Jewish community in pluralistic — and permissive — North America; but Shaar Hashomayim remains *the* largest Orthodox Synagogue in that extensive area which embraces Metropolitan Detroit and all of Michigan. This continuity of our Congregation — on the same site, for fifty years, and with the same mode of worship — is the crowning achievement of our members whose "righteousness will endure forever." It is an achievement that we well might proclaim, with thanksgiving and prayer, in our Jubilee Year.

II

When Debby and I came to Windsor, Shaar Hashomayim numbered about 275 families, and boasted a flourishing Sisterhood (they were always great), but little else of what was to be developed in the ensuing years. We opened a "Rabbi's Study" — and office — in the Synagogue (some called me "the shirtsleeve Rabbi"), and increased the workload of our part-time secretary. We established the Religious School, which grew from thirty children to 150 children by the mid-Fifties. We instituted Bas Mitzvah ceremonies to encourage our girls to extend their years of study. We organized the Junior Congregation which, at its peak, drew in excess of fifty children. The Women's Study Group was inaugurated in 1953, which offered Sisterhood weekly classes in Hebrew, Chumash, Siddur, and Hebrew Literature. In 1950 we launched the Men's Club whose small band of "Kohanim, Levites, and Israelites" rendered extraordinary service to the Congregation — and does to the present day. The Men's Club, in 1951, undertook the sponsorship of the Tfilin Club which enjoyed a membership of fifty Bar Mitzvah boys who attended services every Sunday. The young men who can *daven* well today come from the Tfilin Club. In addition, the Men's Club instituted the weekly Wednesday evening Bible, Talmud, and "other Jewish studies" class, which has had the longest run of any Jewish study group in the community. At one time it was accredited by the Yeshiva University Adult Studies Institute.

In 1958 we organized the Mr. and Mrs. Club, for young marrieds, with as many as fifteen couples meeting for study and socials every other week, in a member's home. A significant number of Shaar members-to-be, including officers, presidents, directors, and chairmen, came from that group. When the Mr. and Mrs. Club members had mellowed a bit, we founded the Young Couples Club, in 1973, to attract the younger generation.

We formed an NCSY chapter for teenagers and met with other youth in various Jewish communities in Canada and the U.S.; we formed our own MONTY (Michigan and Ontario Traditional Youth) intercongregational youth group which helped establish brother Tfilin Clubs at Beth Abraham and B'nai David in Detroit. In 1957 we organized the Girls' Study Club which met with the Tfilin Club every Sunday for breakfast after services and study. During the same period we established the Collegiates at the Religious School, to cater to post-Bar and Bas Mitzvah students.

Together we raised funds for the Kovinsky Memorial Board and those that were to follow in the Main Sanctuary. We campaigned for what was to become the Louis and Rachel Kaplan Religious School, the Gitlin Chapel, and the Charles Zalev Social Hall, and this past year — as an Emeritus undertaking — the Rachel Kaplan Hebrew Memorial Chapel (thanks to Miss Minnie Slobasky who envisioned it with love and unprecedented cheques, and Morris and Freda Tabachnick whose magnificent gift gave us a building without a mortgage). Our membership in the Sixties had reached a peak of 375 families, despite a shrinking and divided community, and it became practical to engage an executive director to manage the books of the Synagogue, Religious School, Vaad Hakashrus, Chesed Shel Emes, and the enlarged Shaar Hashomayim Cemetery.

During those twenty-eight years I gave over 1,000 talks before non-Jewish and interdenominational groups, such as city and area schools, service clubs, nursing students, fraternal societies, church visitors, City Council, and the Canadian Legion. I was invited to a number of outlying towns to speak on brotherhood and Judaism. Essex, Chatham, Maidstone, Leamington, Amherstburg, Kingsville, and other communities called me from time to time to address their clubs and organizations. Our Masonic and Oddfellows services were highlights of our community relations. The highly successful annual "Open House" gradually became a series of "open house" gatherings during the year. Often I would have three or four groups of children and adults each month visiting the Synagogue for a talk on Jewish tradition and for me to answer questions about our practice. In another direction I guided the conversion of several score adults and children (some adopted) — of whom a number have been a source of strength to the community and to Israel.

In 1949 the Synagogue was reimbursing four men with bus-fare to maintain daily minyan. Shabbes services were attended by about fifty people; the late Friday evening services — which had been popular for some years — had fallen on lean times. However, *baruch HaShem*, our daily minyan grew over the years, so that by the mid-Sixties we had reached a voluntary attendance of twenty-five men, of whom only very few were reciting *Kaddish*. We introduced daily *Selichot* for the High Holy Day season and had a minyan even at 6:30 a.m. Sabbath services attracted some seventy-five men and fifty women, in addition to the Junior Congregation. In 1953 we had the first of several "Supplementary High Holy Day Services," in the Social Hall, since there was "standing room only" in the Main Sanctuary. I addressed the Congregation every Shabbos and Yom Tov, with what I considered a timely topic. It was not a simple matter to speak before the same people (with the exception of frequent visitors) every Shabbes, for twenty-eight years, and to hold their interest. In any case, they kept coming back. I also conducted a weekly Shabbes afternoon class and daily study sessions between *Mincha* and *Maariv*.

I made the rounds of the four hospitals during the week and also visited shut-ins. (While the patients whom I saw — members and

non-members; I made no distinction — were usually silently appreciative, the ones I occasionally missed wouldn't let me forget it.) We instituted our own *Shaar Hashomayim News* as part of the WJCC bulletin; I edited our section and ran to Sumner's Press with the copy. I arranged Men's Club programming and filled in when speakers were scarce. I kept in close touch with the editors of the *Windsor Star* for a stream of Synagogue press releases. I served the members of Congregations Shaarey Zedek and Tifereth Israel when they required a Rabbi. I was Chaplain of B'nai B'rith and the Balfour Branch of the Canadian Legion. (When I addressed the B'nai B'rith at the Elmwood, I invariably pleaded with them to meet where we could all eat together; they finally began meeting at the Windsor Jewish Community Centre.) I served the Congregation in areas which normally are not the Rabbi's responsibility. I read the Torah for months when we had no reader; I blew the Shofar; I led the Services frequently at the *Amud*. For many years I taught our Bar Mitzvahs the Shabbes Musaf melodies, often on Shabbes itself, after the congregants had gone home.

I raised funds for the Vaad Yeshivos, Charity Fund, Matzo Fund, Yeshiva University, Shaarey Zedek Hospital in Jerusalem, and I frequently "gave the pitch" for Community and Israel fund-raising. I met with as many as eighty *meshullachim* (remember the itinerant collectors?) in a year, to disburse funds. I answered halachic questions in the Community (in the Fifties I had Kashrus *Shaylos* every week). I visited the *Shtibel* and Packing House, inspected the Kashrus of the *Mikveh*, kept *Yahrzeit* records, recorded Memorial Board information, and prepared *Matzayva* inscriptions for the stonecutter. I was many things for many people. I conducted the entire cycle of family religious services, from the cradle to the grave. I performed some 300 marriages. I would not care to think about the number of funerals I officiated at; they were much too many. In my spare time I tried to maintain a schedule of learning and to lead a normal family life.

After my first visit to Israel in 1956, I decided to resume my studies at Wayne State University. I moonlighted to attend classes, to earn an M.A. in 1959, and the Ph.D. in 1964. I taxed my limited resources of time and energy because I wanted an option for a future in Israel; because continuing education was vital for dialogue with members who were themselves university graduates; and not least because I came to realize that only university teaching would give me much needed additional income. Raising and educating a family could not be managed on a Rabbi's salary. I am grateful to HaShem that I was able to carry through what was to be an "eight year plan." And I am thankful to my friends for their sympathetic support. While I had my critics, my conscience was clear. My degree added much to the prestige of the Synagogue, and I remember the words of the Rabbi who used to say to his *Baalei-Batim*: "Would you rather have your Rabbi read another book, or eat another chicken dinner?" I didn't skip the chicken dinners at Shul but I did miss the possibilities of bowling and golfing. My wife sacrificed the little free time that we might have had so that I could do my homework. If we had not persisted, we could not have managed my retirement from the Synagogue.

As to the "normal family life" — well, with the help of G-d we raised our children, *bli Ayin haRa,* to be good Jews — educated in Torah and in worldly learning. That too was a struggle — for our children and some of their Windsor friends to be daily international commuters to *Yeshivos* in Detroit. In the early days there were those who criticized our sending our children to Day Schools when we had an afternoon Religious School at the Shaar. But without the availability of the kind of education that only a yeshiva and Day School offer, we could not have remained here. If only our community will learn that what is good for the Rabbi's family is also good for the *Baalei-Batim*. Perhaps what is a personal source of *Nachas* to us may also have demonstrated to the community that a Torah upbringing and professional training can go together and be fostered even in a smaller Jewish community in the *Galut*.

III

Nothing stands still. Windsor has not only grown but continues to change. The transformations in our community from 1949 to the present are more striking than those that occurred between 1929 and 1949. The old Shaarey Zedek Synagogue on Mercer and Brant Streets came down in the Fifties and a new Shul was built in 1957. The I.L. Peretz School, after long service, closed its doors. A Reform Congregation, Beth El, was established in 1960. Cong. Tiferet Israel faded away. The Hebrew Academy Day School flourished briefly, then disappeared. The Jewish Community Council moved its offices from the Palace Theatre Building to a temporary address at Park and Pelissier Streets and finally to its permanent facilities in 1959; in the early years of the WJCC many of its present functions were housed in Shaar Hashomayim. The old Talmud Torah, converted to a Chesed Shel Emes in 1949 after it had been gutted by fire, was torn down this year to make way for the Rachel Kaplan Hebrew Memorial Chapel. Of three kosher butcher shops in 1949, only one remains. Many, many people have come and gone. Some have passed away, others have moved on. Rabbis, principals, teachers, religious and communal functionaries have served and departed.

Through all the change, Shaar Hashomayim has towered, for fifty years, on the corner of Giles Boulevard and Goyeau Street, as a bulwark of tradition around which much of the life of the Jewish community has revolved. Shaar Hashomayim has been the mother, physically and spiritually, wittingly and unwittingly, of many of the institutions, movements, and organizations in our community. It is still at the geographic center of the city and still has a leading role to play, for Jewish tradition has always fostered the Jewish future.

The community today is highly organized and has the resources to provide for the old, to teach the young, and to welcome the newcomer. The community desperately needs a Jewish Nursing Home, where our aged can live out their years in dignity as observant Jews. Our children and our youth no less desperately require the kind of education that only a Jewish Day School can provide. I have been witness, even in our own Religious School, to the insufficiency and inadequacy of a part-time Jewish education to save our children from the lure of our open society and subsequent intermarriage. Today, as our Jewish population growth hovers at zero, our Russian brethren have begun to arrive and pose a challenge to all of us of absorbing them into the community and educating them in Yiddishkeit.

In these areas Shaar Hashomayim can and must play its historic role. The Shaar must take the initiative in enrolling community support for a Jewish nursing home. Who will urge this if not the tradition-minded elements in the community? Further, Shaar Hashomayim, which has always supported and promoted traditional Jewish education in the community, must lead the way in establishing a Jewish Day School in the community. The Shaar

already has the facilities for such a school; it now needs the resolve of its members. No other education can save our youth. And with respect to education Shaar Hashomayim must reach out to the Russian families, to their young and their old, with the guidance in Jewish living which was denied them in Russia. In a time of moral decay and spiritual malaise which have benighted most of the world, Shaar Hashomayim must do its part in this community of being a beacon to those who are searching for the way.

But our responsibilities and tasks, as formidable as they are, do not end here. At the heart of all our concerns has been Medinat Yisroel. The years I served Shaar Hashomayim coincided with the establishment of the State of Israel, its travail, and its miraculous growth. The role of tradition in Israel's course these thirty years demonstrates that traditional Judaism is the strongest enduring factor in bolstering the morale of a beleaguered people and in motivating Aliyah. I say this from the experience of a sabbatical in Israel. Whether we are speaking of Aliyah from the West or from Russia, it is the Jews with strong bonds with Torah and its teachings concerning the Promised Land who come to Israel or who "stick it out." It is not Israel's standard of living that draws Jews to Israel but the quality of its life and its promise for our future.

Israel's greatest need is not money but Aliyah. Many of the problems that Israel faces today could be resolved quickly if there were more Jews in Israel. We see no abatement of anti-semitism in North America, and we cannot discount the possibility of "future shock" to Jews in Canada and the United States if — or when — OPEC closes the oil taps. I can only pray that we will encourage our children to love Israel and to consider Aliyah for a full Jewish life. The WJCC is engaged in this Mitzvah in the summer program for our youth. Shaar Hashomayim, as it has for the past thirty years, must continue to inculcate that love, from the pulpit and in the school. As a beautiful Midrash puts it, when the Messiah will come, the Jews will gather in their synagogues, from there to be transported to Israel. Shaar Hashomayim must be that vehicle that embraces the totality of Jewish values and prophetic vision. These are the challenges as we mark our Golden Jubilee.

IV

As I reflect on the past three decades in these few pages, I realize how inadequate these lines are to record the years of effort, of achievements and of disappointment, of exhilaration and of frustration, of joys and of sorrows, and, above all, of faith. I also am well aware that I have not named the many people with whom we worked, consulted, planned, sorrowed, and rejoiced; they were many and I do not wish to omit any. Nonetheless, I thank them and bless them. While there were a few, as there are in every community, who made the rabbinate very difficult at times, there were always, thank G-d, our friends who sympathized with our ideology and even with our fallibility, and who helped us persevere. Debby and I will always think of them with deep gratitude and affection.

At this writing I share with the entire Congregation the great loss and deep sadness in the untimely passing of our beloved Cantor, Chazan Saul Nadvan, of blessed memory. He was our esteemed Cantor and devoted friend for twenty-nine years. He came to be identified, for all of us, with the Synagogue and its Services. His voice and melodies uplifted us; his prayers interceded for us. He was an artist in liturgy, a sincere *Shliach Tzibbur*, and a good and pious Jew. He was a dear and beloved friend. He was a Cantor of the first rank. I doubt that we shall hear his like in our Synagogue again. His passing leaves a painful void for his family and for the Congregation. His memory and melodies will live on in our hearts. *Yehi Zichro Baruch.*

In closing this brief chapter of communal history, I wish to state that if not for my *Chaver* in life, my dear Debby — may G-d grant her many years of life, health, happiness, and *nachas* — I could not have navigated the sometimes uncharted seas of the rabbinate. She not only stood at my side, with strength and wisdom, but made her own, unsung contribution to the Synagogue and Community — "her price is far above rubies."

On behalf of Debby and myself I extend to all of you the best wishes of a Rabbi and Rebbetzin who gave you their best and who wish you only the best.

—Dr. Samuel S. Stollman,
Rabbi Emeritus

• MRS. ROSE TEPPERMAN

• MR. & MRS. WILLIAM TEPPERMAN

AND FAMILY

Extend congratulations to

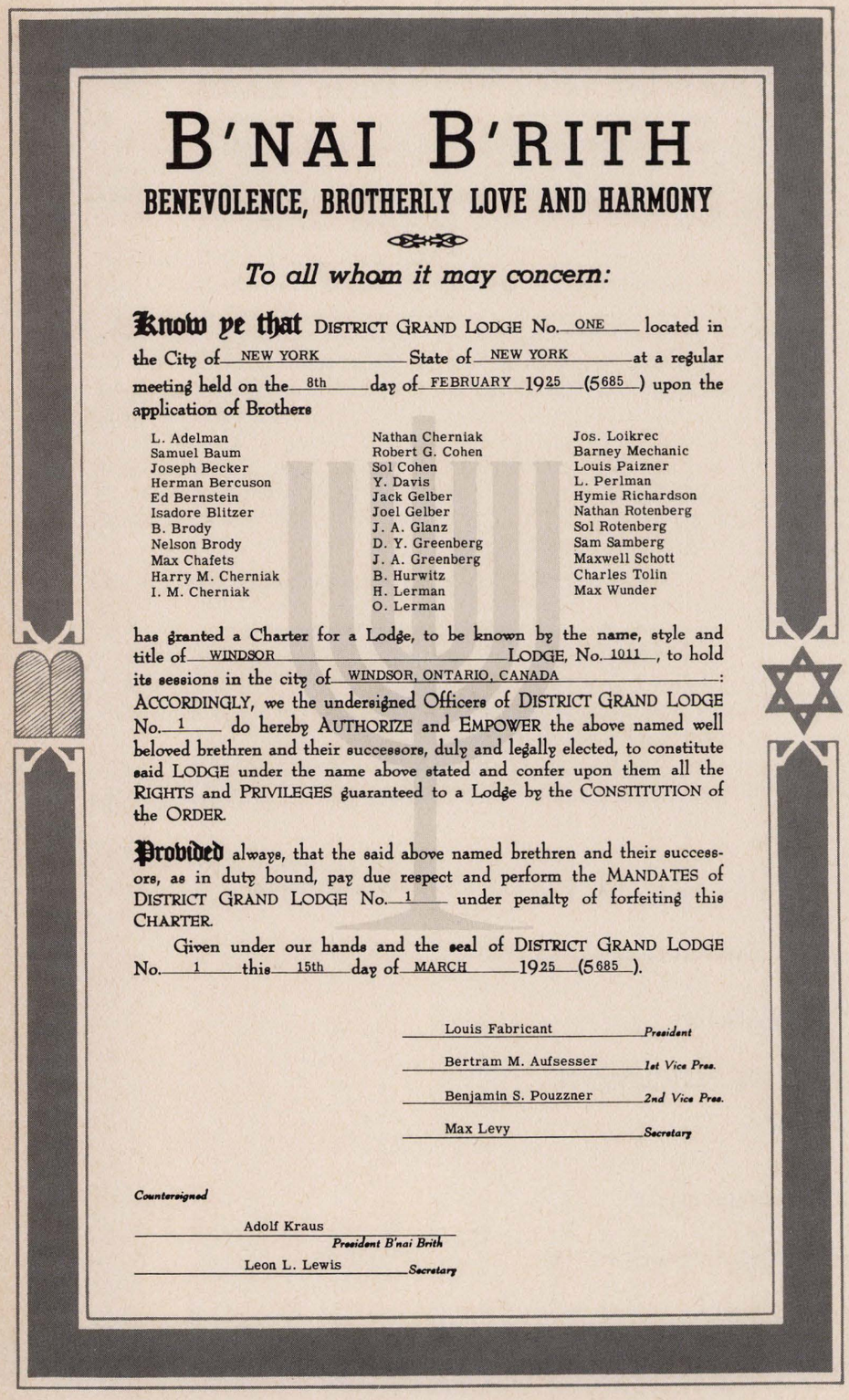
CONGREGATION SHAAR HASHOMAYIM

on the occasion of

the celebration of its

GOLDEN JUBILEE

WINDSOR LODGE #1011 BNAI BRITH CONGRATULATES CONGREGATION



B'NAI B'RITH

BENEVOLENCE, BROTHERLY LOVE AND HARMONY

To all whom it may concern:

Know ye that DISTRICT GRAND LODGE No. ONE located in the City of NEW YORK State of NEW YORK at a regular meeting held on the 8th day of FEBRUARY 1925 (5685) upon the application of Brothers

L. Adelman
Samuel Baum
Joseph Becker
Herman Bercuson
Ed Bernstein
Isadore Blitzer
B. Brody
Nelson Brody
Max Chafets
Harry M. Cherniak
I. M. Cherniak
Nathan Cherniak
Robert G. Cohen
Sol Cohen
Y. Davis
Jack Gelber
Joel Gelber
J. A. Glanz
D. Y. Greenberg
J. A. Greenberg
B. Hurwitz
H. Lerman
O. Lerman
Jos. Loikrec
Barney Mechanic
Louis Paizner
L. Perlman
Hymie Richardson
Nathan Rotenberg
Sol Rotenberg
Sam Samberg
Maxwell Schott
Charles Tolin
Max Wunder

has granted a Charter for a Lodge, to be known by the name, style and title of WINDSOR LODGE, No. 1011, to hold its sessions in the city of WINDSOR, ONTARIO, CANADA:

ACCORDINGLY, we the undersigned Officers of DISTRICT GRAND LODGE No. 1 do hereby AUTHORIZE and EMPOWER the above named well beloved brethren and their successors, duly and legally elected, to constitute said LODGE under the name above stated and confer upon them all the RIGHTS and PRIVILEGES guaranteed to a Lodge by the CONSTITUTION of the ORDER.

Provided always, that the said above named brethren and their successors, as in duty bound, pay due respect and perform the MANDATES of DISTRICT GRAND LODGE No. 1 under penalty of forfeiting this CHARTER.

Given under our hands and the seal of DISTRICT GRAND LODGE No. 1 this 15th day of MARCH 1925 (5685).

Louis Fabricant — *President*
Bertram M. Aufsesser — *1st Vice Pres.*
Benjamin S. Pouzzner — *2nd Vice Pres.*
Max Levy — *Secretary*

Countersigned

Adolf Kraus — *President B'nai Brith*
Leon L. Lewis — *Secretary*

The B'nai Brith Story

By the year 1925, when Windsor Lodge #1011 received its charter, the Windsor Jewish Community had grown to a size that needed more than its existing institutions, the Shaarey Zedek Synagogue and the Agudath B'nai Zion, could cope with.

The influx of Jewish families following World War 1 brought together many divergent groups for whom the religious and Zionist ideals provided an inadequate cultural base.

The need for a common meeting ground in which all elements in the community could merge in a common Jewish ideal was met by the organization of B'nai Brith under the leadership of Jerry Glanz. Its predecessor was the Primrose Club.

As B'nai Brith proved a magnet for the Jewish men of Windsor a parallel women's organization was formed. With the continued growth of the community the need for a large, modern Synagogue was recognized. B'nai Brith gave leadership to the organization of Congregation Shaar Hashomayim.

B'nai Brith, from its beginning, has associated itself with every Jewish endeavour, supporting every cause and institution. While one institution after another has taken over the causes which B'nai Brith sponsored at the beginning, B'nai Brith continues to fulfil a vital function in the life of the community. With a membership of 250 it sponsors the Blue Haven Foundation (see opposite page) and fights valiantly in behalf of every Jewish cause.

During World War II the Lodge raised large sums of money to furnish barracks for Canadian soldiers, supplied them with cigarettes and comforts and participated in war relief efforts overseas.

Windsor Lodge has always been active in Canadian and Grand Lodge activities. It operates a bowling League in Windsor and participates in regional activities. It sponsors cultural and educational activities as well as social ones.

Canadian B'nai Brith which has just been constituted a national District of its own maintains a League for Human Rights Agency, a B'nai Brith youth organization, the Hillel Foundation for work on university campuses among Jewish students; B'nai Brith is also a sponsor of the Canada-Israel Committee, the Joint Public Relations Committee and the Canadian Committee for Soviet Jewry.

To be a member of B'nai Brith is to be a direct participant in local, national and Israeli activities vital to the Jewish interest.

SHAAR HASHOMAYIM ON ITS GOLDEN JUBILEE

The Blue Haven Foundation

The Blue Haven Foundation is one of the most important activities of Windsor Lodge #1011 B'nai Brith. It is a charitable corporation which, since its inception in 1957, has distributed over $350,000 to charity.

It all started in 1956 when Solomon Goldman who owned the Blue Haven Motel on Highway 18, just South of Amherstburg, left the property to Windsor Lodge B'nai Brith in his will. He stipulated that the Lodge use the property for charitable purposes and that it always be known as Blue Haven.

It was because of his personal friendship with Brothers Harry Vexler and Saul Bottler that he had decided to do this. He was in excellent health at the time and it was anticipated that it would be many years before the property could be put to use for a charitable purpose.

Within a year Mr. Goldman died. B'nai Brith then undertook a series of investigations as to the best use for the property. It considered the possibility of a home for aged people, as a youth residence for disadvantaged children and as a Nursing Home. None of these proposals turned out to be feasible.

When Mr. Goldman's sisters indicated unhappiness with their brothers's will, an agreement was reached between them and the Lodge to turn over the estate to them for the sum of $20,000. Brother Milton Meretsky handled the negotiations. He then arranged to set up the Blue Haven Foundation to carry out the intent of Mr. Goldman.

At this time the Jewish community undertook to build the Jewish Community Centre so the Lodge presented the project with $20,000. Subsequently it contributed another $26,000.

Under the stimulus of Brothers Paul Berger, Al Goldberg, Harry Vexler and Myer Dorn the Lodge developed the ongoing fund-raising activity which sponsors an annual raffle, at first in the Elmwood Casino and, in recent years, in the Cleary Auditorium. This annual affair was a success from the first. Initially the chairmen of the event were Brothers Al Goldberg and Myer Dorn (1957-9), Henry Shanfield and Harry Wasserman (1960-76), James Cohen and Carl Cohen (1977-78), and Sam Cohen and Leo Gordner (1979-80).

The annual raffle represents an enormous amount of hard work on the part of the membership and has resulted in contributions to every aspect of Jewish and non-Jewish charitable activities. Beneficiaries have been the United Jewish Appeal, our religious schools, hospitals, many institutions of higher learning in Israel and dozens of worthy organizations such as the Windsor Art Gallery and the Fire-burn unit at Metropolitan Hospital.



PAST PRESIDENTS
WINDSOR LODGE #1011
B'NAI BRITH

Jerry Glanz—1926
Maxwell Schott—1927
Jerry Glanz—1928
Robert Cohn—1928
Louis Perlman—1930
M. Silver—1931
Maurice Levine—1932-33
Ben Matthews—1934-35
Harry Cherniak—1936
Bernard D. Kaplan—1937
Milton C. Meretsky—1938-39
Eli Goldin—1940
Moe Stone—1941
Morris Tabachnick—1942
Murray Yuffy—1943-44
Maxwell Schott—1945
David Orloph—1946
Lazarus Rosen—1947
William Hurwitz—1948
Joseph M. Cohen—1949
Harry Vexler—1950
Les Coppel—1951-52
David Orloph—1953
Sidney Morris—1954
Marvin Ordower—1955-56
Meyer Dorn—1957-58
Harry L. Abramson—1959-60
Henry Yuffy—1961-62
Al Gordner—1963-64
Henry Shanfield—1965-66
Harry L. Abramson—1967
Sam Feldman—1968-70
Archie Luborsky—1971-72
Carl Cohen—1973-74
James Cohen—1975-76
Sam M. Cohen—1977-78
Leo Gordner—1979-80

PICTURE AT LEFT OF SOME PAST PRESIDENTS

Sidney Morris
Les Coppel
Max Schott
B. B. District Rep.
Wm. Hurwitz
Jerry Glanz
Henry Shanfield
Harry Abramson
Sam Feldman
Murray Yuffy
Morris Tabachnick
Henry Yuffy
Marvin Ordower
Jos. Cohen
Robt. Cohen

PLURALISM AND UNITY IN THE ORTHODOX JEWISH COMMUNITY

By Rabbi Dr. Norman Lamm, President of Yeshivah University

For many years we have been discussing the problem of unity in our ever more heterogenous Jewish community, beset by religious, political, and social tensions. For reasons that will become apparent, it is no simple matter to relate directly all that has been said about the larger Jewish community to the Orthodox community and its inner dynamics.

The question of diversity within Orthodoxy theoretically admits of three different solutions.

a) *"Anything Goes."* This is the position of maximum inclusiveness, one which makes up in liberalism what it forfeits in discipline. Essentially, it opts for the freedom for self-definition of what and who is a bona fide Orthodox Jew. As a voluntary community, anyone may enter as freely as anyone may leave it. There are no objective standards for "membership," nor should there by any. The claim to be an Orthodox Jew is self-validating.

I do not advocate this position and I know very few who do, and shall therefore not refer to it any further.

b) *"Only One Way."* Unity, a great desideratum, is defined as uniformity. It is asserted that Halakhah, by definition, has one answer to every question — the halakhic answer. Hence, diversity is essentially inimical to Orthodoxy. This view, which makes up in consistency for what it lacks in communal conscience, is the working assumption of a large part of the Orthodox community. Because of its espousal of homogeneity, it naturally leads to the establishment on clear lines of authority, since there must be some arbiters to enforce uniformity and settle disputes.

c) *A dialectic of discipline and diversity, a finite pluralism.*

Because I accept the third approach, let me elaborate upon it by citing an interpretation by Rav Kook, the first Chief Rabbi of what was then Palestine, of the talmudic passage (*Ber.* 64a) that "scholars of the Torah increase peace in the world."

There are those who, in their quest for peace and harmony, are impatient with scholars. The latter, in exercising their autonomous intelligence, usually come to different conclusions from each other. This leads to disputes, controversies, and arguments, and is thus inhospitable to peace.

But this is a fallacy. *Shalom* really means not uniformity, a monotonous or monochromatic condition, but the harmony of a complex of elements in which each retains its own singularity and cherishes its differentness. Even if some seem superfluous or mutually exclusive, they contribute to the whole. Like a physical building, the structure of peace requires a variety of different parts with disparate functions. This, and not sameness, is the essence of *shalom*, peace. Hence, "Scholars of the Torah increase peace in the world." (v. *Olat Re'iyah*, I, 330-331 in greater detail.) This accords with the general holism or harmonistic philosophy characteristic of Rav Kook which derives, in large measure, from his Kabbalistic background.

What we have here is a homiletical exposition of pluralism *and* unity in the Orthodox Jewish community (as well as in society at large). It is a rejection of the idea that Halakhah is unequivocal and univocal in its decisions. It affirms both the complexity and hence the dynamism in Halakhah — and, by extension, of meta-halakhic or philosophic judgments. Under the proper conditions, all can coexist within one framework, even if occasionally the differences amongst them appear to be mutually exclusive.

My approach to the problem, then, is to proceed from an examination of the nature of halakhic decisions, and then to draw the consequences for our social-communal problem. Because we are dealing with a community that has, as its distinctive feature, the commitment to Halakhah, I believe this method is valid.

Is, then, Halakhah monistic or pluralistic? Does it give one and only one solution to every problem, such that all other answers are false; or does it permit a multiplicity of valid answers?

Time does not permit me to elaborate on this in great detail. I shall only make a few brief remarks and refer those who may be interested in a more extensive analysis to my article in the forthcoming issue (the first ever) of the *Cardozo Law Review*.

Essentially, there are some medieval Talmudists (*Rishonim*) who incline to a monistic view of Halakhah; there is only one correct decision, and the laws of the Halakhah are intrinsic and ontological. The author of the *Hinnukh* and R. Yehuda Halevi may be included in this group.

A far larger number of *Rishonim*, however, hold a pluralistic view of Halakhah: it is possible to have more than a single valid solution; "halakhic truth" is not necessarily identical with absolute divine truth; and Halakhah is therefore extrinsic and existential. The *locus classicus* for this view is a well known Talmudic passage (*B.M.* 59b), which relates that the Sages can, by majority vote, establish a halakhah *against* the "divine voice." Similarly, Rav held that membership in the Sanhedrin required of a candidate to demonstrate in 150 different ways that a *sheretz* — a "crawling thing" which is explicitly considered "unclean" in the Torah — is clean or pure. This implies more than intellectual agility, but an awareness of the nominalist character of the Halakhah, and its basic pluralism. Later authority for such a point of view includes such luminaries as R. Solomon Luria, R. Aryeh Cohen (author of *Ketzot ha-Hoshen*), and our own R. Moshe Feinstein. This is a form of legal positivism that has a long chain of support by a majority of talmudic sages throughout the ages.

The essential pluralism in the very heart of Halakhah is reflected in the realm of theology. One need not indulge in demonstrative knowledgeability to prove that there existed, all throughout Jewish history, a large variety of philosophical attitudes about whom Jewish history itself proclaimed, "both these and these are the words of the living God." The thought-patterns, as well as life styles, of Sephardim and Ashkenazim, the Kabbalists and the philosophers, Hasidim and Mitnagdim, all showed a rich diversity at the same time that they were linked in an unquestioned unity. The two — unity and diversity — are obviously not mutually exclusive terms, even

though there were those contemporaries to these differences who may have considered them as such.

With this background, I now move back to our own arena, that of our present-day Orthodox Jewish community.

A pluralistic yet unified Orthodox Jewish community is one in which all its members, personal and institutional, accept Torah, especially in its halakhic commitment, and yet respect each other's singularity and differences in interpretation and style. It means that the halakhic principle predominates, and yet one may be Agudah or Mizrachi; Satmar or Skver or Lubavitch; Lakewood Yeshiva or Yeshivat Hesder or Yeshiva University; Hasid or Mitnaged or Hirschian or Kookian. It means that a sense of mutual respect, tolerance, and friendship must prevail — without blurring differences or diluting strongly held views.

Unfortunately, such a communal Paradise does not exist. Maybe by the nature of things it cannot and has not ever existed as fully as I described it. I am pleased that, to some extent, a microcosm of such a viable pluralistic community exists at the school which I head. While the majority of students may decline in one direction, there is a commendable openness to competing points of view and styles and manners. But I fear that with Orthodoxy's well-publicized move to the Right — which I hail, admire, and applaud insofar as it presages more thorough study, greater commitment to piety, and more punctillious observance of both ritual and ethical laws — there have emerged concomitant phenomena that are negative and disturbing and even destructive. The pressure for a monolithic Orthodox community is greater than ever. And it is not healthy.

I hesitate to engage in a recitation of the instances of bigotry and shallow-mindedness that afflict us. We all know of them either by hearing about them or by actually experiencing them — and our heart aches. Little self-contained clumps of self-righteous superpiety come into being, each specializing in condemning and attacking some phantasmagoric heretic: those who celebrate Yom Ha'atzma'ut; those who build an Eruv in Manhattan or Brooklyn or wherever; those who may not eat "glatt" meat or drink *Halav Yisrael*; and certainly, those who take anything but a grudging attitude to higher secular education. There are even those who have set themselves up as censors of the *Rishonom*: Ibn Ezra is non-Kosher; Seforno usually unacceptable; Maimonides — sometimes good, often dangerous; Abarbanel — usable, except where he may corrupt young, innocent minds!

I refuse to accept that such totalitarian, authoritian narrowness is the proper way of Torah, the Torah "whose ways are the ways of pleasantness." I refuse to accept the proposition that piety can flourish only in closed minds, and that Judaism to be authentic must be intolerant. Were that true, then we should have to concede that the late Professor Arnold Toynbee was right in his fulminations against Judaism.

But I do not believe any of us is ready to make such concessions. More devoutness — certainly; more bigotry — certainly not. Aggressiveness — yes; offensiveness — no.

As we keep on reading people out of the Orthodox community, we will weaken it to the point of destruction. No one is immune from this — not the Rabbinical Council of America or Yeshiva University, not the Iggud Harabanim or Agudas Harabanim; not Lubavitch or Lakewood; not even Satmar. This constant constriction of the community is clearly catastrophic. It is like peeling an onion — you discard layer after layer until you are left with nothing. After you exclude those who are pro-secular education and pro-Israel and pro-Eruv and pro-Agudah, and even pro-Satmar — what is left?

However, I would not want my words to be construed as an appeal for the kind of pluralism which would benefit only one end of the religious spectrum. Not so. We must never underestimate the significance and value of those to the right or the left of us, no matter where we stand as individuals. Before we condemn and read out of the camp anyone to our Left, or denigrate anyone to our Right as fanatic, remember that the same appelation and process can be applied to us by those on either side of us.

However, we must yet answer one basic question with regard to my major thesis, that a pluralistic Orthodox community, embracing both the principles of unity and diversity, is possible. The question is: how? What is to determine who is within and who is without the pale? How can we prevent a tolerant attitude from deteriorating into a spineless indiscipline whereby legitimacy is conferred upon people or groups simply by the act of self-definition as orthodox? Unless pluralism is misconstrued as chaos, as simple lack of structure, we must seek some principle of selection by which to establish communal coherence.

In response, I urge that we not identify *issues*, but rather *process*. Precedent for this is the view of Raavad (R. Abraham Ibn Daud) in his critique of Maimonides (Code, *Hil. Teshuvah*, ch. 3). When the latter classifies as a *Min* (heretic) the corporealist, the former comments that *gedolim ve'tovim mimenu* ("greater and better than he") subscribed to the view that the Creator possesses physical attributes. This has always been a troublesome passage, for obvious reasons: Even Maimonides' severest critic can hardly be expected to indulge in such hostile hyperbole as to consider primitive corporealists "greater and better than he!" Many have attempted to soften the blow. The *Hazon Ish* emends *mimenu* to read *me'amenu*, "from our people." R. Meir Simhah of Dvinsk translates *mimenu* as "from amongst us" rather than as "than him." The head of Jews' College in London, Rabbi Nachum Rabinowitch, has discovered a manuscript in which the offending word *mimenu* is missing.

But a completely different version of the Raavad's gloss is cited in the *Ikkarim* of R. Joseph Albo. And it is that methodological principle which I would like to apply to our theme.

According to this version of the Raavad, the term *Min* is germane to one who arrives at his heterodox conclusion by appealing to sources outside of Torah. If one is influenced by Greek philosophy or paganism or Gnosticism or Christianity or whatever, and accepts that view over and against a clearly enunciated view of Torah, that indeed is halakhically defineable as heresy. But if one is led to his erroneous conclusion by his interpretation of Scripture, by having misread a verse or misinterpreted a passage of the Talmud, such a person may be in error, but he may by no means be condemned as a heretic and he may not be excluded from the community of the House of Israel. The issue *per se* is secondary to the process.

I submit that this principle may be used to determine the parameters of a pluralistic Orthodox Jewish community.

If one were to seek to advance an anti-halakhic position, and legitimate it by invoking either science or psychology or the *Zeitgeist*, such a person is, in this open and democratic society, free to advocate his position. But he is not morally at liberty to claim membership in the Orthodox Jewish community, those loyal to the tradition in its wholeness. But if there are those who validate their

positions by appealing to the sacred sources of the Torah tradition, then no matter how much we may disagree with the conclusions we have no moral right to exclude such persons from the community of Halakhic Jewry.

This is not, of course, a fool-proof method; what is? But it is, I believe, a valuable means of containing the unity-diversity tension and of establishing what constitutes a proper pluralistic Orthodox community.

For a variety of reasons, it is those associated with Yeshiva University, Rabbinical Council of America, the Orthodox Union, and similar organizations, who have most often been the targets for those whose vision of the community is much more restrictive and monistic. We know full well that we will not gain acceptability by defensiveness or self-denigration. We must have the courage of our convictions, the moral strength to proclaim our point of view with integrity, secure in the knowledge that we represent at least *one* of the "seventy facets of Torah", no less valid or legitimate than the other 69. Without this self-confidence, we are bound to fade away, and with it will disappear any hope for a rational, dedicated, vital, pluralistic Orthodoxy.

The Secretary of Transportation, Brock Adams, recently exhorted the auto-moguls of Detroit, "re-invent the automobile!" If we want the kind of society I have described, we must, in a manner of speaking, "re-invent" the Orthodox Jewish community — and if not the community, then at least our relationship to it.

We must be articulate, firm, and cogent in advancing our own views and perceptions as Orthodox Jews — whether they concern our relationship with Israel, with the academic world, with the wider Jewish community, with society at large. We must not be intimidated. But we shall have to proceed, above all, by affording the same courtesy to others that we demand for ourselves, by practicing what we preach, at the same time that we assert our view rigorously. Without in the least yielding, we must answer calumny with kindness, denunciation with decourousness, denigration with dignity. "The soft answer turneth away wrath," as Proverbs taught.

I do not think that this is a pollyanish dream. There *are* cores of sane, clear, broad-minded outlook in the rest of the community. If we persist in the manner I suggested, we will encourage them. I was most heartened by a recent (May 23) JTA report that one of our eminent *Gedolim*, Rabbi Yaakov Kaminetzky, enunciated essentially the same position that I have been advocating: that "we must respect our differences with each other"; that "Orthodoxy is not a monolith"; and that "diversity is the strength of Orthodoxy." I fully subscribe to his remarks that "our efficacy lies in our unity under the Torah," and that "the various shades of our backgrounds and our life-styles are only as meaningful as is our allegiance to Torah." That this policy was proclaimed in an address at a convention of Agudath Israel is a salutary sign.

It is not too late to begin. For if we cannot learn to respect each other, and our differences, within the Orthodox community, how can we expect to do so within the larger Jewish community? And if we Jews, such a tiny minority of mankind, cannot achieve a modicum of harmony, what hope is there for mankind?

Norman Lamm

- MR. AND MRS. HARRY GRAY
- LEO GRAY
- The Honourable HERBERT & MRS. GRAY,

JONATHAN & ELIZABETH

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GOLDEN JUBILEE

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to

CONGREGATION SHAAR HASHOMAYIM

on its

GOLDEN JUBILEE

Three Stages

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Faulty Communication or Faulty Values?

The term "Generation Gap" has become a familiar part of the language, deploring the "lack of communication" between the young and their elders, between parents and children, teachers and students. It is a cliche, but it would never have become so common without a sizable amount of justification.

Every generation sows its wild oats; youth has its traditional fling; distress about what "the younger generation is coming to" seems to be expected and ritualistic; the mature look to the future with anxiety when they consider the flightly youth to whom tomorrow has been entrusted. Probe a bit, we are told by the more optimistic types, question the old-timers about their own younger days, and they will admit and even boast about their youthful exploits. But we should not be overly complacent about the conflict between the generations that exists today. It goes beyond the inevitable conventional disagreements. It is not necessarily a harmless "phase." Something irreversible may be happening, something valuable destroyed beyond repair. There is a disquieting truth about the chasm between fathers and sons.

History is the account of how values have been transmitted from generation to generation, how wisdom gleaned from tragedy and success has passed on and how the past has been utilized in coping with the present. Perpetuation of values is the dream of the parent, and effective communication is the key to its fulfillment. We cannot expect perfect value transplantation, because values become obsolete and new values are born all the time. Under some circumstances, a son who followed in his father's footsteps as a farmer or a miner made his parents proud; under other conditions parents rejoice when their children go on to bigger and better things. Still, there are certain values which we cherish as enduring and whose erosion we consider disturbing and even tragic. "New moralities" became a fad: we pray that they pass as swiftly as they came upon the scene, but they will leave countless scarred lives in their wake. With all its faults, democracy is no worse than any other system of government we have seen; therefore, we cannot regard attacks on democracy with equanimity and the placid confidence that "this, too, shall pass." Morality and democracy, once lost, are not easily regained.

The Jew concerned with the quality of Jewish life is uneasy about more than illiteracy and empty synagogues, grave though these symptoms are. We have become accustomed to expecting less from the child than from the parent. But the issue today is far deeper than "a little more" or "a little less."

"Where have I failed?" is the despairing cry of the father. "It's lack of communication between the generations," someone mumbles. The immigrant generation did indeed have a problem of communication. It was a simple problem of language; parents and children did not have a common background. But today's parents and children do have reasonably common cultural, educational and social backgrounds. Under these circumstances, inability to communicate would present a virtually insoluble problem. But I suggest that, today, there is no problem of communication at all between parents and children. If anything, the parents communicate all too clearly.

Our problem is not one of faulty *communication,* but one of faulty *values.* To understand the problem better, I suggest that there are three stages in the process of value transmittal, stages which we can observe both in the development of American society in general and of American Jewish society in particular.

The values one generation hands down to the next encompass two distinct elements: substance and validation. The parent teaches the substance of a given order of values—say, a concept of right and wrong. Along with these values, he communicates to his children the ideological underpinnings of this concept, the authority that originally proclaimed and hence validates this particular code or system of values. When the child challenges the values taught him by his parents, "Who said so? Why should I accept this?" the parents have a ready answer, which the child accepts. This is Stage One, where code and validation coalesce.

In Stage Two, the child may question, or even reject, the authority but for some reason he preserves the code of values they have taught him, and transmits it to the next generation. When he in turn is challenged to justify the code he seeks a new explanation to justify continued adherence.

In Stage Three, the younger generation rejects not only the authority underlying the code but the values themselves, and the entire code of which these values are a part.

Let us examine America society in general, and then American Jewish society in particular, in this frame of reference.

Early American society was based largely on the Biblical ethos. Religious ideals were recognized and revered at least formally; the Puritan or Protestant outlook colored American life and values. A separation of Church and State might have been declared officially but religion and everyday life were not two separate things in early America. True, there were plenty of scoundrels, but there was a distinction between the honest man and the thief. The Eighth Commandment, "Thou shalt not steal," was a precept of human decency which was passed from one generation to the next.

If the younger generation demanded, "Who says it's wrong to steal?" the reply of the elders swift and unequivocal, "G-d, of course." (Obviously, this is gross oversimplification, but the example of values and their supporting authority is clear.) Marital fidelity, respect for one's elders, regard for the rule of law and the ideal of justice—all these were based firmly on an undisputed authority. This was Stage One in the moral history of American civilization.

But as time passed, the authority came under attack from many quarters. The popularization of Darwinism, the acceptance of Biblical criticism with unscientific zeal, the development of cultural

anthropology and the study of differing cultures and values—all these tended to challenge the authority. G-d and the Bible became "irrelevant" in the determination of right and wrong. The agnostic cavalierly dismissed faith in G-d, but he still presented a perfectly admirable statement of social conscience. By and large, the moral code was still identical with that based on the values of religion. But the authority cited in its support was no longer G-d, but man. Man and society determined right and wrong. Polygamy might be wrong in one society, but right in another. Morality was a relative concept. This was Stage Two.

The spokesmen of Stage Two—the *fin de siecle* generation—had been reared in Stage One, had imbibed its attitudes, and drawn from its reservoir of values and teachings. The Stage Two generation had been the product of an ethical society based on religious faith. They continued to cherish the values they had been taught—honesty, human decency, concern for one's fellow man. Their barbs were directed only at the foundation for these values. They insisted that the Eighth Commandment (and the code of which this was a part) had not been proclaimed by G-d but formulated by men as they strove to fulfill their finer human potential. Consensus and culture, not an absolute authority, decreed right and wrong. Man and circumstances change, and moral concepts change along with them. There was no longer such a thing as "absolute right" or "absolute wrong."

The Stage Two generation did not fear moral anarchy, for they were confident that there was a basic, rock-bottom morality which would endure. Trifles, petty mores, social conventions might change, but those values that were truly timeless would endure. Man's high—and supposedly still-developing—sense of ethics and morality was considered an adequate, dependable guide. Man did not need to look beyond his own intellectual and moral resources for instruction and justification. There was no danger that moral relativism would degenerate into blatant amorality, for, after all, man had some righteous stirrings of conscience, some instinctive sense of good and evil. Men could be "good" without being "religious," organized religion became expendable, a relic. "Can't a man be good without going to church?" clergymen were asked over and over again. It must be said that the response of the clergy was something less than overwhelmingly persuasive.

Stage Two was marked by an indomitable optimism, based not on faith in G-d, but on a sturdy confidence in man. Despite frequent evidence of backsliding, that generation saw a general upward trend in the course of man's moral history. It was convinced that man progressed not only in science and technology but also in morals and ethics. The carnage in the trenches of 1914-18 gave it some pause, but the faith in man persisted.

While, of course, the boundaries cannot be neatly articulated, we might say that Stage Three had its beginnings following the Second World War. That was the generation which rejected not only the authority for the values in which it had been reared, but the values as such.

Let us stress again that while the generation of Stage Two challenged the authority on which values were based, it did accept the values. It denied the authority of the Bible, but accepted Biblical morality. It might have denied the existence of a personal G-d, but it adhered to ethics. It rejected worship, but retained goodness.

But in Stage Three, the target shifted. That generation not only rejected the authority but also questioned the values. An Englishman who worked with young people succinctly summed up the change that had taken place between 1935 and 1955. "They used to ask, 'Can't you be good without the Church?' Now they ask, 'Why be good?' " Doctrines, codes and values do not stand independently. They stem from definite origins. When the original authority on which they were based is rejected, they demand some new validation, or else eventually the doctrines themselves will be discarded.

Nowadays, when the young ask, "Why be honest, or moral?" the elders may reply, "Because society says we must." The mentor is confident in the collective good sense of "society." But the young start shooting from all directions. How about Nazi Germany? Wasn't that a "society" too? Another, the rugged individualist, refuses to accept the dictates of his peers. Why then should he pay attention to arbitrary rules set down by "society"? Besides, who, exactly, is taking the "morality census"? Certainly, a "society" institutes regulations so that its members may live together in ordinary safety, but these are merely "regulations." The term "moral" implies something far more profound and imperative than prudence.

The humanist and the agnostic were heirs to a tradition which they did not create. The human dignity that was considered inalienable yesterday is hardly regarded as sacrosanct today. Decency is not inescapably inherent within man. Modern "civilized" societies have sanctioned and encouraged murder, slavery, immorality, robbery, and every inhuman viciousness. Will anyone guarantee that it cannot happen again tomorrow? In 1930 any sane man would have laughed at predictions of concentration camps, if indeed anyone could have had such a wild imagination. My, how we have progressed in one single generation!

Consensus, society, community-created morality—these could and did result in the perfectly logical conclusion that the State is the ultimate good, with human beings as the pawns and instruments of that State, with no prerogatives or rights, even to life itself, superior to those of the State.

What values are immune to attack today? The family? Marital fidelity? Or perhaps respect for the person or property of another? Life itself? Or the self-respect of being a contributing member of society rather than merely a consuming parasite? What was revered yesterday is fair prey for the iconoclast today, regardless of the consequences. And all this is done with approval of "society."

Our belligerent young continue the challenge. Morality and ethics are human, and hence fallible. If I happen to disapprove, why should I bother with them at all, especially if conformity involves some inconvenience or forces me to forego some breath-taking delight? What is immoral about ignoring conventions and scorning public approval—and indeed, is there more than that to morality in Stage Three?

Yet our world is not entirely depraved. Hitler was fought and destroyed. Injustice is protested and, however haltingly, corrected. The Nazi is not the paragon whom modern man strives to emulate. But this is so only because we still draw from a reservoir of culture and values that has not yet been depleted. We still retain redeeming elements from Stage Two, and even, to a degree, from Stage One. However, we must understand that this reserve is not inexhaustible or eternal. The child who is cut off from it has no moral moorings left, and when he realizes this he may cry out in bitter protest.

We might understand something of yesterday's Flower Children

or hippies in this way. They carried the ideas of their teachers to their logical conclusion. They rejected "society" just as their parents once rejected a higher Authority. They scorned possessions and creature comforts and indeed, why should such material things be considered ideals? They are literally adrift morally, recognizing no such thing as right or wrong. Whatever you want is "right." Whatever you don't want is "wrong." They sneer at the hypocrisy of the world of their elders and want no part of it. They may be imprudent, "bad" members of society, but by what standard can they be called immoral?

It is so easy to denounce the parents. They timidly hid behind the skirts of "broadmindedness"and "modernity." When they were asked for guidance, or confronted with decisions, they found an easy refuge in telling their offspring, "Do whatever you feel is right, son. I just want you to be happy." But at the risk of an irrelevant digression, might the responsibility not be shared by the intellectuals who preached without regard for the consequences of their ideas, by the media of entertainment which apparently adopted the code that anything is acceptable as long as it is salable, perhaps even by clergymen who reflected every latest intellectual and social fad instead of demonstrating the fallacies surrounding them?

The question today is not one of this or that "morality." The issue is whether there is any morality at all. If there is a concept of morality, we are forced to defend it or it will fall. If we are prepared for that, if we refuse to recognize that morality must have a foundation, then we must translate such phenomena as Storm Troops and hippies into terms of our own young people. For, unpleasant as it may be, that is the meaning of Stage Three in which our own world finds itself today.

The Jewish World

LET US TURN NOW TO THE American Jew. Here too we may arbitrarily mark off three stages: (1) the Eastern European, from which most of us hark; (2) the immigrant generation of our parents and grandparents; and (3) the indigenous American Jew, the "young people" of our own today.

The Jewish life of the fabled *shtetl* was thoroughly religious in form and inspiration. People lived by religious faith and commitment. *Tefillin* and charity, Shabbos and hospitality were equally representative of their religion. Why keep *kashrus*? Because the Torah tells us so. Who gave the Torah? G-d, of course. The values and their validation were fused. Sobriety, learning, human concern, these were as much part of the religious values of that *shtetl* as the meticulous observance of ritual. The problem of Jewish identity could not possibly occur to anyone. This picture is, of course, somewhat idealized, but not excessively so.

Stage Two could be that watershed of the American Jewish community, the decades of massive immigration that straddled the turn of the 20th Century. The immigrants were not distinguished by any passionate devotion to Torah and religion. The Yiddish language flourished, the labor movement and social progress became lastingly associated with the Jews of those days. Fathers who could barely sign their names had sons with Ph.D's. Jewish values persisted in strength, but for a new reason. Religion was not the motive force; something new was proposed: "secular" Jewishness. Remember that old Yiddish song: *"Vox mir zeinen zeinen mir, ober yidn zeinen mir"* (We are whatever we are, but we're Jews)? Jewish identity was strong, but the definition of religion had been abandoned. Love of learning, concern for humanity—those classic "Jewish" virtues, had been preserved, but the authority on which they had been based had become hazy with the loss of historic justification. The values survived, but without their validation.

The immigrant had a good memory; his nostalgia was unimpaired. In the Old World he had drawn liberally from a vast reservoir of attitudes and feelings which he cherished. But the tragedy was that now, in the New World, he was cut off from that reservoir. *Licht bentchen* (lighting the Sabbath candles), Elul (the solemn month preceding the Holy Day Season), a good *maggid* (itinerant preacher)—these were remembered with warmth and appreciation, but quite apart from their religious significance. The immigrant felt perfectly "Jewish" without religious observance; he was, as he so frequently put it, a good Jew "at heart." He insisted that he could be, and that he was, a "good Jew" even without *tallis* and *tefillin*. But perhaps the immigrant did not realize why he had been able to remain a Jew at all. Knowingly or not, he was sustained by the religious heritage of the generation before him.

The result was Stage Three—the children and grandchildren of that immigrant generation. We are dealing with them today. The Stage Three youth is not bothered about *tefillin*—chances are he does not even know what *tefillin* are. If anything, he wonders why he should bother "being Jewish" at all. His question is not, "Can't I be a good *Jew* without *religion*?" It is, "Can't I be a good *person* without being Jewish?" The nostalgia and the memories from which his immigrant grandparents had taken their spiritual sustenance are about as close to him as Tibet, and about as relevant. He is as cavalier about dismissing the values of Judaism themselves as his father was about rejecting their religious validation. "Who says so?" is his challenge, and with this he cheerfully jettisons every aspect of his Judaism—including his Jewish identity.

Our progression, if that is the proper word, through Stages One, Two, and Three is clear enough. A system, moral or cultural, must have the support of its source, the foundations upon which it rests. Cut off from its roots, even the most beautiful blossom must wither. A value system separated from its validation can survive only temporarily; after that, the best we can hope for is remnants and vestiges.

The communication between recent generations has been all too effective. The generation of Stage Two conveyed the message that while it cherished some of the effects and rewards of Jewishness, being Jewish has no substantial meaning. As a result, by Stage Three, the rewards and beauties, the sentiments and memories of Judaism, were already absent, and the Stage Three generation has no qualms about extending the challenge and indifference from the authority behind the values to the values themselves.

This, I propose is what Jewish parents, teachers, and communities must face if they are concerned about Jewish survival in America: the *fruits* of Judaism are delicious, but it is the *roots* of Judaism that give them life. The rewards of Judaism are delightful, but unless we see them within the total context of our faith, we will not be able to enjoy them. If Jewishness is to survive, it can do so only on the basis of Torah, the bond between G-d and man. The sterility of alternatives has been demonstrated at the cost of too many young lives.

A LETTER FROM THE BUILDERS OF SHAAR HASHOMAYIM SYNAGOGUE TO THE MEMBERS IN THE YEAR 1980

We have just finished dedicating the beautiful new Synagogue at the corner of Giles Boulevard and Goyeau Street. It is the culmination of a dream long-cherished. To this dream impetus was given when one of Windsor's oldest Jewish residents, Joseph Kovinsky, bought and donated the property on which the Synagogue has been built. Many people have been involved in its building. Foremost has been Simon Meretsky who, from the moment construction was started, has personally inspected every phase of the work.

(It is well to read the names of the people who were officers and board members at the time of building in the India pages of this volume).

They have all given time, money and effort to make possible the greatest achievement in the history of the Jewish community of Windsor. May their names be remembered with blessing.

In the year 1980 the fiftieth anniversary of the building of the Synagogue will be celebrated and, (please G-d) in the year 2030 its first century of existence. There will be few of us left for the Golden Jubilee and none for the 2030 celebration. So it is well to record how we came to build the Shaar Hashomayim Synagogue and to express our feelings both of joy and of concern.

It was late in the nineteenth century that we fled Europe to come to North America. We came from every part of Europe but, in the main, from Eastern Europe where we were persecuted by pogroms, by denial of basic human rights and by every conceivable form of restriction, educational and economic.

No sooner did we have ten adult males that we organized our first Synagogue in a rented store on Pitt Street East. When we had grown to about forty families shortly after the turn of the century we built a cement block structure on Mercer Street under the leadership of Aaron Meretsky, Joe Kovinsky, Herman Benstein, Joel Gelber and others and this served as our Synagogue and community centre until 1917.

In the old Mercer Street Shul we maintained the religious practices of our forefathers and found comfort for the problems that beset us in this New World. This helped us retain a strong sense of closeness to the families we had left behind in Europe. Poor as we were, we operated a Talmud Torah for the education of our children. We provided help and charity to the impoverished newcomers who came to join our community. With the end of World War I we opened an Hachnosas Orchim in the Shul for the accommodation of hundreds of transients who passed through Windsor on their way to join their relatives in the United States.

Death had been a rare thing in our young community but by 1918 we found it necessary to buy land for a cemetery on Pilette Road. The late Jacob Meretsky put up a chapel on the site.

With the growth of industry in Windsor the limited educational facilities of the Shul made it necessary to build a Talmud Torah at the corner of Tuscarora and Aylmer Avenues. Leading spirits in this move were Samuel Geller, the Mossman brothers, Nathan Cherniak, Simon Meretsky, S.D. Sumner, A. Center, Sam Schwartz, Herman Benstein, Louis Kaplan and, generally, the membership of the Zionist Organization formed in Windsor during the war and stimulated to growth and activity by the issuance of the Balfour Declaration.

In 1926, as the result of efforts made by Jerry Glanz, Windsor Lodge B'nai Brith #1011 was organized. The Lodge became the voice of the community and began the agitation for a new Synagogue since the old building could no longer accomodate the community which had grown rapidly during the twenties.

The community was now ready for such a bold enterprise. By this time religious services were held both in the Shaarey Tzedek Synagogue and in the auditorium of the Talmud Torah. B'Nai Brith proposed that a new Synagogue be built and that was the beginning of Congregation Shaar Hashomayim. It was intended that the new Synagogue should replace the others and unify the community into one large Synagogue with religious, educational and social facilities.

The response to the appeal for funds has been heart-warming and generous. There were few who withheld their gifts and in 1928 the building commenced. In 1930, the first High Holy Days services were held.

We were motivated by pride in our religious faith and by pride in our community. It must be remembered that we had all undergone privation and hardship on arrival to Canada. We eked out a living as peddlers from door to door. As soon as we had scraped together the requisite gut-money we opened a little store. We worked long and hard hours and, little by little, began to get a foothold in the business life of the city.

Few of us ever had the opportunity for education in the old country and what we did have was primarily the religious education of the Cheder. As immigrants we had trouble with the language and the customs. But we were determined that our children would be educated men and women, that they would become thoroughly acculturated and that the many doors that were closed to us would be open to them. That we succeeded in this goal is evidenced by the growing number of our children who are attending University and who have begun to achieve success in the professions.

With all this we were also determined that our children should grow up as loyal Jews. We felt that, as part of this process, it was necessary that the Synagogue, while maintaining its traditional practices, should be an orderly, dignified place of worship where Jewish learning as well as Jewish ritual should be taught. We wanted for our children a familiarity with the moral and educational teachings of Jewish tradition.

We have all of us committed ourselves perhaps to more than we can individually afford. Having made the decision to build we have gone all out. We are completely confident that, in time, our heavily

mortgaged Synagogue will be freed of debt and we trust the future to do this.

We cannot predict what the future will bring. We know that our children and their children will be motivated by new learning and new ideas. But we are serene in our faith that the sacrifices we are making to build the Synagogue will be justified.

It may well be said that we were trapped between two generations. To leave the old familiar ways of the European Shtetl and to throw ourselves into the life and culture of a new land was in itself an ordeal from which many of our friends and families shrank. We were borne up by the faith of our fathers in the watchful protection of the G-d of Israel. We clung to their ways and their values and we found that our strength was enhanced thereby. But we recognize the fact that we have as yet neither the institutions of learning nor the personnel capable of interpreting our ancient faith in a way that would be understood and followed by our children.

It was obvious to us that the Synagogue which held us to our fathers was the only thing that could hold our children to us. In building the Synagogue we were using more than bricks and mortar. We were building a symbol of our own struggles, our own hopes, our own commitment to the Jewish way of life. We were building a bridge to our own children and their descendants.

Understandably then, we built it in a way that would permit some latitude to future generations. We wanted it to represent the total community. We wanted the most religious and the least religious to feel at home there. We wanted the Synagogue to become the meeting ground of the past, the present and the future; of rich and poor; of immigrant and native-born. We wanted the future to have a voice in its operation no less than the past.

We may be pardoned if we permit ourselves a feeling of jubilation at this precious moment. How we would wish to be present in the year of your Golden Jubilee. When the time for that celebration does come our spirits will be hovering over you in your rejoicing — spirits that will live in G-d's keeping so long as the Synagogue and Judaism are kept alive in your own dedication to them.

A LETTER FROM THE MEMBERS OF CONGREGATION SHAAR HASHOMAYIM IN 1980 TO THE MEMBERSHIP OF 2030

As one reads the previous letter from the membership of 1930 to that of 1980 one must admire the spirit that led to the building of Shaar Hashomayim Synagogue. It expressed hope for the future, loyalty to Judaism and the Jewish people and the determination that Jews in this country would be free as they had not been in Europe.

Alas — little did the founders of our Congregation know what the future held in store. Our Synagogue was no sooner built than we were thrust into a depression which created such a struggle for survival for the family and the individual that there was little money or energy to maintain the momentum begun by the building of the Synagogue.

Those few hardy souls who had to struggle with a large mortgage in the face of the community's impoverishment went through a bitter period in which most guarantors of the mortgage were rendered incapable of meeting their obligations.

The records will show that through great personal sacrifice a handful of members were unwavering in their loyalty. No man deserved more credit than Jerry Glanz who took over the leadership of the Synagogue during this trying time. Simon and Nellie Meretsky and their son Milton worked with might and main to fill in the financial gaps and were joined in this task by the families who had founded the Synagogue.

For a few years the Synagogue functioned without Rabbi or Cantor. Without the Sisterhood it would have been unable to carry on. In the mid-thirties Rabbi Nahum Shulman came to us and almost single handedly, with the help of Michael Sumner, raised the money to pay off the mortgage. From this point on the Congregation began to climb out of its despair.

The Religious School was moved into the Synagogue, the Cemetery was reorganized, the Chesed Shel Emes was opened in the old Talmud Torah, the Synagogue reached out to the community who joined it in large numbers. At one time the membership was so large that, for a few years it was necessary to hold supplementary High Holy Day Services in the auditorium.

Eventually the Charles Zalev Social Hall was built and this was followed by the building of the Louis and Rachel Kaplan Religious School. During the Jubilee Year the new Chesed Shel Emes was built on the site of the old Talmud Torah thanks to the munificence of Minnie Slobasky (sister of Rachel Kaplan), Mr. and Mrs. Morris Tabachnick, Charles Zalev and others.

Following Rabbis Nahum Shulman and Ben Groner, the congregation was truly blessed in obtaining the services of Rabbi Dr. Samuel Stollman who guided us for 28 years until his retirement. He was followed for 2 years by Rabbi B. Holczer.

For many years Cantor Saul Nadvan and Schochet Irving Dubitsky have served the Congregation well. Cantor Nadvan died in 1979, mourned by all.

Twice there have been challenges to our Congregation's commitment to Traditional Judaism. Both times these challenges have been rejected. Congregation Shaar Hashomayim has been successful in finding young leadership who are unwavering in their support of Torah Judaism.

In addition to maintaining a system to ensure Kosher food, we have supported Yeshivas and other institutions of higher learning, a charity fund for the needy and for transients, provided burial ser-

vices in accordance with Halachic requirements and performed all duties that characterize a traditional religious community.

The Synagogue was built in a period of community growth. As we face the second half-century we find ourselves in a gradually shrinking community. The waves of immigration which strengthened us following the two World Wars may not repeat. Many of our children seek elsewhere for careers. Our concern that the Synagogue and its activities should continue unabated has led us to create trust funds for our Cemetery which will ensure that it will be kept beautiful for ever. We are now taking steps to create a trust fund to ensure that the Synagogue's needs will be met in the future even if the membership grows smaller.

In the past two years we have been encouraged by the beginning of Russian Jewish immigration and are lending every effort to help the new families adjust to the community and the Synagogue.

It is the spiritual growth of the Synagogue that is our primary concern. Never before has the need for Jewish religious observance been greater than it is becoming now. As the breakdown of family and child-parent relationships, the growth of cults, all combine to assail the sanctity of family life as we Jews have known it, it becomes more and more imperative to discover and rediscover the Jewish tradition which is our bulwark against our destruction.

We now know that there is no magic answer to the forces which have, on this continent, resulted in a weakening of Jewish traditions. It is an illusion to think that simplifying our liturgy, mixed seating or a stripping away of the moral and ethical teachings which were a matter of life and death to our forebears could permit survival of the Jewish way of life.

It is only in the rediscovery of the essential meaningfulness of our tradition and our liturgy that Judaism can remain the positive factor it has been historically. At Shaar we have fought stubbornly against simplistic answers. We have been fortunate in that, as each new generation of leadership arises, loyalty to tradition has been the dominant motif.

To you, our children, grandchildren and great grandchildren, we bequeath a Synagogue rich in its historical tradition. We leave a set of Jewish religious services which make us a complete community. We leave a sense of community pride and dignity as well as a sense of responsibility to Jewish life everywhere.

You, like ourselves, will face your problems and will find your answers to the best of your ability. We would be happy to know you will do no worse than we have done. We would dare hope that you will do even better.

May you, in the fullness of time, be as proud of us as we are of the men and women who pioneered our community. They were the sacrificial generation who fled Europe to find peace, freedom and opportunity so that their children could have advantages of education which had been denied them.

We are an interim generation still struggling to discover the essential values of Jewish life as those values relate to the Canadian milieu.

We have faith that Judaism is a relevant way of life. Our ancestors, carried into exile in Babylon, nourished their souls on Torah, expanded and adapted it, and created a Jewish way of life which survived in Babylon for a thousand years. They founded great Rabbinical academies which nourished Jewish life there, in Israel and throughout the diaspora to our own time.

The destruction of our land by the Romans resulted in the further enrichment of Jewish life and learning in North Africa and in Spain. We were the brokers of learning and philosophy between the Christian and Moslem worlds. Driven out of Spain we carried our learning to Europe. In every milieu we adapted and enriched Jewish tradition.

To-day, in Israel and on the American continent, we are struggling to enrich Jewish life in the light of our historical experience and to use Jewish tradition to enrich and strengthen our personal and community fabrics.

While the essential morality of the Jewish tradition has never been weakened by circumstance, it is our profound belief that the maintenance of our tradition is essential both to our own survival and to the progress of the human race. In this belief we find our justification for preserving our tradition against all temptation to compromise it.

It is not enough that we be Jews (or reject our Jewishness) naively. English translations of Jewish classics are becoming available for study so that it is now possible for the enquiring Jew to learn the wealth of our Torah teaching. In it one will find inspiration, wisdom and the philosophic variety that can make Judaism a personally relevant source of understanding and life values which render life meaningful.

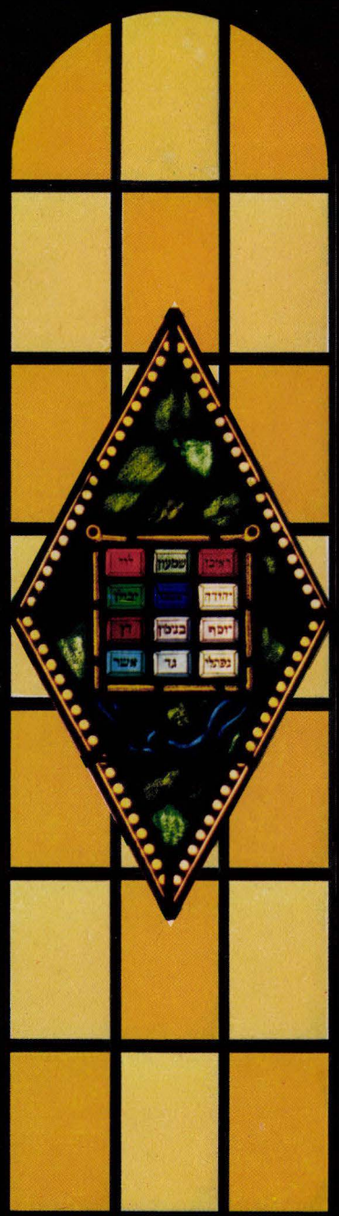
We pray that you will be the generation which will broaden those values to make them increasingly relevant to the preservation of the Jewish people in Canada and elsewhere. The struggles that we have undergone to found and build a proud community must never be denigrated by the negligence of those who follow us. Your loyalty to Jewish life is the only reward we ask for. Your failure to maintain this loyalty is to make a mockery of the struggles and achievements of those who have sired you.

May the G-d of Israel be your strength and your comfort as He has been ours and may you, in and through the Synagogue, become as intimate with Him as have our fathers and their fathers. May you, happily, sit in His House and in His shadow.

M.S.

Our Golden Jubilee Celebration . . .

Breastplate (Urim V'Tumim) worn by the High Priest in the Tabernacle and Temple. The Breastplate of gold carried upon it the names of the twelve tribes of Israel engraved upon twelve precious stones. The Breastplate served as a divine oracle.



"And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a Jubilee unto you. . .and you shall return every man unto his family!"

Leviticus 25.10.

Our Jubilee Celebration was pure, exuberant Simcha! Beginning with Saturday November 10, 1979 we enjoyed three days of festivities. The Shabat services opened the occasion and the attendance demonstrated the feeling of celebration in which the whole Congregation joined.

Sunday morning the Jewish Branch of the Canadian Legion had their annual Remembrance Day Service as usual in the Shaar Hashomayim Synagogue. This was in the nature of a joint affair with the Congregation and this was also well attended and followed by brunch.

Sunday afternoon was the occasion of a Homecoming by former residents of Windsor and a reception on their honour by the Congregation. The Charles Zalev Social Hall was filled to capacity. People met one another from other areas who had not seen one another for years. This was an informal occasion with people coming and going but mostly staying up to the very end.

On Monday night the Jubilee Banquet took place. Through all the days of our celebration we were honoured by the presence of our two former Rabbis Benjamin Groner and Nahum Shulman who attended with their wives. Senator David A. Croll, who grew up in Windsor, served as its Mayor, became a Cabinet Minister in the Province of Ontario, went overseas as a private in World War II, came back as a Lt. Colonel and was elected as a Member of Parliament in Toronto until he was named to the Senate and had just been elected to the post of National Commander of the Jewish War Veterans of Canada honoured us with his presence.

Judge Carl Zalev was Chairman of the affair which featured inspiring speeches most of which nostalgically recalled the old days in Windsor during the history of its Jewish Community.

Among those who spoke was Rabbi Dr. Jacob Rabinowitz, representative of the Community Affairs department of Yeshivah University of New York. He substituted for Rabbi Dr. Norman Lamm, president of that great and renowned Institution who, at the last minute, was unable to be present. Elsewhere in this book is an article by Dr. Lamm. Yeshivah University is the spiritual nexus of our Congregation with tradition and Rabbinic inspiration.

The banquet and, indeed, the whole Jubilee celebration was the expression of pride of our Congregation in our Synagogue, its history, its works and especially in the generations of devoted men and women who had sacrificed so much to build it and to maintain this stronghold of traditional Judaism.

The Tablets (Ten Commandments). The Ten Commandments represent the Revelation of God to Moses and Israel on Mt. Sinai. They are the heart of the Torah but only part of the 613 Commandments which constitute the Law of God.



HEAD TABLE GUESTS



President and Mrs. David Glanz



Rabbi and Mrs. Nahum Shulman

Banquet Chairman Judge Carl and Mrs. Zalev



Rabbi and Mrs. Benjamin Groner

Mr. and Mrs. Louis Waltman (Sisterhood President).



Senator Lt.-Colonel David A. Croll



Rabbi Dr. Samuel S. and Mrs. Stollman

Rabbi Dr. Jacob Rabinowitz of Yeshivah University, New York.



Mr. Bert Ferrer
Mr. Irving Ferrer
Mr. J.F. Cohen
Mrs. Sophie Cohen
Mrs. Helen Rosenzweig
Mr. Jacob Rosenzweig
Mrs. Mary Burk
Mr. Manuel Burk



Frank Pazner
Jessie Pazner
Saul Pazner
Rita Pazner
Magda Berger
Harvey Berger
Arlene Hurwitz
Michael Hurwitz
Ruth Hurwitz
Bill Hurwitz



David Sumner
Bertha Sumner
Ruth Waltman
David Waltman
Bill Pearl
Shirley Pearl
Richard Rosenthal
Laura Rosenthal
Shirley Jarcaig
Pinkas Jarcaig



Mr. & Mrs. William Appel
Neal Lager
Dr. & Mrs. Louis Lager
Mr. & Mrs. Irving Wayne
Mr. & Mrs. Samuel N. Cohen
Mr. Michael Sumner



Gloria Yuffy
Henry Yuffy
Betty Yuffy
Benjamin Yuffy
Murray Yuffy
Louis Shanbon
Shirley Shanbon
Dr. Jerry Margolis
Duckey Margolis
Jean Goldman
Norman Goldman



Dr. & Mrs. Ben Luborsky
Maziasia Gidarevich
Rabkina Rachile
Bogomilsci Mechel
Bogomilsci Molce
Harry Chinsky
Rubin Greer
Eva Sumner



Morris O. Brodsky
Gertrude Brodsky
Elaine Brodsky
Marten H. Brodsky
Agnes Sender
Bella Dodick
William Dodick
Norman Ross
Marsha Ross
Mrs. William Mossman



Bea Cherniak
Aaron Katzman
Fred Katzman
Marcey Katzman
Carol Plaut
Rabbi J.V. Plaut
Clara Zaitman
Ira Zaitman



Meyer Ordower
Fay Ordower
Maurice Skoe
Anne Skoe
Minnie Slobasky
Evelyn Slobasky
Eli Goldin
Jake Geller
Bertha M. Lemkin



Mr. & Mrs. Al Applebaum
Mr. & Mrs. Abe Englebaum
Mrs. Irene Kovinsky
Mr. & Mrs. Y. Levin
Mr. & Mrs. J. Cheifetz
Mrs. Bess Darry



Lottie & Morton Bernholtz
Walter, Susan & Mitchel Muroff
Anne Medler
Marion Burnstine
Cecille & Sam Vexler



Al Gorduer
Charles Zalev
Bea Zalev
Freda Tabachnick
Morris Tabachnick
Jackie Eisenberg
Joseph Eisenberg
Ann Dodick
Kiva Dodick
Shirley Gordner



John Mock
Ruth Mock
Martin Mock
Rose Levi
D.M. Levi
Mr. & Mrs. Harry Gray
Sharon R. Freund
Abraham Cohen



Leah Bernstein
Saul Bernstein
Morris Solway
Max Gumprich
Anna Mae Gumprich
Dene Tenenbaum
Earl Tenenbaum
Archie Luborsky
Harriet Luborsky
Rose Vexler
Al Vexler



Mary Gordon
Aubrey Gordon
Jay Zaks
Goldie Brudner
Malka Yuzpe
Nate Yuzpe
Sam Center
Elaine Center
Ray Kopstein
Beatrice Lewis



Betty Fogel
Etta Mermell
Melvin W. Mermell
Phillip Muroff
Pearl Muroff
Clara Abraham
Bill Abraham
Michael Tsygeenar



Edith & Ben Silverstein
Millie & Al Golinker
Dorothy & Leo Gordner
Lillian & Louis Gardner
Ruth & Bernie Friedman



Dr. Harold Glenn
Mrs. Florence Glenn
Dr. Morris Croll
Eva Mae Croll
Cecil Robert Croll
Faye Croll
Bath Sheva Richardson
Dr. Leslie Mandell
Mrs. Sally Mandell



Mr. & Mrs. B. Putterman
Mr. & Mrs. H.M. Taub
Mrs. S. Whiteman
Mr. & Mrs. M. Whiteman
Dr. & Mrs. G. Bernstein
Mr. & Mrs. S. Katzman



Ronn R. Glanz
Sam Mossman
Ellen Mossman
Benjamin Magid
Ann Magid
Edith Benedek
Debby Glanz
Marlene Glanz
Larry J. Glanz



Mr. & Mrs. Maurice Zalev
Mr. & Mrs. Joseph Jarcaig
Floyd Zalev
Rev. Irving Dubitsky
Mrs. Fay Sackler
Max Horn



Mr. & Mrs. Jerry Goldberg
Mr. & Mrs. Bezalel Folk
Mr. & Mrs. Jerry Udell
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Mr. & Mrs. Irwin Kahn
Mrs. Francie Weingarden
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Mrs. David Ordower
Mrs. I. Wayne

- MR. & MRS. HAROLD TAUB AND FAMILY
- MR. & MRS. CHARLES TABACHNICK AND FAMILY
- MR. & MRS. JOHN HART AND FAMILY

CONGRATULATE CONGREGATION SHAAR HASHOMAYIM
ON ITS GOLDEN JUBILEE

WE DEDICATE THIS IN LOVING MEMORY OF THE LATE SAMUEL AND SARAH TAUB
WHO WERE ALWAYS MEMBERS OF THE CONGREGATION

The Windsor Jewish Community Council . . .

Congratulations!

The Windsor Jewish Community Council together with its more than 30 constituent organizations shares in the celebration of the Shaar Hashomayim's Golden Jubilee.

For many years, until the building of our Windsor Jewish Community Centre, most functions of the Council were held in the Synagogue. The moral and organizational strength of the Shaar Hashomayim Congregation were supportive of the Council since its organization. To this day the Synagogue has been loyal to the Council and its works.

The Council is proud that its resources have been available, in generous measure, to the Religious School of the Synagogue as well as to its Kashrut and other commitments.

May the Congregation grow from strength to strength!

Council Services To The Community:

The Windsor Jewish Community Centre, operated by the Windsor Jewish Community Council, is used by all Jewish residents and organizations. It is also used by many non-Jewish organizations and is available for all civic functions.

The Centre operates clubs for all ages from pre-kindergarten to Golden Age; arranges many cultural and social events; operates an Arbitration Board; provides the whole range of Social Services; has a popular Health Club and swimming pool.

We are now planning for a Senior Citizens' High rise apartment building on land adjoining the Centre which has been contributed by the I.L. Peretz Society.

Purpose And Scope Of The Council:

1. The purpose of the Windsor Jewish Community Council is to organize, sponsor, direct and carry on, any activity essential to the well being of the Windsor Jewish Community.
2. It shall also be the purpose of the Windsor Jewish Community Council to coordinate through the United Jewish Appeal of Windsor Trust, contributions, donations and legacies and apportion these monies among Jewish philanthropic, religious and educational associations.
3. The Jewish Community Council shall serve as the authorized link with the Canadian Jewish Congress and shall serve as its agent in the community.
4. The Jewish Community Council shall serve as the authorized link with the Federated Zionist Organization of Canada and shall serve as its agent in the community.
5. The Jewish Community Council shall serve as the authorized Community Relations body of Windsor Jewry.
6. The Jewish Community Council shall delegate the authorized body to deal with the United Community Services.
7. Allocations may be directed to local Jewish education institutions on the following basis:
   a) That the Allocation be directed as part of all allocations annually.
   b) Before any such local agency or institution may be considered for an allocation, it must agree to submit audited financial statements to the Jewish Community Council.

Membership

Any Jewish person who shall contribute at least five dollars ($5.00) per year to the Annual Campaign of the United Jewish Appeal shall be a member for that fiscal year.

PRESIDENTS OF THE COUNCIL

HARRY ROSENTHAL
1943-1945
HARRY CHERNIAK
1945-1947
MICHAEL SUMNER
1947-1948
RUBIN MADOFF
1948-1949
JACOB RASH
1949-1951
MILTON C. MERETSKY
1951-1953
HARRY VEXLER
1953-1955
MORRIS TABACHNIK
1955-1957
ELI C. GOLDIN
1957-1959
JACOB D. GELLER
1959-1961
MELVIN E. SORFFER
1961-1963
HARRY R. SCHWARTZ
1963-1964
SIDNEY LAZARUS
1964-1966
MORTON M. BERNHOLTZ
1966-1968
HENRY SHANFIELD
1968-1970
GERALD L. FREED
1970-1972
CHARLES ZALEV
1972-1974
LEONE SCHOTT
1974-1976
HERBERT BRUDNER
1976-1978
BERNARD PUTTERMAN
1978-1980
LOTTIE BERNHOLTZ
1980-

EXECUTIVE DIRECTORS:

LOUIS LIEBLICH
1945-1949
MOE SEIDELMAN
1949-1952
KHAYAM PALTIEL
1953-1958
JOSEPH EISENBERG
1958


2nd WORLD WAR
1939-1945
MEMORIAM FORUM REMEMBRANCE
LEGION
"Theirs was The Supreme Sacrifice
for Their People, King and Country"
Leonard Feldman
Arthur Cherkinsky
Jacob Silverstein
Joseph Cherkinsky
Meyer Schwartz
Carl Rosenberg
Samuel Berger
Lawrence Allen
Maurice Strosberg
Benjamin Soloway
Louis Feldman
Presented by Balfour Branch No. 362 Canadian Legion B.E.S.L. to the Windsor Jewish Community
"So That Their Memory May Live Forever"

BALFOUR BRANCH NO. 362 ROYAL CANADIAN LEGION

extends greetings and congratulations on the occasion of

Congregation Shaar Hashomayim's Golden Jubilee Celebration

Balfour Branch 362 of the Canadian Legion includes Jewish veterans from all branches of the Armed Forces of Canada and Canada's allies.

Beginning with our late brother Harry Meretsky, who enlisted in World War I and fought under Allenby in Egypt and Palestine, through World War II when young Canadian Jews fought and died for freedom, the Jewish war veteran has been community-oriented.

Their involvement in veterans' activities has given them the opportunity to speak out in behalf of the Democratic ideal and to fight for civil liberties for all Canadians.

They have been indefatigable supporters of the cause of Israel, raising funds and public support for the cause of that beleaguered state.

For many years they have organized fund-raising activities which have immeasurably benefited all our communal activities.

It is especially significant that at this time Senator Lt. Col. David A. Croll, Q.C., one of the founders of Congregation Shaar Hashomayim and a former Mayor of Windsor, is the National Commander of the Jewish War Veterans of Canada.

Shaar Hashomayim Synagogue is particularly gratified with the close relationship between the Legion and the Congregation.

See photograph of Cairn on page 132.

1980 LIST OF MEMBERSHIP

Abramson, H.L.
Adler, Sol
Awerbuck, Sid
Bernstein, Saul
Eisenberg, Joe
Feuer, Norm
Folk, Bezalel
Furer, Harry
Gardner, Donald
Gardner, Jack
Gardner, Lou
Geller, J.D.
Goldberg, Hy
Goldin, Eli
Goldin, I.S.
Goldstein, Maurice
Golinker, Al
Gordner, Al
Gordner, Leo
Gumprich, Max
*Hoffman, Harry
Katzman, Harry
Kay, Jack
Klein, Eddy
Lander, Barney
*Langer, Jack
Lazarus, Sid
Levine, Max
Lopatin, Leonard
Luborsky, Dr. Ben
Mechanic, Dave
Medler, Ben
Morris, Sid
*Pasikov, Herb
Patent, Nashe
Pazner, Saul
Polsky, Lou
Rosenbaum, Earl
*Rosenbaum, Hymie
Rubin, Harry
Schwartz, Joe
Shanfield, Dr. Henry
Shanfield, Henry
Sigal, Harry
Sigal, Izzy
Silverstein, Ben
Sorffer, Mel
Stollman, Dr. Rabbi S.S.
Warsh, Sam
Yuffy, Henry
Zekelman, Harry

*Denotes Life Member.

PAST PRESIDENTS

1945-1946	Alex Glanz	1965	H. Lorne Abramson
1947	Harry Hoffman	1966-1967	Lou Gardner
1948	Frank Solway	1968-1970	Maurice Goldstein
1949-1950	*Joe Ozad	1970-72	Al Gordner
1951-1952	*Morris Modlinsky	1972-1974	*Reuben Rosenberg
1953-1954	Sid Awerbuck	1974-1976	Herb Pasikov
1955-1956	Herb Pasikov	1976-1978	Jack Langer
1957-1958	Al Golinker	1978-1980	Herb Pasikov
1959	*Sam Schwartz	1980	Lou Gardner
1960-1961	*Charlie Blaine		
1962	*Herman Freed		*Deceased
1963-1964	Herb Pasikov		

CHARTER MEMBERS

L. Beren
S. Bottler
S. Brenner
H. Freed
A. Glanz
H. Hoffman
P. Lustgarten
D. Mechanic
B. Propas
J. Schwartz
D. Sklash
B. Soble
A. Starker

HONOUR ROLL

L. Allen
W. Awerbuck
S. Berger
*C. Blaine
A. Cherkinsky
J. Cherkinsky
A. Cooper
L. Epstein
L. Feldman
*H. Freed
D. Fogel
A. Gaffen
F. Goldin
M. Karavitz
S. Kovinsky
H. Meretsky
*M. Modlinsky
B. Nosunchuk
*J. Ozad
C. Rosenberg
*R. Rosenberg
J. Sandler
*S. Schwartz
J. Silverstein
M. Snider
D. Sklash
B. Soloway
S. Stein
M. Strossberg

*Denotes Past President.

Our Members . . .

Mr. & Mrs. D Abraham
Mr. & Mrs. W Abraham
Mr. S Akselrod
Mr. V Akselrud
Mr. & Mrs. D Alexander
Mr. & Mrs. H Armeland
Mrs. P Armeland
Mr & Mrs. I Alexis
Dr. & Mrs. M Asa
Mr. & Mrs. A Asner
Mrs. B Awerbuck
Mr. & Mrs. R Baker
Mr. & Mrs. D Bakst
Mr. B Baum
Mr. & Mrs. A Belisowski
Mrs. A Berger
Mrs. B Berger
Mr. & Mrs. D Berger
Dr. & Mrs. J Berger
Mr. & Mrs. L Berger
Mrs. R Berk
Mr. & Mrs. M Bernholtz
Dr. & Mrs G Bernstein
Dr. & Mrs. M Bernstein
Mrs. S Bernstein
Mr. & Mrs. S Bernstein
Mrs. E Blaine
Mr. & Mrs. J Blaine
Mr. L Bluestone
Mrs. H Bluestone
Mr. S Bluestone
Mr. & Mrs. L Bookman
Mr. & Mrs. M Bogomilsky
Mr. M Bookman
Mr. J Bordoff
Mr. & Mrs. H Bornstein
Mrs. A Bordofsky
Mr. & Mrs. M Bradley
Mrs. J Braitman
Mr. & Mrs. L Brody
Mr. & Mrs. W Brandes
Mr. & Mrs. M Brodsky
Mr. & Mrs. A Bronstein
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Mrs. G Brudner
Mr. & Mrs. H Brudner
Mr. M Burk
Miss M Burnstine
Mr. & Mrs. M Burstyn
Mr. & Mrs. M Burstyn
Mr. I Buzaker
Mrs. B Carpol
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Mr. & Mrs. S Center
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Mr. & Mrs. H Chinsky
Mr. & Mrs. D Climans
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Mr. & Mrs J Cohen
Mr. & Mrs. J Cohen
Mr. M Cohen
Mr. & Mrs. S Cohen
Mr. & Mrs. S Cohen
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Mr. & Mrs. L Coppel
Mr. & Mrs. C Croll
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Mrs. E Dicker
Dr. & Mrs. J Dodick
Mr. & Mrs. K Dodick
Mr. & Mrs. W Dodick
Mr. & Mrs. V Donsky
Rev. Dubitsky
Mr. F Edmunds
Mr. & Mrs. M Egber
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Mr. & Mrs. H Eisenberg
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Mr. & Mrs. J Gardner
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Mr. & Mrs. I Gelfond
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Mr. J Geller
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Mr. W Gitlin
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Mrs. H Glaser
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Mrs. M Goldhar
Mr. I Goldin
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Mr. & Mrs. L Gordner
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Mrs. R Gordner
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Mrs. I Gottlieb
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Mr. & Mrs. W Hurwitz
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Mr. & Mrs. H Joffe
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Mrs. M Kaufman
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Mrs. M Kay
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Mr. & Mrs. M Kessler
Mr. & Mrs. B Kiperman
Mrs. E Kiezelstein
Mrs. H Kitty
Mr. & Mrs. P Klein
Mrs. R Klein
Mr. W Klein

(Continued on next page)

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Mr. & Mrs. J Lev
Mrs. G Levin
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Mr. & Mrs. M Levine
Mr. & Mrs. Y Levit
Mrs. G Lewin
Mr. & Mrs. S Lewis
Mrs. B Liss
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Mr. L Lopatin
Mr. & Mrs. LC Lopatin
Mr. & Mrs. LH Lopatin
Mr. & Mrs. Y Lopatin
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Mr. & Mrs. J Mandell
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Mr. & Mrs. D Meretsky
Mr. & Mrs. E Meretsky
Mr. & Mrs. IB Meretsky
Mr. S Meretsky
Mr. I Meretsky
Mrs. L Meretsky
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Mrs. L Mossman
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Mr. F Rosenbaum
Mr. & Mrs. H Rosenbaum
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Mr. & Mrs. H Rubin
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Mr. J Salem
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Mrs. H Schen
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Mrs. F Spring
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Mr. & Mrs. P Strosberg
Mrs. E Sumner
Mr. M Sumner
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Mr. & Mrs. M Tabachnick
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Mr. & Mrs. E Tenenbaum
Mr. & Mrs. M Teshuba
Mrs. R Tepperman
Mr. M Traison
Mr. & Mrs. M Tsyganov
Mr. & Mrs. J Udell
Mr. F Uten
Mr. T Verk
Mr. & Mrs. A Vexler
Mr. H Vexler
Mr. & Mrs. M Vexler
Mr. & Mrs. S Vexler
Mr. & Mrs. M Victor
Mr. B Waltman
Mr. & Mrs. D Waltman
Mr. H Waltman
Mrs. J Waltman
Mr. & Mrs. A Warsh
Mr. & Mrs. S Warsh
Mrs. H Wayne
Mr. & Mrs. I Wayne
Mr. H Weinstein
Mr. J Weinstock
Mr. & Mrs. E Weiss
Mr. K Wejcman
Mrs. L Wexler
Mrs. J Whiteman
Mr. J Whiteman
Mrs. M Whiteman
Mr. & Mrs. M Whiteman
Mrs. K Whiteman
Mrs. R Williams
Mr. E Winbaum
Mrs. L Winograd
Mr. & Mrs. R Winograd
Mr. & Mrs. S Winograd
Mr. S Winograd
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Mr. & Mrs. B Yuffy
Mr. & Mrs. H Yuffy
Mr. M Yuffy
Mrs. M Yuzpe
Mr. & Mrs. C Zalev
Mr. & Mrs. C Zalev
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Mr. & Mrs. M Zalev
Mr. & Mrs. M Zalev
Mr. L Zalmanowitz
Mr. & Mrs. H Zeilig
Mr. H Zekelman
Mrs. E Ziff

Ideal Synagogue Management

by Myer Dorn



Myer Dorn conducting the celebration of Rabbi Dr. S. Stollman's tenth anniversary of his Rabbinate

Myer Dorn is a nephew of our esteemed Schochet Reverend Irving Dubitzky. He is presently the Executive Director of Congregation Shaarei Shomayim of Toronto.

For the ten years he resided in Windsor, prior to assuming his post in Toronto, Myer was active in every phase of Jewish communal life in Windsor.

He was president of B'nai Brith and was a leader in promoting the Blue Haven Foundation. Community Council, Synagogue and Zionist work also benefited from his enthusiastic work.

We invited Myer to write this article on his philosophy of Synagogue management.

The leaders of a modern Orthodox synagogue should be possessed of the ideal of a religious commitment and should be G-d intoxicated in their personal behaviour. They should be literally drenched in Jewish values and be totally dedicated to the purpose of wanting to make Orthodox Judaism the desired form of worship and life style for as many Jews as possible.

They should be specialists in the field of management and must have the expertise to motivate people to participate and become involved in the leadership of the Congregation and to serve on Committees. To get good attendances at all meetings and functions of the synagogue often represent a challenge to their persuasive ability. It is also extremely important for them to get to know the membership, who they are, their children, their relatives and have friendly relations with them.

A modern Orthodox synagogue fulfills 5 main functions but the core function is the "Beth Tefillah", the House of Prayer. A synagogue may have a well balanced budget and offer the finest lectures in town, but it is the Mincha and Maariv, the Sabbath morning services and the Festival services that make the synagogue what it is and deserving of its existence. Synagogue officers must be fully aware of this reality.

A second function of a modern Orthodox synagogue is "Beth Hamedrash", a House of Study. According to Halacha, the sanctity of the House of Study is superior to the sanctity of the House of Prayer. The third function of an Orthodox synagogue is the development and fostering of community action in its fulfillment as a "Beth Haknesset", a House of Assembly. The collective voice of the synagogue must speak out loud and clear and serve as the Jewish conscience of the entire community. A synagogue which takes this function seriously will not suffer, in my view, any lack of members.

The fourth function of a modern Orthodox synagogue is the function of the "Tzibbur", the collective community. It is the instrument through which we carry out those of our obligations which go beyond the strength and capacity of the individual. Through the "Tzibbur", one assumes his proper position as a member of "Klall Yisroel", of the total community and the people of Israel.

The fifth function of a modern Orthodox synagogue is a corollary of its "Tzibbur" facet. It is the obligation to ensure the perpetuation of Judaism and the tradition of Orthodoxy. This obligation to perpetuate Orthodox Judaism and to secure a succession of leaders and supporters should be one of the prime purposes of a well functioning congregation. The synagogue of today must be active in the struggle for Jewish survival. The Congregational leadership must act boldly to achieve this fundamental purpose.

They must also be conscious of the fact that synagogues represent major investments of time, effort and money. These must be protected and perpetuated for future generations in the original intent of their founders and contributors. Every effort must be made to assure that at no time in the future can there be any deviation whatsoever from the Orthodox traditional trust implanted in the Constitution of the synagogue. Safeguards must be so written in the Letters Patent and in the Constitution that Orthodox Judaism will remain entrenched in that synagogue for future generations. The Synagogue leadership must consider it one of their sacred duties to help create the climate and have the facilities to develop within the Congregation highly committed traditional men and women both young and old.

They must realize, in meeting their responsibilities, that much more can be accomplished in an atmosphere of friendship and affection than in hostility. The ideal is for the membership to become as much as possible a family of friends.

It must be understood and appreciated that the members are the true owners of the synagogue. A member is entitled to full information and attention whenever requested in as speedy, cheerful and efficient manner as possible.

To be an officer of an Orthodox synagogue is indeed one of the toughest jobs within the spectrum of the Jewish community. However, one can reap from one's efforts a degree of inner satisfaction and joy seldom attainable in other community positions. It is the kind of satisfaction and joy that comes to the chosen few whose lives are full of idealism and spirit of holiness essentially characteristic of an officer of a modern Orthodox synagogue.

And remember . . .

This narrative of life in the Old Country has been written by MALKA YUZPE.

It would probably be much easier for an objective researcher to describe the Eastern European *Shtetl* than it is for me who have spent my childhood and the most formative period of my life there. As I write these lines I have a vivid image of the town in which I grew up. I remember with burning clarity every detail of the town and its people. I remember the oblong stone in the middle of the main street where I found a *kopeck* (Russian penny) lying near it — a coin I could not pick up because it was the Holy Sabbath.

The street was known as *Untern Galach* because at its end stood the Priest's house right beside the Roman Catholic Church. It was customary for the Jewish youth of the town to "see off" the Sabbath on this street. I always wanted to go with the others but my sisters made me go home lest I listen to their girlish secrets.

I was the youngest in my family. I often see the *Shtetl* in my dreams. Perhaps it is not so much nostalgia for the *Shtetl* as for my own childhood. It was not luxury-laden but it was full of love and contentment. There was no upholstered furniture but the walls of my parents' home were covered with shelves of books, the Talmud (otherwise known as Shas) Torah books of all kinds, European classics and modern Hebrew literature.

The American-born generation has derived its picture of the European Shtetl from the way it was portrayed by Mark Chagal, mainly as a shambles heap filled with schnorrers. It may surprise the American-born reader to know that the Shtetl possessed educational and charitable as well as religious institutions, that many children received a secular education and that illiteracy was rare.

There were social class distinctions based mainly on the esteem for learning which provided the basis for *Yichus* (prestige). The achievement of a high standard in the field of learning of Torah and Talmudic wisdom was the goal families strove to inculcate in their young. Status was seldom achieved through the mere possession of wealth. Obviously the *Klei Kodesh* (religious functionaires) i.e. Rabbi, Cantor, Schochet (ritual slaughterer) and the Torah Reader belonged to the learned elite. They were, by custom, known by their first names and vocations. The only ones in the Shtetl known by their family names were the Gvirim, the well-to-do. The respected Baalebatim such as the merchants were known by their first names and the names of their fathers e.g. *Reb Moishe Chaim's* or *David Mordechai Leib's.*

The *Baalmelochos* (tradesmen) were known by their trades e.g. *Berl der schneider, Chaim der baker* etc. The tradesmen were divided into higher and lower levels of prestige. To the upper class belonged the butcher, the baker, the *Melamed* (teacher), the blacksmith, the tailor of ladies' garments, the seamstress of ladies' fine garments and even the *schtepper* who made the upper parts of shoes. From this class came some of the finest elements of the Shtetl's youth, some socialists, some Zionists, some Yiddishists and some of the enlightened students of Hebrew and secular modern literature.

The poor of the Shtetl were known by their physical characteristics and handicaps e.g. *Yankel der langer, Moishe Loksh, Chaim Farfel, Feivel der krummer, Mendel der Heiker* etc. These were not contemptuous terms and, depending on their personal characters, could well qualify for the designation "*Sheine Yidn*" (nice people). On the other hand, some occupations were looked down on such as the *Baalagole* (wagon driver) or the attendant at the bath house.

The demands of religious observance ensured that there would be no such thing as an illiterate Jew. They were almost all good, pious, God-fearing, hard-working people who attended synagogue services, observed *Kashrut* and the Holy Days. They listened with eagerness to the Rabbi's commentary on the portion of the week and they recited the Psalms every morning before their day of toil or study began.

Permit me to describe my *zeide's* (grandfather's) *Shtetl* without naming it since, I am sure, everyone who came from the Old Country will easily identify it with the *Shtetl* where his or her own cradle stood.

My *zeide's Shtetl* was 27 kilometers from the large Jewish City of Grodno, a city so respected that is was known as *Ir v'Aim b'Yisroel* (City and Mother of Israel). Grodno was a center of Torah and wisdom. Half way between Grodno and my Shtetl is a village by the name of Kelvasin, a name I ask you to keep in your memory for reasons you will read at the end of this article.

The journey between my Shtetl and Grodno was made by horse and wagon. It took three hours for the Baalagole to complete the trip. When you finally observed in the distance the steeple of the Greek Orthodox Church with its dome topped by a double cross you let out a sigh of relief knowing that your journey over dirt road in a crude wagon was finally over. You were at the entrance to the Shtetl.

Upon entering the Shtetl you passed the *Goyishe Gass* (the Street of Gentiles) with its nicely kept little houses surrounded by attractive little gardens and flower beds. The dogs, scenting unwelcome strangers, would start barking fiercely. Their barking was the signal for the children of the neighbourhood to start throwing stones at the passengers finding it fair game to hurt a *Zhid* (derogatory epithet for Jew).

Next to the Gentiles' street was a street named for the *G'vir* (wealthy man) who lived on it. His house was built of brick and was one of the very few brick houses in the Shtetl. The other merchants on the street lived in well-kept, modest frame houses. They were generally grain dealers, cattle dealers, flax dealers, dealers in pigs' bristles used for the manufacture of brushes. Prominent among the merchants was the forest merchant. Wood was a major industry. The merchant would contract with a wealthy Gentile land owner the right to the lumber on a given tract of land and would then cut the lumber which was shipped in the form of rafts along the Niemen River to Prussia. My grandfather lived on the G'vireshe Gass. He was a fur importer and he sold the furs to the wealthy land owners who were known as *Pritzim.*

Next to the *G'virishe Gass* was the market place to which the peasants twice a week brought their produce and horses. The market

place was a large square surrounded by very old houses which were occupied by cobblers, tailors, dress-makers, blacksmiths, carpenters and potters who catered to the needs of the peasantry. The Sheink (inn) was the main feature of the market-place. After selling his produce the peasant would spend a good part of his earnings on drink and would often return penniless to his family putting the blame on the Jewish innkeeper.

In the middle of the market-place were two rows of small *Kremlach* (stalls) facing one another. There one could find grease for the wagon wheels, barrels of herring side by side with silk ribbons and cosmetics. The stall keepers were for the most part Jewish women who would pull potential customers away from the competition by assuring them that her merchandise was of superior quality and could be bought for less money.

The strident voices of the competitors, often embellished with cursing, would attract onlookers but would result in the embarrassed and confused customer going elsewhere to shop. The poor storekeepers were as a rule women who were the main providers for the family. They had to raise their young, do their housework and carry on business while their husbands sat in the *Beth Midrash* (house of learning) studying the Talmud or teaching children the art of reading.

The centre of Jewish life was the *Shul Hoif*, the square where the houses of prayer were situated, some smaller, some larger. The Chassidim Shtibble was very humbly built. The big Bet Hamidrash (house of learning) was well kept. The seats in the *Mizrach* (east) wall were the property of the affluent balebattim. The shul was used only for praying, while the Bet-Hamidrash was, in addition to being a house of prayer, a place where people would sit and study Torah, especially post bar mitzvah boys who continued preparing for *Yeshivah* (Talmud School). The big shul did not have a *Mezuza* on its door. The floor was sunk deeper than the level to fulfill the words of the Psalmist "From the Depth I called Unto God" (De Profundis).

Since there was no *Mezuza* on the door of the shul, it was generally accepted as a fact that the spirits of the departed were coming during the night to pray. Many would swear they had heard the dead *daven* (prey). No one dared pass by the shul alone after dark. The *shamas* (beadle) was always accompanied by three men when he opened the shul in the morning and he knocked three times before entering.

The main attraction of the *shul hoif* was the Jewish shopping center; the fish market, the butcher shops, the live chickens ready to be taken to the Schochet, their legs tied. In the little Jewish grocery stores you could buy the smallest amount of anything since nothing was packaged—everything was in burlap bags or barrels. On Thursday, the eve of the Sabbath, the *shul hoif* was full of life. The smell of fresh *chalah* (twist loaf) was a pleasant experience. The stores were full of customers who rarely paid cash. Everybody owed the poor storekeeper. The public bath and the *mikvah* (ritual bath) were busy places on Thursday and Friday. Every man went to the *merchatz* (bath) on Friday before sunset.

The shtetl had well organized charitable institutions. A *Linat Hatzekek* (Service of Righteousness) consisted of a group of young men and women who took turns taking care of the sick all through the night to allow the members of the family rest. There was no hospital in the shtetl. There were an old folks' home, a hostel for vagrant beggars, funds for the needy, a *gemilas chasodim* for small loans, a *chevra kadisha* (burial committee) and a *va'ad hakohol* (community council).

Since we are on the topic of health, I would like to describe for you the health facilities in my *zeide's* shtetl. There were two *felschers*. A felsher was a non-graduated medical student who was allowed to write prescriptions. We called them the Rofeh (Healer). The Rofeh, who was always Jewish, was held in great esteem by the Jewish population and a great trust was put in his handling of a patient. When a child took sick, the first "logical" explanation or reason for the fever was an "evil eye" *ayin harah*, or that the child was frightened by someone.

The woman who knew the secret of chasing off the "evil eye" was summoned, and with a handful of salt held over the feverish child's head, she would perform an incantation and reassure the anxiety-filled mother that the fever would subside after 24 hours. If fright was suspected, the same woman would melt honeycomb wax in a pot over a fire. After it cooled off, the chunk of wax always looked like a dog. The child had been frightened by a dog!! Cutting teeth was the next diagnosis by the same woman.

If a fever persisted, the Rofeh was summoned. He always carried himself with great dignity. He did not believe in "evil eyes" and would prescribe a medicine. In most cases he would succeed. In more serious cases the town doctor was called—the only doctor, young, and with little experience, since this was his first practising position. By the time the doctor came, in many cases it was too late to save the child. This is how my four year old sister died. I did not know her; but I remember a pretty little dress hanging in our clothes closet that we were not allowed to touch.

In many cases a doctor was brought in from Grodno. He would arrive in a *Droshks* (carriage) with rubber wheels. He charged fifty rubles for the visit. His name was Dr. Zamkov. He had the last word in the diagnosis. He saved my brother's life—so they said. The rich people used to go abroad to Karlsbad to Spas. My grandfather, i.e. my *Zeide*, died on the new moon of the month of Ab 1914, nine days before the first World War. I remember it as if it was yesterday. I clung to my mother's hand, a frightened child, watching my *Zeide* lying on the living room floor, covered with a black cloth, with candles around him. I never entered that room by myself after dark again. My *Zeide* fell when he tripped on the bridge across the river. The doctor said that his heart tore from its right place. I am sure he was not treated properly.

What one might call the "rays of sunshine" in the grey, monotonous life in the shtetl were the Sabbaths and Holidays. Come *Erev Shabat* (Sabbath Eve) poor and rich alike were transformed into kings and queens in their homes. The father went to the bath house. No matter how hard life was during the week, the Sabbath was for rest—even for the luxury of an afternoon nap after a Sabbath meal of the famous *cholnt*. The *cholnt* was a mixture of potatoes, beans and a piece of fat meat put into an earthenware or cast iron pot, covered, and wrapped with brown paper and tied with string, to hold the lid in place and marked with the name of the owner or a special identification mark. It was then brought, an hour before sunset, to the Jewish baker who prepared a hot oven to accommodate the *cholnt* of the entire neighborhood. The pots of *cholnt* were placed in the hot oven which was sealed with an iron door, plastered with mortar to keep the heat in. On Sabbath day after services the oldest child or the mother would pick up the *cholnt*. Women stood in line, eager to see their own *cholnt*. At times

accidents happened where similar pots were exchanged by mistake and caused what was called *a farshterter Shabos* (spoiled Sabbath). Each housewife was proud of her own *cholnt*. While the man was taking a nap, the woman was reading the *Teitch Chumash* (Yiddish Bible).

Now let us return to the cultural life of my *Zeide's* shtetl and its class distinctions.

A *Bar Mitzvah* was celebrated without fanfare, without elaborate parties. The boy would be called to the *Torah* (Scroll of Law) either on a Monday or Thursday. At the time of his *Bar Mitzvah* the boy was well versed in Torah.

The education of the girl in the family took place at home and was limited to the reading of the prayers, the famous *Tzena Ur'Ena* (women's prayer book), the *Taitch Chumash* (Bible in Yiddish), to writing Yiddish letters and reading a Yiddish newspaper.

Education was concentrated on the sons. The boys who wished to study Talmud had to do it, in the majority of cases, under very unfavourable conditions. At the tender age of fourteen, they would leave home to go to the big city where the Yeshiva was situated, to study under the supervision of a Rabbi. They slept in the Bet-Hamidrash and ate each day in another house. This system was called *Essen Teg* (eating days). OUT OF SUCH *YESHIVAH BOCHOORIM* (YOUNG MEN) CAME THE MOST ILLUSTRIOUS RABBINIC SCHOLARS OF LITHUANIA AND OTHER EASTERN EUROPEAN COUNTRIES.

The dream of every middle class Jew was to marry his daughter to a *Talmud chacham* (Disciple of the wise). The young scholar received from his father-in-law free living quarters and board for a number of years for himself and his family.

As I mentioned, class distinction was very strong in the Shtetl. The criteria were financial standing and Torah education. The system was called *z'chus* (quality). The Nouveaux Riches were looked upon with little respect by the learned *Kabtzen* (poor man).

One of the noblest characteristics of every Jew in the Shtetl was hospitality for the stranger *Hachnosas Orchim* (hospitality). There was hardly a house where there was not a *Shabat Orech* (Sabbath guest). No man who passed through the *Shtetl* was left without meals and sleeping accommodations. If the stranger was single, he often became a son-in-law of some family.

I remember carrying *Shalach Mones* (Purim gifts) on a balmy Purim night through the unpaved side streets to my uncle and my new rubber got stuck in the warm mud. When I pulled it out, I cried and wiped off the mud with my new handkerchief. The round Purim moon of my grandparents' *shtetl* seemed to laugh at me then, and each Purim I look at the moon of Windsor and it seems to possess the same smile. My Zaida used to give me a silver rubble for buying him a package of snuff tobacco. He could afford to marry off his daughter, my late saintly mother, to a great talmudic scholar, and a pioneer in *Haskala* (enlightenment), even to the point of changing the education system of his daughters. My mother's brothers were Rabbis.

As I come to the end of my memories of my *Zeide's shtetl,* I remember the Sabbath twilights before the stars were seen on clear winter late afternoons. My mother would wrap me in her warm shawl and my two older sisters from both sides of her. She would recite in a beautiful voice, "God of Abraham", a prayer I remember every word of. It was in Yiddish and it was beautiful. I remember the joy of the Sabbath and holidays, especially *Simchat Torah* (Feast of the rejoicing of the law) in the Chassidic *Shtibbl*—every facet of Jewish life—a wedding when we used to run to watch the *Chupah* (wedding canopy) near the Shul and listen to the preparations outside the place where the wedding took place. Life in the *shtetl* was primitive according to present standards, but it was beautiful and no one tried to compete or envy someone else. Time was determined by the number of weeks between one holiday and the next. On Tu B'shvat you knew there were only eight weeks left to Passover. Right after *Chanukah* you prepared goose *schmaltz* (fat) for Passover. Who remembers the taste of a piece of bread with *genzen schmaltz* (goose fat) and a slice of onion—the lunch in *Cheder*. There was always a drink of water available.

I was ten years old when we moved to Grodno. The ethnic layout was basically the same. However, the size of the city was of such magnitude that it seemed to be a century ahead of the life in my beloved *Shtetl* where my grandparents lived.

I saw for the first time water coming from a tap, electricity, and even went with my sister to a silent movie. It was a sad story that made me cry. If you would ask my late husband Nathan to draw for you a picture of his home town, Grodno, he would describe for you Szereszewsky Street where the second largest tobacco factory in Russia was standing. Over eighteen hundred Jewish workers were employed there. It belonged to his mother's side of the family. One of the girls who worked in the factory committed suicide because she and my late mother-in-law's brother fell in love but he was not permitted to marry a working girl.

The factory was closed from Friday afternoon until Sunday and on all Jewish holidays. The family maintained a Hebrew school for the children of the workers.

He would tell you that his father was a first guild merchant who was permitted by the Tzar to travel in Russia and stay over night in St. Petersburg. You could find in his parents' home a portrait of Tzar Peter the Great. He would tell you that his father wore a top hat on the Sabbath and had his own permanent seat by the *Mizrach* wall of the big *Bet Hamidrash*.

He would tell you about his mother's great uncle Eleazar Hakadosh (Martyr) a victim of a ritual murder accusation *Alilat Dom* in 1816 whose body was cut up in pieces by the Jesuits in front of the Farrah church in Grodno.

Nate's mothers's brother named after Eleazar Hakadosh was murdered by nazis in Riga in 1941 (Latvia).

Such families were immune to the troubles of the small town poor Jew, but never failed to obtain favours for them. Many a pogrom was avoided thanks to their intervention. My husband had no difficulty in entering the High Commercial Institute. He was of a family known as *Shtadlonim* (Community representatives).

It is not, however, about his world that I want to finish my story. I want to pay homage to Grodno, a city of 45,000 Jews, a city of Talmud Torah, Tarbut Schools, ORT, a Jewish Press, a strong Zionist movement, a Jewish hospital, a home for the aged, a *Vaad Hakahal* i.e., an excellently organized community council, Jewish theatre, magnificent synagogues, Chassidic *shtiblach* (synagogues), Jewish doctors, and Jewish lawyers. The famous yeshiva *Share Hatora* headed by Rabbi Shimeon Shkop, famous scholar was world-renowned.

The first world war was over. Poland became a commonwealth. While anti-Semitism in my grandparents' *shtetl* consisted of break-

ing windows and throwing stones, the anti-Semitism of Poland was now on a national scale with its aim to deprive the Jew of all economic privileges. A boycott was issued against dealing with Jews. Students were not allowed to enter a Jewish book store. Universities installed *numerus clausus* (quotas). No Jewish student could attend government tuition free high schools. No government job could be held by a Jew. No rank promotion for Jewish soldiers. Jewish students attended one of the three high schools supported by tuition fees and the Jewish community.

The slogan was "JEWS TO PALESTINE." The famous Szereszewski tobacco factory was confiscated, so called "monopolized." The Jewish workers were gradually replaced by Poles.

With the Russian Revolution on one hand and the oppressive tactics of Poland on the other, migration was the only way out. *Chalutziut* (settlement in Israel) was in its early stages. Those who wished to leave met with great difficulties. Some succeeded in fleeing to other European countries and from there to the United States, Canada or Israel (Palestine). The rest of them stayed until Hitler's final solution.

The Jews of my *Zeider's Shtetl* were among the 44,049 Jews of Grodno and the 22,472 of its neighbouring towns who died in the Nazi hell-holes of Auschwitz and Treblinka. Among the last 4,000 who perished at Kalvasin, between Grodno and my *Zeiden's Shtetl* were my aunts, uncles and their families. At Kalvasin they were either shot or buried alive.

May the Lord avenge their blood; and may these tearfully written pages serve as a tribute to their blessed memories and to the memory of my recently deceased husband, Nathan Yuzpe, who died while this article was being set in type.

Malke Yuzpe

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LAMENT FOR MEZERITZ

PROEM

When Nazi jackboots pounded into dust
Men's bodies and men's faiths, they showed once more,
Though on far vaster scale, the same blood-lust
Crusader, Cossack and Inquisitor
Showed helpless Jews a thousand times before!
Add now this final insult to their toll —
Those slain, though called "accursèd" heretofore,
Eternal aliens in despisèd role,
Are now revered as Russ, Ukrainian and Pole.

I weep for Mezeritz which is no more,
That Godly city where my grandsires dwelled,
Mezuzahs sacred marking every door
Where lived the sons of Abraham who held
In love our sacred Law, in whose hearts swelled
The yearning for Messiah, for the way
Of Torah, all in holy letters spelled,
Who prayed to God that He advance the day
When Israel returns to Israel — to stay!

I weep for Mezeritz, in ashes sit,
Disconsolate and weeping blooded tears
For those whose sinless lives were lit
By visions of God's kingdom. One still hears
Their prayers and their laments through all the years
When Christendom — and Islam too — were one
In this alone — their swords, their knouts, their jeers
Were never spared. Alas! the mischief done
By this one for her Prophet, that one for her Son.

Weep! weep for Mezeritz where martyr's death,
From new-born babe to agèd and infirm,
Took all, spared none the while, with dying breath,
These saints to God and Israel held firm;
Let every tear and every prayer confirm
Their age-old faith; though martyred and undone
In every age for all their exile's term
They loud proclaimed, while mercy found they none:
"Israel, hear! The Lord our God the Lord is one."

How sweet your Sabbaths were, sweet Mezeritz,
When every Jew his Sabbath best would don,
When Sabbath bride on whom the Sh'chinah sits
By song and prayer was greeted; each face shone
With holy peace and love — alas! now gone!
And gone the ancient graveyard, that last bed
Where peacefully our honoured sires slept on.
They, not content with all the blood they shed,
They yet must needs destroy the living and the dead!

A thousand towns like yours have ceased to be —
And you were one — not greatest and not least;
Each school, each Synagogue unsparingly
Was desecrated and destroyed. That beast
That ravaged Europe used you for his feast
Of flesh and blood spilled with such ghastly pain;
Yet, as you bled, his gluttony increased,
Unnumbered hosts of innocents were slain;
At thought sheer terror grips the heart and numbs the brain.

Yea, Mezeritz is dead! Nor track nor trace
Remain of all your thousands, none escape,
No child is left to learn the Aleph-base
Or learn to don T'philin, prayer shawl drape;
Your pious ancients too could only gape
In shock, and then, demanding to be told
How Satan could assume such ghastly shape,
They wondered had the Holy One of Old
Become mere shadow of the shepherd to His fold?

Not so, Shechinah; ache with us and weep
And join Your tears to those of us who mourn;
Our own are not enough, a grief so deep
We feel for both the dead and the unborn!
Your grief will comfort us who are forlorn.
The Maggid taught of You in man and, too,
Of man in You. We shall not, grieving, scorn
To give our love, to God and man give due,
For You must live through men as men must live through You.

Lament for Mezeritz where, all his days,
Your gentle Maggid preached — may such increase
In Israel! — till all your ways were ways
Of pleasantness and all your paths were peace.
The anguish which is ours will find surcease
In Israel where land and people live,
Where Jews at last from hatred find release;
Hear Lord, how we, no longer fugitive,
Hold You to promise made as we our promise give.

Through years of exile love for Zion burned
In Mezeritz. How else could come the day
When Zion is to Zion now returned?
We shall remember them even as they
Remembered Zion, though so long away;
No more perforce to live in other lands,
We fight, we work and while we build we pray,
Hold grief and memory; our will expands
The hand of God in all and God in all our hands.

EPILOGUE

Look back and weep! It passes all belief
So small men's souls, so magnified their hates,
When the surviving few begged for relief
Men shrugged and fastened shut their gates.
We've not lost faith — we blame nor God nor fates —
But we aver: beware God's judgment seat
You too, unheeding, godless reprobates
Who lies and libels spread, that men repeat,
Till sneers in parlours lead to murders in the street!

M. Sumner

The Sacrificial Generation . . .

The history of Windsor's Jewish Community begins with Moses David who came to Sandwich to open a fur trading post for the Montreal family to which he was related. He died in 1814. His wife and child returned to Montreal.

Seventy-five years later Aaron Meretsky was to come to Windsor for the same purpose. At about the same time William Englander settled in Amherstburg, later moving to Windsor.

By 1891 there were 16 Jews living in Windsor. By 1901 their number had increased to 149 and to 309 by 1911. Growing steadily with Windsor the Jewish population grew to almost 3,000 after the end of World War II.

Many came to Windsor with the idea of crossing over to the States. Some of them remained. Whatever accident brought the first settlers to Windsor, they sent for their families in Europe, then for their landsleit.

The tragic destruction of the Six Million resulted in the shutting off of immigration into Canada and, until the recent admission of some Russian families, the Jewish community began to shrink in size. To-day there are about 700 families including many single aged.

Over the years our community has developed. There is no community in Canada more generous to the needs of the local, the Israeli and the world Jewish community. Our Religious institutions, our Religious Schools, our specific and general Jewish organizations make of the Windsor Jewish Community a leading example of the extent to which we have sunk our roots into Canadian life in which we participate fully.

For all this we must be ever mindful and ever thankful for the zeal of the early settlers whose diverse origins, cultural and religious traditions left a profound imprint on the Jewish community.

In the following pages are the stories and the genealogies of many of Windsor's founding families. Through most of them runs a common theme: Escape, struggle, adaptation.

They had one quality in common, these pioneers—boldness. To tear oneself up by the roots from one's village, one's family, one's friends and to pass from the familiar to the strange required an uncommon strength of character.

They were thrust into a not always friendly environment, not knowing the language and having to eke out a living on a standard which, at its best, was a poverty-stricken one.

That they did this was due not alone to their boldness and yearning for freedom. It was also due to the desire to be the instrument by which other members of the family might pursue the same path. And that is precisely how it worked out. If one member of the family got here, then as soon as he could scrape up the money, he sent for a brother, a sister and as the family unit grew they sent for cousins and uncles and in-laws.

A study of the family histories on these pages will show the unfoldment of the immigration process. It will show the many villages from which they came, their hardship in and after coming, the bringing over of others and the slow process of acculturation and economic progression.

It is a proud story. It is a story that has always characterized Jewish life. But is a story that highlights the tragedy that overwhelmed the Six Million who remained behind. There is hardly a family in Windsor who did not weep for lost relatives, friends and landsleit when the end of the war brought into the light the abysmal story of the destruction of the Jewish communities of Europe.

Out of that destruction we were borne up by two hopes. We dedicated ourselves to the realization of the dream of a reborn Israel, a task that has constantly occupied us and which must always occupy us. Too, we determined that Jewish life on this continent should be strengthened so that, in some measure, we might carry on the spiritual values of the Jews of Europe from whom we were descended. To do less than to work for the realization of these two goals would have been to deprive the deaths of the Six Million of any meaning.

In not too many cases did the original immigrants achieve more than making a living and learning to speak English. But as they toiled their concern was not with themselves. They were now in a country where their children had the opportunity for education denied them in the old country. They were determined that their children should not only have an education but that they should be educated to the professions and to business.

While they came with little, if any, money they brought their candlesticks, their prayer books, their prayer shawls and their phylacteries. But, above all, they brought their Jewish spiritual heritage and their love of learning.

One great advantage of the Jewish immigrant over many others was his literacy. The very nature of religious Jewish observance compels literacy. The result was a reverence for books—a reverence which transmitted itself to their children.

In truth they were the sacrificial generation. They were a bridge over whom the next generations were to pass. As low key as these family stories are in the telling, even a casual glance will indicate how truly successful they were. Out of our community have risen many illustrious people in every field. It is one of the purposes of this volume to make the growing new generations realize the tremendous price paid by those of their ancestors who, motivated by the desire for freedom, for opportunity and for learning, came to this continent with only their faith in G-d to sustain them.

The stories which follow are a tribute to the founders of our community, a tribute richly deserved. Their story is the story of all of us.

M.S.

The Joseph Kovinsky Family . . .

The saga of the Kovinsky family begins in Windsor in the year 1894 when Joseph Kovinsky came here from Suwalk Guberna, Russian Poland, with his father at the age of 19, having spent 6 years in New York. He married Annie Subelsky and, after spending some time in Chatham, came back to Windsor to begin the scrap metal business, J. Kovinsky & Sons, which has, down the years, been one of the city's important industries.



JOSEPH KOVINSKY
(1875-1954)



MILTON KOVINSKY
(1909-1965)

Their home became a centre of religious and communal affairs and, to the day he died, Joseph and his wife Annie showed a profound interest in Jewish life. They were instrumental in starting the original Shaar Hashomayim Synagogue by donating the land upon which it is located today.

Annie died in 1934 and Joseph in 1954. They had eight children. Of these Milton was the youngest son. Of the numerous descendants of the Kovinsky and Subelsky families only Milton and his brothers Tonnie & Ben remained in Windsor and, on the completion of his education, Milton came into the business and provided the management that was to make of J. Kovinsky and Sons one of the largest scrap metal businesses in Canada.

In 1929 Milton married Betty Salsky, the daughter of Hyman and Ida Brodsky Salsky of Montreal. Unfortunately, Milton died at the age of 56 in 1965, survived by his widow and his son Henry (Skippy) and his daughter Iris.

Milton Kovinsky's involvement in Jewish and civic affairs was deep and varied. He carried on the philanthropic activities of his father and helped to raise the levels of community support for Israel and overseas causes. He served for many years on the Board of Congregation Shaar Hashomayim, as well as on the board of the Canadian Cancer Society and the Advisory Board of the Canadian Red Cross. He was a member of the Variety Club and the Standard Club of Detroit.

In his own business field his expertise and wide-ranging contacts resulted in his membership on the Board of the Canadian Secondary Materials Association and to the chairmanship of the Ferrous Metals Division, and the United Jewish Appeal.

Milton's wife Betty, during and after the lifetime of her husband, has herself had a distinguished career in community service. In addition to active memberships in Sisterhood and Hadassah, she has been invaluable in the work of Metropolitan Hospital, Hotel Dieu, Red Cross, Canadian Cancer Society, Windsor Art Gallery, Ballet Guild of Canada. While contributing generously to all these causes she has been an enthusiastic worker on their behalf.

Milton was succeeded in the family business by his son Henry (Skippy) who follows the pattern set by his father and grandfather in the variety of his community interests.

Milton Kovinsky was succeeded in the family business by his son Henry (Skip) who follows the pattern which was set by his father and grandfather in the variety of his community and philanthropic endeavors. Married to Brenda (Kowal) of Detroit, they have two sons Milton Ira and Matthew Jay.

MENDEL and RACHEL SUBELSKY

- Issac
  - Annie
- Morris
  - Florence
    - Mike
    - Dave
  - Harold
- Annie
- Louis m. Lea
  - Molly

FRANK KOVINSKY m. MOLLY SUBELSKY

- Jake (1883-1956)
  - Marion Birnkrant
  - Lillian Brenner
  - Esther m. Harold Goldberg
- Joseph (1875-1954) m. Annie Subelsky
- Yenta m. Harry Serlin
- Lena m. Max Webster
  - Charlotte Adell
- Lottie Solomon
  - Sidney
  - Lenard
- Sam m. Annie
  - Ruth
  - Lottie
  - Minnie
  - Tillie
  - Gertie
  - Milton
  - Herman
  - Ben
  - Harry
  - Charles

- **Dr. Abraham** 1894-1958 m. Lillian
  - 1. Marilyn
  - 2. Nancy
- **Charles** 1901(1922)
- **Benjamin** 1901(1961) m. Sadie
  - 1. Allen
  - 2. Harriet
- **Tonnie** 1904(1966) m. Irene Lapointe
  - 1. William
  - 2. Anna m. Yale Levin
    - Tony
    - Jennifer
- **Milton** 1909(1965) m. Nov. 31, 1929 Betty Salsky b. 1910 daughter of Hyman Salsky 1888-1935 and Ida Brodsky 1892-1961
  - Iris b. 1932 m. Arnold Kaufman son of Louis and Anne Kaufman
    - 1. Stacey 1956 m. Mark Levy
    - 2. Jody 1958
  - Henry (Skip) 1940 m. Brenda Kowal b. 1945
    - 1. Milton 1970
    - 2. Matthew 1972
- **Lottie** b. 1896 m. Ed Wolfe
  - 1. Roy
  - 2. Morton m. Nora
    - Jo Ann m. Don Resher
    - Pattie m. Harold Wine
      - 3. Stanley
      - 4. Charles
- **Sarah** b. 1898 m. Dr. Harry Lewin
  - 1. Robert m. Estelle Nicamin
    - Steven
    - Judy
  - 2. Melvin m. Rosie Reinglass
    - Jan
    - Carol
- **Betty** b. 1900 m. Moe Passman
  - 1. Charlene m. Norman Colbert
    - Allan
    - Jeff
    - Greg
  - 2. Howard m. Joyce Blumenthal
    - Mark
    - Danny
    - Elliott
- **Minnie** d. 1947 m. Art Hirshman
  - 1. David

The William Englander Family . . .



The first Jewish settler to live in Essex County was Moses David who came here to look after his Montreal family's fur trade. After 3 years, during which his wife gave birth to a baby, he died in 1814 and was buried in the old town of Sandwich. His remains are now in the Shaar Hashomayim Cemetery.

In the 1880's came the next settler, William Englander who lived in Amherstburg.

The first settler in Windsor itself was Aaron Meretsky (see opposite page).

The two families were joined together when William Englander's daughter Rose was married to Israel "Slaw" Meretsky.

After living in what was then known as Fort Malden Mr. Englander moved to Windsor where he opened a grocery.

In 1899 he was elected Alderman in the third ward. He married Wilhelmina Santer who came from Cleveland Ohio. She died at an early age and was buried in Detroit. He married again in 1921 to Regina Stern of Detroit.

Mr. Englander had done extensive travelling before coming to Canada. He was a master linguist, speaking 8 languages and being conversant with many others. In 1920 he became an immigration officer and court interpreter.

William Englander died April 8, 1926 just eight days after the death of his second wife.

He was a colourful figure in the city's downtown scene. As immigrants, Jewish and others, began to flood into the city as a result of the growth of the automotive industry, they sought him out for never-failing help and advice.

The tragedies of his own life never drove him into seclusion. He was an important part of the community's life. Dozens of families were indebted to him for his active interest in their settlement problems. A quiet-spoken and taciturn man he had the respect of the leaders of community life from every walk of life.

His son-in-law Israel Milton (Slaw) followed a varied career until his retirement. The family theatre business occupied him for a few years. He found his main involvement in the administration of stores for the Ontario Liquor Control Board after the repeal of prohibition.

He was active during the war, with his brother Cem in sponsoring entertainments to raise funds for the armed forces. He has always been a member of Congregation Shaar Hashomayim. His wife Rose was active in every Jewish Women's organization in the community during her lifetime.



ROSE GOLDIE
(1906-1972)

married
September 2,
1925

ISRAEL MILTON (SLAW) MERETSKY
b. 1903
son of Aaron Meretsky
(see following page)

Wilma May
b. June 26, 1926
m. Harry Kaner
Aug. 21, 1949
Div. May, 1968

1. Samuel Nathan
b. Nov. 4, 1950

2. Harmon Cem
b. July 8, 1953
m. Merry Hayes
July 11, 1976

Virginia Rose
b. Oct. 2, 1978

3. Linda Ruth
b. Oct. 9, 1958

Lorraine Joyce
b. Feb. 19, 1928
m. Joe Finbloom
Aug. 20, 1950

1. Alan Mark
b. May 22, 1951
m. Karen Sue
Feldman
Aug. 19, 1979

2. Karen Michelle
b. Nov. 26, 1954

3. Norman Bruce
b. June 21, 1958

Marlene Ruth "Mimi"
b. Nov. 15, 1931
m. Melvin Fogel
May 17, 1953
Div. May 18, 1973

1. Sandra Jaye
b. April 7, 1954
m. Ira Ronald
Freedman
June 1, 1975

2. Gayle Anne
b. July 28, 1958

3. Heidi Lynn
b. Dec. 4, 1965

Marlene married
Ronald Waronoff
Aug. 5, 1979

The Aaron Meretsky Family . . .

AARON (ARYE) MERETSKY (1854-1936) was born in Shtabin Poland. He married Catherine (Gitel) Barowsky (1856-1943) of Gorset, Poland. Aaron and Catherine were in the fur tanning business in the old country. In 1881 Aaron came to Windsor which was, at that time, a centre for the fur business. Seven years later his wife joined him here, once she was assured that it was possible to buy kosher meat and to live a religious Jewish life.



Aaron was the first Jew to settle in Windsor. There was as yet no ferry service to Detroit, a row-boat being the only means of transportation. Aaron sent tickets after tickets to Canada for his wife and the son he had left behind (Simon) but his wife gave them in turn to his brothers and other family members. Assured that kosher meat was now available she came to Windsor.

Aaron and his now extended family together with new immigrants were now sufficient to open a Synagogue which had its first minyon in the Meretsky household and which by about 1890 rented a store on Pitt St. near McDougal for their Congregation Shaarey Zedek. In the years following they built a new Shul at Mercer and Brant Streets and for many years Aaron served as the Congregation's president.

Aaron and his brother Jacob financed the Cemetery on Pilette Rd. assisted by the community which had, by 1918, grown to over 200 families.

As the first Jew in Windsor Aaron was for many years the acknowledged leader of the Jewish community. Every newcomer was befriended by Aaron and Catherine.

He was the spokesman for Jewish interests and was elected to the City Council where he served three terms of office.

With the arrival of his brothers to Windsor he went into the scrap business introducing this activity to many newcomers who thereby earned their livelihood.

He was active in the creation of the first Hebrew school which met in the basement of the Shaarey Zedek Synagogue and offered genial encouragement to the children who attended. When, following World War I a flood of immigrants came to Windsor with the U.S. as their goal he and his wife dedicated themselves to the creation of an Hachnosas Orchim for the welcoming, housing and feeding of these transients until such time as they could qualify for admission to the States.

It would not be a stretch of the imagination to say that if not for Aaron the Jewish community of Windsor would never have become the excellent community it is.

Simon
(see following page)



Harmon Cem Merritt
1896(1951)

Tiby
1894(1976)
m. 1912
Michael Burnstine
1892(1952)

- Marion b.1913
- Cecille 1917 m. Samuel Vexler in 1942
  - Aarone Ruth 1946 m. 1969 Lyle Sumner div. 1971 m. 1977 David Waltman
  - Janice Brenda 1950 m. 1974 Jerry Udell
    - Eli Michael 1978
- Sylvia 1923 m. 1944 Lewis Goldin
  - Steven Thomas m. 1977 Jane Schiller
  - Katherine 1949
  - Andrew 1951 m. 1972 Rebecca Forslund
    - 1. Sabra 1976
    - 2. Adam 1978
    - Toby Lucas
  - Michelle 1957

Libby 1898
m. 1926
Harry Meretsky
b. 1897 d. 1977

- Marylin 1926 m. 1950 Robert A. Wolk
  - 1. Arlene Ray b. 1951
  - 2. Susan Lynn b. 1953
  - 3. Lauren b. 1958
- Barbara 1934 m. 1954 Dr. Merton Bernstien 1926
  - 1. Aubrey Justin b. 1956
  - 2. Michael Seth b. 1957
  - 3. Gabrielle Jordana b. 1962

Edsel 1900
m. 1923
Bertha Smith

- Jule 1924 m. 1956 Alfreda Yagiela
  - 1. David 1964
  - 2. Michelle
  - 3. Dawn
  - (Twins 1965)

Israel "Slaugh"
(see page preceding)

- Thea m. 1949 George P. Amberg
  - 1. Scott 1951
  - 2. Lee 1958 m. Oct. 5, 1980 Sally Jo Simkins

The Simon Meretsky Family . . .



Simon Meretsky was born in Shtabin, Poland, in 1880. He died in 1960. His wife Nelly Clayman was born in Philadelphia in 1880 and died in 1950. Simon came to Windsor at the age of 7. (See page the Aaron Meretsky Family).

In the tiny Jewish community as it was when Simon came to Windsor, frontier conditions prevailed. Gifted with boundless energy, a characteristic all the days of his life, Simon, while still a young man, prospered in the scrap metal business which was later to become Meretsky, Burnstine and Meretsky. In 1915 he opened Windsor's first moving picture theatre and, for many years, he was a dominant figure in Canada's theatre industry.

Famous in Windsor's history were the Walkerville, Windsor, Capitol and Palace theatres, all of which he founded and closely supervised. His methods of operation were innovative and were studied by theatre operators from all over the continent.

Simon was intensely interested in the political scene. A loyal adherent of the Liberal Party, a family tradition which he inherited from his father Aaron and which he passed on to his son Milton, Simon worked mightily to elect Dave Croll as Mayor of Windsor and as a member of the Provincial Legislature.

From the first day a Minyan was formed to the day of his death Simon was closely involved in the religious life of the community. He personally supervised the building of Shaar Hashomayim Synagogue. Nellie was equally involved and, during the depression days, they both exerted every effort to keep the Synagogue alive.

Simon served as alderman for the city and lent his efforts and resources to every aspect of Jewish and civic life.

In Nellie's memory a forest in Canada Park was established.

Milton Meretsky Q.C. was born in 1904 and graduated Osgoode Hall Law School in 1930 when he entered into practice in Windsor.

Milton served two terms as President of the Windsor Jewish Community Council, served as Secretary of the Synagogue for many years providing his services gratis to any Jewish cause requiring them. He became Captain in the Essex Scottish Regiment. He was President of B'Nai Brith Lodge.

Milton, like his father and grandfather, was at the heart of every Jewish activity in the city. He was active in the United Jewish Welfare Fund in the 1930's and in its successor organization the Windsor Jewish Community Council in which he served as President for two years. He took an active part in the building of the Windsor Jewish Community Centre. His wife Ruth was President of the Shaar Hashomayim Sisterhood and was active in many women's organization in and out of the Jewish community. Milton and Ruth have made many trips to Israel to visit their son Paul.

Paul Leonard, son of Milton and Ruth, is an engineer, graduated from M.I.T. and presently a research scientist at Technion Institute in Haifa, Israel, where he has settled.



Milton C. Meretsky
b. Aug. 9, 1904
m. Oct. 4, 1928 to
Ruth Clair Weiss
b. July 18, 1909



1 Judith Anne b. Oct. 6, 1932
m. Dec. 30, 1951 to
Sheldon Labret b. May 25, 1929

- Nancy b. Oct. 17, 1952 m. Aug. 23, 1975 to Stephen Friedman
- Stephen Michael James Alan Twins b. Jan 21, 1955
- Thomas Spencer b. June, 1958

2. Paul Leonard
b. Feb. 1930

Florence Gertrude b. 1903 d. 1960
m. Lawrence Kert b. 1896 d. 1976

- Sheldon b. 1927 m. Sally Newman in 1954
  1. Ian Howard b. 1955
  2. Rachel Lee b. 1956 m. Glenn Farber in 1979
  3. Felicia Ann b. 1960
  4. Simon Mark b. 1962
- Lenore b. 1929 m. Shlomo Nir in 1954
  1. Naomi b. 1955
  2. Eli b. 1957
  3. Shaul b. 1959

  Live in Israel
- Leslie b. 1935 m. Sandra Paulette Blackstein in 1962
  1. Shayne Gay b. 1963
  2. Evan Joseph b. 1969

The Michael Meretsky Family . . .

Three years after Aaron Meretsky settled in Windsor in 1881, he was followed by his brothers Jacob and Michael. Michael met and married Rachel Kahn of Bay City, Michigan in 1895.

Michael became involved in the scrap metal business and formed a partnership with his brother Aaron and Aaron's son-in-law, Milton Burnstine, in what was to become one of the area's greatest scrap dealerships known as Meretsky, Burnstine and Meretsky. This company remained under family ownership until the late '70's.

Michael's sons Harry & Bert ("Butch") became associated with the business after graduating school and for a time Bert's sons Harvey and Ronald joined the company. There was never a campaign for Jewish causes in which M.B. & M. did not contribute generously.

In the early days of the Shaarey Zedek Synagogue Michael and his brothers were the mainstay of the young community's religious life. Rachel, who was involved in the Ladies' Aid Society touched the lives of many newcomers with her unfailing concern for their welfare. Many newcomers had their first meal at her table and all the days of her life were devoted to charity and hospitality. The youngsters, on their way to Cheder, knew there was a cookie waiting for them when they passed her house.



Michael Meretsky
1872-1926



Rachel Kahn Meretsky
1874-1919

Michael was a charter member of Bnai Brith and was one of the founders of the Agudath Bnai Zion and the Talmud Torah. When the Hachnosas Orchim was established in the basement of the Shaarey Zedek Synagogue in the days immediately following World War I for immigrants flowing out of Europe into Canada and the United States Michael and Rachel devoted time and money to assist them.

Michael was also a member of the Masonic and Oddfellow Lodges.

HARRY
(1897-1977)
married 1926
Lillian (Libby) Meretsky
daughter of Aaron Meretsky

1. Marilyn
married Robert Wolk

Arlene
married Gordon Steen

Suzanne

Lauren

2. Ruth (deceased)

3. Barbara
married
Dr. Merton Bernstein

Aubrey b. 7/13/56
married Judy Guberman

Michael b. 10/18/57

Gabrielle b. 10/8/62

LIBBY
(1898-1919)

RHEA
(12/17/1899-1/19/32)
married
Milton Simon (deceased)

1. Raymond b. 1923
married
Marilyn Goldstein b. 1925

Michael b. 6/17/51

Rhea b. 2/54

Ike

I. BERT b. 1900
married
Freda E. Cohen

1. Harvey Michael
(divorced)

Samantha Jill
b. May 16, 1966

2. Ronald Earl
married April 7, 1963
Susan Kotin

Dana Fran b. 3/21/66

Steven David b. 8/16/67

ROSE b. 1902
married
Cyrus Glass

1. Elaine
married
Harry Carnick

(i) Andrea b. 10/29/50
(ii) Dana b. 5/9/52
married
Ali Bassirpour b. 5/16/47

Glen b. 2/24/75
(iii) Robert b. 10/14/55
iv Michele b. 1/24/58

2. Lois b. 8/22/29
married
Dr. Jack Weiss b. 1/10/20

Ronda b. 2/2/50
married
Kenneth Music b. 7/30/49

Julie b. 2/21/79

3. Linda Ellen b. 3/25/52

4. Douglas Harlan b. 2/14/54

FREDA
(6/7/09-6/28/63)
married 1/30/30
Edward Shonberg
b. 5/17/06

Michele b. 10/23/33
married
Brian Flay

The Peter Meretsky Family . . .

Peter was the son of Jacob (1849-1925) and Shana Meretsky (1849-1927).

Peter was born in Shtubin, Poland, April 15, 1880. He arrived in Windsor in infancy. He went to school in Windsor, and was a merchant, and lived here all his life.

Fanny was the daughter of Nathan (1859-1943) and Celia (1863-1939) Kaplan.

Fanny was born in Russia. She came to New York, where she worked as a seamstress, and she arrived in Windsor at about 15 years of age. Her parents were already settled here with her sisters and brothers, one of whom was Louis Kaplan (who married Rae Slobasky) for whom the Religious School is named. Soon after Fanny arrived in Windsor, she met and married Peter Meretsky. The Meretskys were one of the earliest families to settle in Windsor.



Danny
m. Shirley Golden
1. Barbara Bernstein
Judy Kopel
Leslie Freidman
2. Lawrence J.
m. Marianne
Seidel
Peter

Twin of

Gabe
m. Ethel
Gauthier

Evelyn
died soon
after birth

Harry
m. Ann
Rubenstein
Live in Oak Park,
Mich.
1. Yvette
m. to
Sam Gaft
Richard
m. Marcia
McCauley
Jeffrey
Mitchell
Howard
Stuart
2. Stanley
m. Rae
Ruskin
Jim-Jo
Nat R.

Lillian
(1909-1970)
m. Harold
Whitesel
of Tucson, Arizona
1. Carolyn
m. Col. John
Worley
Reside in
Washington, D.C.
John
Jim
Virginia
Hope
Faye
2. Harold
m. Sandra
Pennington
Reside in Arizona
Ronald
Heather
Sara
Amy

Irving
(Toots)
m. Eleanor
Mechanic
1. Ross
m. Mary
Louise Goldner
Julia
2. Lynne
3. Dr. Warren
m. Mona
Selevan

Doris
m. Jerome
Brasch
1. Kerry Jason
2. Nancy
m. Bernie
Kraus
Tracy
Michelle
3. Ronnie
m. Patty
Holm
Jeri

Belle
m. Josef
Weisman
(widowed, now
lives in Florida)
Carol
m. Gene
Bodzin
Leanna
Steven
Adam

Ruth
m. Joe
Mock
Cynthia
Martin

Sylvia
m. Philip
Strosberg
1. Harvey
Thomas
m. Betty
Kutziner
Elaine
Sharon
Jay
2. Teri
Marlene
m. Dr. Gus
Pristupa
3. Susan Joyce
m. Charles
Eansor

Norma
Rose
(1924-1963)

The Samuel Geller Family . . .





Samuel Daniel Geller came to Canada in 1888 from Kolaby-Brody, then Austria and now Poland. He lived in Toronto and then Detroit for a short time and, in 1890, settled in Windsor.

He was one of the founders of Shaarey Zedek Synagogue and served as its President. In 1905 he was one of the founders of the Agudath B'nai Zion, the Windsor branch of the Zionist Organization of Canada. He served as its first president. In 1917 he was an active leader in the creation of the Talmud Torah which the Agudath B'Nai Zion built and operated at Tuscarora and Aylmer Ave. His involvement in the Zionist and educational work of the Agudah lasted to the day of his death October 31, 1931.

He was one of the founders of the Hebrew Free Loan Society, an organization that provided financial support to those who were fighting to get a foothold in business.

In 1930 he visited and lived for a year in Israel (then Palestine) where he wished to settle. Illness brought him back to Canada where he died after surgery. He left behind an illustrious family and descendants who have found themselves in many professions and businesses.

Mr. Geller was always a stalwart of the Liberal Party on both Provincial and Federal levels and was instrumental in the development of political consciousness among immigrants. The welcome extended by the Liberal Party to these newcomers was responsible for continuing loyalty to it.

He became a member of Congregation Shaar Hashomayim and was a well-known and highly respected leader in civic as well as Jewish communal affairs.

After his arrival in Windsor he made a living as a cattle dealer. He then operated a scrap iron business in Chatham. From 1911 to 1918 he was in the real estate business in Detroit. Later he was active in the operation of the Windsor News Company.

Mr. Geller was married to Mynia Tolman of Rostov, Russia, shortly before they left for Canada. She was a cultured, beautiful lady who, after bearing twelve children, became an invalid for the rest of her life. Their eldest daughter Frances assumed the duties of mother of the large family, dedicating her life to this task. In the years following, Frances was to devote herself to the cause of Hadassah, laying the foundations for that organization in Windsor and Western Ontario. A chapter of Hadassah has been named in her honour. She is the lifetime honorary secretary of the Windsor Jewish Community Council in all of whose causes she has worked unstintingly.

It can be truthfully said that Samuel Daniel Geller, an early pioneer, was one of the men who helped mould and develop the cultural foundations of the Jewish community and thereby established its character to a degree that produced the kind of community Windsor was to become.

Edward served in the armed forces in World War I. He followed the family tradition of helping people by organizing groups of senior citizens.

Byron (Pete to his friends) was assistant attorney general and headed the banking commission during the banks' closing in the depression.

Jacob David served in the armed forces in World War II.

William was associated with the Windsor News Co.

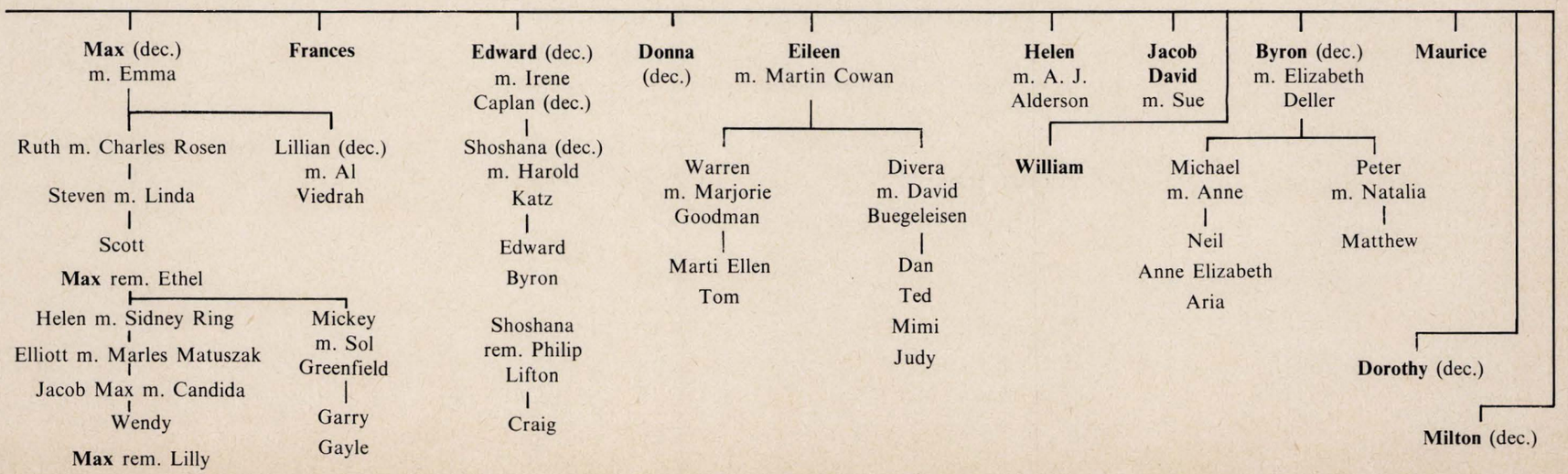
Maurice a Major in the Canadian Army, Perth Regiment, was with the Allied Military Government during World War II. He is a graduate lawyer.

Eileen was Captain of the Girl Guides of Windsor. She was also active in Hadassah in Detroit. She was president of Hadassah East.

Helen graduated from the Nurses' Training School of the Jewish hospital in Philadelphia.

Donna was secretary with the B'Nai Brith in Los Angeles where she received a citation for her unselfishness.

Milton was in the armed forces in World War II.



The Barney Hurwitz Family . . .

Barney and Hilda Hurwitz were born in Stratyn, Galicia, then part of Austria. Barney landed in New York, an orphan at the age of 15. He migrated first to Boston then to Toronto where he eventually opened a pant manufacturing company. He designed and patented the first outside seam pants called "PEG TOP". He met and married Hilda Coppel and had three children Fay, Rose and Norman. He migrated to Leamington where he opened a clothing store.

They were the only Jewish family at the time. The hardships of securing Kosher food and attending Synagogue in Windsor brought them to Ford City, now part of Windsor, in 1911. William "Bill" was born in Windsor.



He was one of the first merchants in the town and took an active part in civic and community affairs. There was a large influx of Europeans to work at the Ford plant who were paying the unheard of sum of $5 a day. As he spoke eight languages he was called on by many for his Counsel. He was Court Interpreter, Town Counsellor, Parks Commissioner, School Board Trustee. An active member of the Liberal Party, he was campaign chairman for the Hon. E. G. Odette M.P. who became Liquor Commissioner for the Province of Ontario. He numbered among his close friends, the Deans of the local Catholic Parish, judges, lawyers, Cabinet Ministers.

As soon as there were ten Jewish families in Ford City he convinced them to form a synagogue. Hilda gave up her apartment at the back of his store that the community might congregate. He was the first president of Congregation Tifereth Israel. As the community grew he got them to build a Synagogue on Hickory Rd. in Ford City. A teacher was hired from the outset and the children who grew up in Ford City are known as having received a good Jewish indoctrination.

After their children grew up and were married he raised enough money to pay off the mortgage on the Synagogue before he moved to Windsor proper. Always known to be the first one to have "his hand in his pocket" to give to charity, he participated in all Jewish activity.

He was a charter member in the first Zionist Club in Windsor and headed a delegation which travelled to Ottawa when the Zionist Organization was founded in Canada. He was also a member of the delegation which was responsible for funding the B'nai Brith Lodge in Windsor when it was transformed from the Primrose Club.

He was on the Board of Directors of the Shaar Hashomayim Synagogue. He was approached to take the leadership in improving the cemetery and forming the beautiful new area, where his family built the centre memorial section in their memory. He also led the committee for the establishment of a Chesed Shel Emes for which the community had been clamoring for many years.

He was a respected member of the community, a strong and proud Jew who "sought the welfare of his people" as inscribed on his tombstone.

Following in his father's footsteps Bill Hurwitz, a successful industrialist and builder, has dedicated himself to community service. He gave leadership to carrying out his father's wishes with regard to Cemetery improvement and the creation of the first Jewish Funeral Chapel.

He has served national and local Jewish causes with distinction.

Norman Hurwitz, active in Jewish Community affairs founded the first Junior A.Z.A. group in B'nai Brith.

Years later B'nai Brith established similar groups throughout United States and Canada. While president of Shaarei Zedek Synagogue in Windsor, he unified their activities and arranged to pay off the synagogue mortgage.

BARNEY HURWITZ - HILDA (COPPEL) HURWITZ

Fay	**Rose**	**Norman**	**William ("Bill")**
m. B.O. Wayman	m. Irving Shanbrom	m. Florence Leshinsky	m. Ruth Brudner
Uzziel	Beatrice	Anita	Paul
	Florence	Bruce	Richard
	Ronny		Michael
			Barry

The Nathan Cherniak Family . . .





NATHAN CHERNIAK was born August 1878 in the village of Shiletz in the Russian Province of Mohilev. He was the third in a family of six boys and the eldest child Minka. In 1900 he became a Schochet and Hebrew teacher. He fell in love with his pupil Esther Rogin.

In 1902 the Rogin family emigrated to New York. Nathan followed them later that year and lived in the lower East side, the center of the immigrant Jewish community. Anxious to get out of New York, he applied for the job of Schochet in Windsor which had been advertised in the Yiddish press. He got the job and came to Windsor.

Shortly thereafter he sent for Esther and they were married in Windsor in 1903. As the tale is told, he went without an overcoat that winter to save enough money to bring his older brother Samuel to Canada. The two then saved enough money to bring over the rest of the family from Europe, Minka Croll and her husband Hillel and her family, and brothers Jacob, David, Meyer and Isadore.

Samuel, Jacob and David changed their surnames from Cherniak which means black in Russian to Schwartz, the German equivalent. Isadore became Windsor's first Jewish physician. Minka's son David became Windsor's Mayor and eventually a Canadian Senator. Tragically, the youngest brother Myer drowned while studying medicine.

Many of the members of the Cherniak family have had illustrious careers. Notable is Archie Cherniak who was instrumental in creating the Senior Citizen's housing movement. In his honour the high-rise at Oak Ave. and Riverside Drive has been named the Cherniak Manor.

Nathan's son Harry has also played an important role in community affairs, in Synagogue, Temple, Bnai Brith and was one of the first presidents of the Jewish Community Council.

Two of Nathan's grandsons have become prominent lawyers — Earl Cherniak in London and Martin "Bud" Wunder in Windsor. Two of Harry's grandchildren are lawyers — Jon Rubenstein in Vancouver and Robert Rubenstein in Miami, Florida. May Richstone's son Geoffrey is a prominent medical specialist in New York. Archie's daughter Donna is a physician in Montreal, his daughter Ellen Brudner is a lawyer and son Robert is a computer consultant in Toronto.

It is of special interest that once the Cherniak family came to Windsor almost the entire Jewish community of Shiletz and environs followed. The Orechkins, Nobles, Katzmans, Madoffs are some of these families.

After a couple years as Schochet and Hebrew teacher Nathan decided that he could not raise his growing family on his limited earnings so he bought a horse and wagon and began peddling in the countryside. He also opened a small grocery in their home at Monmouth Road and his wife looked after the store. It wasn't long before he was able to quit peddling to open a larger grocery at Marentette at Wyandotte Streets. He then opened an apparel store, first with partners, and then on his own on Sandwich St., then Windsor's main business area.

As his children finished their education they joined their father in creation of a chain of stores in Windsor, London and Hamilton.

He lost both his legs but his determination to succeed enabled him to drive a car and expand his business. The Synagogue, Talmud Torah, Free Loan Society and the Zionist Organization were all part of his life. He was one of the founders of Shaar Hashomayim. He left in his children and grandchildren a tradition of public service.

HARRY born 1904
married Kate Barash 1926
born 1904 died 1977

- Lilyan born 1927
  married Dr. Alfred Rubenstein
  in 1946
  (Divorced 1977)
  - Jonathan
  - Robert
  - Lawrence
- Cara born 1931
  married Igor Kaplan 1952
  (Divorced 1976)
  - Michael
  - William

  Remarried in 1977
  David Feldman
  - Earl
    married Barbara Lerner
    - Stephen
    - Todd

ROSE born 1905
married Max Wunder
(Divorced)

- Martin
  - David
  - Lisa
  - Jennifer
- Marylin
  married
  Sydney Steinhart
  - Judith
  - Deborah

MAY born 1908
married
David Richstone

- Carol
- Natalie
- Geoffrey

ARCHIE born 1911
died 1972
married Beatrice Rotenberg

- Ellen
  married
  Herb Brudner
  - Gary
  - Stuart
  - Francie
- Dr. Donna
  - David
- Robert

The Herman Benstein Family . . .



ELI HERMAN BENSTEIN and his wife VICHNA came from Grodno, Russian Poland, in 1883 and was the second Jewish settler in Windsor. After Vichna gave birth to their children Mary and Edsel she died and Herman married Rebeccah Sarasohn of Detroit. She raised the young children.

Herman made a living as a peddler and eventually opened a general store at the corner of Pitt and Macdougal Streets. At this location he built Windsor's first apartment building.

Because he was an educated man versed in Jewish learning the life of Herman was, all of his days, involved in the religious and educational life of the community. Not alone did he, as a leading citizen, contribute money and work to community projects — but he was so highly regarded for his learning that nothing was ever attempted unless he approved it. Members of the Jewish and non-Jewish community sought his advice in personal and business affairs.

It was alongside his store that the first permanent Synagogue was organized and he became its first president. Thereafter, in the building of the Agudath B'nai Zion Talmud Torah and the building of the Shaarey Zedek Synagogue at Mercer and Brant Streets, in the building of the Shaar Hashomayim Synagogue, he was a leading spirit. He served for 10 years as president of the Agudath Bnai Zion. He brought Bernard Isaacs, principal of the United Hebrew Schools of Detroit, in to supervise the Talmud Torah, thereby modernizing Jewish education in Windsor.

His daughter Mary married Joseph Becker of Chicago and Joe was associated with him and his son Edsel in the family business. Eventually they both went into business on their own but both showed Herman's spirit in the support of Jewish community affairs. Joe Becker was on the Building Committee of Shaar Hashomayim Synagogue and served on its Board of Directors for many years.

In the early years the Benstein home was host to religious visitors who relied on the Kashrut and hospitality of the Benstein's.

Among the early Jewish settlers was Eva, a sister of Herman's, and her husband Feivel Fisher who were the progenitors of a large family who subsequently moved to Detroit. A niece Mary and her husband Baruch Moskovitch lived in Windsor for a time and then moved to Mount Clemens, Mich. Another niece Sarah and her husband Samuel David Sumner moved to Windsor to join their uncle.

The Benstein's gifts to Shaar Hashomayim were many. A stained glass window, the first Sefer Torah, the first Poreches for the Ark as well as capital contributions showed their love for the Shul and for Judaism.

Mrs. Benstein and Mrs. Becker were both active in early Hadassah and in the Ladies' Aid Society. Their kindnesses to many Jewish families helped them over tough times and many families were helped in their first business ventures by Herman's commitment to Gemilas Chasodim, (Free Loans).

The Synagogue tradition has always been strong in the Becker and Benstein families. Ida Benstein was the first secretary of the Ladies Auxiliary of Shaar Hashomayim. Vivian and Louis Berry have been devoted members of Detroit's Shaarey Zedek Synagogue. Mr. Berry served 4 years as president and was chairman of the Building Committee which built the present Synagogue. Vivian served as president of the Sisterhood and has been vice-president of American Jewish Congress, Hebrew School Auxiliary, Women's Division Jewish Welfare Federation and was president of the first Michigan district of the Women's League for Conservative Judaism. Leah Kaplan has served as president of Beth Aaron Cong. Sisterhood in Detroit.

MARY
b. Aug. 1890 d. Sept. 1946
married Joseph Becker 1910
b. Sept. 27, 1887 d. Dec. 26, 1941

- Vivian
  married Louis Berry
  - Joan
    married Harold
    Provizer
    - Jeffrey Louis
    - Marc Richard
    - Traci Beth
  - Barbara Ann
    married
    Dr. Stephen Morse
    - Jennifer Leigh
    - Rachel Jo
  - Marcy Miriam
    married
    Michael Feldman
- Leah
  married
  Dr. Albert Kaplan
  - 1 Dianna
    married
    Richard Fine
    - Marci
    - Jason
  - 2 Dr. David

EDSEL b. 1899 d. 1964
married Ida Jalofsky in 1928

- Eli Herman
  married
  Shulamith Adler
  daughter of Rabbi Morris
  and Goldie Adler of Detroit
  - Judith
  - Jeremy
  - Joel
  - Miriam Abigail
- Vicki
  widow of
  Avrum Green
  - 1 Terry
    married
    Douglas Millstone
  - 2 Richard
  - 3 Jonathan
  - 4 Elissa
  - 5 Ilana

The Jerry Glanz Family . . .



Jerry Albert Glanz was born in Riga, Latvia in 1888 the son of Eliyohu and Freda Glanz. In 1908 he married Dora the daughter of Samuel Leopold and Rebecca Rubin of Riga. They came to Detroit for a honeymoon and stayed there until 1914 when they moved to Windsor and set up in the furniture business which was to be Jerry's lifetime occupation.

Within a few years they brought Dora's mother Rebecca to Windsor. Shortly after her arrival she began organizing and collecting money for the provision of a cemetery and a Jewish burial organization. She not only succeeded in achieving these goals but, as a result, Jerry became identified with this work for all of his life.

Dora Glanz was extremely active in many phases of community life, Jewish and secular. The Synagogue was her great love and she worked side by side with Jerry in his devotion to the Synagogue and other causes.

Of Jerry it may be truly said that aside from earning a livelihood his main occupation was in furthering the activities of Jewish life. He was one of the founders and, later, the President of the Agudath B'nai Zion. In this capacity he laboured heroically in the cause of Zionism and Jewish education. He was one of the mainsprings of the Windsor Talmud Torah.

During the war years he aligned the Jewish community with the Joint Distribution Committee and organized war and post-war relief work. Following the war he became deeply involved with the Jewish Immigrant Aid Society and was responsible for making it possible for many hundreds of immigrants to settle in Canada and in the United States. This was a work in which he was involved for many years.

In 1923 he founded the B'nai Brith Lodge in Windsor. He founded the Moose Lodge here, was active in the Masonic Order and devoted a great deal of time and effort to the Oddfellows, founding many of their lodges and rising to the position of District Deputy Grand Master. He was instrumental in bringing Jewish participation into these organizations.

Although the community was still small in 1918 he gave leadership to the purchase of the land which is now the Shaar Hashomayim cemetery and for many years, at great sacrifice, saw to it that our dead were buried according to our traditional rites and personally provided for the dignified burials of the poor.

His greatest ambition was realized when the Shaar Hashomayim Congregation was founded in 1925 and he served as its president for 25 years. Never a wealthy man, he was a generous contributor to all causes. Three of our Sifre Torah were his gifts and rooms in Grace Hospital and Hotel Dieu bear his name.

In 1935 Jerry was appointed by the Provincial Minister of Welfare to a committee which had been set up to re-organize Windsor's Welfare Services and the operations of the Children's Aid Society. In 1942 he chaired a fund-raising committee which raised a million dollars for Assumption University. During World War II he served on half a dozen committees raising money for Smokes Funds, Barracks Comforts, Overseas Relief and Refugee settlement for Jews and others alike.

During the Israeli war for independence his son Alex took a year off from business and took charge of the recruitment of Air Force Veterans for service in Israel.

During the period involved in the publication of this book Jerry's son David has, significantly, been the president of Congregation Shaar Hashomayim.

Pauline
(1909-1911)

Rose
(1914-1958)
m. Jacob Glucksman
Mar. 2, 1952

Alex
b. April 18, 1918
m. Rosalyn Sprague
Dec. 14, 1954

Howard Lee
b. June 25, 1956

Deborah
b. Jan. 20, 1958

Family live in Southfield, Mich.

Samuel Leopold
b. Mar. 5, 1922
m. Lillian Grunt
June 22, 1948

Phyllis Terry April 24, 1949
Renee Marcia
b. Nov. 15, 1951
d. Jan. 1, 1972
Laurie Beth Nov. 1, 1952
Deborah Gayle June 13, 1958

Family live in Southfield, Mich.

Abraham David
b. April 8, 1931
m. May 28, 1949
to Nancy Magid

Ellen Renee b. 3/9/50
m. 6/14/70
Samuel Allan Mossman

Matthew Adam
July 17, 1973

Jeremy Ryan
March 31, 1979

Larry Jay
Sept. 27, 1952
m. Aug. 3/75
Marlene Katz

Debra Sue
b. Mar. 1, 1958

Ronn Rubin
b. Mar. 17, 1962

The Max Laker Family . . .

Max Laker came to Canada in 1910 and commenced work with Canadian Pacific Railways. He subsequently brought his wife, Sarah, to Canada and they resided in Windsor, Ontario throughout their whole lives.

He entered into the wholesale fish and chicken business and was a member of The Shaarey Zedek Congregation located at Mercer and Brant Street. Subsequently he became a member of Shaar Hashomayim Congregation when it was built.

They had nine (9) children, one named Alfred was killed in a car accident at the age of two years and six weeks in 1926. One daughter, Marian (Laker) Stone died March, 1970.

Max Laker died in Windsor on Purim Day in 1937. Sarah Laker died in Windsor on May 2, 1966.

HARRY LAKER

Birthdays & Anniversaries

Harry Laker July8
Sarah Laker April 25
Anniversary Dec. 5

Irving Laker Feb. 7
Beverly Laker Aug. 21
Anniversary April 12

Andrea Laker June 28

Kim Laker Brown Dec. 20
Alan Jeffrey Brown May 3
Anniversary June 3

Martin Laker Jan. 29
Renee Laker April 10
Anniversary June 27

Stacey Laker Feb. 24
Michael Laker June 10
Scott Laker Nov. 1

Gerald Laker April 21
Elaine Laker July 4
Anniversary June 28

Jolie Laker July 16
Pamela Laker Sept. 2
Bonnie Laker Sept. 17

REBECCA BETTY PEARL
born Nov. 2, 1909
married June 21, 1927
to Harry Louis Fogel
born Nov. 25, 1901
died Nov. 24, 1962
son of Dora and Samuel Fogel

1 Helen Blanche
born June 11, 1928
married Aug. 7, 1949
to Julius Boxenbaum
born May 10, 1919

Deborah Susan
born Aug. 23, 1950
married Jan. 10, 1974
to Stuart Ascher
born July 9, 1948

Ian Louis
born Dec. 20, 1974

Lee Aaron
born Jan. 31, 1979

Michael Jay
born Nov. 20, 1951

Kenneth Stewart
born June 18, 1956

2 Melvin born Dec. 17, 1929
married to
Marleen (Mimi)
Ruth Meretsky

Sandra Jaye
born April 7, 1954
married Ira Freedman
born Oct. 19, 1949

Shana Rose
born March 2, 1978

Gayle Anne born July 28, 1958

Heidi Lyne born Dec. 4, 1965
Melvin re-married July 22, 1979
to Barbara Brooks

JAMES NORMAN 1914
married Toby Sarah Gaba
(1916-1979)

1 Dorothy Hannah 1936
married 1956
Sheldon Lee
Decker 1930

Randi Lene 1957

Lane Heyden 1959

Glen Brian 1963

Dana Beth 1965

2 Martin Leon 1940

3 Kenneth Charles 1945
married 1967 to
Bonnie Stern
Div. 1976

Jason Aaron 1970

Dina Michelle 1972

Remarried 1979
to Marlene
Lighter Kushner 1950

4 Roberta Stephanie 1950

MARVIN

Birthdays
Marvin Dec. 22, 1911
Rae Jan. 23, 1913
Dolores Ferguson, April 18, 1934
Edward September 24, 1942
Carol April 23, 1945

Anniversaries

Rae & Marvin Dec. 18, 1932
Dolores & Ardale Ferguson
Aug. 3, 1976

ETTA
born July 19, 1916
married September 27, 1936
to Melvin William Mermell
born January 15, 1915

1 Lance Errol
born June 12, 1943
married April 5, 1970
to Rosalyn Faye Maddin
born March 25, 1947

Rachel Sarah b. 8/20/72

Joshua Seth b. 5/19/77

2 Marshall Leon
born March 31, 1951
married August 8, 1973
to Ruthann Rastolski
born March 21, 1951

Matan born in Israel 4/5/76

Marshall re-married
March 5, 1980
to Danielle Knafo
born March 18, 1953
Live in Israel

BENJAMIN

1 David Jonathan 1944

2 Elisha Menachem 1947

3 Joel Nathan 1949
married Trudy
Steinhauer 1949

Jessica 1977

4 Micah Avrum 1951
married Janise Lairo 1955

Melissa Kim 1977

5 Naomi Rise 1953
married Eli Nahmias 1949
(Live in Jerusalem)

DR. HAROLD IRVING
born March 30, 1928
married June 5, 1949 to
Claire Shirley Hudis
b. May 1, 1927
daughter of
Manuel Hudis
1902 (1954)
and Doris Kaufman 1908

1 Meir Michael May 9, 1955
m. June 8, 1980
to Etta-Jo Murachver
b. Dec. 3, 1956

2 Lori Susan Jan. 22, 1959

MARION 1919 (1970)
married 1939 to
Harry Stone

1 Maxine 1941
married 1963 to
Norman Ordower

Alissia Jill 1966

Matthew Todd 1968

Marni Lynn 1970

2 Ian Arnold 1945
married 1968 to Mary
Jane Goldenberg 1948

Sari Michelle 1970

Mitchell Andrew 1972

Marla Jill 1974

Congratulations!

It is a happy coincidence that the 50th Anniversary of the building of Shaar Hashomayim Synagogue is the fiftieth anniversary of the arrival in Windsor of my wife Jenny who came from Latvia in 1929 and my own arrival in 1930 from Poland.

Ours is the typical immigrant story of people leaving a country of bitter oppression and poverty for a land of hope and promise. In Canada we have found the fulfilment of that hope and promise for ourselves, our children and our children's children.

Like all those who left Europe before the holocaust which destroyed 6,000,000 Jews, we have been saddened by the extermination of those we left behind and we shall never cease to mourn them. Like Jews everywhere we have been thankful that we have lived to see the establishment of the State of Israel.

We have felt, with our fellow Jews of Windsor, great pride in the achievements of our own community. We have rejoiced in the achievements of Peretz School, Synagogue, Temple, Bnai Brith, Hadassah and the Windsor Jewish Community Council. We have been happy to support Jewish and civic causes at every opportunity and have, we hope, created a family tradition which will always continue.

We stand on the verge of a new and important challenge to our community — the building of a Senior Citizens' high-rise apartment connected with our Jewish Community Center. We are certain that this will meet with the same success as the building of the Synagogue fifty years ago.

We congratulate Congregation Shaar Hashomayim on its Golden Jubilee.

HARRY & JENNIE RUBIN

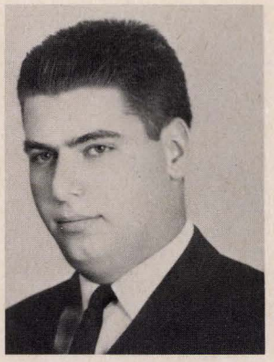
Children:

Barrie
Frances
Abigail

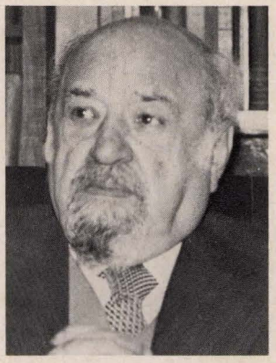
Grandchildren:

Courtney Meredith
Leslie Ann
Benjamin Moshe
Sarah Rachel
Darci Nichole
Michael David

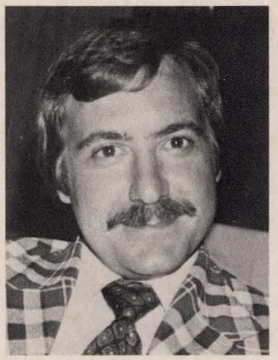
The Sumner Press Family . . .



Samuel David Sumner
Chairman of the Board



Michael Sumner
Director



Benjamin Lyle Sumner
Secretary of the Board



Norman Prieur
Vice President
Sales Manager



Richard Rosenthal
President
General Manager



Andrew (Steve) Bianchi
Vice President
Production Manager

On the opposite page is the story of the Sumner Family. It is a proud story and we feel privileged to share that pride.

From its humble beginnings in 1909 this company has become a living tribute to Samuel David and Sarah Sumner who founded it.

The tradition of support for Jewish and civic causes which they exemplified is a tradition which we carry on.

Sumner Press
680 E.C. Row Avenue
Windsor, Ontario

(519) 966-1044 (Windsor) **(313) 963-4455 (Detroit)** **(416) 438-5105 (Toronto)**

The Sumner Family . . .



SAMUEL DAVID SUMNER was born in Grodno (Russian Poland) in 1864. He was educated in the Russian School system as well as in the Cheder and was literate and well-read in the Russian language and literature. He underwent training as a printer and, for some years, was employed in the Government Printing Office in St. Petersburg. He was the sole support of his aging parents, making it possible for his two younger brothers and two sisters to emigrate to America. In 1903 he married Haya Sarah Benstein. He preceded her to the United States in 1904 and as soon as he had the money he sent for her. She arrived a few months before the birth of their son Michael, in December 1904.

They moved to New Jersey where Samuel obtained a job working in the Thomas Edison plant at Menlo Park, New Jersey.

In 1905, they moved to Windsor where Mrs. Sumner's uncle Herman Benstein lived and operated a general store. Her aunt and uncle Fisher were living in Windsor at that time as well as their daughter Mrs. Sam (Fanny) Schwartz. A sister lived with her family in Mt. Clemens, Michigan, Baruch and Mary Muscovitch. In 1912 Mrs. Sumner gave birth to her daughter Ruth who, in 1938 married William Appel of Windsor.

The early years in Windsor were difficult for the Sumners. On his arrival in Windsor, Mr. Sumner opened a little printing plant first in a small building where Joe Kovinsky had his scrap yard at Mercer and Chatham Streets. They then moved to the corner of Chatham and McDougal Streets next to the Geller family and across the street from the Gelber family. Both attended night school to learn the English they needed so badly if they were to be in the printing business. The shop was in the living room of their house and Mrs. Sumner worked side by side with her husband fighting for a livelihood.

Both were always intensely involved in the Jewish and Zionist life of the community and most especially in the cause of Jewish education. Mr. Sumner was one of the moving spirits in the building of the Talmud Torah at Tuscarora and Aylmer and took an unflagging interest in its day-to-day activities. Both Michael and Ruth received their Jewish education there. Samuel Sumner died on Yom Kippur Day in 1940. A quiet, gentle and learned man he wanted nothing for himself but wanted his children to have a good secular and religious education.

Sarah Sumner lived to the age of 102 and died Erev Yom Kippur in 1977. Weak and infirm in her last years, her mind was clear and sharp. Her children, grandchildren and great-grandchildren were her primary interest. She kept close track of the dues to Sisterhood, Hadassah and her other organizations making sure that they were paid on time. She was a regular contributor to all causes and was made happy when, on the occasion of her 100th birthday, over 400 people came to celebrate the occasion bringing gifts of Trees in Israel. Her certificate of a grove in Canada Park was her proudest possession.

Michael Sumner (b. Dec. 13, 1904) married Dena Barnett, daughter of Mr. and Mrs. William Barnett of Windsor in 1924. Divorced in 1935. Married Eva Wolfe, daughter of Mrs. Minnie Woolevich of Detroit, in 1936.

1. Samuel David — born 1945
Married **Bertha Indig,** daughter of
Rose and Jack Indig
of Montreal in 1968

Reuben Avrum — born September 21, 1974

Joel Allan — born March 28, 1977

Noah Steven — born August 25, 1980

2. Benjamin Lyle — born 1945
Married **Josephine Floyd,** daughter of
Haika and David Floyd
of London, England in 1973

Amy Rachel — born September 26, 1973

Tara Michelle — born January 20, 1976

Maya Sarah — born August 2, 1980

Ruth Toby, born 1912, married **William Appel,** born 1909, son of Gittel and Avrum Appel of Windsor in 1938.

Lorene Timnath

Mary Esther married **Maurice Gottlieb**

Michael Joshuah born 1965

Jonathan Jacob born 1966

Reside in Ein Hod, Israel

Dr. Jerry Avrum married **Lesly Appleton** died 1973 daughter of Norman and Henrietta Appelton

1. Howard Matthew born 1969

2. Deborah Elizabeth born 1971

re-married Mildred Zabell daughter of Louis & Freda Zabell

3. Karyn Emily born 1975

4. Stephanie Michelle born 1977

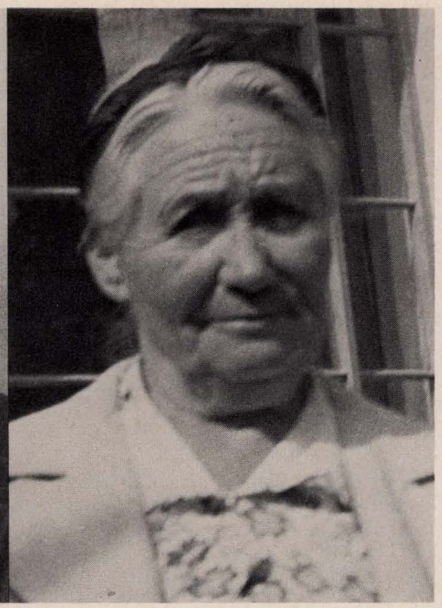
Dr. Samuel David

Dr. Daniel Morris

Dr. Joel Laurence

The Zalev Family . . .





FEIVEL SHRAGGA ZALEV married Dina Maindenberg in their native city of Pinsk in Russia. He first came to New York and then to London, Ontario in 1904. Due to the financial panic of that year he returned to Pinsk. He was associated with the family's transportation business and passed away in 1910.

In 1912 his widow sold the family business and migrated to London, Ontario bringing with her her sons Edward, Maurice, Maxwell and Charles and her daughters Bessie and Clara.

On the oldest son Edward fell the role of head of the family. Dina brought with her to Canada financial resources from the sale of the family business and in 1916 Edward purchased the scrap business and property in Sarnia from Aaron Meretsky of Windsor. The family moved to Sarnia from London and in 1920 Dina decided to move them to Windsor.

In 1920 Edward set up in the scrap metal business in Windsor together with his brother Maxwell. In 1924 Charles joined the company becoming a partner in 1930. Maurice came to work for the company in 1933. Weathering the depression by dint of hard work on the part of all the brothers Zalev Brother Limited grew to become nationally prominent in the recycling industry.

Dina Zalev passed away in 1941, Maxwell in 1953 and Edward in 1977.

Clara Shapiro and her family live in Los Angeles. Maurice and Frida Zalev, Bessie and Jake Katzman and their families live in Windsor as does Charles and his family. All members of the Zalev family have been members of Congregation Shaar Hashomayim from its beginning. Charles is a past-president of the Synagogue and of the Windsor Jewish Community Council. The Social Hall of the Synagogue is named in his honour.

Judge Carl Zalev, son of Maurice and Frida Zalev, has also served as President of the Congregation.

The Synagogue, the Jewish Community Council and all other Jewish causes have been the beneficiaries of generous gifts by the Zalevs. Charles has been the honouree of a Negev Dinner in 1978.

EDWARD
died 1977

MAURICE
married
Frida Hyman

- Floyd
- Carl
  married
  Victoria
  Horvath
  - Matthew
  - Joshua

BESSIE
married
Jacob Katzman

- Sidney
  married
  Rhoda
  Fishel
  - Linda
  - Donna
- Barbara
  married
  Stanford
  Freedman
  - Jill
    married
    Lee
    Weiss
  - Joseph

MAX
died 1953

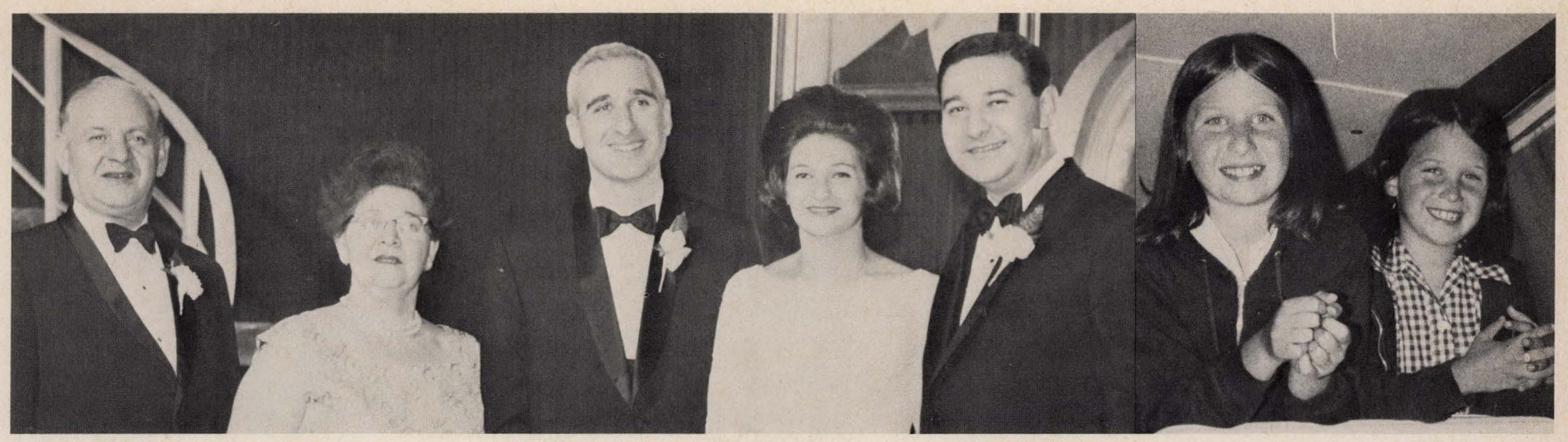
CLARA
married
Herbert Shapiro

- Bernard
  married
  Lynn Goldman
  - William
  - Dean

CHARLES
married
Beatrice Fisher

- Dr. Arthur
  married
  Marcia
  Goldkind
  - Suzanne
  - Michael
- Dean
  married
  Mindy
  Feldman
  - Adam
- Maxwell
  married
  Gail
  Ross
  - Jason

The Max Friedman Family . . .



MAX CLARA PETER ROCHELLE COLEMAN LISA MARLA

Max Friedman was born April 5, 1900 near Odessa, Russia. He was the son of Ronald and Rachel Friedman. He came to Canada in 1921 with his two sisters and resided in Toronto with his brother for a short time before coming to Windsor. He sold general merchandise on the road and subsequently opened the Friedman Furniture Co. on Wyandotte St. which he operated for 40 years. During the 50's he also operated Precision Products, a tool and die shop.

Max was a member of Shaar Hashomayim Synagogue for more than 45 years and took an active interest there and in the Men's Club. He served as Grand Master of Harmony Lodge of the Masons and served as Noble Grand of Dr. Campbell Lodge I.O.O.F.

His wife Clara was the daughter of Edward and Leah Hortick. She was born Aug. 15, 1903 near Kiev, Russia. She came to Windsor in 1924. She worked as a dressmaker while attending English classes at night. Later she worked as a saleslady in a dress shop. She was the oldest of 8 children and utilized her earnings to bring her parents and the rest of her family over from Russia. Clara was a lifelong member of Shaar Sisterhood and was active in the Rebeccas.

Max and Clara met in Windsor in 1924 and were married Dec. 28, 1929. They worked shoulder to shoulder in Max's furniture business.

Their first child, Ronald, died at the age of 3 in 1937. Their second child, Coleman, was born March 19, 1936. He is a member of the Institute of Chartered Accountants of Ontario and of the Canadian Institute of Chartered Accountants. He has served on the Board of the Synagogue.

Their third child, Rochelle, was born Jan. 21, 1938 and resides in West Bloomfield, Mich. with her attorney husband, Peter Cooper, son of Vivian and David Cooper of Detroit. They were married Jan. 30, 1966 in Windsor and they have two daughters. Lisa, born Feb. 2, 1968 and Marla, born Mar. 26, 1971. Rochelle serves on the Board of Directors of the National Council of Jewish Women, Detroit Section; Brandeis University National Women's Committee, Detroit Chapter; Temple Beth El Sisterhood, Birmingham, Mich; National Federation of Temple Sisterhoods and Michigan Opera Theatre Guild.

In 1949 the Friedman's bought a summer cottage on Lake St. Clair. Because of their gracious hospitality it became a gathering place for family and friends. Some of the family's most enjoyable times were spent at the cottage.

Max died Oct. 12, 1969 as a result of being hit by a car while crossing the street. Clara died Dec. 14, 1974 of a heart attack.

Remembering that the following incident took place long before the Holocaust, it illustrates the kind of milieu Jews fled from in Russia.

During the Bolshevik revolution in 1917, a group of terrorists invaded the home of Max's father demanding a large sum of money and threatening to hang Max unless it was forthcoming. Max's father, in desperation, gathered every rouble he could raise and rushed back to his house. The terrorists laughed at his offer and proceeded to hang Max. The father pleaded for his son's life and offered his own instead.

In the presence of his wife and family they proceeded to hang Max's father, taking with them the money that he had been able to raise. Tragic as that experience was, Max never lost his zest for life and the spirit of kindliness he showed his family and the world all the days of his life.

The Abraham Center Family . . .

Abraham and Rose Center (1881-1959) migrated to Windsor from Russia in the first years of the century. On Dec. 12, 1905 he married Rose Sherman in Ypsilanti, Michigan. She was born in Riga, Latvia in 1881 and died in 1969.

The picture shown here was taken on the occasion of their Fiftieth Wedding Anniversary December 25, 1955.



For many years they conducted a grocery store on Glengarry Avenue and later entered into the produce business with their sons. They had a beautiful family of 6 children and Mr. & Mrs. Center dedicated themselves to the formation of a Jewish Community with adequate Jewish learning along religious and secular lines.

Abe was for many years the chairman of the Chevrah Kadishah and it was his responsibility to ensure the dignified burial and last rites to those members of the community according to Jewish tradition. In the days before Windsor had a Jewish Funeral Chapel it was necessary for him to operate under sometimes unfavourable circumstances. As a result of his constant agitation about the

Jane
b. 4/24/07
m. 5/14/60
Phillip Zaks
(d. 12/18/61)

- Michael
  b. 3/23/46
  m. 3/21/74
  Paula Steinberger

  Michael is the Associate Director of the Fresh Air Society and Resident Director of Camp Tamarak of the Detroit Jewish Community Centre.
- Jeffrey
  b. 12/7/48
  m. 12/23/71
  Susan Friedman
  - Jason
    b. 12/2/73
  - Lisa
    b. 6/24/76
  - Alana
    b. 2/10/80
- Elaine
  b. 3/25/51
  m. 6/23/71
  Steven Friedlander
  Div. Sept., 1979

Mary
b. 8/18/08
m. 9/4/32
Morris Silverman
d. 2/14/37

rem. 6/25/44
Aubrey Gordon

- Mark
  b. 7/29/45
  m. 10/8/72
  Judith Gotlib
  - Julie
    b. 2/14/74
    - Jeremy
      b. 10/25/76
      - Marcia
        b. 12/18/78
- Sheldon
  b. 4/12/47
  m. 10/15/72
  Shirley Rector

Beatrice
b. 8/8/11
m. 2/5/35
Ben Haimovitz
(divorced)

- Harold Lewis
  b. 1/3/36
  m. 7/1/62
  Sarah Geffner
  - David
    b. 3/19/65
  - Michael
    b. 2/3/67
- Sylvia Lewis
  b. 10/8/37
  m. 8/14/60
  David Lansky
  - Anne
    b. 1/12/62
  - Steven
    b. 7/3/65
  - Aron
    b. 11/6/67
  - Laura
    b. 4/12/72

Beatrice remarried
1/4/47 to
David B. Lewis

- Norman
  b. 11/4/48
  d. 6/30/79

Cera (Sally)
b. 8/8/11
m. 2/15/42
Samuel Fox

- Robert
  b. 12/7/42
- Gail
  b. 12/17/43
  m. 2/14/69
  Maurice Mordka
  - Michelle
    b. 10/10/70
  - Sam
    b. 4/7/72
- Miriam
  b. 6/2/50
  m. 6/16/71
  Gary Marcus
  - Matthew
    b. 9/14/77
  - Benjamin
    b. 5/21/80
- Michelle
  b. 8/2/45
  m. 6/29/77
  Daniel Kirchner
  - Sandra
    b. 2/20/70
  - Gabriel
    b. 1/31/79

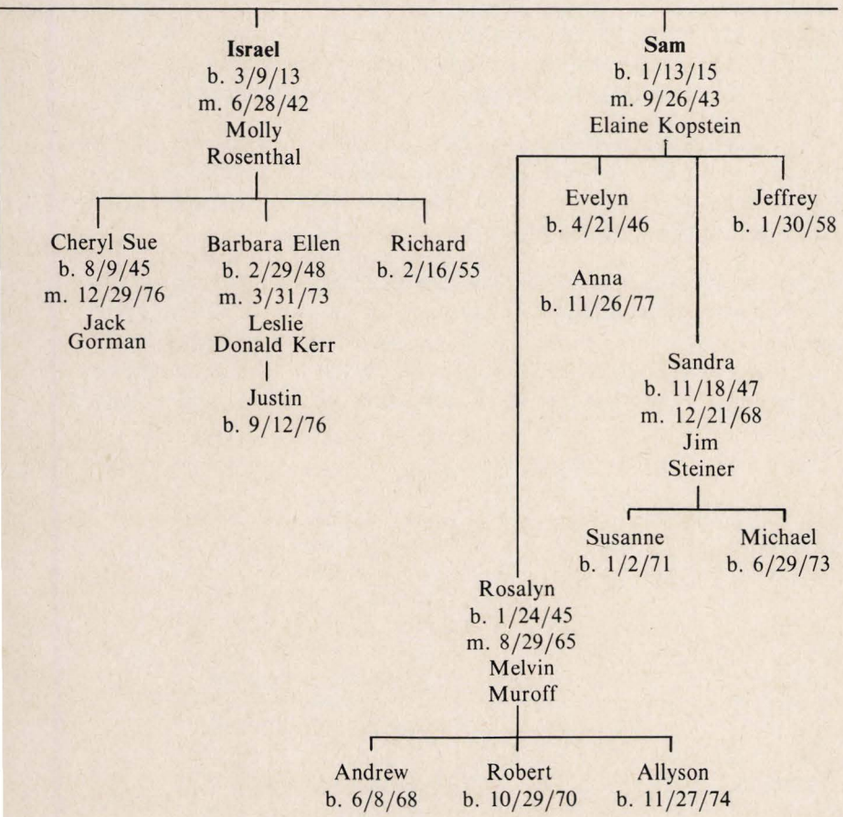
situation the community leadership finally converted the Talmud Torah into a Chesed Shel Emes.

In the Talmud Torah itself he was a leading figure. Jewish education was his greatest interest. The development of Zionism was his second great love.

He and his wife were always involved in charitable works, help for the poor, for the itinerant, for the immigrant, these were all their concerns. The Synagogue held their loyalty and affection.

Abe was a modest man but he never hesitated to raise his voice on behalf of those who needed help and on behalf of those services in which the community was deficient. Much of Abe and Rose Center lives in the spirit of the community and in the families that have descended from them.

Their sons Israel and Sam and their wives carry on the family tradition in their intense interest in Shaar Hashomayim Synagogue and all Jewish communal activities.



The Lazarus Family . . .



Rachel (nee Erdman) and Aaron Lazarus
born in England
Married in 1919
Moved to Canada in January 1951

Aaron Lazarus was a tailor by trade.
He was also a champion chess player.
Rachel was a Past President of the Golden
Age Club of the Windsor Jewish Community Centre.

They had two sons

1 **Sidney** born in Liverpool, England
Came to Canada Nov. 1, 1948
Married Ruth Aronoff, daughter of
Pearl and Samuel Aronoff, Jan. 9, 1949

David
m. June 30, 1974
to Miriam Eisenberg
daughter of
Rochelle & Harold Eisenberg

Naomi Risa Gail
b. Dec. 27, 1975

Aaron Carl Samuel
b. Nov. 2, 1978

Brian

Jonathan

2 **Morris** born in Liverpool, England
came to Canada Dec. 1949
m. Lena Bradley Jan. 9, 1949
daughter of Morris and Becky Bradley
of Liverpool, Eng., now of Windsor

Diane
m. August 1979
to Larry Klein
of New Jersey

Sharon
m. Feb. 1980
to Steven Woolfe
of New Jersey

Ian

The Philip Bernstein Family . . .

Philip Bernstein (1882-1963) was the son of Avrom Yankev and Minke Yocha (nee Kagan). His father was a wholesale grocer in Yalofke, Russia, and a student of Talmud. He was one of 10 children.

As an advocate of social reform Philip was sent to Siberia in 1905 for revolutionary activities. He escaped to Japan and found his way to New Jersey where two brothers and a sister had settled. Two brothers who were lawyers and the rest of the family remained in Russia.



Philip and Dora Bernstein
1882-1963 1884-1965

His wife Dora was the daughter of devout parents, Ben Nomen and Shifra (nee Kaplan). One of thirteen children born in Narifke, Russia, Dora came to New York to live with a niece. She worked as a seamstress. Philip was a friend of one of her brothers. They met and were married in 1906 in Paterson, N.J. They moved to Stanhope N.J. and operated a small grocery and general store.

Jay, Rose and Lewis were born in Stanhope. Philip's store and Dora's dressmaking enabled them to accumulate a little capital. They moved to Paterson N.J. where, with a partner, they invested in a silk mill. In 1919 the bottom dropped out of the silk market and the mill went into bankruptcy.

Saul was born in Passaic, N.J. in 1920. The family then moved to Windsor to join Dora's brothers, Dave in Windsor and Charles in Detroit. They bought a store at Sandwich St. and Prince Rd. similar to the one they had in Stanhope. The family lived above the store, Philip made deliveries by horse and wagon, and each child contributed to the work-load.

As the business progressed Philip built a home on Dougal Ave. and began to invest in real estate and mortgages. The depression wiped him out. He lost his home and his investments but he fought on until he achieved financial success.

Following a visit to Russia in 1923 to see his family, Dora's brother Herschel and Malke Kaplan came to Windsor. Philip's sister Leah with her husband Shmuel Bookman also came to Windsor with their families. Pride of family were strong characteristics of both Philip and Dora. Years later they visited Israel and were overjoyed to find members of their families who had escaped the Holocaust.

Strong Zionists and supporters of Hebrew University their first trip to Israel was by boat before the advent of air travel.

Philip was a member of the Talmud Torah School Board from 1928 to 1936. He was presented with B'Nai Brith's Man of the Year award in 1961. He was a member of Shaarey Zedek and Shaar Hashomayim Synagogues, receiving an award for his fund-raising and contributions to the former's building fund.

A great highlight in the lives of Philip and Dora was the dedication of the newly-built Jewish Community Centre in their honour. Philip expressed the gratification that such an event was symbolic, not of his own struggle for success but of the achievement and maturation of the Jewish Community.

Their lives were an inspiration to their descendants. Their son Saul lives with his family in Windsor. He and his wife Leah carry on the Bernstein tradition of Synagogue and community interest. Saul has served for many years on the Board of Directors of the Synagogue and has served as Treasurer and on many committees. Leah has served as President of Shaar Hashomayim Sisterhood.

Jay
m. Harry Ornsby
resides in
Miami Beach, Florida

Rose
m. Jess Beron
reside in
Hallandale, Florida

1. Irwin
m. Gail

Shelley b. May 1960
Philip b. March 1963

2. Sandra
m. Itiel Doron
reside in
Jerusalem, Israel

Amir b. Jan. 1969
Oren b. June 1975

3. Bobbie
m. Cappie
resides in
Sandiego, California

Dr. Lewis
m. Rosalyn
resides in
La Jolla, Cal.

1. Paul b. 1944
resides in
Milwaukee, Wisc.

2. Ellen b. 1952
resides in
Chicago, Ill.

Saul
m. Leah
Snyder
reside in Windsor

1. Charlene
m. Dr. Brian Kerman
resides in
West Bloomfield, Mich.

Sean Daniel b. Feb. 1970
Staci Lynn b. Dec. 1973
Jodi Beth b. Sept. 1979

2. Dr. Howard
m. Jo-Anne
reside in Dundas, Ontario

Adam Philip b. July 1974
Amy Rachel b. June 1978

3. Bernard, M.A.
resides in Windsor, Ontario

The Shlome Gordner Family . . .

Shlome and Merke Gordner, as they were always known, were married in Celetz, Russia and Shlome came to Windsor in 1926. In 1927 he brought over his wife with their four sons and settled on Marentette Avenue.

In 1929 they bought the house at 1169 Louis Avenue and shortly after they had their only daughter, Mildred (Mushie). They brought up their family on Louis Avenue where they lived the rest of their lives.

Shlome was in the fruit business most of his life and later he became the Gabbai at the Shaar Hashomayim Synagogue. He was also the Bal Koreh and Chazan Shene.





All their lives they were observant and Shomre Shabbos.

A quiet, gentle man, Shlome prepared many boys for Bar Mitzvah. His unfailing kindness to worshippers and his help to mourners made him a highly esteemed person in the Congregation and strengthened the loyalty of many to the Synagogue.

The rearing and the education of their children were the primary concern of Shlome and Merke. Their memory has been sanctified by the labours of their children in Jewish life and in the presidency of the Synagogue held by their son Al.

ALBERT ISADORE
married
Shirley Coren
London, Eng. 1944

I Michael Howard
married
Sylvia Diment
Toronto Oct. 1973

Nicole Jaclyn
born Mar. 21, 1979

II Stuart
married
Carol Rosen
Toronto Oct. 1975

III Richard Mark

LOUIS
married
Lillian Ness
Detroit 1948

I David Martin

II Neil Gerald
married
Maxine Vexler
Windsor 1979

III Paul Samuel

HERMAN
married
Doris Borofsky
Windsor 1952

I Yosef (d.)

II Miryam
married
Moishe Samsonowitz
of Colombia SA 1976

Yoseph Boruch
born 1977

Yacov Meir
born 1978

Rochel
born 1979

III Shlomo

IV Yehudit

V Esther

VI Mark

LEO
married
Dorothy Weber
Windsor 1947

I Norman Phillip
married 1980
Linda Small
of Montreal

II Marcia Elaine

III Shelley Mara

MILDRED
married
David Spinner (d.)
Windsor 1952

I Ronald Neil
married
Deborah Ann Zeff 1977

II Stephen Wayne

III Miriam Cheryl

IV Jeffrey Allan

Remarried 1971
to
Edward Rosenbaum
and son Elliott

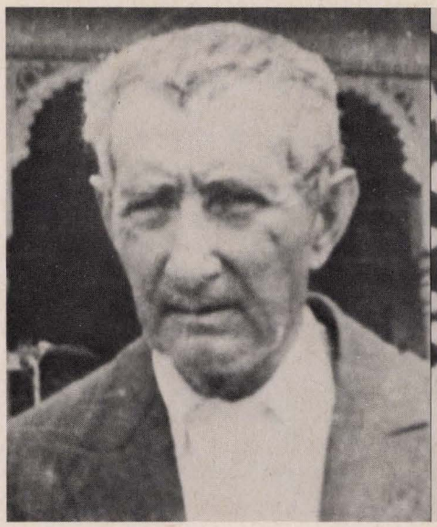
Alissa Frances

The Benjamin Pazner Family . . .

BENJAMIN PAZNER came to Windsor from Russia in 1904 at the age of 33. He left behind his wife Rebecca. He returned to Russia in 1907 and in 1908 he returned to Windsor bringing with him his son Isador. It was not until 1913 that he was able to bring his wife to Windsor. She brought with her their two sons Frank and Sam and their daughter Evelyn. Their daughter Frances was born in Windsor.

Benjamin earned his livelihood as a cattle dealer and operated a Kosher meat store at the rear of his home at 507 Marentette Avenue.

The Pazners joined Congregation Shaar Hashomayim in 1929 and were loyal members and supporters of the





Synagogue until their deaths. Hard-working people all the days of their lives, they had the respect of the Jewish community for their loyalty to Orthodox Judaism and for the many kindnesses they showed to the unfortunate.

Benjamin died November 3, 1938 at the age of 67 years and his wife survived him until 1962 when she died at the age of 84.

In addition to rearing their own five children the Pazners helped raise their grandson Saul.

Saul Pazner is an active member of the Board of Shaar Hashomayim. Following the teaching of his grandparents, he is devoted to the Synagogue.

ISADOR
(Deceased)
He was in the cattle business in Windsor until he moved to Detroit in 1926 when he went into the scrap metal business. He married Sadie Price. They had 2 children Saul & Lillian. After Sadie's death he married Sophie Atchman, they had one child, Ben.

I Saul

(first wife deceased)
married
Rita

Marvin
Peter
Susan
Barbara
Lawrence

II Lillian
married
Jack Kay
Lives in Detroit

Steven
Linda

III Ben
married
Reva

Barry
Alan
Sandra

FRANK
He has been a partner in Windsor Packing Co. for many years. He has 3 children
m. Eva Rosenthal (deceased)

I Eleanor
married
Nate Rubin
Live in Detroit

Steven
Robert
Mark

II Burton
married
Betty

Renee
Eric

III Roberta
married
Paul Lesansky

Michael
David

Frank married
Jessie Greenberg Chatlin
Sept. 15, 1968

SAM
(Deceased)
married
Ann

Harold
married
Phyllis
Live in Detroit

4 children

Sher
Lori
Bruce
Scott

EVELYN
married Phil Jacobs
and had one child
Lives in N.Y.

Rosalie
married
Ike Levy
Lives in New York
(Husband Deceased)

Leslie
Howard
Jay

FRANCES
married
Charles William
(deceased)
Lives in Detroit

I Harvey
married
Lives in Arizona

Risa
Daniel

II Sheila
married
Ben Tkatch
Lives in Detroit
has 4 children

Jennifer
Howard
Brian
Zachary

The Benjamin Cohen Family . . .



Benjamin Cohen was born in Shiletz, Russia in 1877. In 1898 he married Reshe Naftolin who was born in Shishtov, Russia in 1877. Benjamin died July 11, 1970 and Reshe on the fifth day of Tammuz, June 30, 1960.

After their marriage they lived in Shishtov. He was apprenticed to his father-in-law as a blacksmith. This did not sit well with his mother who felt that, as a family involved in the cattle business, the yiches of a blacksmith family were inadequate. She later reconciled to the marriage.

In 1901 Benjamin was drafted into the Russian army. He served for four years and then went to England in 1905. The Hebrew Immigrant Aid Society (HIAS) office sent him on to New York and from there he went on to Kingston, Ontario. In 1906 he brought over his wife and their children Sadie and Abe.

In Kingston he worked in the scrap metal business for Sussman and Cohen. There he lost an eye and became a scrap metal peddler. They were grim days, on some of which he earned only fifty cents. In Kingston, Molly, Annie and Edith were born.

It was while in Kingston that the Cohens, out of their small earnings, began the long process of bringing over from the Old Country members of both their families.

In 1912 they moved to Toronto where Sam and Rosie were born. They operated a small grocery while Ben peddled in outlying communities.

In 1915 they moved to Brighton and Colborne where they lived till 1919 when they moved back to Toronto. It was during this period that Ben learned the dairy business, becoming a partner with Reuben Rubinoff in the Colborne Creamery.

In 1921 they moved to Windsor to be near their daughter Sadie who had married Morris Katzman and where his brother Nathan Cohen lived. They lived with Nathan until they opened a dairy at 109 Parent Ave. They moved to Brant Street near the Shaarey Zedek Synagogue. By this time the older children were helping in the business and, in 1928 they set up their dairy in its present location.

The business, which had been known as the Border Cities Dairy, was renamed Twin Pines Dairy. The family were known as the Milchege Cohens. Abe was involved in the family enterprises from his early boyhood. Molly entered the business in 1933, Sam in 1936, after obtaining a degree from Ontario Agricultural College; Sam's son Philip joined them in 1968. Since its beginning the Dairy has supplied the community with KOSHER dairy products and with special Passover milk etc. under the certification of the Shaar Rabbi.

Benjamin was a member of the Pinsker Progressive Aid Society and was devoted to the work of Hachnosas Orchim. He solicited funds for many years for the Jewish Old Folks' Home in Toronto. He was a member of Shaar Hashomayim Synagogue and was particularly devoted to Congregation Shaarey Zedek where he served as President and was then elected life-time Honorary President in recognition of his work in the building of their new Synagogue. His wife was closely associated with him in all these activities. She was a Founder of Women's Mizrachi Organization and her home was a center for religious visitors and transients in Windsor.

In 1948 the family celebrated their fiftieth wedding anniversary. In 1958, on the occasion of their 60th anniversary, Shaar Hashomayim Synagogue was filled with members of the Cohen, Rubinoff and Naftolin families who came from far and wide to celebrate. The Jewish community of Windsor paid high tribute to these pioneering people who, faced with the usual immigrant's problems of providing a livelihood, nevertheless found the time, the strength and the money to help others and to contribute to the building of the community.

Sadie
m. Morris Katzman

- Helen
  m. Philip Sherman
  - Geraldine
    m. Robert Fulford
    - Sarah-Helen
    - Rachel-Sherman
  - Michael
    m. Gay Williams
- Manuel
  m. Rozalyn Winebaum
  - 1. Rona
    m. Fred Blueford
  - 2. Sherri
    m. Rick Berlin
    - Robin
  - 3. Gail
- Ruthe
  m. Yale Kaliff

Abraham
m. Miriam Meisner

- Sharon
  m. Gene Freund
  - Mark Jeffrey
  - Randy Jon
  - Linda Sue
- Rabbi Yitzchak
  m. Sarah Kaufman
  - Miriam Malka
  - Rivka Leah
  - Tova Masha
  - Binyomin Shlomo
  - Yaakov Bezalel
  - Chaim Gershon
  - Aharon Elezer

Molly

Anne
m. Bernard Nathan

- 1. Dr. Myron
  m. Lori Fontana
  - Natasha
  - Ari
- 2. Elaine
  m. Dr. Larry Lazarus
  - Laura-Shima
  - Julie

Edith
m. Sam Goodman

- Rochelle
  m. Dr. Steven Taub
  - Adam
  - Jennifer
  - Andrew Alexander
- Harvey
  m. Marlene Katz
  - Lainee Beth
  - Stacey Ann
- Linda
  m. Dr. Ronnie Rossen
  - Jeremy David
  - Matthew
  - Ari Raphael

Samuel Nathan
m. Tillie Wagner

- Philip
  m. Brenda Lander
  - Lori
- Martin
  m. Bonnie Levine
  - Alyssa Shanna
  - Steven Bradley
- Ira Lawrence

Roslyn Nesha
m. George Bassin

- 1. Marshal
  m. Lydia Barnett
- 2. Paulette Melody
- 3. Charles
  m. Shelley Ross
  - Matthew

The Samuel Solway Family . . .



Samuel Solway (Oct. 1, 1886-Dec. 18, 1962) was born in Minsk, Russia, one of six children. He migrated to New York and, in 1915, moved to Toronto to join other members of his family. A painter by trade he found employment in a doll factory. Employed there also was the lady who was to become his wife.

Sarah Wiesfeld was born in the village of Linitz in Kiev Gubernia, Russia, March 1, 1897, one of 7 children. She had come to Toronto in 1914 with most of her family. She and Sam were married December 24, 1916.

When their joint efforts made it possible they opened a small dry-goods store in Toronto. In 1926 they decided to come to Windsor with the three children that had been born to them in Toronto. In Windsor were living Sam's brother Abraham Solway and a first cousin Hyman Richardson.

Like so many others who settled in Windsor Sam became a door-to-door peddler of household furnishings. Unlike the others who then proceeded to open a store Sam, because of ill-health, struggled to provide for his growing family and eventually became hospitalized. Their youngest child Jack was born in Windsor. Sam's illness threw the burden of supporting the struggling family on the widow and the older children.

In spite of the family's financial problems and Sam's disability the family story is a classic and inspiring one. Among the children and grandchildren were to be professional, academic and successful business men and women.

There remain in Russia a brother and sister of Sam's but the family have never been able to establish contact with them.

Those who did manage to come here, seeking the freedom and opportunity denied them in Russia, proved that, given the opportunity, the Jewish family could adapt to, and become a part of, the Canadian and American cultures enriching them with their own Jewish ideals.

The traditional Jewish respect for education and the striving for achievement have been amply demonstrated by the Solway family and its descendants.

The story of the Solway family is characteristic. Their mother Sarah resides in Windsor as do many relatives of the Solway family. The children have moved where professional and business opportunity have beckoned. But to the Jewish community of Windsor there remains a loyalty and affection from the days in which they spent their childhood and youth in our community.

Ethel
b. Oct. 16, 1917
m. June 15, 1952
Nathan Sieman
of Warren, Ohio
b. Sept. 18, 1910

- Norman, b. June 8, 1953
- Susan, b. Jan. 26, 1955, m. Aug. 2, 1980, Richard Plutzer of New Jersey, b. April 7, 1955

Dr. Frank
b. July 27, 1921
m. Aug. 19, 1951
Jeanette Kroll
b. June 23, 1924

- Cynthia, b. July 21, 1954, m. July 28, 1975 to David Pinto of Israel
  - Ronit, b. Feb. 22, 1976
- Jeffrey, b. Dec. 23, 1955
- 3. Pamela, b. Nov. 29, 1958
- 4. Mark, b. Feb. 7, 1962
- 5. Stuart, b. Oct. 26, 1968

Dr. Paul
b. Mar. 18, 1924
m. Jan. 22, 1949
to Etta Helfgott
b. July 8, 1926

- 1. Harvey, b. Mar. 24, 1951, m. May 25, 1975 to Nancy Brawer, b. Nov. 13, 1951
- 2. Dr. Allan, b. Mar. 16, 1953
- 3. Gail, b. May 25, 1957

Jack
b. June 18, 1927
in Windsor
m. Nov. 19, 1950
to Merle Shuman
of Detroit
b. Jan. 3, 1931

- Robert, b. Aug. 28, 1957
- Richard, b. July 28, 1960
- Judith, b. July 12, 1962

The Slobasky Family of London, Ontario . . .

FATHER
Edward Slobasky
Died May 13, 1932
7 Iyar 5692



MOTHER
Mary Weinberg Slobasky
Died August 26, 1913
23 Av 5673

While the Slobasky Family was a London, Ontario, family two members of that family played an important role in the life of the Windsor Jewish Community and have contributed greatly to the Shaar Hashomayim Synagogue and the educational and religious activities of the Synagogue.

Louis Kaplan and his wife Rachel nee Slobasky were generous benefactors of the Rachel and Louis Kaplan Religious school whose building, adjoining the Synagogue, was made possible through their large gifts. They were lifetime supporters of the cause of Jewish education and were active in the building of the Talmud Torah as far back as 1917.

Minnie Slobasky added to their work in behalf of Jewish education by her contribution of the Foundation Stone of the religious school named after her sister and brother-in-law.

Minnie made an outstanding gift to the Synagogue in the large contribution made to build the new Funeral Chapel which replaced the old one at the site of the Talmud Torah property. The Chapel is known as the Minnie Slobasky Hebrew Memorial Chapel and was built in 1979.

SONS AND DAUGHTERS

Max Slobasky
Died October 26, 1975
21 Cheshvan 5736

Rachel "Rae" Slobasky Kaplan
Died February 4, 1977
16 Shevat 5737
(Resident of Windsor)

Married to

Louis Kaplan
Died September 2, 1965
6 Elul 5725

Ethel Slobasky Lipps
Died April 10, 1945
27 Nisan 5705

Louis Slobasky
Died March 9, 1938
6 Adar II, 5698

Mendel Slobasky
Died August 15, 1957
19 Av 5717

Minnie Slobasky
Ad Meah Ve'Esrim Shanah

Sophie Slobasky Engel
Died September 3, 1962
4 Elul 5722

Married to

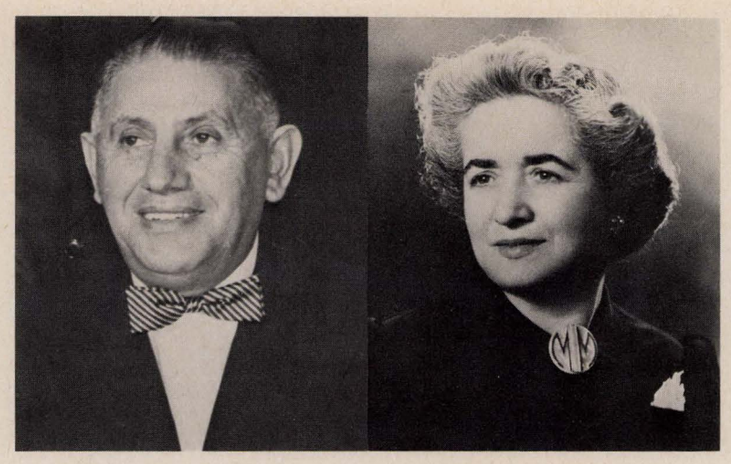
Philip Engel
Died May 6, 1954
3 Iyar 5714

Harry Slobasky
Died January 1, 1977
11 Teves 5737
(Resident of Windsor)

Married to

Evelyn Duralia

The Morris Mossman Family . . .



Morris Mossman was born in 1894 in Gombine, Poland. His own parents having died he was raised by his step-mother Brana who brought him to Newark, New Jersey in 1903. Here he went to school completing High School. In the meantime he worked at a number of odd jobs.

In 1914 Morris came to Windsor where his brother Samuel had already settled. He worked for one day in an automotive factory and decided that the two dollars he earned was not as rewarding as the business of peddling fruit. He thereupon acquired a push-cart and later a horse and wagon and built up a route until he went into the business of retailing and wholesaling fruits and vegetables with his three brothers, having brought to Windsor his brother Louis shortly after his arrival. In 1921 he brought his brother William and his family.

In 1916 Morris married Molly Weinzucher who was the sister of Sam's wife Yetta. Molly was born in Lodz, Poland, on June 5, 1894. She came to Windsor in 1914 and lived with her sister Yetta Mossman.

Morris' son Sidney was the first Bar Mitzvah to be celebrated after the building of Shaar Hashomayim Synagogue. In 1942 Morris' daughter Helen married Allan Snyder and this was the first time a man in military uniform was married in the Shaar.

The family of Morris and Molly was always a close-knit family with deep loyalties carrying into the third generation.

Almost from the first day Morris came to Windsor his community involvement was devoted and distinguished, especially in the field of Jewish education in which he remained involved to the end of his days. The building and operation of the Talmud Torah occupied much of his time and effort. Later the Synagogue elected him to the Presidency. He organized annual picnics as outings for the children and as a means of raising money for the school's operation.

He was active in the Oddfellows and Masonic orders, holding offices for many years. Both he and his wife were active participants in all Jewish causes. At the time that religious services were held in the Talmud Torah prior to the building of Shaar Hashomayim Synagogue Morris and his brothers maintained the services providing the Cantor (Louis) the choir (all the brothers) the Baal T'philoh (Morris) and the Gabbai (Sam). Morris served for many years as the chairman of the Religious School Board and as a member of the Shaar Board. Morris died Nov. 19, 1973, Molly Nov. 16, 1953.

SIDNEY b. 1917
married 1950
Agnes Day b. 1925
reside in Grand Rapids, Mich.

(1) Douglas b. 1954
(2) Mollie b. 1957

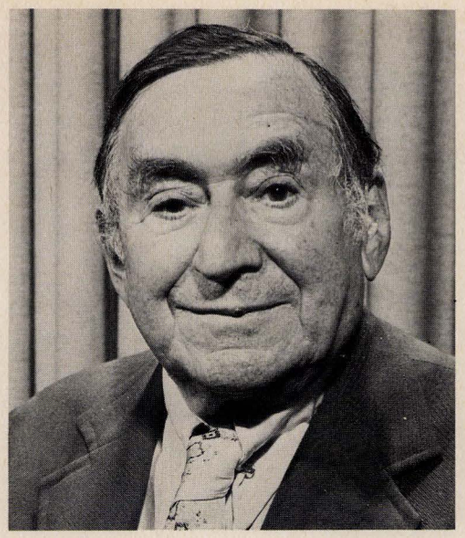
HELEN b. 1920
married 1942
Allan Snyder b. 1916
reside in Florida

Norman b. 1945
married 1976
Dore Ruben b. 1947

TED b. 1925
married 1954
Phyllis Wallach
b. 1930
reside in Windsor

Twins
(1) Myra
(2) Marla b. 1955
(3) James b. 1958

The Jacob (Jake) David Geller Story . . .



Jacob David Geller is much better known as Jake. He was born in Windsor December 15, 1899, the son of Samuel Daniel and Mynia Geller (see page for family).

Jake attended Windsor schools and graduated Detroit College of Law with the degree of LLB in 1928. He was admitted to the Michigan State Bar in 1931. He never practised the profession of law. Strongly attracted to the newspaper business, he worked for some years as circulation executive on newspapers in Milwaukee, Boston and Chicago. On April 18, 1918 he bought the Windsor News Company which he sold in 1970, when he retired. He interrupted his business career to volunteer in World War II. He served on the aircraft carrier Bunker Hill and saw action in the Pacific, rating nine battle stars and a Presidential Unit Citation.

He has received recognition from three other countries: Awarded a medal on the 25th Anniversary of Her Majesty the Queen's accession to the throne; Canada Centennial Medal for valuable services to the nation; Israel Freedom Medal 1965 for services in strengthening its economic development.

In 1973 he was the honoree of the Jewish National Fund's Negev dinner held at the Shaar Hashomayim Synagogue. This is one of the highest tributes which the Jewish community can pay. On this occasion thousands of trees were planted in his honour in Canada Park in Israel.

Jake has been the recipient of many other honours: He has been B'nai Brith "Man of the Year" - St. Ursula Medal 1964 for dedication to social betterment - St. Clair College honorary Diploma of Business Administration for service to the College - Greater Windsor Foundation "Award of Merit 1972" - Life Membership for services to the Windsor Art Gallery - Lifetime Chairman Israel Bond Campaign - "Man of Week" award by Station CKWW for services to the community - Paul Harris Fellow - Awarded Doctor of Laws degree by University of Windsor 1980.

The Windsor Chamber of Commerce awarded him a gold replica of its 100th Anniversary coin in recognition of his successful promotion of its coin campaign.

These and many other tokens of recognition have been the result of a lifetime of dedication to Jewish and civic causes. He has served as Chairman Social Planning Committee of the United Community Services as well as a Member of that organization's Executive Committee and Budget Committee. He is a member of Rotary Club of Windsor, Windsor Press Club, University Club, a life member of Harmony Masonic Lodge, and of Mocha Temple Shrine, Windsor Lodge B'nai Brith, Shaar Hashomayim Synagogue and Associate Member of Temple Beth El. Jake is Past President and one of the founders of Greater Windsor Foundation.

He is a past President of the Windsor Jewish Community Council and has always been active in fund-raising for its Welfare Fund, the United Israel Appeal and Jewish National Fund as well as the Israel Bond Campaign. He is Chairman Windsor Chapter Canadian Friends of the Hebrew University in Jerusalem and has made and raised large gifts to the University.

Among his many involvements in the cultural and business life of Windsor are: Past Director Essex County Historical Society, Director Windsor branch Canadian Council of Christians and Jews, Board member Windsor Symphony Orchestra, Board member Windsor Tourist Bureau and Member Advisory Committee St. Clair College Business Administration School.

He is also a past Director of Green Shield Services, is a long time fund raiser for the University of Windsor, a member of Jewish War Veterans of Canada and of the Balfour Branch Canadian Legion.

In the publishing industry he served as President—Periodical Distributors of Canada; Chairman of the Board-Bureau of Independent Publishers and Distributors; Board Member and Executive Committee Council Periodical Distributors Association. Jake is Honorary President Windsor-Walkerville Liberal Association; founder and first President of the Essex County Liberal Association. He has held numerous offices in Federal and Provincial Liberal Parties and has been a long-time fund-raiser for them.

He was one of the first men who developed comic books and jig-saw puzzles, both of which have become permanent parts of the North American culture.

Now at age 80, Jake continues in a variety of untiring efforts for political, social, civic and Jewish activities with unceasing dedication. He continues in his father's footsteps the family tradition of public service, of unstinting generosity and a passionate love for Israel.

M.S.

The Menorah (the Seven-Branched Candelabrum). The Tabernacle and Temple had a Candelabrum of seven branches which was kept burning continually symbolizing God's presence in the Sanctuary; the holiness of the week (seven); the seven branches of learning; the "seven" parts of the Torah.



IN LOVING MEMORY
of
SAMUEL DANIEL
and
MYNIA GELLER
in whose honour a
plaque is erected in
the Hebrew University
on MT. SCOPUS
JERUSALEM

The David Mechanic Family . . .

David Mechanic was born January 6, 1920 in Newark, New Jersey. He moved to Windsor with his late parents in the summer of 1920. He was educated in the Windsor school system and has had a continuing love affair with this city which has shown itself in a lifetime of civic activity.

He served in the Royal Canadian Air Force for five years. When his father William Mechanic died in May 1946 David became manager of the Checker Cab Windsor, Ltd. and, in 1952, became president of the company his father had founded. He formed Cartier Parking Limited which he served as president. He is now chairman of the board of Checker Industrial Rubber and Tire Limited. He is also secretary of Ronda Holdings, Limited.



He served as president of Essex County Retail Gasoline Association, was a director of Downtown Retail Business Association; served on Windsor Traffic Conference; Windsor Traffic Safety Council and as a member of the Technical Advisory Committee on Traffic for the City of Windsor.

As a Director of Essex County Automobile Club and the Windsor Traffic Safety Council he developed and presented to the Windsor Board of Education a Driver Education Program which they adopted and introduced into the schools.

In Windsor's Civil Defence Program he placed his company's cabs and radios and volunteer union drivers in many exercises which developed stand-by programs available to deal with possible emergencies.

In addition to serving for 25 years as a member of the Transportation Safety Association of Ontario and serving that group as president for 3½ years, he organized and ran the first door-to-door Cancer Drive in Windsor. A Mason and a Shriner, David was active in crippled children's activities. He helped found Goodwill Industries and was a charter member of this organization.

David has been a Rotarian for 27 years. He has served as a Director and chaired the Crippled Childrens Committee for a number of years. He was a Director of the Windsor Community Fund's Welfare Council for 7 years and its President for 3½ years.

The fractional years in his career of public service were the result of a heart attack at age 42 which, as he puts it, has slowed him down a lot.

To the Jewish Community David has been as devoted as was his father before him. He was a charter member of Royal Canadian Legion #362, Balfour Branch and a member of the Association of Jewish War Veterans of Canada.

He served for a time as Vice-President of the Windsor Jewish Community Council and, together with Ben Yuffy obtained the present site of the Windsor Jewish Community Centre after negotiations for the property resulted in a favourable price that cleared the way for the building of the Centre.

He has been a member of Shaar Hashomayim Congregation since its beginning and sat on the Religious School Board for 14 years. He has been a lifelong member of Windsor Lodge B'Nai Brith #1011.

In all of the above and in many other civic activities in which he once took an active interest David, while unable to become involved, still takes an interest and lends his support.

Lorraine Mechanic was born in Detroit in 1927, the daughter of Nathan and Eva (Gitlin) Schiff. Lorraine and David were married in 1946 and they established their home in Windsor. They have 4 children—Nathan, Esther, Sharon and Bill.

Lorraine has been active in Shaar Hashomayim Synagogue and most Jewish community organizations. She was a member of the Religious School Board for several years and has supported David in all his activities, in addition to being a real Yiddishe home-maker.

TOM BANKS OF CARTIER PARKING LTD. AND RONALD ATKINSON OF THE CHECKER INDUSTRIAL RUBBER AND TIRE LIMITED EXTEND CONGRATULATIONS TO CONGREGATION SHAAR HASHOMAYIM ON ITS GOLDEN JUBILEE AND ARE HAPPY TO PAY THIS TRIBUTE TO OUR ASSOCIATES, DAVID AND LORRAINE MECHANIC, WHO CONTINUE TO GIVE THIS COMPANY LEADERSHIP AND HAVE PROVIDED AN INSPIRING EXAMPLE OF JEWISH AND CIVIC DEDICATION

The William Mechanic Family . . .



WILLIAM (Bill) MECHANIC (1896-1946) was born and raised in Rogachev-Minsk in Russia. The youngest of seven children, he migrated to New York in 1914 at the age of 17. His trade was carpentry. He was drafted into the United States Army and while there he taught himself to read and write English.

On his discharge from the army he met and married Ida Cohen (1894-1963) on March 3, 1919.

His wife Ida (Alteh D'vashe Deborah) came from Mir, Russia. She was the eldest of four children. Her father had left his family in Russia to make a new life in America whither some of his 12 brothers had already gone. Once settled, Grandfather Cohen, who earned a livelihood as a blacksmith, sent for Ida, his eldest daughter, who at age 12 travelled by herself to join him. She kept house for her father in addition to working as a seamstress in a garment factory.

Between Ida and her father they earned enough money to send for her mother, two sisters and a brother.

In January 1920 Bill and Ida Mechanic had their son David in Newark, N.J. Bill then decided to come to Windsor to join his two older brothers who had settled in Windsor, Abraham and Barney (Boaz).

Barney Mechanic had come to Windsor in 1906. He started in the building business but later became a pioneer in the motion picture industry and operated movie houses. In his first theatre he hand cranked the film in front of an electric light bulb.

Barney met and married Rose Belkin who was the sister of the celebrated Rabbi Dr. Sam Belkin who was later to become the President of Yeshivah University. Barney and Rose brought Rabbi Belkin, then 18, and his mother to Windsor. Rabbi Belkin taught for a while in the Religious School of Congregation Tifereth Israel in East Windsor.

Among others whom Barney and Rose helped to bring to Windsor were Harry and Eddy Rubin whose mother was Rose's sister.

Barney had three daughters, Jessica, Eleanor (who married Irving Meretsky) and Ruth.

Abraham Mechanic, who spoke 8 languages, was the oldest of the Mechanic brothers and was brought to Windsor by his brother Barney. He was a builder by profession and he built many houses and apartments in Windsor. When his son and daughter contracted Polio in the years before therapeutic facilities were available, Abraham decided to build steam bath facilities to help them. A Mikvah was included in the building on Mercer Street and the place became a gathering centre for the Jewish men of Windsor.

When Bill came to Windsor in 1920 he worked as a carpenter for his brother Abe. Later in 1920 he sent for his wife and their son David. In the winter of 1920 Bill and his partner Christopher Spindleman bought a taxi and went into business together which led to a lifelong business partnership. Their first company was called Independent Cab and then 7-11. At this point Malcolm Irwin Banks joined them to form the Checker Cab Windsor Ltd. in a life-long partnership. In 1929 they opened their first service station at Park and Goyeau. In 1937 they moved across the street to larger quarters and added a garage to their services.

Both Bill and Ida were active in Jewish and community activities all the day of their lives. At the time of his death Bill was Vice President of Red Cross and was in charge of Greek relief during World War II.

Ida Mechanic was so devoted to her family and community work that, during Windsor's celebration of its Centennial Year, she was chosen as mother of the year. Mrs. Mechanic was a past noble grand of the IOOF Rebekah Lodge and past president of Mizrachi-Hapoel Women's Organization of Canada. She was also active in the Lillian Freiman Chapter of Hadassah, one of the original members of the Shaar Hashomayim sisterhood, a member of the Senior Citizens' Club of the Jewish Community Centre, a member of the Tuesday Cancer Clinic, the War Mothers, the Pinsker Progressive Aid Society and the Jewish Community Welfare Fund drive.

When Barney's wife died in an accident in 1935, Ida brought the whole family into her home until they were able to stand on their own again. The year previous she had shown the same kindness to Abraham's family when he died.

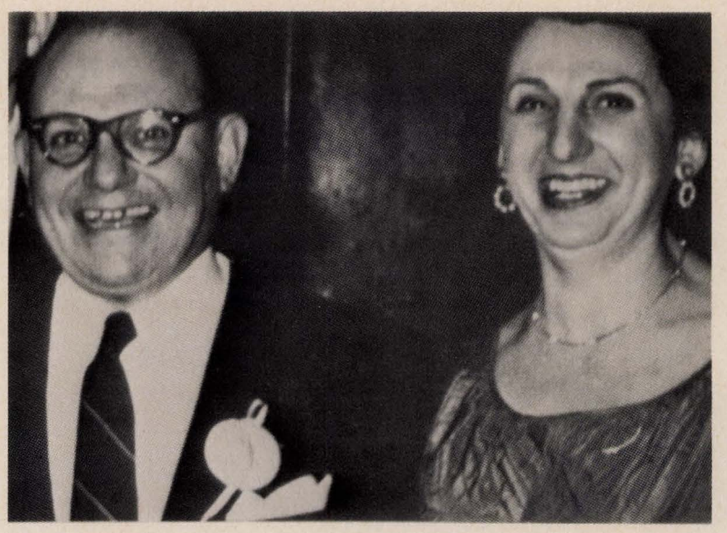
David's wife Lorraine is the daughter of Eva and Nathan Schiff. Eva Schiff's father settled in Windsor around 1900. He was a Schochet and his name was Morris Gitlin. Joshua Gitlin was Eva Schiff's brother. Their father Morris helped form Windsor's first Synagogue and acted as its first Rabbi. Subsequently all the Gitlin family moved to Detroit but Joshua remained in Windsor and was married to Libby Meretsky who was the daughter of pioneer Jacob Meretsky.

It was through David's sister Esther and her husband Arthur Gitlin that David met Lorraine whom he subsequently married.

David	**Esther**	**Anna Mae**	**Rosalie**	**Arlene**
married	married	born 1924	born 1931	born 1933
Lorraine Schiff	Arthur Gitlin	married	married	
|	Nov. 1, 1945	Max Gumprich	Leonard Lopatin	
Nathan—born 1947	|	|	|	
Esther—born 1949	William	1. Leo Fried	Karen	
Sharon—born 1953	|	m. Terry Cowen		
William—1965	Jarrod	|	William	
	Jeremy	Misty	m. Joan	
		2. William Fried	Randy	

The Harry Schwartz Family . . .

Harry Robert Schwartz (see opposite page) graduated the Detroit College of Law in 1929. He never practised the profession of law. The onset of the depression had placed his father into grave financial difficulties and Harry, devoted to his parents and his younger brothers and sisters entered business with his father. He was successful in this enterprise and, until 1970, when he became terminally ill, he carried on Windsor's foremost ladies' wear business Red Robin Apparel on Ouellette Avenue.



There was never a time when Harry's interest in the affairs of the Jewish community was any less important to him than his interest in his family and his business.

His father's dedication to Jewish learning and education had shaped Harry to a level of Jewish learning that was exceptional. Like his father, the cultural, educational and religious life of the community called on his talents which were unstintingly at the service of the Jewish community.

Harry served on the Board of Congregation Shaar Hashomayim for many years. When, in the mid '30's it became obvious that the membership base of the congregation had to be broadened and that the synagogue had to be operated on a democratic basis, Harry threw himself whole heartedly into the project. For years thereafter he was always watchful that no individual or group should dominate synagogue affairs. He encouraged active participation in congregational activities and thereby laid the foundation for a continuity of leadership and interest which has made of Congregation Shaar Hashomayim a strong organization.

Harry served for two years as President of the Windsor Jewish Community Council during a period when the demands for Israeli and overseas needs inspired the community to unprecedented heights of generosity under his leadership. It was during his presidency that the Community Centre placed more emphasis on the intensification of its educational and cultural services.

Prior to his assumption of the presidency he served on the Board of Directors of the Council and in its fund-raising arm the United Windsor Jewish Welfare Fund to which he was himself a generous contributor.

During this period he served for years as the Chairman of the Arbitration Committee of the Council. Both as secretary and Chairman of this Board he was responsible for introducing the arbitration process into many situations that would otherwise have had to resort to the courts.

Harry was always active in the Religious School of the Shaar Hashomayim Synagogue. He served as its secretary and then as its Chairman for many years. He inaugurated the School's scholarship fund, now known as the Harry R. Schwartz Memorial Scholarship Fund. This Fund assists in the payment of tuition for children whose families cannot afford to pay the full tuition.

His wife Bertha gave leadership to the Parent-Teachers' group of the Religious School and was responsible for many of the plays and entertainments put on by and for the children of the Religious School. She was always an active participant in the Sisterhood of the Synagogue as well as in Hadassah and Ladies Bnai Brith.

Harry was also active in Bnai Brith Lodge. He was a member of Harmony Lodge.

Both of Harry's and Bertha's sons, Charles and Samuel are prominent lawyers in Toronto.

Blessing the Sabbath Candles in the Home on Friday Eve. The Sabbath, God's ordained Day of Rest, is ushered in the home Friday evening before sundown with the lighting of at least two candles (in some homes an additional candle for each child) to mark the two Commandments: "Thou shalt observe" and "Thou shalt remember" the Sabbath Day. The candles are kindled by the Wife and represent the peace and beauty of the Sabbath-filled home.



In Loving Memory
Of

Samuel & Fanny Schwartz
Meyer Schwartz
Dr. Dave & Rose Sugar
Albert Friedman

The Samuel Schwartz Family . . .

Sam Schwartz was born in Russia in 1876, in the city of Shiletz. He was a brother to Nathan Cherniak (see page). He came to Windsor in 1903.

His wife Fanny was born in Grodno, Poland, in 1882. She was the grand-daughter of Yitzchak and Teplitz Benstein. Her mother Eva married Feivel Fisher and settled in Windsor in 1899 where her brother Herman Benstein had settled previously.

The Fishers had five children — Fanny, Rose who married Harry Friedgut, Herman who married Mary Franklin, Dr. Milton who married Alma Held and Roy who married Muriel Frank.

With the exception of Fanny all the Fisher children moved to Detroit. This was a frequent occurence in the history of Windsor's Jewish community. The potentials for higher education, the greater industrial and commercial opportunities and the richer Jewish life there beckoned people who had originally settled in Windsor. It is a fact that in Detroit and its environs are more descendants of Windsor Jewish families than in Windsor itself.



Both Sam and Fanny Schwartz were closely identified with the beginnings and growth of the Windsor Jewish Community. Sam was a merchant operating a clothing store on Sandwich St. West (now Riverside Drive). He prospered and retired to live in Detroit where he felt his children could receive a superior education.

Before the creation of systematic Jewish education in the Talmud Torah, Windsor's Jewish children received a smattering of Jewish education from a series of old-country Melamdim in the old-country Cheder style. Himself learned in Jewish letters Sam was determined that his children should have the best instruction possible, hence his move to Detroit.

The depression of the 30's compelled him to re-enter business and, with his son Harry, he went into the ladies' wear business on Ouellette Avenue under the name Red Robin Apparel, Ltd. The business grew and eventually was carried on by Harry after his father's death.

Sam Schwartz was a man passionately devoted to the cause of Jewish education. He was one of the leading spirits in the organization of the Agudath Bnai Zion which built the Talmud Torah and he was deeply involved in the Zionist and educational activities of that organization.

Both Fanny and Sam were loyal supporters of Congregation Shaar Hashomayim and both were deeply involved in the charitable activities of the community.

Sam Schwartz died August 30, 1945 and his wife died December 28, 1971. There are 7 grandchildren and 9 great-grandchildren.

The Schwartz family suffered a dual tragedy when, on the death of Sam Schwartz, it was learned that their youngest child Meyer had been shot down in his R.C.A.F. plane during a bombing run over Nazi Germany. He was a tail-gunner.

Rose
m. Dr. David Sugar
both deceased

Harry Robert
b. Oct. 1, 1908 d. June 4, 1971
m. Dec. 24, 1939
to Bertha Kaplan
daughter of Nathan &
Golda Kaplan of Toronto
d. Jan. 11, 1968
(see opposite page)

- Charles
  b. Sept. 9, 1942
  m. May 30, 1965
  to Ruth Gail Steinberg
  b. July 15, 1943
  daughter of Albert & Ann
  Steinberg of Toronto
  - Debbie
    b. Aug. 8, 1969
  - Karen
    b. Mar. 15, 1972
- Samuel
  b. June 16, 1946
  m. June 29, 1969
  to Charlotte Malowane
  of Toronto
  b. April 23, 1946
  - Hilary
    b. Mar. 3, 1972
  - Barbara
    b. Feb. 18, 1976
  - Dina
    b. Dec. 16, 1977

Dr. Oscar
Lives in
Huntington Woods,
Mich.

Meyer
Killed in action
during World War II

Cyrille
m. Albert
Friedman (dec.)
Lives in
West Bloomfield,
Mich.

The David Ordower Family . . .

Meyer (1898-1975) and Rebeka (nee Schtern) Ordower lived in Galicia, Austria. David Leib was one of their seven children. He came to Canada in 1921, lived in Montreal where he peddled dry goods, and moved to Windsor in 1926 where he continued in the same business. It was in Windsor that he met and married Becky Gendler on March 27, 1927, the daughter of Pearl Liba (nee Stollerman) and Moses Gendler who lived in Zabockrich, Russia. She is one of four children who emigrated to Canada. Becky and





David opened a store and grew up together in the ladies' wear business, "Marvin's."

Both Becky & David were always staunch members of Congregation Shaar Hashomayim and generous contributors to all Jewish causes.

Their sons have carried on the business known as Marvin's and continue as members of Shaar Hashomayim and as supporters of all Jewish causes.

Meyer
m. Feb. 5, 1950
Fay Blitstein

Pamela
b. 1/24/52

Brenda
b. 10/12/54

Abby
b. 8/3/59

Sheri
b. 8/27/68

Norman
m. Sept. 1, 1963
Maxine Stone

Alissa
b. 3/28/66

Matthew
b. 8/20/68

Marni
b. 5/15/70

The Herman Meretsky Family . . .

HERMAN MERETSKY (1877-1931) was married in Windsor in 1901 to Theresa Maier (1879-1953). He was born in Stabin Poland and his wife in Korningsbach, Germany.

Herman was the son of the first member of the Meretsky family to settle in Windsor in 1884, Jacob Meretsky. Jacob's wife, Shana Frank followed with her children. Jacob was the second Jew to settle in Windsor.

Herman lived for a time in Toledo and Cleveland, Ohio. He was a designer of clothes. He and his family then settled in Windsor where he was a retail merchant and also in real estate.

JEANETTE
married 1928
Barney Braitman
Detroit

(1) Leonard
married Charlotte Levine 1968

Brian b. 1969

(2) Joyce
married Leon Kutik

Sheldon b. 1959

Barbara b. 1964

Helene b. 1967

LILLIAN
married 1927
Moe Wexler

(1) Joanne
married 1952
Dr. Allan Kline

Ronna b. 1949
married
Charles Galin 1978

Dr. Norman b. 1953
married
Barbara Margolis 1979

Terri b. 1954

(2) Herlaine
married
Jacques Bakerman 1953

Thomas 1955
married
Judith Friedrich 1980

Cheryl 1958

ALFRED
married 1937
Eileen Weitzman
Detroit

(1) Philip
married 1966
Sheila Bookspan
Toronto

Jason b. 1968

Tracy b. 1971

Jonas b. 1974

DONALD
married 1938
Reva Jacobson
Dayton, Ohio

(1) Harvey
married Mildred Pascal 1968

Jonathan 1970

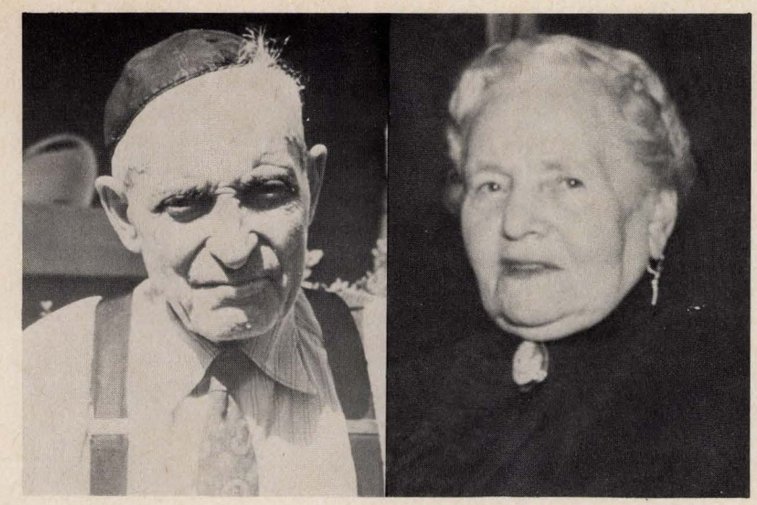
Tami 1972

(2) Richard
married 1966
Andrea Glabman

Melissa b. 1967

Daniel b. 1971

The Hillel Croll Family . . .



Hillel and Minka Croll came to Windsor from Mogilov, Russia in 1908. Minka was a sister to the Cherniak-Schwartz families. Hillel was a cattle merchant in Russia and continued that business in Windsor. Hillel died in 1955 and Minka died in 1970.

The Crolls founded an illustrious family of six children.

(1) David Q.C. married Sally Levin. They have 3 children and 10 grandchildren all living in Toronto. Presently he is a member of the Canadian Senate. He was the first Jewish Senator in the Canadian Government, first Jewish Cabinet Minister in the Provincial Gov. and first Jewish Mayor of any metropolitan city in Canada. He graduated in law in 1924. Was mayor of Windsor from 1929-1933, was a member of the Hepburn Government in 1934, a member of the cabinet, and in 1939 he joined the army as a private. Came back in 1944 a Lt.-Colonel.

(2) Dr. Leo Croll married Virginia Gage and they have 2 children and 6 grandchildren. He is a graduate of the U of M at Ann Arbor, is an Eye, Ear, Nose and Throat Specialist and was head of the Eye Dept. at New Grace Hospital, Detroit, Michigan. Dr. and Mrs. Croll, the former Libby Fuchs, reside in Michigan.

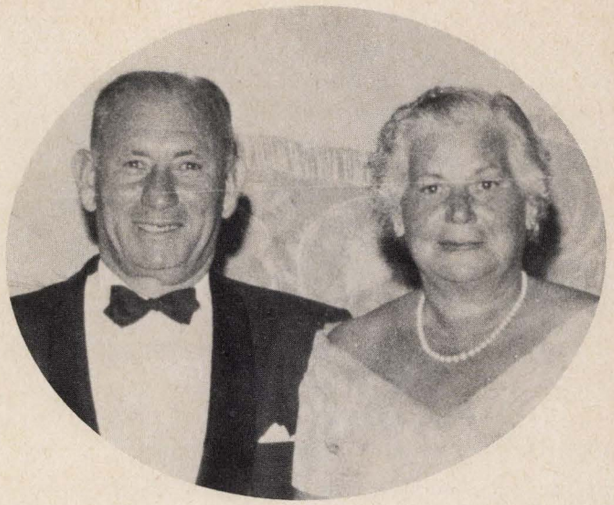
(3) Dr. Sam Croll and his wife Gladys have one child and two grandchildren. He is a graduate of the U of M at Ann Arbor and is a dentist in Detroit.

(4) Dr. Maurice Croll and his wife Eva Mae have two children and 3 grandchildren. He is a renowned opthalmologist—attended Detroit College of Medicine & Wayne Medical School—he too was head of the Eye Dept. at New Grace Hospital.

(5) Cecil Croll, Q.C., and his wife, the former Faye Richardson of Windsor, have two children and two grandchildren. He graduated in law from Osgood Hall in 1931 and practices in Windsor.

(6) Evelyn and her husband, David P. Zack, have three children and four grandchildren. Evelyn graduated as a dental hygienist from the University of Michigan.

The Harry Meretsky Family . . .



In 1916, following the Balfour Declaration, Harry Meretsky joined the British Army as a volunteer for service in Palestine against the Turks. He was attached to the Royal Fusiliers and stationed in Plymouth, England, for training. He was sent to Egypt under Colonel Samuels and saw action under General Allenby when the British drove the Turks out of Palestine.

He returned to Windsor following the war and joined his father, Michael Meretsky, in the scrap business. Later, as a member of Meretsky, Burnstine and Meretsky he played an active role until his retirement.

He married Libby, daughter of Aaron Meretsky in 1926. (See pages 75 and 77 for their family trees).

Harry was active in B'nai Brith, Shaar Hashomayim Synagogue and the Masonic Lodge. He was a generous contributor to all Jewish causes.

His wife Libby, whose family were among the original pioneers of the Jewish community, has always been active in every women's organization in the community.

The Joshua Gitlin Family . . .



JOSHUA GITLIN was born in Minsk, Russia in 1889 and died December 28, 1972. In 1910, 8 years after he came to Windsor, he married Libbie, daughter of Jacob and Gittel Meretsky, who was born in 1890. Her parents were among the first Jewish settlers in Windsor.

Joshua sold throw-rugs door-to-door and this led him into his future occupation.

In 1908 Joshua entered the furniture business in which he was to spend his lifetime.

His son Arthur was to join the business June 15, 1930. Arthur's son Billy was to become the 3rd generation in the business.

Joshua served for a few years as an Alderman and was a leading member of the Downtown Business Association.

He served three terms as president of the Shaar Hashomayim Congregation and gave a great deal of his time to strengthening Kashruth and the Cemetery of which he was one of the original founders. He played a leading role in the organization of the Shaar Hashomayim and his wife was the first treasurer of the Synagogue Sisterhood.

There was no cause, Jewish or non-Jewish, which Joshua and his wife did not support. He was a strong traditionalist whose interest in Jewish education and welfare was unflagging.

Mrs. Gitlin this year celebrates her 90th birthday.

Joshua & Libbie had 3 children, Arthur, Sylvia Glosser (deceased) and Florence Robbins who lives in New York.

ARTHUR WILLIAM b. April 1, 1911
married Esther Mechanic — Nov. 1, 1945
daughter of Bill and Ida Mechanic

William "Billy" Wayne b. Oct. 13, 1946
married Mar. 30, 1968 to Bonnie Dawn Gray
divorced Aug. 1978

Jarrod Dov b. Aug. 25, 1971
Jeromy b. Dec. 10, 1974

SYLVIA

Jeffrey M. Glosser

FLORENCE

Susan Berger
Judith Knight

The William Mossman Family . . .

LEAH and WILLIAM MOSSMAN were married in November 1916 in Warsaw, Poland. William was born in Gombine, Poland October 10, 1893. Leah was born in Yilov September 15, 1899. They came to Windsor in 1921 with their two daughters, Sophie who was 3 years of age and Katie who was age 1.

William went into the produce business with his brothers Morris and Isaiah as Mossman Brothers. Later they became known as Windsor Produce Co. In partnership with Morris they became Consumer's Warehouse Produce.

Marsha was born in 1926. William died April 4, 1979. William was a member of Shaar Hashomayim and of every other Jewish organization in Windsor.

SOPHIE
married Jack Levy in 1943
(Both deceased)

Michael
married Karen Gordon

Sara Heather

Dr. Gary
married Karen Bohman

1 David
2 Jack

Lawrence
married Sheila Rich

Erin Sophie

KATIE
married Al Nickin
(Both deceased)

1 Mark
married Jody Fishman

2 Larry

3 Elaine
married Alan Herbst

MARSHA
married Seymour Fried (dec.)
in 1946

1 Harold
married Carolyn Koppy

Stephanie
Rebecca

2 Paul
married Ellen Seidman

3 Jeffrey

Marsha now married
to Norman L. Ross

The Morris Tabachnick Family . . .



Born April 22, 1901, Morris Tabachnick's lifetime has been not only a Canadian saga of an immigrant's success in the New World but a chronicle of a loyal and dedicated Jew, faithful to his traditions, devoted to his people and a blessing to Windsor, Canada and Israel.

The son of Isaiah and Faige of Hotin, Bessarabia, in 1925 he married Freda Lewis of London, England, daughter of Hyman and Baila Lewis.

Morris was in the food trade from 1928 to 1947 when he established a construction company, Morris Homes. After building a thousand homes he founded the Morris Investments Company for the renovation of business properties. This led to the development for Shopping Centres under the name of Cambridge Leaseholds Ltd., a public company headed by his son Charles.

Morris is a key leader in the Jewish community and plays a prominent role in all community activities. He is a Past President of B'nai Brith, the Windsor Jewish Community Council, Congregation Shaar Hashomayim. He is Honorary Chairman of the Israel Bond Organization, of the Histadrut Campaign which honoured him by dedicating a Medical Clinic in Israel in his name—a charter member of the Farband and the Zionist Organization of Canada.

Morris and Freda have endowed a perpetual scholarship to Hebrew University in Jerusalem and a perpetual scholarship, as well as annual scholarships, to Bar Ilan University in Ramat Gan, Israel. Morris has had a broad interest in Jewish education at all levels and, for many years, has given a scholarship to Yeshiva University of New York. He has made large donations to the Shaar Hashomayim Religious School. A moving spirit in the Jewish National Fund Council nationally, provincially, and locally, Morris gives generously to the Keren Kayemeth projects each year.

His wife Freda has been a true partner in Morris's community interests and undertakings. She is a life member of Hadassah, Youth Aliyah, Shaar Hashomayim Sisterhood, and other organizations. She innovated "Israel Bonds for Grandchildren," in Windsor, and "Patrons of Shaar Hashomayim Sisterhood," encouraging wider community giving.

Deeply attached to Jewish traditions and values, Morris has lived by the teaching of the Sages: "Do not separate yourself from the community." The community, in turn, has found in Morris a leading exemplum of the teaching of the Rabbis: "Who is honored? He who honors his fellow man." When the annual Negev Dinner was re-established in the community, Morris Tabachnick was acclaimed as most worthy to be honored at this event.

Among the many gifts of the Tabachnicks is the donation of the Cornerstone of the Windsor Jewish Community Centre. Following that, Morris and Freda made a major gift to the Rachel Kaplan Memorial Chapel, making possible its completion without the community having to assume a mortgage.

The latest project of which the Tabachnicks are justifiably happy is the Tabachnick National University Park on Mt. Scopus in Jerusalem, which was opened in 1980. To acknowledge this gift to the people of Israel, the Hebrew University conferred an Honorary Doctorate upon Morris, at a community gathering in Windsor where President Avraham Harmon made the presentation.

Their eldest daughter Bernice married Harvey White of Detroit and they reside in Edmonton, Alberta, where he is in the building business. They have five children, three of whom are married. The Tabachnicks' first grandchild, Jennifer White, was born in Edmonton.

Their son Charles is married to Rose Taub of Windsor and they have three daughters. Charles is President of Cambridge Leaseholds and, just recently, on behalf of the Tabachnick family presented the Windsor Art Gallery with a collection of art works valued at over half a million dollars.

Charles and Rose have three daughters and reside in Toronto.

The youngest daughter, Shirley Goldberg has four children and resides in Windsor.

Freda and Morris have twelve grandchildren and eleven great grandchildren, *ken yirbu*. The Tabachnicks are very pleased that their *Einiklach* as well as their children are following in their philanthropic footsteps.

Morris and Freda and Family have attained an international *Shaym Tov*—"good name"—for their good works. May they be blessed with many more good years and many more good deeds.

The Israel Lopatin Family . . .





ISRAEL LOPATIN came to Windsor from Poland in 1921. His wife Yetta Bluestone joined him in 1926 bringing with her their son Yale who was 5 years old. She was a sister to Morris Bluestone who founded the Bluestone family in Windsor. (See opposite page).

The saga of the Lopatin family is a characteristic one. It is the story of immigrants without capital starting a small used goods business with husband and wife working shoulder to shoulder while raising a family. It is the story of tenacity and hard labour—ploughing back the profits of the business to allow for expansion of the business and the education of the children.

In 1929 Israel opened a small second-hand furniture store dealing also in tools and appliances. He continued in the Royal Furniture Store until his untimely death in 1939 leaving behind his sons Yale, Lawrence and Albert.

Thereafter Yetta and Yale operated the business, expanding it little by little until Yetta retired in 1947 when Lawrence came into the store.

By this time Yale and Lawrence were in a position to switch from a second-hand to a new merchandise operation in 1949. From this point on there was a steady growth in the operation which is to-day one of the leading furniture and appliance stores in Windsor.

In 1973 Lawrence sold his interest in Royal Furniture to his brother Yale. He became active with two Detroit companies after a four year retirement. He came back to Windsor and became buyer and sales manager for Walker Boys TV. In 1980 he joined the family company as advertising and merchandising director for a short time and is now retired.

Albert is a lawyer in Detroit residing in Bloomfield Hills. The family interest in the furniture business is carried on by Yale's son Stephen and daughter Ilene who are associated with their father in the family business.

Yetta Lopatin suffered a stroke in 1976 after years of direct involvement in the operation of the Royal Furnitue Store and passed away Jan. 26, 1980.

The Lopatins were originally members of Congregation Shaarey Zedek. In 1954, after the death of Israel in 1939, Mrs. Lopatin and her family joined Congregation Shaar Hashomayim where their sons continue as supportive members. Larry is active in Synagogue affairs.

Yale 1916
m. 1946
Shirley Paul

1 Ilene Dec. 30, 1946

2 Stephen Oct. 26, 1951

Lawrence
July 27, 1927

Albert
Oct. 26, 1929
m. 1971
Bev Morrison
of Detroit

1 Ian Jan. 30, 1973

2 Amy Oct. 12, 1974

The Morris Bluestone Family . . .

Morris Bluestone was born in Chan, Russia, June 28, 1898, the son of Yale and Pesse. He married Sarah Lopatin of Kremenecz, Poland where she had been born March 17, 1903. They were married in 1924 and settled in Kremenecz.



In that Polish city Morris carried on the business of currency exchange. His father had died when he was eleven and his mother operated a small grocery business. As a youngster he had to help support his family which he did by exporting merchandise from Russia to Poland — then an illegal activity but one winked at by the authorities.

In Kremenecz he prospered and was able to provide private tutors for his children. At the urging of his sister Yetta Lopatin and of his wife's brothers Israel Lopatin and Rudy Lopatin who had settled in Windsor and her sister Kate Shiffrin of Detroit, the Bluestones tore up their roots in Poland and came to Windsor September 15, 1935. They sailed on the maiden voyage of the Polish steamship Pilsudski.

They brought with them their three sons, Louis, Saul and Sydney

Discouraged by the throes of the depression that gripped Canada, Morris packed to go back to Poland in 1936. Naftoli Lopatin, Sarah's father, fearful of political developments in Europe, prevailed on Morris to stay in Canada.

Morris bought a horse and wagon and became a junk peddler. By 1946 he was able to buy a truck. But the end to the family's economic troubles came in 1953 when, together with his son Louis they opened EPPS Army Surplus Stores. This well-known company was carried on by Louis after the death of his father in November 1975.

After the death of his wife (Sept. 3, 1961) Morris remarried to the present Helen Bluestone.

During their lifetime in Windsor Morris and Sarah were members of Shaarey Tzedek and Shaar Hashomayim Congregation as well as the Pinsker Society. Sarah was active in Hadassah. Always as generous as their means permitted, the Bluestones were observant Jews.

It should be noted that in the close relationship between the Bluestone and Lopatin Families (see opposite page) it was a case of a brother and sister marrying a sister and a brother.

Louis
b. May 5, 1926

Saul
b. May 10, 1929
married Nov. 20, 1965
to Eleanor Fielding
b. June 27, 1932
(Live in Farmington Hills)

Billy b. April 19, 1953
Barry b. July 9, 1955
Bradley b. Feb. 9, 1971

Sydney
b. Jan. 16, 1931
died Sept. 5, 1978
married Feb. 22, 1953
to Eileen Bussel
(Lives in Southfield, Mich.)

Michelle b. Mar. 23, 1956
married Steve Marsch
July 27, 1980

Neil b. Oct. 14, 1957

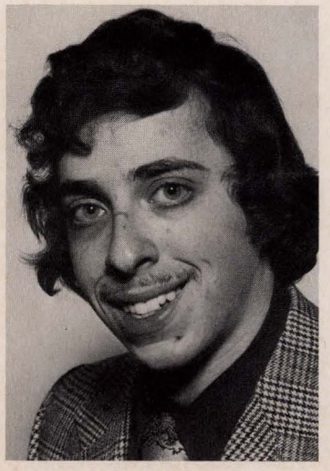
Pamela b. Nov. 28, 1959

Samuel and Frances Burstyn . . .



Samuel and Frances Burstyn immigrated from Kaminsk, Poland in 1938. Although merchants in Poland they had to accept farming as their occupation for a period of 5 years in order to be allowed to immigrate to Canada in 1938. Samuel 57 and Frances 47 had to adapt to a new life style, learn a new language and earn a living for themselves and their 4 sons and 1 daughter. They lived a life of honor, morality and charity in their home and became successful and well known farmers of Essex County. They kept the sabbath and maintained a kosher home and raised their children with such love and devotion that their memory is a blessing to their children and grandchildren. Samuel died 1957 and Frances 1964. They were, and their children and grandchildren are, all members of the Shaar Hashomayim Synagogue.

Richard Kamen



Born March 20, 1957, Windsor, Ontario. Graduate of Riverside High School. President of Herzl A.Z.A. from September, 73 to September 74. Through his leadership his chapter won for the first time the Harry Monsky Chapter Achievement Award August 18, 74. For his work and leadership on behalf of his chapter and all Jewish causes Richard was placed on the A.Z.A. Honor Roll 1974. Richard died in an automobile accident August, 3, 75. He was a loving and devoted son and brother.

The Albert Levine Family . . .



Albert Levine was born March 7, 1910 in London, England. His parents Louis and Rose came to England from Odessa, Russia in 1908 and moved to Windsor in 1925. They are both buried in Shaar Hashomayim cemetery. Al has 2 brothers living, Harry and Percy and a sister Celia. One brother David and sister Goldie are deceased.

On June 11, 1933 Albert married Betty Levey, who was born in Hamilton, the daughter of Eli and Sophie. Betty has two sisters, Molly and Frances.

Albert's main occupation over the years has been in the food business. Both Al and Betty are involved with the Shaar Hashomayim Synagogue and other Jewish organizations.

They have four children.

Leon	**Gerald**	**Trudy**	**Alan**
b. May 25, 1935	b. Feb. 25, 1937	b. May 28, 1944	b. May 20, 1946
m. Sept. 2, 1962 to Enid Meiselman	m. June 14, 1959 to Barbara Yuffy	deceased July 12, 1956 at age 12	m. Aug. 18, 1968 to Doreen Laderman
Gila b. Aug. 19, 1965	Barry Glen b. Dec. 4, 1961		Shawn b. Sept. 26, 1972
Jeremy b. Dec. 15, 1966	Susan b. Mar. 24, 1965		Stacey b. Jan. 2, 1975
Ronit b. May 27, 1974			

THE TALMUD

"Talmud", a term meaning "study" is applied to the second greatest literary work for the Jewish people which after the Bible is the most authoritative source of Judaism. The Talmud consists of the *Mishnah* the first codification of our laws proceeding from the Torah, and the *Gemara* which expands upon the Mishnah. Actually, the Gemara is more than that since it embraces almost everything concerning Jewish life including a great variety of topics (e.g. historical events, religious & ethical material, folklore, and personalities science and medicine). The scholars teaching during the time of the Mishnah are called *Tannaim*. The teachers mentioned in the Gemara are known as *Amoraim*.

Often, the terms "Gemara" and "Talmud" are used interchangeably. There are two separate "editions" of the Gemara: "Talmud Bavli" (Babylonian Talmud) and "Talmud Yerushalmi" (Jerusalem or Palestinian Talmud). The Babylonian Talmud which developed in the Diaspora was the more extensive and elaborate and influential version.

Rav & Samuel were the two scholars who began the discourses which culminated in Talmud Bavli. Rav Ashi is credited with the compilation. The Babylonian Talmud is believed to have finally been edited around 500 C.E. The Jerusalem Talmud is believed to have been completed approximately 100 years before. Its compilation is attributed to Rabbi Yochanan.

Both versions of the Gemara are written mainly in Aramaic—the vernacular of our people in those times. This is not the case with the Mishnah which is written primarily in Hebrew.

The contents of the Talmud can be compartmentalized into two basic categories—*Halakha & Aggadah*. Halakha deals with Law. Aggadah includes everything that is not strictly of a legal nature and deals with the ethical, religious aspects usually in the form of folklore, tradition and homilies. The Aggadah is an important source for history and religious interpretation whereas the Halakha deals with legal discussion and decision. While great portions of the Aggadah have been popularized, the Halakha material, being technical and difficult, has not been widely disseminated and a great amount of study and skill are required for its proficiency.

For hundreds of years the Talmud has served as the recognized source of Jewish knowledge. Every aspect of Jewish life has been to some extent influenced by it. It has absorbed, yet transcended, the impact of many cultures and survives the calumnies perpetrated against it throughout the ages. Through its survival—we have survived. Jewish communities, dispersed by forces of history, had a common bond, their way of life—which was for the most part articulated in their work. The Talmud has immeasurably stimulated further discussion and study, interpretation and finally commitment to Jewish Law. It is to this day (and must continue to be) the great repository of Jewish life.

Rabbi Ira Samuel Grussgott

NOTES ON "CHAPTERS"

"Chapters of the Fathers", "Ethics of the Fathers", "Sayings of the Fathers", "Wisdom of the Fathers", "Pirkei Avot", "Perek", call it what you will, "Avot" remains the best known of all the 63 Tractates of the Mishnah.

What is this book about? When was it written and where? And for whom was it written? Why has it enjoyed such enduring popularity? The following article attempts to answer these questions.

Although part of the Mishnah (our legal code of Jewish Law) Avot is unique in that it is composed of *moral* rather than *legal* material. In this work we find the wisdom and experience and philosophy of some 60 Rabbis culled over a period of nearly 500 years. Folklore themes and historical data are touched upon as well. The structure of the work is as follows: it consists of 6 Chapters. In the first chapter the treatise traces the transmission of tradition from SINAI to the TANNAIM (Early Rabbis of the Talmud) thus establishing the "credentials" of their teachings. It declares that the authoritative instruction which began at Sinai continues unbroken through the process of "MESORAH" (the handing down of the ORAL LAW) from teacher to pupil. Thus Avot establishes the authority of the Mishnah as a whole. Within the first four chapters we read of the statements or sayings of the Tannaim. They more than represent personal observations or opinions. They are the fundamental philosophies, principles, policies and programs of the leading Rabbis of the day. These being: raising many learned followers; society is founded on Torah, Prayer and Good Works; That Man was created to serve God; That the home should follow certain established guidelines; That Man should keep good company; That the mechanics of justice should be properly carried out; That actual accomplishment is superior to the attainment of money; power or political influence; That religion extends beyond ritual; That there are clear cut rights and wrongs in human conduct; That studying the Torah is most important.

In sum the first four chapters of Avot reflect the classic concerns of Judaism: 1. THE AUTHENTICITY OF THE ORAL TRADITION; 2. THE ROLE OF MAN IN THE WORLD; 3. DOCTRINE OF REWARD AND PUNISHMENT; 4. AND THE CENTRALITY OF TORAH.

The fifth chapter (which is part of the original tractate) differs from the 1st four in that its statements are, for the most part, anonymous. Further distinguishing this chapter are its teachings conveyed in groups of numbers. This is an early example of Pedagogs successfully employing mnemonics.

The sixth chapter is called "KINYAN TORAH" (Acquisition of the Torah). This was a *baraita* (Talmudic passages of the Mishnaic period not included in the Mishnah) that was later added to the first 5 Mishnah Chapters. There had arisen a custom to recite Avot in the

Synagogue on Shabbat particularly during the period between *Pesach & Shavuot*. Thus a 6th chapter was added to provide the material for the final Shabbat between the holidays. Presently the custom prevailing in the Ashkenazic community is to study the work weekly on each Shabbat starting from just after Pesach and ending just before Rosh Hashonah.

"Avot" is the original title designated to this work. Its literal meaning is "Fathers". Many explanations are given as to why this tractate is so named. The Machzor Vitry says it is called "Fathers" because it establishes at the outset the genealogy of tradition. The generations mentioned (from Moses to the era of Rabbi Judah) are the "Fathers" bringing their respective generations into the world of Torah. The Vilna Gaon and other earlier Talmudic authorities demonstrate how every one of the teachings in Avot has its roots or parallel in our Bible. Thus Avot serves as the ethical foundation of the entire Talmud.

In many places in the Talmud we see our sages compared to Fathers. As a father brings a child *into* the world, so the teacher, through ethical direction and *moral* guidelines, brings his disciple *through* this world. Finally Avot is the title which the famous later day sage Raba employs when he refers to this work. He declared "He who wishes to become pious must fulfill 'MILEI D'AVOT' " (the words of "FATHERS").

H.E. Goldin in the introduction to this translation of "Avot" gives us an excellent summary of the historical period in which this work was formed.

> "Toward the middle of the first century C.E., the land of Judea underwent the most serious crises of its national existence. The population of Jerusalem was torn by the strife of the battling parties within and the powerful and well organized Roman armies from without. A goodly number of the Judean illustrious Sages and the flower of the Judean youth fell in the civil strife and on the field of battle.
>
> Many of the great masters in Jerusalem, foreseeing the tragic end of the struggle against powerful Rome, advised submission, but their counsel fell on deaf ears, because the war-parties had gained dominance over the population.
>
> One of the great masters of that period was Rabban Johanan ben Zakkai, the youngest disciple of Hillel. He foresaw that the Temple would be destroyed and Judea would lose its independence, because the conquest of Judea by the Romans was inevitable. He, therefore, concluded that, with the Temple gone and with the Judeans ceasing to exist as a politically independent nation, it was most essential to establish a cultural center around which to rally and bind the people of Judea.
>
> So, one night, at his request, Rabban Johanan ben Zakkai was smuggled out of Jerusalem as a corpse by his faithful disciples Rabbi Eliezer ben Hyrcanus and Rabbi Joshua ben Hananiah. He presented himself before the Roman commander Vespasian, and asked him for permission to establish an academy in Jabneh, and pleaded with him for the safety of his disciples.
>
> His request having been granted by Vespasian, Rabban Johanan ben Zakkai, with the help of other scholars who rallied around him, established the great academy at Jabneh. This school of learning soon became very famous among the Judeans, and hundreds of students came there to acquire knowledge and wisdom of the Torah. He also reestablished the Great Sanhedrin. Thus Jabneh became the cultural center of Jewish life, where the study of the Bible and the traditional law became the paramount feature in the life of a Jew.
>
> Rabban Johanan ben Zakkai was succeeded by Rabban Gamaliel II who was a descendant of Hillel, and thus was the legitimate heir to the presidency of the Sanhedrin. The authority of the Sanhedrin was then recognized by the Roman rulers and accepted by the Jews within and outside Judea.
>
> Among the contemporaries of Rabban Gamaliel were the illustrious Sages; Eliezer ben Hyrcanus, Joshua ben Hananiah, Eliezer ben Jacob, Eleazar ben Azariah, Akiba ben Joseph, Tarfon, Ishmael ben Elisha and Johanan ben Nuri.
>
> Attempts had at that time been made, notably by Rabbi Akiba, to collect and codify the traditional law, the Unwritten Law which had been transmitted orally from generation to generation. However, the great task of collecting and arranging the traditional law was undertaken by Rabbi Judah ha-Nasi, about the end of the second century C.E. He, together with contemporary Sages, notably Rabbi Meir the illustrious disciple of Rabbi Akiba, finally succeeded in collecting, sifting and arranging the laws according to topics, in six Sedarim (orders)."

The entire code which contains 63 tractates is known to us as the Mishnah. Avot is located toward the end of the 4th order of Nezikin (Damages). The reason it was included in the order which deals mainly with civil and criminal law is that Jewish jurisprudence is based on moral principles and therefore Avot, which contains mainly moral aphorisms and sayings, justly forms the culmination of Nezikin.

The Maharal of Prague offers a similar explanation for the inclusion of Avos in Seder Nezikin: Since Avos is essentially a Mesechet dealing with discipline, which is a form of judgment, teaching man to do what is right and abstain from that which is wrong, Avos is included among the codes dealing with law and order. Without the self control of each individual, there can be no effective system of law and order in the community.

Because Avot became a text for recital in the Synagogue it has been reproduced and reprinted more often than any other Talmudic work. The entire Tractate is included in the Siddur. No other *complete* work of any kind — not even the Book of Psalms — has that distinction. In addition "AVOT" has been the most popular Talmudic treatise among non-Jews since it furnishes the fundamentals of Jewish ethics and does so in poetic and polished aphorisms. It has been translated into many languages. Its literary and moral value are inestimable. Avot has exerted considerable influence upon the Jewish people—so much so that oftentimes in everyday conversation the common folk would trade quotations from it.

The scholar Gorfinkle evaluates Avot as follows:

> "A whole body of moral dicta, each one summing up with remarkable conciseness a life's experience and philosophy, each one breathing the spirit of piety, saintliness, justice and love for humanity, has sunk deeply into the innermost heart and consciousness of the Jewish People."

The late Chief Rabbi, Dr. J.H. Hertz sums it up when he writes:

> "Avot has been made the subject of popular and of philosophical commentaries more often than any other of the Rabbinical Writings. Full use has been made of that literature — of wonderful sayings that are universal in application, and they have not lost their power with the passing of time. They give guidance in human duty; and the reader of today will find in them light upon many problems of life and conduct."

May this Synagogue continue for many years to serve in our community as the preeminent institution that reflects the ideals of "PIRKEI AVOT".

RABBI IRA SAMUEL GRUSSGOTT

ETHICS OF THE FATHERS

Recited on the Sabbaths between Pesaḥ and Rosh Hashanah

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."[1]

Chapter One

1. Moses received the Torah at Sinai and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Assembly. The latter said three things: Be patient in the administration of justice; develop many students; and make a fence for the Torah.

2. Simeon the Just was one of the last survivors of the Great Assembly. He used to say: The world is based on three principles: Torah, worship, and kindliness.

3. Antigonus of Sokho received the oral tradition from Simeon the Just. He used to say: Be not like servants who serve the master for the sake of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward; and let the fear of Heaven be upon you.

4. Yosé ben Yo'ezer of Zeredah and Yosé ben Yoḥanan of Jerusalem, received the oral tradition from the preceding. Yosé ben Yo'ezer of Zeredah said: Let your house be a meeting-place for scholars; sit at their feet in the dust, and drink in their words thirstingly.

5. Yosé ben Yoḥanan of Jerusalem said: Let your house be wide open [to strangers]; treat the poor as members of your own family; and do not gossip with women. This has been said even with regard to one's own wife, how much more does it apply to another man's wife. Hence the sages say: Whoever gossips with women brings harm to himself, for he neglects the study of the Torah and will in the end inherit *Gehinnom*.

6. Joshua ben Peraḥyah and Nittai of Arbel received the oral tradition from the preceding. Joshua ben Peraḥyah said: Provide yourself with a teacher; get yourself a companion; and judge all men favorably.

7. Nittai of Arbel said: Keep aloof from a bad neighbor; do not associate with an evil man; and do not give up the belief in retribution [wickedness will not succeed in the end].

8. Judah ben Tabbai and Simeon ben Shataḥ received the oral tradition from the preceding. Judah ben Tabbai said: Do not [as a judge] play the part of a counselor; when the parties in a lawsuit are standing before you, regard them both as guilty; but when they go away from you, after having submitted to the judgment, regard them both as innocent.

9. Simeon ben Shataḥ said: Examine the witnesses thoroughly; be careful with your words, lest through them they learn to tell lies.

10. Shemayah and Avtalyon received the oral tradition from the preceding. Shemayah said: Love work; hate the holding of public office; and do not be intimate with the ruling authorities.

11. Avtalyon said: Scholars, be careful with your words! You may incur the penalty of exile and be banished to a place of evil waters [heretical teachings], and the disciples who follow you into exile are likely to drink of them and die [a spiritual death], with the result that the name of Heaven would be profaned.

12. Hillel and Shammai received the oral tradition from the preceding: Hillel said: Be of the disciples of Aaron, loving peace and pursuing peace; be one who loves his fellow men and draws them near to the Torah.

13. He used to say: He who seeks greater reputation loses his reputation; he who does not increase his knowledge decreases it; he who does not study deserves death; he who makes unworthy use of the crown [of learning] shall perish.

14. He used to say: If I am not for myself, who is for me? If I care only for myself, what am I? If not now, when?

15. Shammai said: Make your study of the Torah a regular habit; say little but do much; and receive all men cheerfully.

16. Rabban Gamaliel said: Provide yourself with a teacher and avoid doubt; and do not make a habit of giving tithes by guesswork.

17. Simeon his son said: All my life I have been brought up among the sages, and I have found nothing better for a person than silence; study is not the most important thing but practice; and whoever talks too much, brings about sin.

18. Rabban Simeon ben Gamaliel said: The world is established on three principles: truth, justice, and peace, as it is said: "You shall administer truth, justice and peace within your gates."[1]

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."[1]

Chapter Two

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."[2]

1. Rabbi [Judah ha-Nasi] said: Which is the right course that a man should choose for himself? One which is creditable to the person adopting it, and on account of which he gains respect from men. Be careful to perform a minor *mitzvah* just as well as a major one, for you do not know the reward for each *mitzvah*. Balance the loss sustained by the performance of a *mitzvah* against the reward secured by its observance, and the profit of a sin against its injury. Consider three things and you will not come into the grip of sin—know what is above you: a seeing eye, a hearing ear, and a book in which all your deeds are recorded.

2. Rabban Gamaliel, the son of Rabbi Judah ha-Nasi, said: It is well to combine Torah study with some worldly occupation, for the energy taken up by both of them keeps sin out of one's mind; all Torah study which is not combined with some trade must at length fail and occasion sin. Let all who work for the community do so from a spiritual motive, for then the merit of their fathers will sustain them, and their righteousness will endure forever. "I credit you with great reward [God says] as if you accomplished it all."

3. Be cautious of the ruling authorities, for they befriend a man only for their own interests; they appear as friends when it is to their own advantage, but they do not stand by a man when he is in distress.

4. He used to say: Do God's will as you would do your own will, so that he may do your will as if it were his; sacrifice your will for the sake of his will, so that he may undo the will of others before yours.

5. Hillel said: Do not keep aloof from the community; be not sure of yourself till the day of your death; do not judge your fellow man until you have been in his position; do not say anything which cannot be understood at once, in the hope that ultimately it will be understood; and do not say: "When I shall have leisure I shall study," for you may never have leisure.

6. He used to say: An empty-headed man cannot be sin-fearing, nor can an ignorant person be pious; the bashful cannot learn, nor can the quick-tempered teach; nor can anyone who is

engrossed in trade become a scholar; and in a place where there are no men, strive to be a man.

7. He saw a skull floating on the surface of the water. He said to it: Because you drowned others, others have drowned you; and those who have drowned you shall themselves be drowned [measure for measure].

8. He used to say: The more flesh, the more worms [in the grave]; the more property, the more anxiety; the more wives, the more witchcraft; the more female servants, the more lewdness; the more male servants, the more thievery; but the more Torah study, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more righteousness, the more peace. One who has acquired a good name, has acquired it for himself; one who has acquired for himself Torah has acquired for himself the life of the world to come.

9. Rabban Yoḥanan ben Zakkai received the oral tradition from Hillel and Shammai. He used to say: If you have learnt much Torah, do not claim credit for yourself, because you were created for this purpose.

10. Rabban Yoḥanan ben Zakkai had five pre-eminent disciples, namely: Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Ḥananyah, Rabbi Yosé the Priest, Rabbi Simeon ben Nethanel, and Rabbi Elazar ben Arakh.

11. He used to sum up their merits: Eliezer ben Hyrcanus is a cemented cistern which loses not a drop [retentive memory]; Joshua ben Ḥananyah—happy is his mother; Yosé the Priest is most pious; Simeon ben Nethanel is one who fears sin; Elazar ben Arakh is like a spring that ever gathers force [creative mind].

12. He used to say: If all the sages of Israel were in one scale of the balance, and Eliezer ben Hyrcanus in the other, he would outweigh them all. Abba Saul, however, quoted him otherwise: If all the sages of Israel, including Eliezer ben Hyrcanus, were in one scale of the balance, and Elazar ben Arakh in the other, he would outweigh them all [originality surpasses retentiveness].

13. He [Yoḥanan ben Zakkai] said to them: Go and see which is the best quality to which a man should cling. Rabbi Eliezer said: A good eye [generosity]; Rabbi Joshua said: A good friend [friendliness]; Rabbi Yosé said: A good neighbor [goodwill]; Rabbi Simeon said: One who considers the probable consequences [foresight]; Rabbi Elazar said: A good heart [unselfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, because in his words yours are included.

14. He further said to them: Go and see which is the worst quality a man should shun. Rabbi Eliezer said: An evil eye [greed]; Rabbi Joshua said: A bad friend [hatred]; Rabbi Yosé said: A bad neighbor [discord]; Rabbi Simeon said: One who borrows and does not repay. It is the same whether one borrows from man or from God, as it is said: "The wicked borrows and repays not, but the righteous deals graciously and gives."[1] Rabbi Elazar said: An evil heart [selfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, for in his words yours are included.

15. They each said three things. Rabbi Eliezer said: Let your friend's honor be as dear to you as your own; be not easily provoked to anger; repent one day before your death [every day, for you may die tomorrow]. He further said: Warm yourself by the fire of the scholars, but beware of their glowing coals [treat them respectfully], lest you burn yourself; for the bite of scholars is as hurtful as that of a fox, their sting is as deadly as that of a scorpion, their hiss is like that of a serpent, and all their words are like coals of fire [and should be heeded].

16. Rabbi Joshua said: The evil eye [greed], the evil impulse and hatred of mankind shorten a man's life.

17. Rabbi Yosé said: Let your friend's property be as precious to you as your own; give yourself to studying the Torah, for it does not come to you by inheritance; and let all your deeds be done in the name of Heaven.

18. Rabbi Simeon said: Be careful in reading the *Shema* and the *Shemoneh Esreh*; when you pray, do not regard your prayer as a perfunctory act, but as a plea for mercy and grace before God, as it is said: "For he is gracious and merciful, slow to anger, abounding in kindness, and relenting of evil."[2] Do not be wicked in your own esteem [lest you set yourself a low standard of conduct].

19. Rabbi Elazar said: Be eager to study the Torah; know what to answer an unbeliever; know before whom you toil, who your Employer is, who will pay you the reward of your labor.

20. Rabbi Tarfon said: The day [life] is short; the task is great; the workmen [human beings] are lazy; the reward is great, and the Master is insistent.

21. He used to say: You are not called upon to complete the work [of Torah study], yet you are not free to evade it; if you have studied much Torah, much reward will be given you—your Employer can be trusted to pay you for your work; and know that the grant of reward to the righteous will be in the time to come.

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."[1]

Chapter Three

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."[2]

1. Akavyah ben Mahalalel said: Reflect on three things and you will not come into the grip of sin: know whence you came, whither you are going, and before whom you are destined to give a strict account. *Whence you came*—from a malodorous drop; *whither you are going*—to a place of dust, worms and moths; *and before whom you are destined to give a strict account*—before the supreme King of kings, the Holy One, blessed be he.

2. Rabbi Ḥanina, the deputy high-priest, said: Pray for the welfare of the government, since were it not for the fear of it men would swallow each other alive.

3. Rabbi Ḥananyah ben Teradyon said: If two sit together and no words of Torah are spoken between them, they are a session of scoffers, of whom it is said: "[A good man] does not sit in the company of scoffers."[1] But when two sit together and interchange words of the Torah, the *Shekhinah* abides between them, as it is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard, and in his presence a record was written of those who revere the Lord and respect his name."[2] Now, this verse refers to two persons; whence do we know that even if one person engages in the study of the Torah, the Holy One, blessed be he, determines his reward? It is said: "Though he sits alone in thoughtful meditation, yet he receives" [the reward].[3]

4. Rabbi Simeon said: If three have eaten at a table and have held no conversation on Torah, it is as though they had eaten of sacrifices offered to the dead [idols], as it is said: "For all their tables are full of filth without the presence of God."[4] But if three have eaten at a table and have conversed on Torah, they are as though they had eaten from the table of God, as it is said: "He said to me: This is the table which is in the presence of the Lord."[5]

5. Rabbi Ḥanina ben Ḥakinai said: He who is awake at night, or travels alone on the road, and turns his mind to idle thoughts, commits a deadly sin.

6. Rabbi Neḥunya ben ha-Kanah said: Whoever takes upon himself the yoke of the Torah will be relieved from the yoke of the government and the yoke of worldly affairs [struggle for existence]; whoever divests himself of the yoke of the Torah will be burdened with the yoke of the government and the yoke of worldly affairs.

7. Rabbi Ḥalafta ben Dosa of Kfar Ḥananya said: When ten people sit together and occupy themselves with the Torah, the *Shekhinah* abides among them, as it is said: "God stands in the godly congregation."[1] Whence do we know that the same applies even to five? It is said: "He has founded his band upon the earth."[2] Whence do we know that the same applies even to three? It is said: "In the midst of the judges he judges."[3] Whence do we know that the same applies even to two? It is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard."[4] Whence do we know that the same applies even to one? It is said: "In every place where I have my name mentioned I will come to you and bless you."[5]

8. Rabbi Elazar of Bertotha said: Give to God of his own, for you and yours are his. The same thought was expressed by David, who said: "For all things come from thee, and we have given thee only what is thine."[6]

9. Rabbi Jacob said: He who travels on the road while reviewing what he has learnt, and interrupts his study and says: "How fine is that tree, how fair is that field!" Scripture regards him as if he committed a grave sin [study is more important than the admiration of nature].

10. Rabbi Dostai ben Yannai said in the name of Rabbi Meir: Whoever forgets anything of what he has learned, Scripture regards him as if he committed a grave sin, for it is said: "Only take care, and watch yourself well that you do not forget the things which your eyes saw.". Now, one might suppose that this applies even to a person who has forgotten because his study proved too hard for him; it is therefore explicitly added: "Lest they be removed from your heart all the days of your life."[7] Thus, he incurs a grave sin only when he deliberately removes the lessons from his heart.

11. Rabbi Ḥanina ben Dosa said: Anyone whose fear of sin precedes his wisdom [whose moral conduct means more to him than his learning], his wisdom shall endure; anyone whose wisdom precedes his fear of sin, his wisdom shall not endure [not being subjected to the moral demands of wisdom, he will give up wisdom so that it might not trouble his conscience].

12. He used to say: Anyone whose deeds exceed his wisdom, his wisdom shall endure; anyone whose wisdom exceeds his deeds, his wisdom shall not endure.

13. He used to say: Anyone who is liked by his fellow men is liked by God; anyone who is not liked by his fellow men is not liked by God.

14. Rabbi Dosa ben Horkinas said: Morning sleep [late sleeping], wine drinking at noon, [frivolous] children's talk, and attending the meeting-places of the ignorant shorten a man's life.

15. Rabbi Elazar of Modin said: He who profanes sacred objects, slights the festivals, puts his fellow man to shame in public, breaks the covenant of our father Abraham, or misinterprets the Torah—even though he has Torah and good deeds to his credit—has no share in the world to come.

16. Rabbi Ishmael said: Be submissive to a superior and kindly to the young; and receive all men cheerfully.

17. Rabbi Akiba said: Jesting and light-headedness lead a man on to lewdness. The *Massorah* [the tradition as to the correct text of the Scriptures] is a fence to the Torah [and preserves its integrity]; tithes form a fence to wealth; vows are a fence [a help] to self-restraint; a fence to wisdom is silence.

18. He used to say: Beloved is man, for he was created in the image of God; it is by special divine love that he is informed that he was created in the image of God, as it is said: "For God made man in his own image."[1] Beloved are Israel, for they were called the children of God; it is by special divine love that they are informed that they were called the children of God, as it is said: "You are the children of the Lord your God."[2] Beloved are Israel, for to them was given a precious instrument [the Torah]; it is by special divine love that they are informed that to them was given the precious instrument through which the world was created, as it is said: "For I give you good doctrine; forsake not my Torah."[3]

19. Everything is foreseen [by God], yet freewill is granted [to man]; the world is ruled with divine goodness, yet all is according to the amount of man's work.

20. He used to say: Everything is given on pledge, and a net is spread for all the living [none can escape divine justice]; the store is open, and the storekeeper [God] allows credit; the ledger is open, and the hand writes; whoever wishes to borrow may come and borrow, but the collectors go around regularly every day and exact payment from man, whether or not he realizes [that he is punished for his sins]; they have good authority on which they can rely, since the judgment is just; and all is prepared for the banquet [the reward of the righteous is assured].

21. Rabbi Elazar ben Azaryah said: Where there is no Torah, there is no proper conduct; where there is no proper conduct, there is no Torah. Where there is no wisdom, there is no reverence; where there is no reverence, there is no wisdom. Where there is no knowledge, there is no understanding; where there is no understanding, there is no knowledge. Where there is no bread, there is no Torah; where there is no Torah, there is no bread.

22. He used to say: One whose wisdom exceeds his deeds, to what is he like? To a tree that has many branches and few roots, so that when the wind comes, it plucks it up and turns it over, as it is said: "And he shall be like a lonely tree in the desert, and shall not see the coming of good; he shall inhabit the parched places in the wilderness, a salt land and uninhabited."[1] But one whose deeds exceed his wisdom, to what is he like? To a tree that has few branches and many roots, so that even if all the winds in the world come and blow upon it, they cannot move it out of its place, as it is said: "And he shall be like a tree planted by waters, that spreads out its roots beside a stream; it sees not the coming of heat, and its leaves are ever green; in a year of drought it is not troubled, and ceases not to bear fruit."[2]

23. Rabbi Elazar Ḥisma said: The laws concerning the sacrifices of birds and the purification of women are essential precepts; astronomy and geometry are the auxiliaries of wisdom.

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."[3]

Chapter Four

All Israel have a share in the world to come, as it is said; "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."[4]

1. Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all my teachers I gained wisdom."[1] Who is strong? He who subdues his [evil] impulse, as it is said: "He who is slow to anger is better than a strong man; he who rules his spirit is better than one who conquers a city."[2] Who is rich? He who is content with his lot, as it is said: "When you eat of the toil of your hands, happy shall you be, and it shall be well with you."[3] *Happy shall you be* in this world; *and it shall be well with you* in the world to come. Who is honored? He who honors his fellowmen, as it is said: "Those who honor me [by honoring man, created in the image of God] I will honor, and those who despise me shall be lightly esteemed."[4]

2. Ben Azzai said: Run to perform even a minor *mitzvah*, and flee from transgression; for one good deed draws [in its train] another good deed, and one transgression leads to another; for the reward of a good deed is a good deed, and the reward of sin is sin [virtue is its own reward, and sin its own penalty].

3. He used to say: Do not despise any man, and do not consider anything as impossible; for there is not a man who has not his hour, and there is not a thing that has not its place.

4. Rabbi Levitas of Yavneh said: Be exceedingly humble, since the end of man is worms.

5. Rabbi Yoḥanan ben Berokah said: Whoever profanes the name of God secretly is punished publicly, whether the profanation is committed intentionally or unintentionally.

6. Rabbi Ishmael said: He who learns in order to teach will be granted adequate means to learn and to teach; but he who learns in order to practise will be granted adequate means to learn and to teach, to observe and to practise.

7. Rabbi Zadok said: Do not keep aloof from the community; do not [as a judge] play the part of a counselor; do not make of the Torah a crown wherewith to magnify yourself, nor a spade wherewith to dig. Hillel used to say: "He who makes unworthy use of the crown [of the Torah] shall perish." Hence, whoever makes selfish use of the Torah takes his own life.

8. Rabbi Yosé said: Whoever honors the Torah will himself be honored by men; whoever dishonors the Torah will himself be dishonored by men.

9. Rabbi Ishmael his son said: He who avoids entering into litigation [and seeks a friendly settlement] rids himself of hatred, robbery and perjury; he who proudly lays down decisions is foolish, wicked and arrogant.

10. He used to say: Do not judge alone, for none may judge alone except One [God]; do not say [to your co-judges]: "Accept my view," for they [who are in the majority] are entitled to say that, but not you.

11. Rabbi Jonathan said: Whoever fulfills the Torah despite poverty shall in the end fulfill it in the midst of wealth; whoever neglects the Torah in the midst of wealth shall in the end neglect it on account of poverty.

12. Rabbi Meir said: Do rather less business and occupy yourself with the Torah; be humble before all men; if you neglect the Torah, you will have many disturbing causes in your way but if you toil in the Torah, God has abundant reward to give you.

13. Rabbi Eliezer ben Jacob said: He who performs one *mitzvah* gains for himself one advocate; he who commits one transgression acquires for himself one accuser. Repentance and good deeds are as a shield against punishment.

14. Rabbi Yoḥanan ha-Sandlar said: Any assembly which is for the sake of Heaven [for the promotion of a noble purpose] will be of permanent value, but one which is not for the sake of Heaven will not be of permanent value.

15. Rabbi Elazar ben Shammua said: Let the honor of your student be as dear to you as your own, and the honor of your colleague be like the reverence due to your teacher, and the reverence for your teacher be like the reverence for Heaven.

16. Rabbi Judah said: Be careful in teaching, for an error in teaching amounts to intentional sin.

17. Rabbi Simeon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name excels them all.

18. Rabbi Nehorai said: Go as a voluntary exile to a place of Torah, and do not say that the Torah will seek after you, for it is your fellow students who will make it your permanent possession; and do not rely on your own understanding.

19. Rabbi Yannai said: It is not in our power to explain why the wicked are at ease, or why the righteous suffer.

20. Rabbi Mattithyah ben Ḥeresh said: Meet every man with a friendly greeting; be the tail among lions rather than the head among foxes.

21. Rabbi Jacob said: This world is like a vestibule before the world to come; prepare yourself in the vestibule, so that you may enter the banquet hall.

22. He used to say: One hour spent in repentance and good deeds in this world is better [more exhilarating] than the whole life of the world to come; yet one hour of satisfaction in the world to come is better than a whole life of this world.

23. Rabbi Simeon ben Elazar said: Do not pacify your fellow in the hour of his anger; do not comfort him while his dead lies before him; do not question him at the time he makes a vow; and do not try to see him in the hour of his disgrace.

24. Samuel ha-Katan said: "Rejoice not when your enemy falls, and let not your heart exult when he stumbles; lest the Lord see it and be displeased, and he divert his wrath from him [to you]."[1]

25. Elisha ben Avuyah said: If one learns when he is young, to what is it like? To ink written on new [clean] paper. If one learns when he is old, to what is it like? To ink written on blotted paper.

26. Rabbi Yosé ben Judah of Kfar ha-Bavli said: He who learns from the young, to what is he like? To one who eats unripe

grapes, or drinks [new] wine from his vat. He who learns from the old, to what is he like? To one who eats ripe grapes, or drinks old wine.

27. Rabbi Meir said: Do not look at the flask but at what it contains: a new flask may be filled with old wine and an old flask may be empty even of new wine [a man's age is not a reliable index to his learning].

28. Rabbi Elazar ha-Kappar said: Envy, lust and vainglory shorten a man's life.

29. He used to say: Those who are born are destined to die; those who are dead are destined to be brought to life again; and the living are destined to be judged. [It is for you] to know, proclaim and be sure that he is God. He is the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; it is he who will judge. Blessed be he in whose presence there is no wrongdoing, nor forgetting, nor partiality, nor taking of bribes. Know that all is according to reckoning, and let not your imagination persuade you that the grave is a place of refuge for you. Perforce you were formed and perforce you were born; perforce you live, perforce you shall die, and perforce you shall have to give a strict account before the supreme King of kings, the Holy One, blessed be he.

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."[1]

Chapter Five

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."[2]

1. By ten divine utterances was the world created. Why does the Torah indicate this? Surely the world could have been created by one divine utterance. It means to emphasize that God will exact [severe] penalty from the wicked who destroy the world which was created by [no less than] ten utterances, and that he will grant a rich reward to the righteous who maintain the world which was created by ten utterances.

2. The ten generations from Adam to Noah [are recorded in Genesis] to make known how great is God's patience; for all those generations continued provoking him, until he [finally] brought upon them the waters of the flood.

3. The ten generations from Noah to Abraham [are recorded] to make known how great is God's patience; for all those generations continued provoking him, until our father Abraham came and received the reward they should all have been given [had they not forfeited their share].

4. With ten trials was our father Abraham tried, and he stood firm in all of them; [this is recorded] to make known how great was the love of our father Abraham [towards God].

5. Ten miracles were performed for our fathers in Egypt, and ten at the Red Sea [the plagues did no harm to the Israelites]. Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea.

6. With ten trials did our fathers try the Holy One, blessed be he, in the wilderness, as it is said: "They have put me to the test ten times now, and have not obeyed my voice."

7. Ten miracles were done for our fathers in the Sanctuary: no woman miscarried from the scent of the sacrificial meat; the sacrificial meat never became putrid; no fly was seen in the slaughter-house; no unclean accident ever happened to the high priest on the Day of Atonement; the rain never extinguished the fire of the wood-pile [on the altar, which was under the open sky]; the wind did not prevail against the column of smoke [from the altar-fire, so that the smoke was not blown downward]; no disqualifying defect was ever found in the *Omer* [of new barley, offered on the second day of Passover], or in the two loaves [baked of the First Fruits of the wheat-harvest and offered up on Pentecost], or in the shewbread [which was changed weekly, on the Sabbath]; though the people stood closely pressed together, they found ample space to prostrate themselves; never did a serpent or scorpion do injury in Jerusalem; and no man ever said to his fellow: "I have not room to lodge overnight in Jerusalem."

8. Ten things were created on the eve of Sabbath at twilight, namely: the mouth of the earth [which engulfed Korah]; the mouth of the well [which supplied the Israelites with water in the wilderness]; the mouth of the ass [which spoke to Balaam]; the rainbow [given as a sign after the flood]; the manna [dropped from heaven]; the rod [of Moses]; the *shamir* [employed for splitting stones at the building of the Temple]; the shape of the written characters; the engraving instrument; and the tablets of stone. Some include also the demons, the grave of Moses, and the ram of our father Abraham; others include also the original tongs, for tongs can [in human experience] be made only by means of tongs.

9. There are seven characteristics of a stupid person, and seven of a wise man. The wise man does not speak in the presence of one who is greater than he in wisdom; he does not interrupt the speech of his companion; he is not hasty to answer; he questions and answers properly, to the point; he speaks on the first point first, and on the last point last; regarding that which he has not learnt he says: "I have not learnt"; and he acknowledges the truth. The opposites of these traits are to be found in a stupid person.

10. Seven kinds of punishment come to the world for seven capital transgressions. When some people give tithes and others do not, there comes a famine from lack of rain; then some go hungry and others have plenty. If all have decided not to give tithes, there comes a famine from panic of war and drought; if they have further resolved not to set apart the dough-cake [for the priest], there comes a famine of extermination.

11. Pestilence comes to the world to inflict those death penalties mentioned in the Torah, the execution of which is not within the function of a human tribunal, and for making forbidden use of the harvest of the Sabbatical year. The sword comes to the world for the suppression [or delay] of justice, and for the perversion of justice, and on account of those who misinterpret the Torah. Wild beasts come to the world on account of perjury, and for the profanation of God's name. Exile comes to the world on account of idolatry, incest, bloodshed, and for not allowing the soil to rest in the Sabbatical year.

12. At four periods pestilence increases: in the fourth year, in the seventh [Sabbatical] year, in the year following the Sabbatical year, and at the conclusion of the Feast of Tabernacles in every year. In the fourth year, for having failed to give the tithe to the poor which was due in the third year; in the seventh year, for having failed to give the tithe to the poor which was due in the sixth year; in the year following the Sabbatical year, for having made forbidden use of the harvest of the Sabbatical year; at the conclusion of the Feast of Tabernacles in every year, for having robbed the gifts assigned to the poor [in the course of the whole agricultural year].

13. There are four characters among men: He who says: "What is mine is mine, and what is yours is yours" is the average

type, though some say this is a Sodom-type; he who says: "What is mine is yours, and what is yours is mine" is ignorant; he who says: "What is mine is yours, and what is yours is yours" is godly; he who says: "What is yours is mine, and what is mine is mine" is wicked.

14. There are four kinds of dispositions: Easy to become angry and easy to be pacified, his loss is compensated by his gain; hard to become angry and hard to be pacified, his gain is offset by his loss; hard to become angry and easy to be pacified is godly; easy to become angry and hard to be pacified is wicked.

15. There are four types of students: Quick to learn and quick to forget, his gain is offset by his loss; slow to learn and slow to forget, his loss is compensated by his gain; quick to learn and slow to forget is the best quality; slow to learn and quick to forget is the worst quality.

16. There are four types of donors to charity: He who desires to give that others should not give begrudges the privilege of others; he who desires that others should give but will not give himself is greedy; he who gives and wishes others to give is godly; he who will not give and does not wish others to give is wicked.

17. There are four types of those who attend school: He who attends and does not practise [the teachings of the school] secures the reward for attending; he who practises [leads a good life] but does not attend [to acquire knowledge] secures the reward for practising; he who attends and practises is godly; he who neither attends nor practises is wicked.

18. There are four types of those who sit before scholars: A sponge, a funnel, a strainer, and a sieve. A sponge absorbs all; a funnel receives at one end and lets out at the other; a strainer lets out the wine and retains the dregs; a sieve lets out the flour dust and retains the fine flour.

19. All love which depends on sensual attraction will pass away as soon as the sensual attraction disappears; but if it is not dependent on sensual attraction, it will never pass away. Which love was dependent on sensual attraction? The love of Amnon and Tamar. And which depended on nothing selfish? The love of David and Jonathan.

20. Any controversy which is in the name of Heaven [from sincere motive] is destined to result in something permanent; any controversy which is not in the name of Heaven will never result in anything permanent. Which controversy was in the name of Heaven? The controversy between Hillel and Shammai. And which was not in the name of Heaven? The controversy of Korah and all his company.

21. Whoever leads the people to righteousness, no sin shall occur through him; whoever leads the people to sin shall not be enabled to repent. Moses was righteous and led the people to righteousness, hence the merit of the people is attributed to him, as it is said: "He performed the justice of the Lord, and his ordinances with Israel."[1] Jeroboam, the son of Nebat, sinned and caused others to sin, hence the sin of the people is attributed to him, as it is said: "For the sins of Jeroboam which he sinned and caused Israel to sin."[2]

22. Whoever possesses the following three qualities is of the disciples of our father Abraham; whoever possesses the opposite three qualities is of the disciples of the wicked Balaam. Those who belong to the disciples of our father Abraham possess a good eye [generous nature], a humble spirit, and a modest desire. Those who belong to the disciples of the wicked Balaam possess an evil eye [grudging nature], a haughty spirit, and an excessive desire [for wealth]. What is the difference between the disciples of our father Abraham and the disciples of the wicked Balaam? The disciples of our father Abraham enjoy this world and inherit the world to come, as it is said: "Endowing my friends with wealth, I fill their treasures."[1] But the disciples of the wicked Balaam inherit *Gehinnom* and descend into the nethermost pit, as it is said: "Thou, O God, wilt bring them down into the nethermost pit; men of blood and fraud shall not live out half their days; as for me, I trust in thee."[2]

23. Judah ben Tema said: Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion, to do the will of your Father who is in heaven. He used to say: The impudent is destined for *Gehinnom*, but the shamefaced is destined for paradise.

May it be thy will, Lord our God and God of our fathers, that the Temple be rebuilt speedily in our days, and grant us a share in thy Torah.

24. He used to say: At five years the age is reached for the study of Bible, at ten for the study of Mishnah, at thirteen for the fulfillment of the commandments, at fifteen for the study of Talmud, at eighteen for marriage, at twenty for seeking a livelihood, at thirty for full strength, at forty for understanding, at fifty for giving counsel; at sixty a man attains old age, at seventy white old age, at eighty rare old age; at ninety he is bending over the grave; at a hundred he is as if he were already dead and had passed away from the world.

25. Ben Bag-Bag said: Study the Torah again and again, for everything is contained in it; constantly examine it, grow old and gray over it, and swerve not from it, for there is nothing more excellent than it.

26. Ben Hé-Hé said: According to the effort is the reward.

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."[1]

Chapter Six

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."[2]

The sages taught [also the following] in the style of the Mishnah; blessed be he who was pleased with them and their teaching.

1. Rabbi Meir said: Whoever occupies himself with the study of the Torah for its own sake merits many things; nay more, the whole world is worthwhile for his sake. He is called friend, beloved; he loves God and he loves mankind; he pleases God and he pleases mankind. The Torah invests him with humility and reverence; it enables him to become righteous, godly, upright and faithful; it keeps him far from sin, and draws him near to virtue. Men are benefited by him with counsel and sound wisdom, understanding and strength, as it is said: "Mine are counsel and sound wisdom; mine are reason and might."[3] It gives him rule and dominion [personality that commands obedience] and judging ability. To him the secrets of the Torah are revealed; he is made like a fountain, that ever gathers force, and like a never-failing stream. He becomes modest, patient, and forgiving of insults. The Torah makes him great and raises him above all creatures.

2. Rabbi Joshua ben Levi said: Every day a heavenly voice resounds from Mount Horeb, proclaiming these words: "Woe to the people for their disregard of the Torah!" For whoever does not occupy himself with the Torah is considered rebuked, as it is said: "Like a golden ring in the snout of a swine is a fair woman lacking in taste:"[1] The Torah says: "The tablets were the work of God, and the writing was the writing of God, engraved upon the tablets."[2] Read not here *ḥaruth* [meaning 'engraved'] but *ḥeruth* [which means 'freedom'], for none can be considered free except those who occupy themselves with the study of the Torah. Anyone who occupies himself with the study of the Torah shall be exalted, as it is said: "Through the [Torah] gift one attains the heritage of God; by the heritage of God [one is raised] to high places."[3]

3. He who learns from his fellow man a single section, a single rule, a single verse, a single expression, or even a single letter, ought to treat him with respect; for so we find with David, king of Israel, who learnt only two things from Ahitophel, and yet regarded him as his master, guide and intimate friend, as it is said: "You were my equal, my teacher and intimate friend."[4] This certainly presents an argument from minor to major: if David, king of Israel, who learnt only two things from Ahitophel, regarded him as his master, guide and intimate friend, how much more ought one who learns from his companion a section, rule, verse, expression, or even a single letter, to treat him with respect. *Honor* implies Torah, as it is said: "The wise shall inherit honor; men of integrity shall attain good fortune."[1] *Good* implies Torah, as it is said: "I give you good doctrine; forsake not my Torah."[2]

4. This is the way of Torah study: eat bread with salt, drink water by measure, sleep on the bare ground, and live a life of hardship while you toil in the Torah [study of the Torah is expected even if one is extremely poor]. If you do this, "happy shall you be and it shall be well with you";[3] *happy shall you be* in this world, *and it shall be well with you* in the world to come.

5. Do not seek greatness for yourself and do not crave honor; let your deeds exceed your learning; do not desire the table of kings, for your table is greater than theirs, your crown is more glorious than theirs; your Employer can be trusted to pay you for your work.

6. The Torah is greater than priesthood or royalty; for royalty is acquired by virtue of thirty qualifications, and priesthood by twenty-four, while the Torah is acquired by forty-eight, namely: study, attentive listening, ordered speech [audible rehearsing], mental alertness, intuitive insight, awe [in the student's attitude towards his master], reverence [for God], humility, cheerfulness, attendance on scholars, close association with colleagues, discussion with students, sedateness, knowledge of Scriptures and Mishnah, moderation in business, moderation in worldly interests, moderation in pleasure, moderation in sleep, moderation in conversation, moderation in merriment, patience, a good heart [unselfishness], intellectual honesty, uncomplaining acceptance of chastisement, knowing one's place, being content with one's lot, setting a limit to one's words, claiming no credit for oneself, being beloved, loving God, loving mankind, loving righteousness, loving equity, loving reproof, shunning honors, taking no pride in one's learning, not delighting in dictating decisions, bearing the yoke with one's colleague, judging him favorably, directing him to truth and peace, being composed in one's study, asking and answering, listening and adding to one's knowledge, learning in order to teach, learning in order to practise, making his teacher wiser, noting with precision what one has learnt, and reporting a thing in the name of the person who said it. You may infer that whoever reports a thing in the name of the person who said it brings deliverance into the world, for it is said: "And Esther told the king in the name of Mordecai."[1]

7. Great is Torah, for it gives to those who fulfill it life in this world and in the world to come, as it is said: "For they are life to those who find them, health to all their flesh." "It shall be health to your body, marrow to your bones." "It is a tree of life to those who take hold of it; happy are those who support it." "They shall be a graceful garland for your head, a necklace around your neck." "It shall place on your head a graceful garland; a crown of glory shall it bestow on you." "By me your days shall be multiplied, the years of your life shall be increased." "Long life is in its right hand; in its left hand are riches and honor." "Length of days, years of life and peace, shall they add to you." "Its ways are ways of pleasantness, and all its paths are peace."[2]

8. Rabbi Simeon ben Judah said in the name of Rabbi Simeon ben Yoḥai: Beauty and strength, wealth and honor, wisdom and age, gray hair and children are comely to the righteous and comely to the world, as it is said: "Gray hair is a crown of glory, to be found in the path of righteousness." "The glory of the young men is their strength, and the beauty of old men is gray hair." "The crown of the wise is their riches." "Grandchildren are the crown of old men, and fathers are the pride of their children."[1] And it says: "The moon shall be confounded and the sun ashamed; for the Lord of hosts will be King on Mount Zion and in Jerusalem, and there shall be glory before the elders of his people."[2]

Rabbi Simeon ben Menasya said: These seven qualities, which the sages have enumerated as becoming to the righteous, were all realized in Rabbi Judah ha-Nasi and his sons.

9. Rabbi Yosé ben Kisma said: I was once travelling on the road when a man met me and greeted me, and I returned his greeting. He said to me: "Rabbi, from what place are you?" I said to him: "I come from a great city of sages and scholars." He said to me: "Rabbi, are you willing to live with us in our place? I will give you a million golden dinars, and precious stones and pearls." I told him: "Were you to give me all the silver and gold and precious stones and pearls in the world, I would not live anywhere except in a place of Torah." In a like manner, it is written in the Book of Psalms by David, king of Israel: "Thy own teaching means more to me than thousands in gold and silver."[3] Furthermore, when a man dies, neither silver nor gold nor precious stones nor pearls accompany him, but Torah and good deeds alone, as it is said: "When you walk, it shall guide you; when you lie down, it shall watch over you; and when you awake, it shall talk with you."[4] *When you walk, it shall guide you* in this world; *when you lie down, it shall watch over you* in the grave; *and when you awake, it shall talk with you* in the world to come. It says also: "Mine is the silver and mine is the gold, says the Lord of hosts."[5]

10. Five possessions has the Holy One, blessed be he, specifically declared his own in his world, namely: the Torah, heaven and earth, Abraham, Israel, and the sanctuary. How do we know this about the Torah? Because it is written: "The Lord possessed me first of his creation, first of all his works in days of old."[1] How do we know this about heaven and earth? Because it is written: "Thus says the Lord: The heaven is my throne, and the earth is my footstool; what manner of house would you build for me, what manner of place as my residence?"[2] It says also: "How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy possessions."[3] How do we know this about Abraham? Because it is written: "And he blessed him and said: Blessed be Abram of God Most High, Possessor of heaven and earth."[4] How do we know this about Israel? Because it is written: "Until thy people pass over, O Lord; until the people whom thou possessest pass over."[5] It says also: "As for the holy people who are on earth, they are the nobles in whom is all my delight."[6] How do we know this about the sanctuary? Because it is written: "The place of thy abode which thou, O Lord, hast made; the sanctuary, O Lord, which thy hands have established."[7] It says also: "And he brought them to the region of his sanctuary, to the mountain which his might had acquired."[8]

11. Whatever the Holy One, blessed be he, created in his world, he created only for his glory, as it is said: "Everything that is called by my name, it is for my glory that I have created it; I have formed it, I have made it."[9] It says also: "The Lord shall reign forever and ever."[10]

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."[11]

MR. AND MRS. MELVIN SORFFER
AND FAMILY

JOIN IN THE CELEBRATION

of

CONGREGATION SHAAR HASHOMAYIM'S
GOLDEN JUBILEE

MAY THE COMING YEARS
STRENGTHEN YOU!

- SAMUEL FREED
- MR. & MRS. GERALD FREED
  AND FAMILY
- MR. & MRS. ALAN ORMAN
  AND FAMILY

Wish Mazel Tov to

CONGREGATION SHAAR HASHOMAYIM

MAY JUBILEE FOLLOW
JUBILEE IN THE
YEARS TO COME

Wedding Ceremony under the Canopy. The holy institution of marriage, which is regarded as the sacred duty of every man and woman is solemnized in the Synagogue or the Synagogue-Courtyard under a Chuppah or Canopy which represents the home the couple are about to establish. The ceremony is performed in the presence of a Minyan, a quorum of the congregation.



Wishing a long, healthy and happy life to our parents
ALBERT and SHIRLEY GORDNER
in honour of the
Thirty-Fifth Anniversary
of their marriage
which took place on October 15, 1944 at Finsbury Park Synagogue in London, England
With love from all your children
Michael, Sylvia, Nicole, Stuart & Carol and Richard

JEWISH CALENDAR FOR FIFTY YEARS

5706-5755

(1945-1995)

INSTRUCTIONS FOR USE

The following Table shows on one line the civil date and the day of the week on which *every* date of the Jewish year falls during the fifty years which it covers; those dates which occur on Sabbath are printed in *heavier* type. Thus, Tishri 10, 5719, coincided with September 24, 1958, and this was a Wednesday, since September 20 is marked as being Sabbath. The civil dates on which the festivals and fasts (or any other occasion of the Jewish Calendar) occur in any particular year may be ascertained in the same manner. The Table is arranged according to the months of the Hebrew Year, the day of the month being shown in the left-hand column.

TISHRI (30 days)

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In the left-hand margin figures in **black type** denote major Holy-days; elsewhere they denote Sabbaths.
1st and 2nd, New Year; 3rd, Fast of Gedaliah (if on Sabbath, postponed to Sunday); 10th, Day of Atonement; 15th to 23rd, Tabernacles, etc.; 30th, First day of New Moon of Marcheshvan.

Blessing of the New Moon. The Jewish calendar is based on the lunar cycle: every new moon begins a new month. The Restivals, in turn, are linked to their respective days of the lunar month. In ancient times the New Moon was a semi-holiday in Israel. Today it is observed with special prayers in the Synagogue and home and as a manifestation of God's creation. In Rabbinic literature the Jewish people are compared to the moon, with its continual renewal.



In Loving Memory of
my beloved parents
JACOB and
RACHEL WALTMAN
and sister
LILLIAN GLADMAN
and brother
LOUIS WALTMAN
By Harry Waltman

CHESHVAN or MARCHESHVAN (29 or 30 days)

5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
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1	8	**26**	15	3	24	12	31	20	**10**	28	17	6	**26**	15	2	**22**	11	29	**19**	7	27	**15**	4	23	13	**31**	20	9	**27**	17	6	25	13	1	22	**11**	29	18	8	**27**	16	3	**24**	12	30	**20**	9	28	**16**	6
2	9	27	16	4	25	13	1	21	11	29	18	7	27	16	3	23	12	30	20	8	28	16	5	24	14	1	21	**10**	28	18	7	26	14	2	23	12	30	19	9	28	17	4	25	13	31	21	10	29	17	7
3	10	28	17	5	26	**14**	2	22	12	**30**	19	8	28	17	4	**24**	13	31	21	9	29	17	6	25	15	2	22	11	29	**19**	8	27	**15**	3	24	13	**31**	20	10	29	18	5	26	14	1	22	11	30	18	**8**
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6	**13**	31	20	8	**29**	17	5	**25**	15	2	**22**	11	31	20	7	27	16	3	**24**	12	1	20	9	**28**	**18**	5	25	**14**	1	**22**	**11**	**30**	18	6	**27**	16	3	**23**	13	1	21	8	29	17	4	**25**	14	2	21	11
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9	16	3	23	11	1	20	8	28	18	5	25	14	3	23	10	30	19	6	27	15	4	23	12	31	21	8	28	17	4	25	14	2	21	9	30	19	6	26	16	4	24	11	1	20	7	28	17	5	24	14
10	17	4	24	12	2	**21**	9	29	19	6	26	15	4	24	11	31	20	7	28	16	5	24	13	1	22	9	29	18	5	**26**	15	3	**22**	10	31	20	7	27	17	5	25	12	2	21	8	29	18	6	**25**	**15**
11	18	5	**25**	**13**	3	22	10	30	20	7	27	16	5	**25**	12	1	**21**	8	29	**17**	6	**25**	14	2	23	10	**30**	19	6	27	16	4	23	**11**	1	21	8	28	18	6	**26**	13	3	**22**	9	30	19	7	**26**	16
12	19	6	26	14	4	23	11	31	21	8	28	17	6	26	13	2	22	9	30	18	7	26	15	3	24	11	31	20	7	28	17	5	24	12	2	22	9	29	19	7	27	**14**	4	**23**	10	31	20	8	27	17
13	**20**	7	27	15	**5**	24	12	1	22	9	**29**	18	7	27	**14**	3	23	**10**	31	19	8	27	16	**4**	**25**	12	1	**21**	8	29	**18**	6	25	13	**3**	**23**	10	**30**	20	8	**28**	**15**	5	**24**	**11**	1	21	9	28	18
14	21	8	28	16	6	25	13	2	23	10	30	19	8	28	15	4	24	11	1	20	9	28	17	5	26	13	2	22	9	30	19	7	26	14	4	24	11	31	21	9	29	16	6	25	12	2	22	**10**	29	19
15	22	9	29	17	7	26	14	3	**24**	11	31	**20**	9	29	16	5	25	12	2	21	**10**	**29**	**18**	6	27	**14**	3	23	**10**	31	20	8	27	15	5	**25**	12	1	**22**	**10**	30	17	7	**26**	13	**3**	**23**	11	**30**	20
16	23	10	30	18	8	27	15	4	25	12	1	21	10	30	17	6	26	13	3	22	11	30	19	7	28	15	4	24	11	1	21	9	28	16	6	26	13	2	23	11	31	18	8	27	14	4	24	12	31	21
17	24	11	31	19	9	**28**	16	5	26	**13**	2	22	11	31	18	7	27	14	4	23	12	31	20	8	29	16	5	25	12	**2**	**22**	**10**	**29**	**17**	7	27	14	3	24	12	1	**19**	9	28	15	5	25	13	1	**22**
18	25	12	**1**	**20**	10	29	**17**	6	27	14	3	23	12	1	**19**	8	**28**	**15**	5	**24**	**13**	1	21	9	**30**	17	6	**26**	13	3	23	11	30	**18**	8	28	15	4	25	13	**2**	**20**	10	**29**	16	6	**26**	**14**	2	**23**
19	26	13	2	21	11	30	18	7	28	15	4	24	13	2	20	9	29	16	6	25	14	2	22	**10**	31	18	7	27	14	4	24	12	31	19	9	29	16	5	26	14	3	21	11	30	17	7	27	15	3	**24**
20	**27**	14	3	22	**12**	31	19	8	**29**	16	5	**25**	14	3	**21**	10	30	**17**	7	26	15	3	23	11	1	19	8	**28**	15	5	**25**	**13**	1	20	**10**	30	17	6	**27**	15	4	**22**	12	31	**18**	8	28	16	4	**25**
21	28	15	4	23	13	1	20	9	30	17	6	26	15	4	22	11	31	18	8	27	16	4	24	12	2	20	9	29	16	6	26	14	2	21	11	31	18	7	28	16	5	23	13	1	19	9	29	17	5	26
22	29	**16**	5	24	14	2	21	10	**31**	18	7	**27**	**16**	5	23	**12**	1	19	9	**28**	17	**5**	**25**	13	3	**21**	10	30	**17**	7	27	15	3	22	12	1	19	8	**29**	**17**	6	24	**14**	2	20	**10**	30	18	6	**27**
23	30	17	6	25	15	3	22	11	1	19	8	28	17	6	24	13	2	20	10	29	18	6	26	14	4	22	11	31	18	8	28	16	4	23	13	2	20	9	30	18	7	25	15	3	21	11	31	19	7	28
24	31	18	7	26	16	4	23	12	2	**20**	9	29	18	7	25	14	3	21	11	30	19	7	27	15	5	23	12	1	19	9	29	17	5	**24**	14	3	**21**	10	31	19	8	26	16	4	22	12	1	20	8	**29**
25	1	19	**8**	**27**	17	5	**24**	13	3	21	10	30	19	8	26	15	4	22	12	**31**	**20**	8	28	**16**	6	24	**13**	2	20	10	30	18	6	**25**	15	4	22	11	1	20	9	**27**	17	5	**23**	13	2	**21**	9	30
26	2	20	9	28	18	6	25	14	4	22	11	31	20	9	27	16	5	23	13	1	21	9	29	17	7	25	14	3	21	11	31	19	7	26	16	5	23	12	2	21	10	28	**18**	6	24	**14**	3	22	10	31
27	3	21	10	29	**19**	7	26	**15**	5	23	**12**	1	21	10	**28**	17	6	**24**	**14**	2	22	10	30	18	8	26	15	4	22	12	1	**20**	8	27	17	6	24	13	3	22	11	**29**	19	7	**25**	15	4	23	11	1
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29	5	**23**	12	1	21	9	28	17	7	25	14	3	**23**	12	30	**19**	8	26	**16**	4	24	**12**	2	20	10	**28**	17	6	24	14	3	22	10	29	19	8	26	15	**5**	**24**	13	1	**21**	9	27	**17**	6	**25**	**13**	3
30	—	—	13	2	—	—	29	18	—	—	15	4	—	—	1	—	—	27	—	5	—	13	—	21	—	—	18	—	25	—	4	—	—	30	20	—	—	16	6	—	—	2	—	—	**28**	—	7	—	**14**	—

Figures in **black type** denote Sabbaths.
30th, First day of New Moon of Kislev.

KISLEV (29 or 30 days)

5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
1945	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94
Kis	No-De	No-De	No-De	De-Ja	No-De	No-De	No-De	No-De	No-De	No-De	No-De	No-De	Dec.	No-De	No-De	No-De	No-De	No-De	No-De	No-De	De-Ja	Dec.	No-De	No-De	No-De	No-De	No-De	No-De	No-De	No-De	No-De	No-De	Dec.	No-De	No-De	No-De	No-De	No-De	No-De	No-De	De-Ja	No-De	No-De	No-De	No-De	No-De	No-De	No-De
1	6	24	14	3	22	10	30	19	8	26	16	5	24	13	2	20	9	28	17	6	25	14	3	22	11	29	19	7	26	15	5	23	11	1	21	9	27	17	7	25	14	3	22	10	29	18	8	26	15	4
2	7	25	**15**	4	23	**11**	1	20	9	27	17	6	25	14	3	21	10	29	18	7	26	15	4	**23**	12	30	**20**	8	27	**16**	6	24	**12**	2	22	10	**28**	18	8	26	15	4	**23**	11	30	19	9	27	16	**5**
3	8	26	16	5	24	12	2	21	10	28	18	7	26	**15**	4	**22**	**11**	**30**	19	8	**27**	16	5	24	13	1	21	9	28	17	7	25	13	3	23	11	29	19	9	27	**16**	5	**24**	**12**	1	20	**10**	**28**	17	6
4	9	27	17	6	25	13	3	**22**	11	29	**19**	8	27	16	5	23	12	1	20	9	28	17	6	25	14	2	22	10	29	18	8	**26**	14	4	**24**	12	30	**20**	10	28	17	6	25	13	2	**21**	11	29	18	7
5	**10**	28	18	7	**26**	14	4	23	12	30	20	9	28	17	6	24	13	2	21	10	29	18	7	26	**15**	3	**23**	**11**	**30**	19	9	**27**	15	**5**	25	13	1	21	11	29	18	7	26	14	3	22	12	30	19	8
6	11	29	19	8	27	15	5	24	13	1	21	**10**	29	18	7	25	**14**	3	22	11	30	**19**	8	27	16	4	24	12	1	20	10	28	16	6	26	14	2	22	**12**	30	19	8	27	15	4	23	13	1	20	9
7	12	**30**	20	9	28	16	6	25	**14**	2	22	11	**30**	19	8	**26**	15	4	**23**	12	1	20	9	**28**	17	5	25	13	2	21	11	29	17	7	27	**15**	3	23	13	1	20	9	**28**	16	5	**24**	**14**	2	21	10
8	13	1	21	10	29	17	7	26	15	3	23	12	1	20	9	27	16	5	24	13	2	21	10	29	18	6	26	14	3	22	12	30	18	8	28	16	4	**24**	**14**	2	21	10	29	17	6	25	15	3	22	11
9	14	2	**22**	**11**	30	**18**	**8**	27	16	4	**24**	13	2	21	10	28	17	6	25	**14**	3	22	11	**30**	19	7	**27**	15	4	**23**	13	1	**19**	**9**	29	17	**5**	25	15	3	22	11	30	18	7	**26**	**16**	4	**23**	**12**
10	15	3	23	12	1	19	9	28	17	5	25	14	3	**22**	11	29	**18**	7	26	15	4	23	12	1	20	8	28	16	5	24	14	2	20	10	30	18	6	26	16	4	**23**	12	1	**19**	8	27	17	5	**24**	13
11	16	4	24	13	2	20	10	**29**	18	6	**26**	15	4	23	**12**	30	19	**8**	27	16	5	24	13	2	21	9	29	17	6	**25**	**15**	3	21	11	1	**19**	7	**27**	17	5	24	**13**	2	20	9	28	18	6	25	14
12	**17**	5	25	**14**	**3**	21	11	30	19	7	27	16	5	24	13	1	20	9	28	17	6	25	14	3	**22**	10	30	**18**	7	26	16	4	**22**	12	2	20	8	28	18	6	25	14	3	21	10	29	19	7	26	15
13	18	6	26	15	4	22	12	1	20	8	**28**	**17**	6	25	14	2	21	10	29	18	7	**26**	15	4	23	11	1	19	**8**	27	17	5	23	13	3	21	9	29	**19**	7	26	15	4	**22**	11	30	20	8	**27**	16
14	19	7	27	16	5	23	13	2	**21**	9	29	18	7	26	15	3	**22**	11	**30**	19	8	**27**	16	5	24	**12**	2	20	9	28	18	6	24	14	4	**22**	10	30	20	8	**27**	16	5	**23**	12	1	21	9	28	17
15	20	8	28	17	6	**24**	14	3	22	10	30	19	8	27	16	4	23	12	1	20	9	28	17	6	25	13	3	21	10	29	19	7	25	15	5	23	11	1	21	9	28	17	6	24	13	2	22	10	29	18
16	21	9	**29**	**18**	7	**25**	**15**	4	23	**11**	1	20	9	28	17	5	24	13	2	**21**	10	29	18	7	26	14	4	22	11	**30**	20	8	**26**	**16**	6	24	**12**	2	22	10	29	18	7	25	14	3	23	11	**30**	19
17	22	10	30	19	8	26	16	5	24	12	2	21	10	**29**	**18**	6	**25**	14	3	22	**11**	30	19	8	27	15	5	23	12	1	21	9	27	17	7	25	13	3	23	11	**30**	19	8	**26**	15	4	**24**	**12**	1	20
18	23	11	1	20	9	27	17	6	25	13	3	**22**	11	30	**19**	7	26	**15**	4	23	12	1	20	9	28	16	6	24	13	2	**22**	10	28	18	8	26	14	4	**24**	12	1	**20**	9	27	16	5	25	13	2	21
19	**24**	12	2	21	**10**	28	18	7	26	14	4	23	12	1	20	8	27	16	5	24	13	2	21	10	**29**	17	7	**25**	14	3	23	**11**	29	19	9	27	15	5	25	13	2	21	10	28	17	6	26	14	3	22
20	25	13	3	22	11	29	19	8	27	15	5	**24**	13	2	21	9	28	17	6	25	14	3	22	11	30	18	8	26	**15**	4	24	12	30	20	10	28	16	6	26	14	4	23	12	1	20	7	27	15	4	23
21	26	**14**	4	23	12	30	20	9	**28**	16	6	25	**14**	3	22	**10**	29	18	**7**	26	15	4	**23**	12	1	**19**	9	27	16	5	25	13	1	21	11	**29**	17	7	27	**15**	4	23	**12**	30	19	**8**	28	16	5	24
22	27	15	5	24	13	1	21	10	29	17	7	26	15	4	23	11	30	19	8	27	16	5	24	13	2	20	10	**28**	17	6	26	14	2	22	12	30	18	8	28	16	5	24	13	1	20	9	29	17	6	25
23	28	16	**6**	**25**	14	2	**22**	11	30	18	8	27	16	5	24	12	1	20	9	28	17	6	25	14	3	**22**	11	30	19	7	27	15	3	**23**	13	1	**19**	9	29	17	6	25	14	2	21	10	30	18	7	**26**
24	29	17	7	26	15	3	23	12	1	19	9	28	17	6	**25**	13	2	**21**	10	29	**18**	7	26	15	4	22	12	30	19	8	28	16	4	24	14	2	20	10	30	18	7	**26**	15	3	**22**	11	1	**19**	8	27
25	30	18	8	27	16	4	**24**	**13**	2	20	**10**	29	18	7	**26**	14	3	**22**	11	30	19	8	27	16	5	23	13	1	20	9	**29**	17	5	25	**15**	3	21	**11**	1	19	8	**27**	16	4	**23**	12	2	20	9	28
26	**1**	19	9	28	**17**	5	25	14	3	21	11	30	19	8	27	15	4	23	12	1	20	9	28	17	6	24	14	2	21	10	30	**18**	6	26	16	4	22	12	2	20	9	28	17	5	24	13	3	21	10	29
27	2	20	10	29	18	6	26	15	4	22	12	1	20	9	28	16	5	24	13	2	21	10	29	18	7	25	15	3	**22**	11	1	19	7	27	17	5	23	13	3	21	10	29	18	6	25	14	4	**22**	11	30
28	3	**21**	11	30	19	7	27	16	**5**	23	13	2	**21**	10	29	17	6	25	**14**	3	22	10	29	18	8	26	16	4	23	12	2	20	8	28	18	**6**	**24**	**14**	**4**	**22**	11	30	**19**	7	26	**15**	5	23	12	1
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30	—	23	**13**	**1**	—	9	**29**	18	—	**25**	15	4	23	—	31	19	—	27	16	**5**	—	13	1	**21**	—	28	**18**	—	25	**14**	4	—	**10**	**30**	20	—	**26**	16	6	24	—	1	21	—	28	17	7	—	14	**3**

Figures in **black type** denote Sabbaths.
25th to 29th or 30th, Chanucah (opening days); 30th, First day of New Moon of Tebet.

Sounding the Shofar (Ram's Horn) at the Rosh Hashanah (New Year) Services. The Ram's Horn is a reminder of the readiness of Isaac to sacrifice himself at God's command, and is a call to repentance which is the theme of Rosh Hashanah.



In Loving Memory of
MICHAEL and
FRIEDA YUFFY
Benjamin and Betty Yuffy
Henry and Gloria Yuffy
Murray Yuffy
Bernard Yuffy
Harold and Claire Mehr

TEBET (29 days)

	5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
	1945	46	47		49	50	51	52	53	54	55	56	57	58		60	61	62	63	64	65	66		68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85		87	88	89	90	91	92	93	94
	1946	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95
Teb	De-Ja	De-Ja	De-Ja	Jan.	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	Jan	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	Jan	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	Jan	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja	De-Ja
1	5	24	14	2	21	10	30	19	7	26	16	5	24	12	1	20	8	28	17	6	24	14	2	22	10	29	19	6	26	15	5	22	11	31	21	8	27	17	7	25	13	2	22	9	29	18	8	25	15	4
2	6	25	15	3	22	11	31	**20**	8	27	**17**	6	25	**13**	2	21	**9**	**29**	18	7	**25**	15	3	23	11	30	20	7	27	16	**6**	23	12	1	**22**	9	**28**	**18**	8	26	**14**	**3**	23	**10**	**30**	19	9	**26**	**16**	5
3	7	26	16	4	23	12	1	21	9	28	18	7	26	14	3	22	10	30	19	8	26	16	4	24	12	31	21	8	28	17	7	24	13	2	23	10	29	19	9	27	15	4	24	11	31	20	10	27	17	6
4	**8**	27	17	5	**24**	13	2	22	10	29	19	**8**	27	15	4	23	11	31	20	9	27	**17**	5	25	**13**	1	22	**9**	**29**	18	8	**25**	14	3	24	11	30	20	**10**	28	16	5	25	12	1	21	11	28	**18**	7
5	9	**28**	18	6	25	14	3	23	11	30	20	9	**28**	16	5	**24**	12	1	**21**	10	28	18	**6**	26	14	**2**	23	10	30	19	9	26	15	4	25	12	31	21	11	**29**	17	6	**26**	13	2	**22**	12	29	19	8
6	10	29	19	7	26	15	4	24	**12**	31	21	10	29	17	6	25	13	2	22	11	29	19	7	27	15	3	24	11	31	20	10	27	16	5	26	**13**	1	22	12	30	18	7	27	14	3	23	13	30	20	9
7	11	30	**20**	**8**	27	**16**	5	25	13	1	22	11	30	18	7	26	14	3	23	12	30	20	**8**	**28**	16	4	**25**	12	1	**21**	11	28	**17**	**6**	27	14	2	23	13	31	19	8	28	15	4	**24**	**14**	31	21	**10**
8	12	31	21	9	28	17	6	26	14	2	23	12	31	19	8	27	**15**	4	24	13	31	21	9	29	17	5	26	13	2	22	12	29	18	7	28	15	3	24	14	1	20	9	29	16	5	25	15	1	22	11
9	13	1	22	10	29	18	7	**27**	15	3	**24**	13	1	**20**	9	**28**	**16**	**5**	25	14	1	22	10	30	18	6	27	14	3	23	**13**	30	19	8	**29**	16	4	**25**	15	2	**21**	**10**	30	**17**	**6**	26	16	2	23	12
10	14	2	23	11	30	19	8	28	16	4	25	14	2	21	10	29	17	6	26	15	2	23	11	31	19	7	28	15	4	24	14	31	20	9	30	17	5	26	16	3	22	11	31	18	7	27	17	3	24	13
11	**15**	3	**24**	12	**31**	20	9	29	17	5	26	**15**	3	22	11	30	18	7	27	16	3	**24**	12	1	**20**	8	29	**16**	**5**	25	15	1	21	10	31	18	6	27	**17**	4	23	12	1	19	8	28	18	4	**25**	14
12	16	**4**	25	13	1	21	10	30	18	6	27	16	**4**	23	12	**31**	19	8	**28**	17	4	25	**13**	2	21	**9**	30	17	6	26	16	2	22	11	1	19	7	28	18	**5**	24	13	**2**	20	9	**29**	19	5	26	15
13	17	5	26	14	2	22	11	31	**19**	7	28	17	5	24	13	1	20	9	29	18	5	26	14	3	22	10	31	18	7	27	17	3	23	12	**2**	**20**	8	29	19	6	25	14	3	21	10	30	20	6	27	14
14	18	6	**27**	**15**	3	**23**	**12**	1	20	**8**	**29**	18	6	25	14	2	21	10	30	**19**	6	27	15	**4**	23	11	1	**19**	8	**28**	**18**	**4**	**24**	**13**	3	21	9	30	20	7	26	15	4	22	11	31	**21**	7	**28**	**17**
15	19	7	28	16	4	24	13	2	21	9	30	19	7	26	15	3	22	11	31	20	7	28	16	5	24	12	2	20	9	29	19	5	25	14	**4**	22	10	31	21	8	27	16	5	23	12	1	22	8	29	18
16	20	8	29	17	5	25	14	**3**	22	10	**31**	20	8	**27**	**16**	**4**	**23**	**12**	1	21	8	29	17	6	25	13	3	21	10	30	**20**	6	26	15	**5**	23	11	1	22	9	**28**	**17**	6	**24**	**13**	2	23	9	30	19
17	21	9	30	18	6	26	15	**4**	23	11	1	21	9	28	17	5	24	13	2	22	9	30	18	7	26	14	4	22	11	31	21	7	27	16	6	24	12	2	23	10	29	18	7	25	14	3	24	10	31	20
18	**22**	10	31	19	7	27	16	5	24	12	2	**22**	10	29	18	6	25	14	3	23	10	**31**	19	8	**27**	15	5	**23**	**12**	1	22	**8**	28	17	7	25	13	3	**24**	11	30	19	8	26	15	4	25	11	1	21
19	23	**11**	1	20	8	28	17	6	25	13	3	23	**11**	30	19	**7**	26	15	**4**	24	11	1	**20**	9	28	**16**	6	24	13	2	23	9	29	18	8	26	14	4	25	**12**	31	20	9	27	16	**5**	26	12	2	22
20	24	12	2	21	9	29	18	7	**26**	14	4	24	12	31	20	8	27	16	5	25	12	2	21	10	29	17	7	25	14	3	24	10	30	19	9	**27**	15	5	26	13	1	21	10	28	17	6	27	13	3	23
21	25	13	**3**	**22**	10	**30**	**19**	8	27	**15**	5	25	13	1	21	9	28	17	6	**26**	13	3	22	**11**	30	18	**8**	26	15	**4**	25	11	**31**	**20**	10	28	**16**	6	27	14	2	22	11	29	18	7	**28**	14	4	**24**
22	26	14	4	23	11	31	20	9	28	16	6	26	14	2	22	10	29	18	7	27	14	4	23	12	31	19	9	27	16	5	26	12	1	21	11	29	17	7	28	15	3	23	12	30	19	8	29	15	5	25
23	27	15	5	24	12	1	21	**10**	29	17	7	27	15	**3**	**23**	11	**30**	**19**	8	**28**	**15**	5	24	13	1	20	10	28	17	6	**27**	13	2	22	**12**	30	18	**8**	29	16	**4**	**24**	13	**31**	**20**	9	30	**16**	6	26
24	28	16	6	25	13	2	22	11	30	18	8	28	16	4	24	12	31	20	9	29	16	6	25	14	2	21	11	29	18	7	28	14	3	23	13	31	19	9	30	17	5	25	14	1	21	10	31	17	7	27
25	**29**	17	7	26	**14**	3	23	12	31	19	9	**29**	17	5	25	13	1	21	10	30	17	7	26	15	**3**	22	12	**30**	**19**	8	29	**15**	4	24	14	1	20	10	**31**	18	6	26	15	2	22	11	1	18	**8**	28
26	30	**18**	8	**27**	15	4	**24**	13	1	20	10	30	**18**	6	26	**14**	2	22	**11**	31	18	8	27	16	**4**	23	13	31	20	9	30	16	5	25	15	2	21	11	1	**19**	7	27	**16**	3	23	**12**	2	19	9	29
27	31	19	9	28	16	5	25	14	**2**	21	11	31	19	7	27	15	3	23	12	1	19	9	28	17	5	24	14	1	21	10	31	17	6	26	16	**3**	22	12	2	20	8	28	17	4	24	13	3	20	10	**30**
28	1	20	**10**	**29**	17	**6**	**26**	15	3	22	12	1	20	8	28	16	4	24	13	2	20	10	29	**18**	6	25	**15**	2	22	**11**	1	18	7	**27**	17	4	**23**	13	3	21	9	29	18	5	25	**14**	4	21	11	**31**
29	2	21	11	30	18	7	27	16	4	23	13	2	21	9	29	17	5	25	14	3	21	11	30	19	7	26	16	3	23	12	2	19	8	28	18	5	24	14	4	22	10	30	19	6	26	15	5	22	12	1

Figures in **black type** denote Sabbaths. 10th, Fast of Tebet.

SHEBAT (30 days)

	5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
	1946	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95
Sheb	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe-Ma	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe-Ma	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Ja-Fe	Jan.
1	3	22	12	**31**	19	8	**28**	**17**	5	24	**14**	3	22	**10**	**30**	18	**6**	**26**	15	4	**22**	12	31	20	8	27	17	4	24	13	**3**	20	9	**29**	**19**	6	25	**15**	5	23	**11**	**31**	20	**7**	**27**	16	6	**23**	13	2
2	4	23	13	1	20	9	29	18	6	25	15	4	23	11	31	19	7	27	16	5	23	13	1	21	9	28	18	5	25	14	4	21	10	30	20	7	26	16	6	24	12	1	21	8	28	17	7	24	14	3
3	**5**	24	14	2	**21**	10	30	19	7	26	16	**5**	24	12	1	20	8	28	17	6	24	**14**	2	22	**10**	29	19	**6**	**26**	15	5	**22**	11	31	21	**8**	**27**	17	**7**	25	13	2	22	9	29	18	8	25	**15**	4
4	6	**25**	15	3	22	11	31	20	8	27	17	6	**25**	13	2	**21**	9	29	**18**	7	25	15	3	23	11	**30**	20	7	27	16	6	23	12	1	22	9	28	18	8	**26**	14	3	**23**	10	30	**19**	9	26	16	5
5	7	26	16	4	23	12	1	21	**9**	28	18	7	26	14	3	22	10	30	19	8	26	16	4	24	12	31	21	8	28	17	7	24	13	2	23	**10**	29	19	9	27	15	4	24	11	31	20	10	27	17	6
6	8	27	**17**	**5**	24	**13**	2	22	10	**29**	19	8	27	15	4	23	11	31	20	9	27	17	5	**25**	13	1	**22**	9	**29**	**18**	8	25	**14**	3	24	**11**	**30**	20	10	28	16	5	25	12	1	**21**	**11**	28	18	7
7	9	28	18	6	25	14	3	23	11	30	20	9	28	16	5	**24**	12	1	21	10	28	18	6	26	14	2	23	10	30	19	9	26	15	4	25	12	31	21	11	29	17	6	26	13	2	22	12	29	19	8
8	10	29	19	7	26	15	**4**	**24**	12	31	**21**	10	29	**17**	6	**25**	**13**	2	22	11	**29**	19	7	27	15	3	24	11	31	20	**10**	27	16	5	**26**	13	1	**22**	12	30	**18**	**7**	**27**	**14**	3	**23**	13	30	20	9
9	11	30	20	8	27	16	5	25	13	1	22	11	30	18	7	26	14	3	23	12	30	20	8	28	16	4	25	12	1	21	11	28	17	6	27	14	2	23	13	31	19	8	28	15	4	**24**	14	31	21	10
10	**12**	31	21	9	**28**	17	6	26	14	2	**23**	**12**	31	19	8	27	15	4	24	13	31	**21**	9	29	**17**	5	26	**13**	2	22	12	**29**	18	7	28	15	3	24	**14**	1	20	9	29	16	5	25	15	1	**22**	11
11	13	1	22	10	29	18	7	27	15	3	24	13	**1**	20	9	**28**	16	5	**25**	14	1	22	**10**	30	18	**6**	27	14	3	23	13	30	19	8	29	16	4	25	15	2	21	10	**30**	17	6	**26**	16	2	23	12
12	14	2	23	11	30	19	8	**28**	**16**	4	25	14	2	21	10	29	17	6	26	15	2	23	11	31	19	7	28	15	4	24	14	31	20	9	30	**17**	5	26	16	3	22	11	31	18	7	27	17	3	24	13
13	15	3	**24**	**12**	31	**20**	9	29	17	**5**	**26**	15	3	22	11	30	18	7	27	16	3	24	12	1	20	8	**29**	16	**5**	**25**	15	1	**21**	**10**	31	18	**6**	**27**	17	4	23	12	1	19	8	**28**	**18**	4	**25**	**14**
14	16	4	25	13	1	21	10	30	18	6	27	16	4	23	12	31	19	8	28	17	4	25	13	2	21	9	30	17	6	26	16	2	22	11	1	19	7	28	18	5	24	13	2	20	9	29	19	5	26	15
15	17	5	26	14	2	22	11	**31**	**19**	7	**28**	17	5	**24**	**13**	1	**20**	9	29	18	**5**	26	14	3	22	10	31	18	7	27	**17**	3	23	12	2	20	8	**29**	19	6	**25**	**14**	3	**21**	**10**	30	20	6	**27**	16
16	18	6	27	15	3	23	12	1	20	8	29	18	6	25	14	2	21	10	30	19	6	27	15	4	23	11	1	19	8	28	18	**4**	24	13	3	21	9	30	20	7	26	15	**4**	**22**	**11**	31	21	7	28	17
17	**19**	7	28	16	4	24	13	2	21	9	30	**19**	7	26	15	3	22	11	31	20	7	**28**	16	5	24	12	2	**20**	9	29	19	**5**	25	14	4	22	10	31	21	8	27	16	5	23	12	1	22	8	**29**	18
18	20	**8**	29	17	5	25	14	3	22	10	31	20	**8**	27	16	**4**	23	12	1	21	8	29	17	6	25	**13**	3	21	10	30	20	6	26	15	5	23	11	1	22	9	**28**	17	**6**	**24**	13	**2**	23	9	30	19
19	21	9	30	18	6	26	15	4	**23**	11	1	21	9	28	17	5	24	13	2	22	9	30	18	7	26	14	4	22	11	31	21	7	27	16	6	**24**	12	2	23	10	29	18	7	25	14	3	24	10	31	20
20	22	10	**31**	**19**	7	**27**	**16**	5	24	**12**	2	22	10	29	18	6	25	14	3	**23**	10	31	19	**8**	**27**	15	**5**	23	12	1	**22**	**8**	**28**	**17**	7	25	**13**	3	24	11	30	19	8	26	15	4	**25**	11	1	**21**
21	23	11	1	20	8	28	17	6	25	13	3	23	11	30	19	7	26	15	4	24	11	1	20	9	28	16	6	24	13	2	23	9	29	18	8	26	14	4	25	12	31	20	9	27	16	5	26	12	2	22
22	24	12	2	21	9	29	18	7	26	14	4	24	12	**31**	**20**	**8**	**27**	**16**	5	25	**12**	2	21	10	29	17	7	25	14	3	**24**	10	30	19	**9**	**27**	15	**5**	**26**	13	1	**21**	**10**	**28**	**17**	6	**27**	**13**	3	23
23	25	13	3	22	10	30	19	8	27	15	5	25	13	1	21	9	28	17	6	26	13	3	22	11	30	18	8	26	15	4	25	11	31	20	10	28	16	6	27	14	2	22	11	29	18	7	**28**	14	**4**	**24**
24	26	14	4	23	11	31	20	9	28	16	**6**	**26**	14	2	22	10	29	18	7	27	14	**4**	23	12	**31**	19	9	**27**	**16**	5	26	**12**	1	21	11	29	17	**7**	**28**	15	3	23	12	30	19	8	29	15	**5**	25
25	27	**15**	5	24	12	1	21	10	29	17	7	**27**	**15**	3	23	**11**	30	19	**8**	**28**	15	5	**24**	13	1	**20**	10	28	17	6	27	13	2	22	12	30	18	**8**	**29**	**16**	**4**	**24**	**13**	**31**	**20**	9	**30**	16	6	26
26	28	16	6	25	13	2	22	11	**30**	18	8	28	16	4	24	12	31	20	9	29	16	6	25	14	2	21	11	29	18	7	28	14	3	23	13	**31**	19	9	30	17	5	25	14	1	21	10	31	17	7	**27**
27	29	17	**7**	**26**	14	**3**	**23**	12	**31**	**19**	9	29	17	5	25	13	1	21	10	**30**	17	7	26	**15**	3	22	**12**	30	19	8	29	15	**4**	**24**	14	1	**20**	10	31	18	6	26	15	2	22	11	1	18	**8**	**28**
28	30	18	8	27	15	4	24	13	1	20	10	30	18	6	26	14	2	22	11	31	18	8	27	16	4	23	13	31	20	9	30	16	5	25	15	2	21	11	1	**19**	7	27	16	3	23	**12**	2	19	9	29
29	31	19	9	28	16	5	25	**14**	2	21	**11**	31	19	7	**27**	**15**	3	**23**	12	1	**19**	9	28	17	5	24	14	1	21	10	**31**	17	6	26	**16**	3	**23**	12	2	20	**8**	**28**	17	4	**24**	13	3	**20**	10	30
30	1	20	10	1	17	6	26	15	3	22	12	1	20	8	28	16	4	24	13	2	20	10	29	18	6	25	15	2	22	11	1	18	7	27	17	4	23	13	3	21	9	1	18	5	25	14	4	21	11	31

Figures in **black type** denote Sabbaths.
15th, New Year for Trees; 30th, First day of New Moon of Adar.

Praying in the Synagogue. The Synagogue is the Jew's House of prayer, House of Study, and House of Assembly for communal matters. Services are held in the Synagogue three times daily and more frequently on the Sabbath and Holy Days.



In Loving Memory of
our parents
MICHAEL and
TIBY BURNSTINE
By Marion Burnstine
Cecille & Sam Vexler
Sylvia & Lewis Golden

ADAR (29 days); in Leap Year, known as ADAR RISHON—1st ADAR (30 days)

5706	07	*08*	09	10	*11*	12	13	*14*	15	16	*17*	18	*19*	20	21	*22*	23	24	*25*	26	27	28	29	*30*	31	32	*33*	34	35	*36*	37	*38*	39	40	*41*	42	43	*44*	45	*46*	47	48	*49*	50	51	*52*	53	54	*55*
1946	47	*48*	49	50	*51*	52	53	*54*	55	56	*57*	58	*59*	60	61	*62*	63	64	*65*	66	67	68	69	*70*	71	72	*73*	74	75	*76*	77	*78*	79	80	*81*	82	83	*84*	85	*86*	87	88	*89*	90	91	*92*	93	94	*95*
Adar	Fe-Ma	Fe-Ma	March	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	March	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	March	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma	Fe-Ma
1	2	*11*	2	**18**	7	27	16	*4*	23	13	**2**	21	*9*	29	17	*5*	25	14	*3*	21	**11**	1	19	*7*	26	16	**3**	**23**	12	*2*	**19**	*8*	28	18	*5*	24	14	**4**	22	*10*	2	19	*6*	26	15	*5*	22	**12**	*1*
2	3	*12*	3	19	*8*	28	17	*5*	24	14	*3*	**22**	*10*	1	**18**	*6*	26	**15**	*4*	22	*12*	2	20	*8*	27	17	*4*	24	13	*3*	20	*9*	1	19	*6*	25	15	*5*	**23**	*11*	3	**20**	*7*	27	**16**	*6*	23	13	*2*
3	4	*13*	4	20	*9*	29	18	**6**	25	15	*4*	23	*11*	2	19	*7*	27	16	*5*	23	*13*	3	21	*9*	28	18	*5*	25	14	*4*	21	*10*	2	20	**7**	26	16	*6*	24	*12*	4	21	*8*	28	17	*7*	24	14	*3*
4	5	*14*	**5**	21	**10**	1	19	*7*	**26**	16	*5*	24	*12*	3	20	*8*	28	17	*6*	24	*14*	**4**	**22**	*10*	1	19	*6*	26	**15**	*5*	22	**11**	**3**	21	*8*	**27**	17	*7*	25	*13*	5	22	*9*	1	18	**8**	25	15	**4**
5	6	*15*	6	22	*11*	2	20	*8*	27	17	*6*	25	*13*	**4**	21	*9*	1	18	*7*	25	*15*	5	23	*11*	2	20	*7*	27	16	*6*	23	*12*	**4**	22	*9*	28	18	*8*	26	*14*	6	23	*10*	2	19	*9*	26	16	*5*
6	7	*16*	7	23	*12*	3	**21**	*9*	28	**18**	*7*	26	**14**	**5**	22	**10**	2	19	*8*	26	*16*	6	24	*12*	3	21	*8*	28	17	*7*	24	*13*	**5**	**23**	*10*	1	19	*9*	**27**	**15**	7	24	**11**	**3**	20	*10*	**27**	17	*6*
7	8	*17*	8	**24**	*13*	4	22	*10*	1	19	*8*	**27**	*15*	6	23	*11*	3	20	*9*	27	*17*	7	25	*13*	4	22	*9*	1	18	*8*	25	*14*	6	24	*11*	2	20	*10*	28	*16*	8	25	*12*	4	21	*11*	28	18	*7*
8	9	28	*18*	9	**25**	*14*	5	23	*11*	2	20	9	28	*16*	7	24	*12*	4	21	*10*	28	**18**	8	26	**14**	5	23	10	2	19	*9*	**26**	*15*	7	25	*12*	3	21	**11**	*1*	*17*	9	26	*13*	5	22	*12*	1	**19**	*8*
9	*10*	1	*19*	10	26	*15*	6	24	*12*	3	21	*10*	1	*17*	**8**	**25**	*13*	5	**22**	*11*	1	*19*	9	27	*15*	6	24	*11*	3	20	*10*	27	*16*	8	26	*13*	4	22	*12*	2	**18**	10	**27**	*14*	6	**23**	*13*	2	20	*9*
10	*11*	2	20	11	27	*16*	7	25	**13**	4	22	*11*	2	*18*	9	26	*14*	6	23	*12*	2	*20*	10	28	*16*	7	25	*12*	4	21	*11*	28	*17*	9	27	**14**	5	23	*13*	3	*19*	11	28	*15*	7	24	*14*	3	21	*10*
11	*12*	3	**21**	**12**	28	**17**	**8**	26	*14*	**5**	23	*12*	3	*19*	10	27	*15*	7	**24**	**13**	3	*21*	11	1	*17*	8	**26**	*13*	5	**22**	*12*	1	**18**	**10**	28	*15*	6	24	*14*	4	*20*	12	29	*16*	8	25	**15**	4	22	**11**
12	*13*	4	*22*	13	1	*18*	9	27	*15*	6	24	*13*	4	*20*	11	28	*16*	8	25	*14*	4	*22*	12	2	*18*	9	27	*14*	6	23	*13*	2	*19*	11	29	*16*	7	25	*15*	5	*21*	13	1	*17*	9	26	*16*	5	23	*12*
13	*14*	5	*23*	14	2	*19*	10	**28**	*16*	7	**25**	*14*	5	**21**	**12**	1	**17**	9	26	*15*	**5**	*23*	13	3	*19*	10	28	*15*	7	24	**14**	3	*20*	12	1	*17*	**8**	**26**	*16*	6	**22**	**14**	2	**18**	**10**	27	*17*	6	24	*13*
14	*15*	6	*24*	15	3	*20*	11	1	*17*	8	26	*15*	6	*22*	13	2	*18*	10	27	*16*	6	*24*	14	4	*20*	11	29	*16*	8	25	*15*	4	*21*	13	2	*18*	9	27	*17*	7	*23*	15	3	*19*	11	28	*18*	7	25	*14*
15	**16**	7	*25*	16	**4**	*21*	12	2	*18*	9	27	**16**	7	*23*	14	3	*19*	11	28	*17*	7	**25**	15	5	21	12	1	17	9	26	*16*	**5**	*22*	14	3	*19*	10	28	**18**	8	*24*	16	**4**	*20*	12	1	*19*	8	**26**	*15*
16	*17*	**8**	*26*	17	5	*22*	13	3	*19*	10	28	*17*	**8**	*24*	15	**4**	*20*	12	**29**	*18*	8	*26*	**16**	6	*22*	**13**	2	*18*	10	27	*17*	6	*23*	15	**4**	*20*	11	1	*19*	**9**	*25*	17	**5**	*21*	13	**2**	*20*	9	27	*16*
17	*18*	9	27	18	6	*23*	14	**4**	**20**	11	29	*18*	9	*25*	16	5	*21*	13	1	*19*	9	27	17	7	*23*	14	3	*19*	11	28	*18*	7	*24*	16	5	**21**	12	2	*20*	10	*26*	18	6	*22*	14	3	*21*	10	28	*17*
18	*19*	10	**28**	**19**	7	**24**	**15**	5	*21*	**12**	1	*19*	10	*26*	17	6	*22*	14	2	**20**	10	*28*	**18**	8	*24*	15	**4**	*20*	12	1	*19*	8	**25**	**17**	6	*22*	**13**	3	*21*	11	*27*	19	7	*23*	15	**4**	**22**	11	1	**18**
19	*20*	11	*29*	20	8	*25*	16	6	*22*	13	2	*20*	11	*27*	18	7	*23*	15	3	*21*	11	1	*19*	9	*25*	16	5	*21*	13	2	*20*	9	*26*	18	7	*23*	14	4	*22*	12	*28*	20	8	*24*	16	5	*23*	12	2	*19*
20	*21*	12	1	*21*	9	*26*	17	7	*23*	14	3	*21*	12	**28**	19	8	**24**	**16**	4	*22*	**12**	2	*20*	10	*26*	17	6	*22*	14	3	**21**	10	*27*	19	8	*24*	15	5	*23*	13	**1**	**21**	9	**25**	**17**	6	*24*	**13**	3	*20*
21	*22*	13	2	*22*	10	*27*	18	8	*24*	15	4	*22*	13	1	*20*	9	*25*	17	5	*23*	13	3	*21*	11	*27*	18	7	*23*	15	4	*22*	11	*28*	20	9	*25*	16	6	*24*	14	2	*22*	10	*26*	18	7	*25*	14	4	*21*
22	**23**	14	3	*23*	**11**	*28*	19	9	*25*	16	5	**23**	14	2	*21*	10	*26*	18	6	*24*	14	**4**	*22*	12	**28**	19	**8**	**24**	**16**	5	*23*	**12**	1	*21*	10	*26*	17	7	**25**	15	3	*23*	11	*27*	19	**8**	*26*	15	5	*22*
23	*24*	**15**	4	*24*	12	1	*20*	10	*26*	17	6	*24*	**15**	3	*22*	**11**	*27*	19	7	*25*	15	5	*23*	13	1	**20**	9	*25*	17	6	*24*	13	2	*22*	11	*27*	18	8	*26*	**16**	4	*24*	**12**	*28*	20	**9**	*27*	16	6	*23*
24	*25*	16	5	*25*	13	2	*21*	11	**27**	18	7	*25*	16	4	*23*	12	*28*	20	8	*26*	16	6	*24*	14	2	*21*	10	*26*	18	7	*25*	14	3	*23*	12	**28**	19	9	*27*	17	5	*25*	13	1	*21*	10	*28*	17	7	*24*
25	*26*	17	**6**	**26**	14	3	**22**	12	*28*	**19**	8	*26*	17	5	*24*	13	1	*21*	9	**27**	17	7	**25**	15	3	**22**	**11**	*27*	19	8	**26**	15	**4**	**24**	13	1	*20*	10	*28*	18	6	*26*	14	2	*22*	11	*29*	18	8	**25**
26	*27*	18	7	*27*	15	4	*23*	13	1	*20*	9	*27*	18	6	*25*	14	2	*22*	10	*28*	18	8	*26*	16	4	*23*	12	*28*	20	9	*27*	16	5	*25*	14	2	*21*	11	*29*	19	7	*27*	15	3	*23*	12	1	*19*	9	*26*
27	*28*	19	8	*28*	16	5	*24*	**14**	2	*21*	**10**	*28*	19	7	**26**	15	**3**	**23**	11	1	**19**	9	*27*	17	5	*24*	13	1	*21*	10	**28**	17	6	*26*	**15**	*3*	*22*	**12**	1	*20*	**8**	**28**	16	**4**	**24**	13	2	**20**	10	*27*
28	1	*20*	9	*29*	17	6	*25*	15	3	*22*	11	1	*20*	8	*27*	16	4	*24*	12	2	*20*	*10*	*28*	18	6	*25*	14	2	*22*	11	*29*	18	7	*27*	16	4	*23*	13	2	*21*	9	*29*	17	5	*25*	14	3	*21*	11	*28*
29	2	*21*	*10*	30	**18**	7	*26*	16	4	*23*	12	2	*21*	9	*28*	17	5	*25*	13	3	*21*	**11**	*29*	19	7	*26*	15	3	**23**	12	1	*19*	8	*28*	17	5	*24*	14	3	**22**	*10*	30	**18**	6	*26*	15	4	**22**	**12**	*1*
30	*3*	—	*11*	—	—	*8*	—	—	*5*	—	—	*3*	—	*10*	—	—	*6*	—	—	*4*	—	*12*	—	—	*8*	—	—	*4*	—	—	*2*	—	—	*9*	—	—	*6*	—	—	*4*	—	*11*	—	—	*7*	—	—	*5*	—	—	*2*
	R		R			R			R			R		R			R			R		R			R			R			R			R			R			R			R			R			R

Figures in **black type** denote Sabbaths.
13th, Fast of Esther (if on Sabbath, observed the preceding Thursday); 14th, Purim; 15th, Shushan Purim.
NOTE.—In a Jewish leap year, printed in *italics* and indicated by the letter R (for Adar Rishon) at the foot of a column, the above days are observed in 2nd Adar. In leap year, 30th day is First day of New Moon of the 2nd Adar.

2nd ADAR—ADAR SHENI, also known as VE-ADAR (29 days)

5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
1946	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95
2nd Adar	Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		March	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		Ma-Ap	Ma-Ap		March
1	4	12		9		**6**		4	11		7		5	13		9		5		3	10		**7**		5	12		8		6		3
2	5	**13**		**10**		7		5	12		8		**6**	14		10		**6**		4	**11**		8		6	13		9		**7**		**4**
3	6	14		11		**8**		6	13		9		7	15		11		7		5	12		9		7	14		10		**8**		5
4	7	15		12		9		7	**14**		**10**		8	16		12		**8**		**6**	13		10		8	**15**		**11**		9		6
5	8	16		13		10		8	15		11		9	17		13		9		7	**14**		11		9	16		12		10		7
6	**9**	17		**14**		11		**9**	16		12		10	**18**		**14**		**10**		8	15		12		**10**	17		13		11		8
7	10	18		15		12		10	17		13		11	19		15		11		9	16		13		11	18		14		12		9
8	11	19		16		**13**		11	18		14		12	20		16		12		10	17		**14**		12	19		15		13		10
9	12	**20**		**17**		14		12	19		15		**13**	21		17		13		11	**18**		15		13	20		16		**14**		**11**
10	13	21		18		15		13	20		16		14	22		18		14		12	19		16		14	21		17		15		12
11	14	22		19		16		14	**21**		**17**		15	23		19		15		**13**	20		17		15	**22**		**18**		16		13
12	15	23		20		17		15	22		18		16	24		20		16		14	21		18		16	23		19		17		14
13	**16**	24		21		18		**16**	23		19		17	**25**		**21**		**17**		*15*	22		19		**17**	24		20		18		15
14	17	25		22		19		17	24		20		18	26		22		18		16	23		20		18	25		21		19		16
15	18	26		23		**20**		18	25		21		19	27		23		19		17	24		**21**		19	26		22		20		17
16	19	**27**		**24**		21		19	26		22		**20**	28		24		20		18	**25**		22		20	27		23		**21**		**18**
17	20	28		25		22		20	27		23		21	29		25		21		19	26		23		21	28		24		22		19
18	21	29		26		23		21	**28**		**24**		22	30		26		22		**20**	27		24		22	**29**		**25**		23		20
19	22	30		27		24		22	29		25		23	31		27		23		21	28		25		23	30		26		24		21
20	**23**	31		28		25		**23**	30		26		24	**1**		**28**		**24**		22	29		26		**24**	31		27		25		22
21	24	1		29		26		24	31		27		25	2		29		25		23	30		27		25	1		28		26		23
22	25	2		30		**27**		25	1		28		26	3		30		26		24	31		**28**		26	2		29		27		24
23	26	**3**		**31**		28		26	2		29		**27**	**4**		31		27		25	**1**		29		27	3		30		**28**		**25**
24	27	4		1		29		27	3		30		28	5		1		28		26	2		30		28	4		31		29		26
25	28	5		2		30		**28**	**4**		**31**		29	6		2		29		**27**	3		31		29	**5**		**1**		30		27
26	29	6		3		31		29	5		1		30	7		3		30		28	**4**		1		30	6		2		31		28
27	**30**	7		**4**		1		**30**	6		2		31	**8**		**4**		**31**		29	5		2		**31**	7		3		1		29
28	31	8		5		2		31	7		3		1	9		5		1		30	6		3		1	8		4		2		30
29	1	9		6		**3**		1	8		4		2	10		6		2		31	7		**4**		2	9		5		3		31

Figures in **black type** denote Sabbaths.
13th, Fast of Esther (if on Sabbath, observed on the preceding Thursday); 14th, Purim; 15th, Shushan Purim.

The Esrog (Citron) and Lulav (Palmbranch) in the observance of the Festival of Sukkot or Booths. One of the Commandments of Sukkot, the thanksgiving holy day of the Jewish calendar, is "And you shall take you on the first day the fruit of goodly trees, branches of palmtrees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God for seven days." (Leviticus 23: 40).



In Loving Memory of
DAVID MERETSKY
By his wife
Goldie Meretsky

NISAN (30 days)

	5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
	1946	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95
Nis	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	April	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	Ap-My	Ma-Ap	April
1	2	**22**	**10**	31	19	7	27	17	4	24	13	2	**22**	9	29	**18**	5	26	**14**	3	22	11	**30**	20	7	**27**	16	3	24	13	1	20	**8**	29	18	5	25	15	3	**23**	10	31	**19**	6	27	**16**	4	**23**	13	**1**
2	3	23	11	1	20	8	28	18	5	25	14	3	23	10	30	19	6	27	15	4	23	12	31	21	8	28	17	4	25	14	2	21	9	30	19	6	26	16	4	24	11	1	20	7	28	17	5	24	14	2
3	4	24	12	2	21	9	**29**	19	6	**26**	15	4	**24**	**11**	31	20	7	**28**	16	5	24	13	1	**22**	9	29	**18**	5	26	**15**	3	**22**	10	**31**	20	7	**27**	17	5	25	**12**	2	21	**8**	29	18	6	25	15	3
4	5	25	13	3	22	10	30	20	7	27	16	5	25	12	1	21	**8**	29	17	6	25	14	2	23	10	30	19	6	27	16	4	23	11	1	21	**8**	28	18	6	26	13	3	22	9	30	19	7	26	16	4
5	6	26	14	4	23	11	31	**21**	8	28	**17**	6	**26**	13	2	22	9	**30**	**18**	7	**26**	**15**	3	**24**	**11**	31	20	7	28	17	5	24	12	2	22	9	29	**19**	7	27	14	**4**	**23**	10	**31**	20	8	**27**	**17**	5
6	7	27	15	5	24	12	1	22	9	29	18	7	27	14	3	23	10	31	19	8	27	16	4	25	12	1	21	8	29	18	6	25	13	3	23	10	30	20	8	28	15	5	24	11	1	21	9	28	18	6
7	8	28	16	6	**25**	13	2	**23**	**10**	30	19	8	28	15	4	**24**	11	1	20	9	28	17	5	26	13	2	22	9	**30**	19	7	**26**	**14**	4	**24**	**11**	31	21	9	29	16	6	25	12	2	22	10	29	**19**	7
8	9	**29**	**17**	7	26	**14**	3	24	11	31	20	9	**29**	16	5	**25**	12	2	**21**	**10**	29	18	6	**27**	14	3	23	10	31	20	8	27	**15**	5	25	12	1	22	10	**30**	17	7	**26**	13	3	**23**	**11**	30	20	**8**
9	10	30	18	8	27	15	4	25	12	1	21	10	30	17	6	26	13	3	22	11	30	19	7	28	15	4	24	11	1	21	9	28	16	6	26	13	2	23	11	31	18	8	27	14	4	24	12	31	21	9
10	11	31	19	9	28	16	5	26	13	2	22	11	31	**18**	7	27	**14**	4	23	12	31	20	8	**29**	16	5	25	12	2	**22**	**10**	29	17	7	27	14	3	**24**	12	1	**19**	9	28	**15**	5	25	13	1	22	10
11	12	1	20	10	29	17	6	27	14	3	23	12	1	19	8	28	15	5	24	13	1	21	9	30	17	6	26	13	3	23	11	30	18	8	28	15	4	25	13	2	20	10	29	16	6	26	14	2	23	11
12	**13**	2	21	11	30	18	7	**28**	15	4	**24**	**13**	2	20	9	**29**	16	6	25	14	2	**22**	10	31	**18**	7	27	**14**	4	24	12	31	19	9	**29**	16	5	**26**	**14**	3	21	**11**	30	17	7	27	15	3	**24**	12
13	14	3	22	12	31	19	8	29	16	5	25	14	3	21	10	30	17	7	26	15	3	23	11	1	19	8	28	15	5	25	13	1	20	10	30	17	6	27	15	4	22	12	31	18	8	28	16	4	25	13
14	15	**4**	23	13	**1**	20	9	30	**17**	6	26	15	4	22	11	31	18	8	27	16	4	24	12	2	20	9	29	16	**6**	26	**14**	2	**21**	11	31	**18**	7	28	16	5	23	13	1	19	9	29	17	5	**26**	14
15	16	**5**	**24**	14	2	**21**	10	31	18	7	27	16	**5**	23	12	1	19	9	**28**	**17**	5	25	**13**	3	21	**10**	30	17	7	27	15	3	**22**	12	1	19	8	29	17	6	24	14	2	20	10	**30**	**18**	6	27	**15**
16	17	6	25	15	3	22	11	1	19	8	28	17	6	24	13	2	20	10	29	18	6	26	14	4	22	11	31	18	8	28	16	4	23	13	2	20	9	30	18	7	25	15	3	21	11	31	19	7	28	16
17	18	7	26	**16**	**4**	23	**12**	2	20	9	29	18	7	**25**	14	3	**21**	11	30	19	7	27	15	5	23	12	1	19	9	**29**	**17**	5	24	**14**	4	22	12	1	20	8	**26**	16	4	**22**	12	1	20	8	29	17
18	19	8	27	17	5	24	13	3	21	10	30	19	8	26	15	**4**	22	12	31	20	8	28	16	6	24	13	2	20	10	30	18	6	25	15	4	22	11	1	20	9	27	17	5	23	13	2	21	9	30	18
19	**20**	9	28	18	6	25	14	**4**	22	11	**31**	**20**	9	27	**16**	5	**23**	**13**	1	21	**9**	**29**	17	7	**25**	14	3	**21**	11	31	19	7	26	16	**5**	23	12	2	**21**	10	28	**18**	6	24	14	3	22	**10**	31	19
20	21	10	29	19	7	26	15	5	23	12	1	21	10	28	17	6	24	14	2	22	10	30	18	8	26	15	4	22	12	1	20	8	27	17	6	24	13	3	22	11	29	19	7	25	15	4	23	11	1	20
21	22	11	30	20	**8**	27	16	6	**24**	13	2	22	11	29	18	7	25	15	3	23	11	1	19	9	27	16	5	23	**13**	2	21	**9**	28	18	7	**25**	14	4	23	12	30	20	8	26	16	5	24	12	2	21
22	23	**12**	**1**	21	9	**28**	17	7	25	14	3	23	**12**	30	19	**8**	26	16	**4**	**24**	12	2	**20**	10	28	**17**	6	24	14	3	22	10	**29**	19	8	26	15	5	24	**13**	1	21	9	27	17	**6**	**25**	13	3	**22**
23	24	13	2	22	10	29	18	8	26	15	4	24	13	1	20	9	27	17	5	25	13	3	21	11	29	18	7	25	15	4	23	11	30	20	9	27	16	6	25	14	2	22	10	28	18	7	26	14	4	23
24	25	14	3	**23**	11	30	**19**	9	27	**16**	5	25	14	2	21	10	**28**	18	6	26	14	4	22	**12**	30	19	**8**	26	16	**5**	**24**	12	1	**21**	10	28	**17**	7	26	15	**3**	23	11	**29**	19	8	27	15	5	24
25	26	15	4	**24**	12	1	20	10	28	17	6	26	15	3	22	11	29	19	7	27	15	5	23	13	1	20	9	27	17	6	25	13	2	22	11	29	**18**	8	27	16	4	24	12	30	20	9	28	16	6	25
26	**27**	16	5	25	13	2	21	**11**	29	18	**7**	**27**	16	4	**23**	12	30	**20**	8	28	**16**	6	24	14	2	21	10	**28**	18	7	26	14	3	23	**12**	30	19	**9**	**28**	17	5	**25**	13	1	**21**	10	29	17	7	26
27	28	17	6	26	14	3	22	12	30	19	8	28	17	5	24	13	1	21	9	29	17	7	25	15	3	22	11	29	19	8	27	15	4	24	13	1	20	10	29	18	6	26	14	2	22	11	30	18	8	27
28	29	18	7	27	**15**	**4**	23	13	1	20	9	29	18	6	25	14	2	22	10	30	18	8	26	16	4	23	12	30	**20**	9	28	**16**	5	25	14	**2**	21	11	30	19	7	27	15	3	23	12	1	19	**9**	28
29	30	**19**	**8**	28	16	**5**	24	14	2	21	10	30	**19**	7	26	**15**	3	23	**11**	1	19	9	**27**	17	5	**24**	13	1	21	10	29	17	6	26	15	3	22	12	1	**20**	8	28	16	4	**24**	13	2	20	10	**29**
30	1	20	9	29	17	6	25	15	3	22	11	1	20	8	27	16	4	24	12	2	20	10	28	18	6	25	14	2	22	11	30	18	7	27	16	4	23	13	2	21	9	29	17	5	25	14	3	21	11	30

In the left-hand margin figures in **black type** denote major Holy-days; elsewhere they denote Sabbaths.
14th, Fast of the Firstborn (if on Sabbath, observed on the preceding Thursday); 15th to 22nd, Passover;
30th, First day of New Moon of Iyar.

IYAR (29 days)

	5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
	1946	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95
Iyar	May	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	May	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	May	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	May	Ap-My	My-Jn	Ap-My	May	Ap-My	My-Jn	Ap-My	May	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	May	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	My-Jn	Ap-My	May
1	2	21	10	**30**	18	7	**26**	16	4	**23**	12	2	21	9	28	17	**5**	25	13	3	21	11	29	**19**	7	26	**15**	3	23	**12**	1	19	8	**28**	17	5	**24**	14	3	22	**10**	30	18	6	26	15	4	22	12	1
2	3	22	11	1	19	8	27	17	5	24	13	3	22	10	29	18	6	26	14	4	22	12	30	20	8	27	16	4	24	13	2	20	9	29	18	6	25	15	4	23	11	1	19	7	27	16	5	23	13	2
3	**4**	23	12	2	20	9	**28**	**18**	6	25	**14**	**4**	23	11	**30**	19	7	**27**	15	5	**23**	**13**	1	21	9	**28**	17	**5**	25	14	3	21	10	30	**19**	7	**26**	**16**	**5**	24	12	**2**	20	**8**	**28**	17	6	25	13	3
4	5	24	13	3	21	10	29	19	7	26	15	5	24	12	1	20	8	28	16	6	24	14	2	22	10	29	18	6	26	15	4	22	11	1	20	8	27	17	6	25	13	3	21	9	29	18	7	25	15	**4**
5	6	25	14	**4**	**22**	11	30	20	**8**	27	16	6	25	13	2	21	9	29	17	7	25	15	3	23	11	30	19	7	**27**	16	5	**23**	12	2	21	**9**	28	18	7	26	14	**4**	22	10	30	19	8	26	**16**	5
6	7	**26**	**15**	5	23	**12**	1	21	9	28	17	7	**26**	14	3	**22**	10	30	**18**	**8**	26	16	4	24	12	1	20	8	28	17	6	24	**13**	3	22	10	29	19	8	**27**	15	5	**23**	11	1	**20**	9	27	17	**6**
7	8	27	16	6	24	13	2	22	10	29	18	8	27	15	4	23	11	1	19	9	27	17	5	25	13	2	21	9	29	18	7	25	14	4	23	11	30	20	9	28	16	6	24	12	2	21	10	28	18	**7**
8	9	28	17	7	25	14	3	23	11	**30**	19	9	28	**16**	5	24	**12**	2	20	10	28	18	6	**26**	14	3	**22**	10	**30**	**19**	**8**	26	15	5	24	12	1	21	10	29	17	7	25	**13**	3	22	11	29	19	**8**
9	10	29	18	8	26	15	4	24	12	1	20	10	29	17	6	25	13	3	21	11	29	19	7	27	15	4	23	11	1	20	9	27	16	6	25	13	2	22	11	30	18	8	26	14	4	23	12	30	20	**9**
10	**11**	30	19	9	27	16	5	**25**	13	2	**21**	**11**	30	18	7	26	14	4	22	12	**30**	**20**	8	28	**16**	5	24	**12**	2	21	10	28	17	7	**26**	14	3	**23**	**12**	1	19	9	27	15	5	**24**	13	1	21	10
11	12	1	20	10	28	17	6	26	14	3	22	12	1	19	8	27	15	5	23	13	1	21	9	29	17	6	25	13	3	22	11	29	18	8	27	15	4	24	13	2	20	10	28	16	6	25	14	2	22	11
12	13	2	21	11	**29**	18	7	**27**	**15**	4	23	13	2	20	9	28	16	6	24	14	2	22	10	30	18	7	26	14	**4**	23	12	**30**	19	9	28	**16**	5	25	14	3	21	11	29	17	7	26	15	3	**23**	12
13	14	**3**	**22**	12	30	**19**	8	28	16	5	24	14	**3**	21	10	**29**	17	7	**25**	**15**	3	23	**11**	1	19	**8**	27	15	5	24	13	1	**20**	10	29	17	6	26	15	**4**	22	12	**30**	18	**8**	**27**	**16**	**4**	**24**	**13**
14	15	4	23	13	1	20	9	29	17	6	25	15	4	22	11	30	18	8	26	16	4	24	12	2	20	9	28	16	6	25	14	2	21	11	30	18	7	27	16	5	23	13	1	19	9	28	17	5	25	14
15	16	5	**24**	**14**	2	21	**10**	30	18	7	26	16	5	**23**	12	1	**19**	9	27	17	5	25	13	3	21	**10**	29	17	7	**26**	**15**	3	22	12	1	19	**8**	28	17	6	26	15	**4**	22	12	**30**	18	**8**	**27**	**16**	**4**	**24**	**13**
16	17	6	25	15	3	22	11	1	19	8	27	17	6	24	13	2	20	10	28	18	6	26	14	4	22	11	30	18	8	27	16	4	23	13	2	20	9	29	18	7	27	16	5	23	13	1	19	9	28	17
17	**18**	7	26	16	4	23	12	2	**20**	**9**	**28**	**18**	7	25	**14**	3	21	**11**	29	19	7	**27**	15	5	**23**	12	1	**19**	9	28	17	5	24	14	3	21	10	**30**	**19**	8	26	**16**	**4**	**22**	**12**	1	**20**	8	**28**	17
18	19	8	27	17	5	24	13	3	21	10	29	19	8	26	15	4	22	12	30	20	8	28	16	6	24	13	2	20	10	29	18	6	25	15	4	22	11	1	20	9	27	17	5	23	13	2	21	9	29	18
19	20	9	28	18	6	25	14	**4**	22	11	30	20	9	27	16	5	23	13	1	21	9	29	17	7	25	14	3	21	**11**	30	19	7	26	16	5	**23**	12	2	21	10	28	18	6	24	14	3	22	10	**30**	19
20	21	**10**	**29**	19	7	**26**	15	5	23	12	1	21	**10**	28	17	6	24	14	2	**22**	10	30	**18**	8	26	15	4	22	12	1	20	8	27	17	6	24	13	3	22	**11**	29	19	7	25	15	**4**	**23**	**11**	1	**20**
21	22	11	30	20	8	27	16	6	24	13	2	22	11	29	18	7	25	15	3	23	11	31	19	9	27	16	5	23	13	2	21	9	28	18	7	25	14	4	23	12	30	20	8	26	16	5	24	12	2	21
22	23	12	31	**21**	9	**28**	17	7	**25**	**14**	3	23	12	**30**	19	**8**	**26**	16	4	**24**	12	1	**20**	**10**	**28**	17	6	**24**	14	3	**22**	10	29	19	8	26	15	5	**24**	13	**31**	21	9	**27**	17	6	25	13	3	22
23	24	13	1	22	10	29	18	8	26	15	4	24	13	31	20	9	27	17	5	25	13	2	21	11	29	18	7	25	15	4	23	11	30	20	9	27	16	6	25	14	1	22	10	28	18	7	26	14	4	23
24	**25**	14	2	23	11	30	19	9	27	16	**5**	**25**	14	1	**21**	10	28	**18**	6	26	**14**	3	22	12	**30**	19	**8**	**26**	16	5	24	12	31	21	**10**	28	17	**7**	**26**	15	2	**23**	11	29	**19**	8	27	**15**	5	**24**
25	26	15	3	24	12	31	20	10	28	17	6	26	15	2	22	11	29	19	7	27	15	4	23	13	31	20	9	27	17	6	25	13	1	22	11	29	18	8	27	16	3	24	12	30	20	9	28	16	6	**25**
26	27	16	4	**25**	**13**	1	21	11	**29**	18	7	27	16	3	23	12	30	20	8	28	16	5	24	14	1	21	10	**28**	**18**	7	26	**14**	2	23	12	**30**	19	9	28	17	4	**25**	13	31	21	10	29	17	7	**26**
27	**28**	**17**	5	**26**	14	2	**22**	12	30	19	8	**28**	**17**	4	**24**	**13**	31	21	9	**29**	17	6	**25**	15	2	**22**	11	29	19	8	27	15	3	**24**	13	31	20	10	29	**18**	5	**26**	**14**	1	22	**11**	**30**	**18**	8	**27**
28	29	18	6	27	15	3	23	13	31	20	9	29	18	5	25	14	1	22	10	30	18	7	26	16	3	23	12	30	20	9	28	16	4	25	14	1	21	11	30	19	6	27	15	2	23	12	31	19	9	28
29	30	19	7	**28**	16	4	**24**	14	1	**21**	10	30	19	**6**	26	15	2	23	11	31	19	8	27	**17**	4	**24**	13	31	21	**10**	**29**	17	5	**26**	15	2	**22**	12	31	20	7	**28**	16	3	**24**	13	1	20	10	29

Figures in **black type** denote Sabbaths.
18th, 33rd Day of Omer, Scholars' Festival.

The Public Confessional on Yom Kippur (the Day of Atonement). The essence of Atonement is repentance which requires the confession of sins. The public confessional is part of the Jewish liturgy and practice, going back to the period of the Tabernacle and Temple. It additionally conveys the concept that society is responsible for its individual members as is the individual to society.



In Memory of
HENRY BRUDNER
1895-1968
Lovingly remembered by
Wife Goldie,
Ruth Hurwitz,
Leatrice and Herbert

SIVAN (30 days)

5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
1946	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95
Si-van	My-Jn	My-Jn	Jn-Jy	My-Jn	Jn-Jy	My-Jn	Jn-Jy	My-Jn	Jn-Jy	My-Jn	My-Jn	Jn-Jy	My-Jn	Jn-Jy	My-Jn	Jn-Jy	My-Jn	June	My-Jn	Jn-Jy	My-Jn	Jn-Jy	My-Jn	Jn-Jy	My-Jn	My-Jn	June	My-Jn	My-Jn	My-Jn	My-Jn	Jn-Jy	My-Jn	My-Jn	Jn-Jy	My-Jn	My-Jn	June	My-Jn	Jn-Jy	My-Jn	My-Jn	Jn-Jy	My-Jn	My-Jn	Jn-Jy	My-Jn	Jn-Jy	My-Jn	My-Jn
1	31	20	8	29	17	5	25	15	2	22	11	31	20	7	27	16	3	24	12	1	20	9	28	18	5	25	14	1	22	11	30	18	6	27	16	3	23	13	1	21	8	29	17	4	25	14	2	21	11	30
2	1	21	9	30	18	6	26	**16**	3	23	**12**	1	21	8	**28**	17	4	**25**	13	2	**21**	**10**	29	19	**6**	26	15	2	23	12	31	19	7	28	**17**	4	**24**	**14**	**2**	22	9	**30**	18	5	**26**	15	3	**22**	12	31
3	2	22	10	31	19	7	27	17	4	24	13	2	22	9	29	18	5	26	14	3	22	11	30	20	7	27	16	3	**24**	13	1	20	8	29	18	5	25	15	3	23	10	31	19	6	27	16	4	23	13	1
4	3	23	11	1	**20**	8	28	18	5	25	14	3	23	10	30	19	6	27	15	4	23	12	31	21	8	28	17	4	**25**	**14**	2	**21**	9	30	19	6	26	16	4	24	11	1	20	7	28	17	5	24	**14**	2
5	**4**	**24**	**12**	2	21	9	29	19	6	26	15	**4**	**24**	11	31	**20**	7	28	**16**	**5**	24	13	1	22	9	**29**	**18**	5	26	15	3	22	**10**	31	20	7	27	17	5	**25**	12	2	**21**	8	29	**18**	6	**25**	15	**3**
6	5	25	13	3	22	10	30	20	7	27	16	5	25	12	1	21	8	29	17	6	25	14	2	23	10	30	19	6	27	16	**4**	23	11	1	21	8	28	18	6	26	13	3	22	9	30	19	7	26	16	**4**
7	6	26	14	**4**	23	11	**31**	21	8	**28**	17	6	26	**13**	2	22	9	30	18	7	26	15	3	**24**	11	31	**20**	7	28	**17**	**5**	24	12	2	22	9	**29**	19	7	27	**14**	**4**	**23**	**10**	31	20	8	27	17	5
8	7	27	15	5	24	12	1	22	9	29	18	7	27	14	3	23	10	31	19	8	27	16	4	25	12	1	21	8	29	18	6	25	13	3	23	10	30	20	8	28	15	5	24	11	1	21	9	28	**18**	6
9	**8**	28	16	6	25	13	2	**23**	10	30	**19**	**8**	**28**	15	**4**	24	11	1	20	9	**28**	**17**	5	26	**13**	2	22	9	30	19	7	26	14	**4**	**24**	11	31	**21**	**9**	**29**	16	**6**	25	12	2	**22**	10	**29**	19	7
10	9	29	17	7	26	14	3	24	11	31	20	9	29	16	5	25	12	2	21	10	29	18	6	27	14	3	23	10	31	20	8	27	15	5	25	12	1	22	10	30	17	7	26	13	3	23	11	30	20	**8**
11	10	30	18	**8**	**27**	15	4	25	**12**	1	21	10	30	17	6	26	13	3	22	11	30	19	7	28	15	4	24	11	1	21	9	**28**	16	6	26	**13**	2	23	11	31	18	8	27	14	4	24	12	31	**21**	9
12	11	**31**	**19**	9	28	**16**	5	26	13	2	22	11	**31**	18	7	**27**	14	4	**23**	**12**	31	20	**8**	29	16	5	25	12	2	22	10	29	**17**	7	27	14	3	24	12	1	19	9	**28**	15	5	**25**	**13**	1	22	**10**
13	12	1	20	10	29	17	6	27	14	3	23	12	1	19	8	28	15	5	24	13	1	21	9	30	17	6	26	13	3	23	11	30	18	8	28	15	4	25	13	2	20	10	29	16	6	26	14	2	23	11
14	13	2	21	**11**	30	18	7	28	15	**4**	**24**	13	2	**20**	9	29	**16**	6	25	14	2	22	10	**31**	18	7	**27**	14	**4**	**24**	**12**	31	19	9	**29**	16	5	26	14	3	**21**	11	30	**17**	7	27	15	3	24	12
15	14	3	22	12	31	19	8	29	16	5	25	14	3	21	10	30	17	7	26	15	3	23	11	1	19	8	28	15	5	25	13	1	20	10	30	17	6	27	15	4	22	12	31	18	8	28	16	4	25	13
16	**15**	4	23	13	1	20	9	**30**	17	6	**26**	**15**	4	22	**11**	31	18	**8**	27	16	**4**	**24**	12	2	**20**	9	29	**16**	6	26	14	2	21	11	**31**	18	7	**28**	**16**	5	23	**13**	1	19	9	29	17	5	**26**	14
17	16	5	24	14	2	21	10	31	18	7	27	16	5	23	12	1	19	9	28	17	5	25	13	3	21	10	30	17	7	**27**	15	3	22	12	1	19	8	29	17	6	24	14	2	20	10	30	18	6	27	15
18	17	6	25	15	**3**	22	11	1	**19**	8	28	17	6	24	13	2	20	10	29	18	6	26	14	4	22	11	31	18	**8**	28	16	**4**	23	13	2	**20**	9	30	18	7	25	15	3	21	11	31	19	7	**28**	16
19	18	**7**	**26**	16	**4**	**23**	12	2	20	9	29	18	7	25	14	**3**	21	11	**30**	**19**	7	27	**15**	5	23	**12**	1	19	9	29	17	5	**24**	14	3	21	10	31	19	**8**	26	16	4	**22**	12	1	**20**	8	29	**17**
20	19	8	27	17	5	24	13	3	21	10	30	19	8	26	15	4	22	12	31	20	8	28	16	6	24	13	2	20	10	30	18	6	25	15	4	22	11	1	20	9	27	17	5	23	13	2	21	9	30	18
21	20	9	28	**18**	6	25	**14**	4	22	**11**	31	20	9	**27**	16	5	**23**	13	1	21	9	29	17	7	25	14	3	21	11	**31**	**19**	7	26	**16**	5	23	**12**	2	21	10	**28**	18	6	**24**	14	3	22	10	31	19
22	21	10	29	19	7	26	15	5	23	12	1	21	10	28	17	6	24	**14**	2	22	10	30	18	8	26	15	4	22	12	1	20	8	27	17	6	24	13	3	22	11	29	19	7	25	15	4	23	11	1	20
23	**22**	11	30	20	8	27	16	6	24	13	**2**	**22**	11	29	**18**	7	25	**15**	3	23	**11**	1	19	9	**27**	16	5	**23**	13	2	21	9	28	18	7	25	14	**4**	**23**	12	30	**20**	8	26	**16**	5	**24**	**12**	2	21
24	23	12	1	21	9	28	17	7	25	14	3	23	12	30	19	8	26	16	4	24	12	2	20	10	28	17	6	24	14	3	22	10	29	19	8	26	15	5	24	13	1	21	9	27	17	6	25	13	3	22
25	24	13	2	22	**10**	29	18	**8**	26	15	4	24	13	1	20	9	27	17	5	25	13	3	21	11	29	18	7	25	**15**	**4**	**23**	**11**	30	20	9	**27**	16	6	25	**14**	2	22	10	28	18	7	26	14	**4**	23
26	25	**14**	**3**	23	11	**30**	19	9	27	16	5	25	**14**	2	21	**10**	28	18	**6**	**26**	14	4	**22**	12	30	19	8	26	16	5	24	12	1	21	10	28	17	7	**26**	**15**	3	**23**	**11**	29	19	**8**	**27**	15	5	**24**
27	26	15	4	24	12	1	20	10	28	17	6	26	15	3	22	11	29	19	7	27	15	5	23	13	1	20	9	27	17	6	25	13	2	22	11	29	18	8	27	16	4	24	12	30	20	9	28	16	6	25
28	27	16	5	**25**	13	2	**21**	11	29	**18**	7	27	16	4	**23**	12	**30**	20	8	28	16	6	**24**	**14**	2	21	**10**	28	18	7	**26**	**14**	3	**23**	12	30	**19**	9	28	17	5	**25**	**13**	1	**21**	10	29	17	7	26
29	28	17	6	26	14	3	22	12	30	19	8	28	17	5	24	13	1	21	9	29	17	7	25	15	3	22	11	29	19	8	27	15	4	24	13	1	20	10	29	18	6	26	**14**	2	22	11	30	18	**8**	27
30	**29**	18	7	27	15	4	23	**13**	1	20	**9**	**29**	18	6	**25**	14	2	**22**	10	30	**18**	**8**	26	16	**4**	23	12	**30**	20	9	28	16	5	25	**14**	2	21	**11**	**30**	19	7	**27**	15	3	**23**	12	1	**19**	9	28

In the left-hand margin figures in **black type** denote major Holy-days; elsewhere they denote Sabbaths.
6th and 7th, Pentecost; 30th, First day of New Moon of Tammuz.

TAMMUZ (29 days)

5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
1946	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95
Tam	Jn-Jy	Jn-Jy	Jy-Au	Jn-Jy	Jy-Au	Jn-Jy	Jn-Jy	July	Jn-Jy	Jn-Jy	Jn-Jy	Jn-Jy	Jy-Au	Jn-Jy	Jn-Jy	July	Jn-Jy	Jn-Jy	July	Jn-Jy	Jy-Au	Jn-Jy	Jn-Jy	Jy-Au	Jn-Jy	Jn-Jy	July	Jn-Jy	Jn-Jy	Jn-Jy	Jn-Jy	Jn-Jy	Jy-Au	Jn-Jy	July	Jn-Jy	Jn-Jy	July	Jy-Au	Jn-Jy	Jn-Jy	Jy-Au	Jn-Jy	Jn-Jy	Jn-Jy	July	Jn-Jy	Jn-Jy	Jn-Jy
1	30	19	8	28	16	5	24	14	2	21	10	30	19	7	26	15	3	23	11	1	19	9	27	17	5	24	13	1	21	10	29	17	6	26	15	3	22	12	1	20	8	28	16	4	24	13	2	20	10	29
2	1	20	9	29	**17**	6	25	15	3	22	11	1	20	8	27	16	4	24	12	2	20	10	28	18	6	25	14	2	**22**	11	30	**18**	7	27	16	**4**	23	13	2	21	9	29	17	5	25	14	3	21	**11**	30
3	2	**21**	**10**	30	18	7	26	16	4	23	12	2	**21**	9	28	**17**	5	25	**13**	3	21	11	**29**	19	7	**26**	15	3	23	12	1	19	**8**	**28**	17	5	24	14	3	**22**	10	30	**18**	6	26	**15**	4	22	12	1
4	3	22	11	1	19	8	27	17	5	24	13	3	22	10	29	18	6	26	14	4	22	12	30	20	8	27	16	4	24	13	2	20	9	29	18	6	25	15	4	23	11	1	19	7	27	16	5	23	13	2
5	4	23	12	2	20	9	**28**	18	6	**25**	14	4	23	**11**	30	19	7	27	15	5	23	13	1	**21**	9	28	17	5	25	**14**	3	21	10	**30**	19	7	**26**	16	5	24	**12**	2	20	**8**	28	17	6	24	14	3
6	5	24	13	3	21	10	29	19	7	26	15	5	24	12	1	20	8	28	16	6	24	14	2	22	10	29	18	6	26	15	4	22	11	1	20	8	27	17	6	25	13	3	21	9	29	18	7	25	15	4
7	**6**	25	14	4	22	11	30	**20**	8	27	**16**	6	25	13	2	21	9	29	17	7	**25**	**15**	3	23	**11**	30	19	7	27	16	5	23	12	2	**21**	9	28	**18**	7	26	14	4	**22**	**10**	**30**	19	8	26	16	5
8	7	26	15	5	23	12	1	21	9	28	17	7	26	14	3	22	10	30	18	8	26	16	4	24	12	1	20	8	28	17	6	24	13	3	22	10	29	19	8	27	15	5	23	11	1	20	9	27	17	6
9	8	27	16	6	**24**	13	2	22	**10**	29	18	8	27	15	4	23	11	1	19	9	27	17	5	25	13	2	21	9	**29**	18	7	**25**	**14**	4	23	**11**	30	20	9	28	16	6	24	12	2	21	10	28	**18**	7
10	9	**28**	**17**	7	25	**14**	3	23	11	30	19	9	**28**	16	5	**24**	12	2	**20**	**10**	28	18	6	26	14	3	22	10	30	19	8	26	**15**	5	24	12	1	21	10	**29**	17	7	**25**	13	3	**22**	**11**	29	19	**8**
11	10	29	18	8	26	15	4	24	12	1	20	10	29	17	6	25	13	3	21	11	29	19	7	27	15	4	23	11	1	20	9	27	16	6	25	13	2	22	11	30	18	8	26	14	4	23	12	30	20	9
12	11	30	19	9	27	16	5	25	13	2	**21**	11	30	**18**	7	**26**	**14**	4	22	12	30	20	8	**28**	16	5	**24**	12	2	**21**	**10**	**28**	17	7	**26**	14	3	**23**	12	1	**19**	9	27	15	5	24	13	1	21	10
13	12	1	20	10	28	17	6	26	14	3	22	12	1	19	8	27	15	5	23	13	1	21	9	29	17	6	25	13	3	22	11	29	18	8	27	15	4	24	13	2	20	10	28	16	6	25	14	2	22	11
14	**13**	2	21	11	29	18	7	27	15	4	**23**	**13**	2	20	9	28	16	6	**24**	14	2	**22**	10	30	**18**	7	26	**14**	4	23	12	30	19	9	**28**	16	5	**25**	**14**	3	21	**11**	29	17	7	26	15	3	**23**	12
15	14	3	22	12	30	19	8	28	16	5	24	14	3	21	10	29	17	7	25	15	3	23	11	1	19	8	27	15	5	24	13	1	20	10	29	17	6	26	15	4	22	12	30	18	8	27	16	4	**24**	13
16	15	4	23	13	1	20	9	29	**17**	6	25	15	4	**22**	11	30	18	8	26	16	4	24	12	2	20	9	28	16	6	25	14	2	21	11	30	**18**	7	27	16	5	23	13	1	19	9	28	17	5	**25**	**14**
17	16	**5**	**24**	14	2	**21**	10	30	18	7	26	16	**5**	23	12	**1**	19	9	**27**	**17**	5	25	**13**	3	21	**10**	29	17	7	26	15	3	**22**	12	1	19	8	28	17	**6**	**24**	14	2	20	10	**29**	**18**	6	26	**15**
18	17	6	25	15	3	22	11	1	19	8	27	17	6	24	13	2	20	10	28	18	6	26	14	4	22	11	30	18	8	27	16	4	23	13	2	20	9	29	18	7	25	15	3	21	11	30	19	7	27	16
19	18	7	26	**16**	**4**	**23**	**12**	2	20	9	**28**	18	7	**25**	**14**	3	**21**	11	29	19	7	27	15	**5**	23	12	1	19	9	**28**	**17**	5	24	**14**	3	21	10	30	19	**8**	**26**	16	4	**22**	12	1	20	8	28	17
20	19	8	27	17	5	24	13	3	21	10	29	19	8	26	15	4	22	12	30	20	8	28	16	6	24	13	2	20	10	29	18	6	25	15	4	22	11	1	20	9	27	17	5	23	13	2	21	9	29	18
21	**20**	9	28	18	6	25	14	**4**	22	11	**30**	**20**	9	27	**16**	5	23	**13**	1	21	**9**	**29**	17	7	**25**	14	3	21	11	30	19	7	26	16	5	23	12	2	**21**	10	28	**18**	6	24	**14**	3	22	**10**	30	19
22	21	10	29	19	7	26	15	5	23	12	1	21	10	28	17	6	24	14	2	22	10	30	18	8	26	15	4	22	12	1	20	8	27	17	6	24	13	3	22	11	29	19	7	25	15	4	23	11	1	20
23	22	11	30	20	**8**	**27**	16	6	**24**	13	2	22	11	29	18	7	25	15	3	23	11	1	19	9	**27**	16	5	**23**	13	2	21	9	28	18	7	25	14	**4**	23	12	30	**20**	8	26	**16**	5	**24**	**12**	2	21
24	23	**12**	**31**	21	9	**28**	17	7	25	14	3	23	**12**	30	19	**8**	**26**	16	**4**	**24**	12	1	20	10	28	17	6	24	14	3	22	10	29	19	8	26	15	5	**24**	**13**	31	21	9	27	17	6	**25**	13	3	22
25	24	13	1	22	10	29	18	8	26	15	4	24	13	31	20	9	27	17	5	25	13	2	21	11	29	18	7	25	15	4	23	11	30	20	9	27	16	6	25	14	1	22	10	28	18	7	26	14	4	23
26	25	14	2	**23**	11	**30**	**19**	9	27	**16**	5	25	14	1	21	**10**	**28**	**18**	6	26	14	3	22	**12**	30	19	8	26	16	**5**	**24**	12	31	**21**	10	28	**17**	7	26	15	2	23	11	**29**	19	8	27	15	5	24
27	26	15	3	24	12	31	20	10	28	17	6	26	15	2	22	11	29	19	7	27	15	4	23	13	31	20	9	27	17	6	25	13	1	22	11	29	18	8	27	16	3	24	12	30	20	9	28	16	6	25
28	**27**	16	4	25	13	1	21	**11**	29	18	**7**	**27**	16	3	**23**	12	30	**20**	8	28	**16**	5	24	14	1	21	10	**28**	18	7	26	14	2	23	**12**	30	19	**9**	**28**	17	4	**25**	13	31	21	10	29	17	7	26
29	28	17	5	26	14	2	22	12	30	19	8	28	17	4	24	13	31	21	9	29	17	6	25	15	2	22	11	29	19	8	27	15	3	24	13	31	20	10	29	18	5	26	14	1	22	11	30	18	8	27

Figures in **black type** denote Sabbaths.
17th, Fast of Tammuz (if on Sabbath, postponed to Sunday).

Reciting the Kiddush (the sanctification of the Sabbath and Festivals) over the wine. Each of the festivals as well as the Sabbath is ushered in with blessings recited over wine, representing the joy and delight which is the essence of the Sabbath and Holy Day observance. The Kiddush is recited in the Synagogue and in the home.



In Loving Memory of
NELLIE LAZNIK
BERNIKER
Born 1909 in
Ciechanow, Poland
Died July 21, 1964
Came to Montreal 1930
Came to Windsor in 1944
Wife of
Abe Berniker

AB (30 days)

	5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
	1946	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95
Ab	Jy-Au	Jy-Au	Au-Se	Jy-Au	Jy-Au	Au-Se	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Au-Se	Jy-Au	Jy-Au	August	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Au-Se	Jy-Au	Jy-Au	Jy-Au	Au-Se	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Au-Se	Jy-Au	Jy-Au	August	Jy-Au	Jy-Au	Jy-Au	Au-Se	Jy-Au	August	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Jy-Au	Jy-Au
1	29	18	6	27	**15**	3	23	13	**31**	20	9	29	18	5	25	14	1	22	10	30	18	7	26	16	3	23	12	30	**20**	9	28	**16**	4	25	14	**1**	21	11	30	19	6	27	15	2	23	12	31	19	**9**	28
2	30	**19**	7	28	16	**4**	24	14	1	21	10	30	**19**	6	26	**15**	2	23	**11**	**31**	**19**	8	**27**	**17**	4	**24**	13	31	21	10	29	17	5	26	15	2	22	12	31	**20**	7	28	**16**	3	24	**13**	1	**20**	10	**29**
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7	**4**	24	12	2	21	9	29	19	6	26	15	**4**	24	11	31	20	7	28	16	5	24	13	1	22	9	29	18	5	26	15	3	22	10	31	20	7	27	17	5	25	12	2	21	8	29	18	6	25	15	3
8	5	25	13	3	**22**	10	30	20	7	27	16	5	25	12	1	21	8	29	17	6	25	14	2	23	10	30	19	6	**27**	16	**4**	**23**	11	1	21	**8**	**28**	18	6	26	13	3	22	9	30	19	7	26	**16**	4
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13	**10**	30	18	8	27	15	**4**	**25**	12	1	**21**	**10**	30	17	**6**	26	13	**3**	22	11	**30**	**19**	7	28	**15**	4	24	**11**	1	21	9	28	16	6	**26**	13	2	**23**	**11**	31	18	**8**	**27**	**14**	**4**	**24**	12	**31**	21	9
14	11	31	19	9	28	16	5	26	13	2	22	11	31	18	7	27	**14**	4	23	12	31	20	8	29	16	5	25	12	2	22	10	29	17	7	27	**14**	3	24	12	1	19	9	28	15	5	25	13	1	22	10
15	12	1	20	10	**29**	17	6	**27**	**14**	3	23	12	1	19	8	28	15	5	24	13	1	21	9	30	17	6	26	13	**3**	23	11	**30**	18	8	28	**15**	4	25	13	2	20	10	29	16	6	26	14	2	**23**	11
16	13	2	**21**	11	30	**18**	7	28	15	4	24	13	**2**	20	9	**29**	16	6	**25**	**14**	2	22	**10**	31	18	**7**	**27**	14	4	24	12	31	**19**	9	29	16	5	26	**14**	**3**	**21**	11	**30**	**17**	**7**	**27**	**15**	3	**24**	**12**
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18	15	**4**	23	**13**	1	20	9	30	17	6	**26**	15	**4**	**22**	11	**31**	**18**	8	**27**	16	**4**	24	12	2	20	9	**29**	16	6	**26**	**14**	2	**21**	**11**	**31**	**18**	7	**28**	16	5	**23**	13	1	**19**	9	29	17	5	26	14
19	16	5	24	**14**	2	21	10	31	18	7	27	16	5	23	12	1	19	9	28	17	5	25	13	3	21	10	30	17	7	27	15	3	22	12	1	**19**	8	29	17	6	24	**14**	2	**20**	10	30	18	6	**27**	**15**
20	**17**	6	25	15	3	22	11	1	19	8	**28**	**17**	6	24	**13**	2	20	**10**	29	18	**6**	**26**	**14**	4	**22**	11	31	**18**	8	28	16	4	23	13	**2**	20	9	**30**	**18**	7	25	**15**	3	21	**11**	31	19	7	**28**	16
21	18	7	26	16	4	23	12	2	20	9	29	18	7	25	14	3	21	11	30	19	7	27	15	5	23	12	1	19	9	29	17	5	24	14	3	21	10	31	19	8	26	16	4	22	12	1	20	8	29	17
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23	20	**9**	**28**	18	6	**25**	14	4	22	11	31	20	**9**	27	16	**5**	23	13	1	**21**	9	29	**17**	7	25	**14**	3	21	11	31	19	7	**26**	16	5	23	12	2	21	**10**	**28**	**18**	**6**	**24**	14	**3**	**22**	10	31	**19**
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25	22	11	30	**20**	8	**27**	**16**	6	**24**	**13**	2	22	11	**29**	18	7	**25**	15	3	23	11	31	19	**9**	**27**	16	5	**23**	13	**2**	**21**	9	**28**	**18**	7	**25**	**14**	4	23	12	**30**	20	**8**	**26**	16	5	24	12	2	21
26	23	12	31	21	9	28	17	7	25	14	3	23	12	30	19	8	26	16	4	24	12	1	20	10	28	17	6	24	14	3	22	10	29	19	8	26	15	5	24	13	31	21	9	27	17	6	25	13	3	22
27	**24**	13	1	22	10	29	18	**8**	26	15	**4**	**24**	13	31	**20**	9	27	**17**	5	25	**13**	2	21	11	**29**	18	7	**25**	15	4	23	11	30	20	**9**	27	16	**6**	**25**	**14**	1	**22**	10	**28**	18	7	26	**14**	**4**	**23**
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29	26	15	3	**24**	**12**	31	20	10	**28**	17	6	26	15	2	22	11	29	19	7	27	15	4	23	13	31	20	9	27	**17**	6	25	**13**	1	22	11	29	18	8	27	16	3	**24**	12	30	20	9	28	16	6	**25**
30	27	**16**	**4**	25	13	**1**	21	11	29	18	7	27	**16**	3	23	**12**	30	20	**8**	**28**	16	5	**24**	**14**	1	**21**	10	28	**18**	7	26	**14**	**2**	**23**	12	30	19	9	**28**	**17**	**4**	**25**	**13**	31	21	**10**	**29**	**17**	7	**26**

Figures in **black type** denote Sabbaths.
9th, Fast of Ab (if on Sabbath, postponed to Sunday); 30th, First Day of New Moon of Elul.

ELUL (29 days)

	5706	07	08	09	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55
	1946	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95
Elul	Au-Se	Au-Se	Sc-Oc	Au-Se	Au-Se	Sept	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Sc-Oc	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Sc-Oc	Au-Se	Au-Se	Au-Se	Sept	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Sc-Oc	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Sc-Oc	Au-Se	Au-Se	Sept	Au-Sc	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se	Au-Se
1	28	17	5	26	14	2	22	12	30	19	8	28	17	4	24	13	31	21	9	29	17	6	25	15	2	22	11	29	19	8	27	15	3	24	13	31	20	10	29	18	5	26	14	1	22	11	30	18	8	27
2	29	18	6	**27**	15	3	**23**	13	31	**20**	9	29	18	5	25	14	1	22	10	30	18	7	26	**16**	3	23	**12**	30	20	9	**28**	16	4	**25**	14	1	**21**	11	30	19	6	27	15	2	23	12	31	19	9	28
3	30	19	7	28	16	4	24	14	1	21	10	30	19	6	26	15	2	23	11	31	19	8	27	17	4	24	13	31	21	10	29	17	5	26	15	2	22	12	31	**20**	7	28	16	3	24	**13**	1	**20**	10	29
4	**31**	20	8	29	17	5	25	**15**	2	22	**11**	**31**	20	7	**27**	16	3	**24**	12	1	**20**	9	**28**	18	5	**25**	14	1	22	11	30	18	6	**27**	**16**	3	**23**	**13**	1	21	8	**29**	17	4	**25**	14	2	**21**	11	30
5	1	21	9	30	18	6	26	16	3	23	12	1	21	8	28	17	4	25	13	2	21	10	29	19	6	26	15	2	23	12	31	19	7	28	17	4	**24**	14	2	22	9	30	18	5	26	15	3	22	12	31
6	2	22	10	31	**19**	7	27	17	**4**	**24**	13	2	22	9	29	18	5	26	14	3	22	11	30	20	7	27	16	3	**24**	13	1	**20**	8	29	18	**5**	25	15	3	23	10	31	19	6	27	16	**4**	**23**	**13**	1
7	3	**23**	**11**	1	20	**8**	28	18	5	25	14	3	**23**	10	**30**	**19**	6	27	**15**	**4**	23	12	**31**	21	**8**	**28**	17	4	25	14	2	21	**9**	30	19	6	26	16	**4**	**24**	11	1	**20**	7	**28**	**17**	5	**24**	14	**2**
8	4	24	12	2	21	9	29	19	6	26	15	4	24	11	31	20	7	28	16	5	24	13	1	22	9	29	18	5	26	15	3	22	10	31	20	7	27	17	5	25	12	2	21	8	29	18	6	25	15	3
9	5	25	13	3	22	10	**30**	20	7	**27**	16	5	25	**12**	1	21	8	29	17	6	25	14	2	**23**	10	30	**19**	6	27	**16**	**4**	23	11	1	21	**8**	**28**	18	6	26	**13**	3	22	9	30	19	7	26	**16**	4
10	6	26	14	4	23	11	31	21	8	28	17	6	26	13	2	22	9	30	18	7	26	15	3	24	11	31	20	7	28	17	5	24	12	2	22	9	29	19	7	27	14	4	23	10	31	20	8	27	17	5
11	7	27	15	5	24	12	1	**22**	9	29	**18**	7	27	14	3	23	10	**31**	19	8	**27**	**16**	4	25	**12**	1	21	**8**	29	18	6	25	13	3	**23**	10	30	**20**	8	28	15	5	**24**	11	1	21	9	**28**	18	6
12	8	28	16	6	25	13	2	23	10	30	19	8	28	15	4	24	11	1	20	9	28	17	5	26	13	2	22	9	30	19	7	26	14	4	24	11	31	21	9	29	16	6	25	12	2	22	10	29	19	7
13	9	29	17	7	**26**	14	3	24	**11**	31	20	9	29	16	5	25	12	2	21	10	29	18	6	27	14	3	23	10	**31**	20	**8**	**27**	15	5	25	**12**	1	22	10	30	17	7	26	13	3	23	11	30	**20**	8
14	10	30	**18**	8	27	**15**	4	25	12	1	21	10	**30**	17	6	**26**	13	3	**22**	**11**	30	19	7	28	**15**	4	24	11	1	21	9	28	**16**	6	26	13	2	23	11	31	18	**8**	**27**	14	**4**	**24**	**12**	31	21	**9**
15	11	31	19	9	28	16	5	26	13	2	22	11	31	18	7	27	14	4	23	12	31	20	8	29	16	5	25	12	2	22	10	29	17	7	27	14	3	24	12	1	19	9	28	15	5	25	13	1	22	10
16	12	1	20	**10**	29	17	6	**27**	14	**3**	23	12	1	**19**	8	28	**15**	5	24	13	1	21	9	**30**	17	6	**26**	13	3	**23**	**11**	30	18	**8**	**28**	15	4	**25**	13	2	**20**	10	29	**16**	6	26	14	2	**23**	11
17	13	2	21	11	30	18	7	28	15	4	24	13	2	20	9	29	16	6	25	14	2	22	10	31	18	7	27	14	4	24	12	31	19	9	29	16	5	26	14	3	21	11	30	17	7	27	15	3	24	12
18	**14**	3	22	12	31	19	**8**	**29**	16	5	**25**	**14**	3	21	10	30	17	7	26	15	**3**	**23**	11	1	**19**	8	28	**15**	5	25	13	1	20	10	**30**	17	6	**27**	**15**	4	22	12	31	18	**8**	28	16	4	**25**	13
19	15	4	23	13	1	20	9	30	17	6	26	15	4	22	11	31	18	8	27	16	4	24	12	2	20	9	29	16	6	26	14	2	21	11	31	18	7	28	16	5	23	13	1	19	9	29	17	5	26	14
20	16	5	24	**14**	2	21	10	31	**18**	7	27	16	5	23	12	1	19	9	28	17	5	25	13	3	21	10	30	17	7	27	15	**3**	22	12	1	**19**	8	29	17	6	24	14	2	20	10	30	18	6	**27**	**15**
21	17	**6**	**25**	15	3	**22**	11	1	19	8	28	17	**6**	24	13	**2**	20	10	**29**	**18**	6	26	**14**	4	22	**11**	31	18	8	28	16	4	**23**	13	2	20	9	30	18	7	25	15	**3**	21	11	**31**	**19**	7	**28**	**16**
22	18	7	26	16	4	23	12	2	20	9	29	18	7	25	14	3	21	11	30	19	7	27	15	5	23	12	1	19	9	29	17	5	24	14	3	21	10	31	19	8	26	16	4	22	12	1	20	8	29	17
23	19	8	27	**17**	5	24	**13**	3	21	10	**30**	19	8	**26**	15	4	**22**	12	31	20	8	28	16	6	24	13	2	20	10	**30**	**18**	6	25	**15**	4	22	11	1	20	9	27	17	5	23	13	2	21	9	**30**	**18**
24	20	9	28	18	6	25	14	4	22	11	31	20	9	27	16	5	23	13	1	21	9	29	17	7	25	14	3	21	11	31	19	7	26	16	5	23	12	2	21	**10**	28	18	6	24	14	3	**22**	10	31	19
25	**21**	10	29	19	7	26	15	5	23	12	**1**	**21**	10	28	**17**	6	24	**14**	2	22	**10**	30	18	8	26	15	4	22	12	1	20	8	27	17	6	24	13	3	**22**	11	29	19	7	25	**15**	4	23	**11**	1	20
26	22	11	30	20	8	27	16	6	24	13	2	22	11	29	18	7	25	15	3	23	11	1	19	9	27	16	5	23	13	2	21	9	28	18	7	25	14	4	23	12	30	20	8	26	16	5	24	12	2	21
27	23	12	1	21	**9**	28	17	7	**25**	14	3	23	12	30	19	8	26	16	4	24	12	2	20	10	28	17	6	24	**14**	3	22	**10**	29	19	**8**	**26**	15	5	24	13	1	21	9	27	17	6	25	13	3	22
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29	25	14	3	23	11	30	19	9	27	16	5	25	14	2	21	10	28	18	6	26	14	4	22	12	30	19	8	26	16	5	24	12	1	21	10	28	17	7	26	15	3	23	11	29	19	8	27	15	5	**24**

Figures in **black type** denote Sabbaths.

Bar Mitzvah (Confirmand) reciting his portion of the Law. When a boy becomes Bar Mitzvah (reaches the age of thirteen years and a day), he is considered an adult with respect to observing the Mitzvos (the commandments; hence Bar Mitzvah: son of the Commandment). The usual practice is that on the Sabbath (or weekday) following his birthday, he is called to the Torah, for the first time, to read publicly as part of the congregation.



In Loving Memory of
ANNA BERMAN
LOUIS BERMAN
HYMAN RICHARDSON
DAVID M. ROGOVEIN
CELIA ROGOVEIN
RIVA SCHWARTZ
DAVID SCHWARTZ
By The Rogovein Family

Bar Mitzvah putting on Phylacteries or Tfilin (frontlets) for the first time. When a Bar Mitzvah reaches the age of thirteen years and a day, he is considered an adult with regard to religious observance and being part of the quorum in Congregational Service.



In Loving Memory of
WILLIAM and
LOTTIE BARNETT
For many years he was the principal of the Talmud Torah. Hundred of Windsor's Jewish boys and girls, many of whom he personally trained for Bar-Mitvah, grew up under his teaching and remember him with kindness.
By his grand-son Philip Elkus

In Loving Memory of
our Husband and Father
DR. MORTON BARNETT
son of
William and Lottie Barnett
Mrs. Anne Barnett and
children Caroline, Judy,
Marjorie, Larry,
and Grandchildren

Scroll of the Torah. The Scroll is the "Five Books of Moses," the Pentateuch; it is God's Word and Revelation to man. It contains the history and the way of life of the Jewish people.



In Loving Memory of
JACOB and
ELLEN WEINBERG
LOUIS ALEXANDER
WEINBURG
AL and
SARAH GAFFEN
BESSIE PEARLMUTTER
JACK PEARLMUTTER
By the Weinburg Family

Praying on the Eve of Yom Kippur (Day of Atonement). Yom Kippur is the Sabbath of Sabbaths of the Jewish calendar. It is a day of fasting, of prayer, of repentance, and atonement for those who have made amends to God and man for their transgressions. It is the day when the Synagogue is filled to overflowing with men, women and children, beginning with the Kol Nidre Service at sundown and concluding with the Ne'Ilah Service the following evening.



In Loving Memory of Father
BERNARD HELFGOTT
and
In Honour of Mother
MRS. ALICE HELFGOTT
by their daughters
Harriet Luborsky
Edythe Dobkin
Rhea Lazarus
Etta Solway
Myrna Marcus
Marlene Safe

The Holy Ark containing the Torah Scrolls. The Ark in the Synagogue represents the Ark of the Covenant in the Tabernacle and Temple, which contained the Ten Commandments, the remnants of the first Tablets, and the Scroll of the Law, the Torah. The Scroll is taken from the Ark each Sabbath and Holy Day Service and several times weekly for reading as a part of the Service. The entire Torah is read through each year.



In Loving Memory of
BENJAMIN and
REBECCA PAZNER
by Mr. & Mrs. Frank Pazner
by Burton, Betty, Renee
and Eric Pazner
by Nathan, Eleanore, Steven
and Gail, Mark, Robert
and Melissa Rubin
by Paul, Roberta and
Michael and
David Lesansky

Scribe copying a Scroll of the Law. A Torah may not be written by memory nor by anyone who is not observant and adept in the art of the Scribe. The Torah is copied, letter by letter, from another Scroll, written with a quill on parchment. The art of writing a Scroll has been preserved among a small group of scribes, especially in Israel.



In Memory of
MRS. EVA KUTCHAI,
In Memory of
ZORUCH and
RIVKA KIRZNER
In Memory of
SAMUEL ABBA
and
ETHEL MOSSMAN
Lovingly remembered by
Dave and Sarah Mossman
and
Irving and Sara Kirzner
in honour of their parents

Phylacteries or Tfilin (worn as frontlets on the head and arm during weekday morning Services). The wearing of Phylacteries is one of the Commandments of the Torah. Within the leather boxes of the Tfilin are passages of the Torah praising God. The phylacteries are a visible sign of the Jew's dedication to God with his thought and deed (head and arm).





SAMUEL KOPSTEIN
1895-1977

Mr. Kopstein was born in Russia and came to Canada in 1911 settling in Windsor in 1929.

Sam was a Jeweller in this City for over 30 years retiring in 1975. He was a highly respected member of the business community.

For over 18 years, he conducted the Shaar Hashomayim Tfilin Club on Sunday mornings for a large number of boys. His contribution to the development of Judaism in these young men is vividly recalled and appreciated.

Sam and his beloved wife Rae had three children, Elaine (Mrs. Sam Center), Dr. Jerome Kopstein, both still residing in Windsor, and Jack, now residing in Ottawa, eleven grandchildren and six great grandchildren.

Samuel Kopstein will always be remembered for his wit, charm, cheerful personality and courage. He was an unforgettable member of the Jewish Community of Windsor.

Kiddush Cup (goblet for wine). Each Sabbath and Festival is ushered in, on the eve of the Holy Day, with blessings recited over wine. The prayer proclaims the significance of the Holy Day, the Jew's thanksgiving for the gift of the Holy Day and for his choseness to serve God. It is joined to the blessing over wine which characterizes the harmony of the physical and the spiritual in Jewish life.



ISADORE PAZNER
Born December 26, 1895
in Belinich, Russia
Came to Windsor in 1909
and went to Detroit in 1926.
Died October 30, 1979.
Husband of Late Sophie Pazner,
Father of Ben Pazner.

SOPHIE PAZNER
Born February 15, 1898
in Odessa, Russia.
Came to Windsor in 1925
and went to Detroit in 1926.
Died July 27, 1967.
Wife of Late Isadore Pazner.
Mother of Ben Pazner.

JOSEPH SCHLAFMAN
Born October 12, 1903
in Sydney, Nova Scotia
Came to Windsor in 1925
Died January 10, 1976
Husband of Ida (Shepherd) Schlafman.
Father of Reva Pazner

Lovingly Remembered By
Mr. & Mrs. Ben Pazner



DEDICATED BY HARRY ZEKELMAN IN MEMORY OF HIS PARENTS, BROTHERS AND SISTERS WHO PERISHED IN THE HOLOCAUST



MEMORIAL FOR THE SIX MILLION

The end of World War II brought with it the news of the horrifying tragedy that befell six million Jews of Europe who had been slaughtered in the Nazi German prison camps.

Every country in Europe had its casualties which left few survivors. In Poland, Germany, Austria, Hungary, Roumania and Russia along with other countries of Eastern Europe the Jewish presence which had existed for a thousand years was unscrupulously eradicated.

The horrors inflicted by Hitler's madmen shocked the civilized world. A pitiful remnant found the world's doors closed to them. They were saved by the heroic efforts of Israel and its people.

This monument was erected to their memory by our community.

MEMORIAL TO JEWISH WAR VETERANS

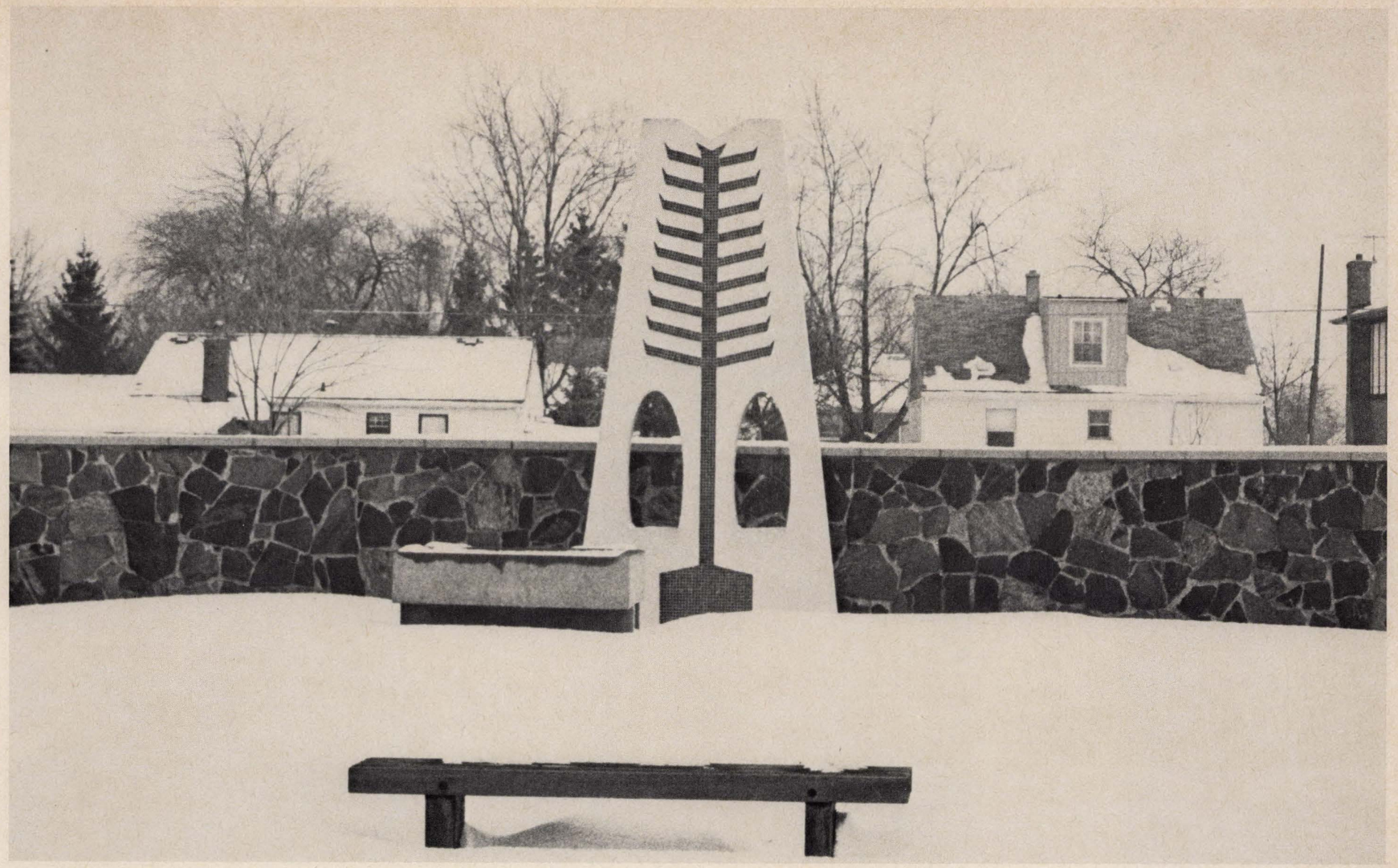
In World Wars I and II Jewish young men enlisted for service in the Canadian and British armies in large numbers.

They saw service in every area of conflict and many of them paid the supreme price in their fight for Democracy and Freedom.

In their hallowed memory this monument was set up by the Balfour Branch of the Canadian Legion of Windsor.

Their memory must always be kept alive both for their deaths and for the suffering of their families which resulted.





The beautiful monument shown above stands in the centre of our Cemetery. It was the gift of the William Hurwitz family in memory of their parents Mr. and Mrs. Barney Hurwitz. It has been designed so that it will feature a water fountain which will be installed eventually.

The first Jewish settler, Moses David, died in 1814. He was a fur-trader who came here from Montreal and lived in the old town of Sandwich where he was buried. In 1978 his remains were re-buried in the Shaar Hashomayim Cemetery as a result of the joint efforts of Rabbi Dr. Jonathan Plaut, the Windsor Jewish Community Council, Rabbi Dr. Samuel Stollman and Congregation Shaar Hashomayim.

The Cemetery, the Chevra Kadisha and the Funeral Chapel are joined together in the Cemetery Board of Congregation Shaar Hashomayim.

MEMORIAL SERVICE

Conducted on Yom Kippur and Shemini Atsereth, on the last day of Pesah and the second day of Shavuoth

O Lord, what is man that thou shouldst notice him?
What is mortal man that thou shouldst consider him?
Man is like a breath;
His days are like a passing shadow.
He flourishes and grows in the morning;
He fades and withers in the evening.
O teach us how to number our days,
That we may attain a heart of wisdom.
Mark the innocent, look upon the upright;
For there is a future for the man of peace.
Surely God will free me from the grave;
He will receive me indeed.
My flesh and my heart fail,
Yet God is my strength forever.
The dust returns to the earth as it was,
But the spirit returns to God who gave it.[1]

Our Sacred Dead . . .



Our Cemetery on Pillette Road is maintained in dignified beauty. Since its purchase in 1918 it has undergone continual improvement and it ranks with the finest cemeteries anywhere.

Trust funds are added to continually. These will assure the perpetual upkeep of the cemetery and the individual graves. Improvements will still be made from time to time.

It is estimated that the Shaar Hashomayim Cemetery will suffice for eighty to a hundred years. In the Cemetery strict Halachic laws are enforced. Over the years we have buried the dead with the simple dignity prescribed by Jewish Law. In cases where the families have been unable to pay for graves or burials the Congregation has undertaken the responsibility.

While many families pay for annual maintenance of the graves of their loved ones every effort is being made to convert these annual payments into one-time endowments.

There are some unmarked graves and the Windsor Jewish Community Council has started a trust fund which will provide markers and grave care as its responsibility to that part of the community which is not part of the Synagogue.

Our Funeral Chapel . . .

For many years our Chesed Shel Emes was the Talmud Torah building which had been converted to that purpose. It had served the purpose for those members of the Jewish community who wished to observe all the Halachic requirements involved in preparing the dead for burial.

Through the generosity of Miss Minnie Slobasky, Morris Tabachnick and other contributors enough money was raised not only for the building but for a trust fund to ensure its upkeep for the future.

The Chapel seats nearly 300. Through the generosity of Murray Oventhal a special feature was added, a separate construction within the building which holds the Kohanim (the Priests) who are not permitted by Jewish law to be present where there is a dead body.

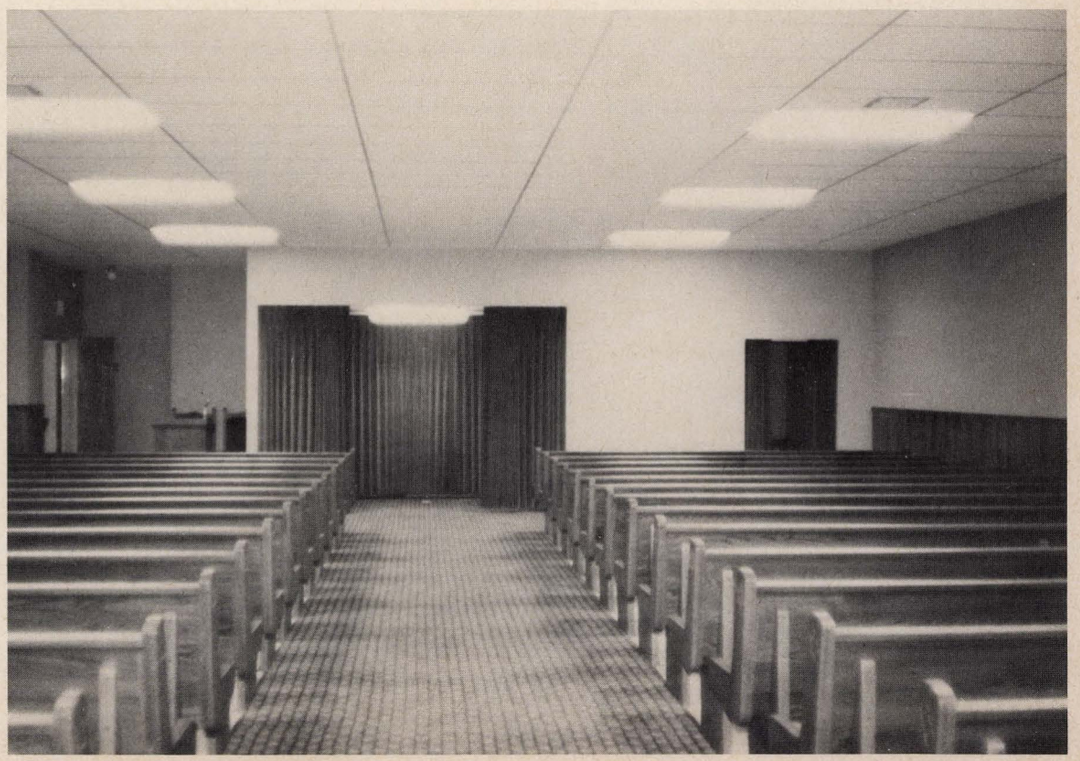
The Halacha requires that respect for the dead be shown by never leaving the body alone. From the moment that the body is brought into the Chapel someone keeps vigil, reciting the Psalms.

The custody and purification of the body according to Halacha is the task of the Chevra Kadisha (Sacred Brotherhood) which consists of the most pious and learned members of the Congregation. There are also female members.

For a number of years Sam Center, Jake Orechkin, Mike Noble and Jerry Glanz headed the Chevra Kadisha. Chairmen for the past few years have been Jake Rosenzweig and presently Manny Burk.

The Executive Director of the Chevra Kadisha as well as the Cemetery Board is David Glanz whose father Jerry functioned in this capacity for many years.





May Their Souls Be Bound Up In The Bonds Of Life . . .

MAX KANDER
b. Sept. 1894 d. Jan. 1971
RUTH KANDER
b. June 1898 d. Sept. 1965
Came from Lithuania Jan. 1921
They were Founding Members
of Tifereth Israel Synagogue
and were merchants on Drouillard Rd.
Lovingly remembered by
Mr. & Mrs. Chaim Goldberg

In Loving Memory of
my dear wife

ROSE GLAZER
who passed away Sept. 25, 1979
Born in Russia

Beresh Glaser and Family



LEON KIEZELSTEIN
b. Aug. 15, 1915 d. May 17, 1977
Lovingly remembered by
his widow Elaine

JACOB JOSEPH JOSKOVITZ
b. Aug. 20, 1902 in Warsaw, Poland
d. July 16, 1972
m. Rose Haller Nov. 29, 1929
Settled in Israel 1939
Came to Montreal 1957
Came to Windsor 1959
Lovingly remembered by
his widow

MORRIS NAFTOLIN
1906-1968
Came to Windsor from Russia in 1931

Lovingly remembered by
his widow Anna
and his daughters
June and Rheva

In Loving Memory of

HYMIE AND ETHEL PACKER

By Mickey and Jack
and their families

In Loving Memory of

WILLIAM MOSSMAN

and in Honour of

LEAH MOSSMAN

Caren, Sara and Michael Levy

In Loving Memory of
HYMAN RICHARDSON
Born 1890 Died 1960
Came from Israel
and daughter
ELSIE ROSENTHAL
Born 1915 Died 1977
Mr. & Mrs. Cecil Croll

ROSALIE CHEIFETZ
Born Windsor August 1955
Died 1968

Parents
Mr. & Mrs. Nate Cheifetz

SHARRILYNN CHEIFETZ
Born New York Sept. 1968
Died April 19, 1970

Daughter of
Leonard Cheifetz

In Loving Memory of

my Daughter-in-Law

NORMA GELTNER

Mrs. Rose Geltner

BERNARD WHITEMAN
Born July 12, 1900
Died July 14, 1977
Jezirzany Austria-Hungary
Came to Canada 1922
and Windsor 1926
Survived by wife Jennie
3 daughters 3 grand-daughters

In loving memory of
our beloved Parents

DENA AND
YESHIA SILVERSTEIN

Ben and Edie Silverstein
Max and Sally Silverstein

BEN SCHNEIDER
Born in New York City

Lovingly Remembered By
Mrs. Sarah Schneider

In Loving Memory of
HERMAN MERSON
1874 1954
Born in Barissiv, Russia
Came to Windsor in 1913
Survived by
wife—Minnie
Children—Archie, Bertha,
Ruth, Maurice

In Loving Memory of
DORA AND
JOSEPH ROSENTHAL
Died 1966 Jan. 1967
Beloved Parents of
Bess Gorelick, Dr. Albert
Rosenthal, Ruth Benjamin,
Dr. Sol Rose, Belle Linton
Molly Center
Came to Windsor 1922
from NY & Sault Ste Marie

"O teach us how to number our days, that we may attain a heart of wisdom" Ps. 90. 12

LOUIS ABRAHAM BERNSTEIN
1896-1952

Lovingly remembered by
Sara Bernstein, *widow*
and sons
George and
Merton and
Families

In Loving Memory
of our Parents
MORRIS TENENBAUM
Born in Radom, Poland
1887-1964
Came to Windsor in 1922
REBECCA TENENBAUM
1892-1979
Nathan
Minnie
Earl

In Loving Memory of
SARAH HEMREND
1902-1970
and
ARCHIE HEMREND
1892-1973
Their sons
Bernard and Al
Hemrend

In Loving Memory of
our Parents
MAXWELL
and
LEONE SCHOTT

In Loving Memory
of beloved Wife,
Mother and Grandmother
SARAH JOFFE
Died Elul 25, 5738
(Sept. 17, 1979)

Alex Joffe
David, Charlene,
Dana and
Aaron Joffe

In Memory of
MR. and MRS.
AARON WEINBERG
of Winnipeg
and
MR. and MRS.
ALEXANDER PATENT
parents of
Esther and Nashe
Patent



In Loving Memory of
JACOB BOROFSKY
Born April 15, 1896
in Augustov Suwalk, Poland
Died 9 Tishri 1973
Remembered by:
Wife, Annie
Daughters:
Sylvia Josef
Muriel Stern
Doris Gardner
Sara Broda
and their families



In Loving Memory of
ARCHIE ROSE
Died Sept. 9, 1978
Came to Windsor
from Russia 1924
Survived by:
Wife Lilly
May
Dolly
David
Joyce
Michael

"The dust returns to the earth as it was, But the spirit returns to God who gave it." Ecclesiastes 12' 7

LEON ENGELBAUM
Born April 9, 1913
in Chernovitz, Austria
(later Roumania after World War I)

A dentist by profession, he was in a concentration camp during World War II; he went to Italy after the war. In 1954 he came to Windsor, but never practised dentistry here.

Leon served as Baal Koreh of Shaar Hashomayim from 1954 to 1968. He passed away Mareh 9, 1968.

Loving remembered by
his wife
Dora
and his daughter
Sally



ZALMAN KAMIN
Born March 1896
Died June 18, 1973
Came from Dolhinow, Poland in 1928

DINA KAMIN
nee Gurwitz
Born Sept. 12, 1898
Died May 4, 1979
Came to Canada in 1930

Remembered with Love and Honour
by their children

Albert
Samuel
Sally
Shirly
Mary
Charles Bernard

MAX LEWIN
Born December 5, 1903
Died January 6, 1965

RUTH LEWIN
Born April 1, 1905
Died July 29, 1980

his parents
Jacob and Freda Lewin
of Lithuania

and his brothers
Moses and Alex Lewin
who perished in
the Holocaust

remembered by
Gloria Lewin Firestone

In Loving Memory
of our Parents

JACOB SLOPEN
born April 19, 1879
Died Aug. 31, 1935

FANNY LEAH SLOPEN
Nee Ratner
Born May 15, 1880
Died Oct. 23, 1971

They came to Windsor from Odessa, Russia in 1924

Remembered by their children
Ruth Kopstein
Bess Liss
Eva Wayne
Harry
Norman *(died 1979)*





ROSE FERRER
Born August 20, 1905
Died Sept. 21, 1958
Born in Gorlice, Poland
Came to Windsor May 1, 1930

LEA FERRER
Born Aug. 7, 1927
Died April 1, 1976
Born in Gorlice, Poland
Came to Windsor May 1, 1930

Lovingly remembered by
Bert and Irving Ferrer

In Loving Memory
of our Parents

JOSEPH CANTOR
Born March 16, 1880
Died Oct. 7, 1947

ETTA CANTOR
nee Lubitz
Born 1882
Died May 28, 1948

They came to Windsor from Byalistock, Poland in 1915.

Remembered by their children
Sam *d. 1953*
Berenice Viviano *d. 1978*
Irving *d. 1970*
Ann Faigel
Rose Strome
Norma Slopen

May Their Souls Be Bound Up In The Bonds Of Life . . .







In Loving Memory of our Parents

SAMUEL STROSBERG
1890-1971
and
TILLIE STROSBERG
1888-1940
and brother
Flying Officer MAURICE STROSBERG
1922-1945

Remembered by Philip and Sylvia Strosberg

In Loving Memory
of our Parents
MAX WAGNER
Born March 15, 1886
Died May 1, 1942
HANNAH WAGNER
Born July 10, 1880
Died March 9, 1957
Came to Windsor 1926
from Suceava, Austria
and Sister and
Brother-in-law
SHIRLEY WAGNER BERMAN
Born April 14, 1908
Died April 30, 1955
IRVING BERMAN
Born July 18, 1908
Died April 30, 1955
Lovingly remembered by
Mollie And Sam
Rothenburg
Louis and Rose
Wagner
Claire and Karl
Rudick
Tillie and Sam
Cohen
and Families



FRANK ORECHKIN
Born 1883
Died 1968
Came from Sheletz,
Russia in 1904
Lovingly remembered
by wife Sarah
and children
Rose Manning
Ethel Kantor
Sylvia Aubert



NATHAN BROWN
1894-1969

AARON & LEAH
BARASH
1872-1963 1875-1927

Lovingly remembered by
wife and daughter

Gussie Brown



In Loving Memory of
JOSEPH KLEIN
1903-1977 (Sept. 23)
Born in Zerend Rumania
Survived by wife
Rose
and
Dr. Tom
Dr. Stuart
William
Bertha



MOSES GOTTLIEB
b. Jan 6, 1910 d. Oct. 15, 1979
married July 4, 1948
Came to Windsor Jan 1948
Member of Shaar
and Bnai Brith

Lovingly remembered by
his wife
Ann

"O teach us how to number our days, that we may attain a heart of wisdom" Ps. 90. 12



MORRIS MODLINSKY
lifelong resident of Windsor,
loving husband and father.
Survived by his wife
Ruth Kaye *(nee Smilovitz)*
sister Florence *of El Paso, Texas,*
daughter Donna
(Mrs. David Abraham) and
grandson Mark Abraham.
Predeceased by his parents
David and Jenny Modlinsky
and brothers
Herman, Marvin and Joey
Remembered by
Donna and David Abraham

In Loving Memory
ROSE VEXLER
nee Tarnow
Nov. 1914 — Nov. 1966

In Loving Memory of
beloved husband, father
and grandfather
AARON LEIDERMAN
May 10, 1975 — 29th of Iyar
Ruth Leiderman, Melvin
Leiderman, Roberta, Harvey,
Adam and Gary Lewin

In Loving Memory of
beloved husband and father
DAVID SILVERSTEIN
July 30, 1973 — 1st of Av
Ann Silverstein, Dr. and Mrs. Sol
Silverstein, Linda and
Henry Cohen



In Memory of
our beloved
EDSEL WILLIAMS
Born March 12, 1902
Died March 4, 1979
Husband, father and
grandfather
his parents
AARON WILLIAMS
1860-1938
and
JESSIE WILLIAMS
1868-1946
her sister
MARY WILLIAMS
1901-1978
Rose's parents
PHILLIP BARANISKY
1873-1928
and
ESTHER BARANISKY
1874-1953
her brother
JACK BARNES
1910-1972
By
Rose Williams
Phyllis Williams Abraham



SARAH PEARL ARONOFF
Born Nov. 9, 1893
Nottingham, England
Came to Windsor July 1937
Died Nov. 30, 1979

SAMUEL ARONOFF
Born March 13, 1892
Russia
Came to Windsor 1927
Died July 8, 1976

Remember The Synagogue In Your Will

Your bequest to the Synagogue will help to ensure its future. Even small bequests add up.

Your bequest can be designated for any purpose you wish. It will go into a Trust Fund for that purpose and will be an everlasting gift.

As the years pass it is our hope and prayer that our membership numbers will continue at a high level but we must recognize that this is in the hands of G-d.

It is important that, whether our numbers wax or wane, the Synagogue and its works must continue in the years to come.

The day may come when the Trust Funds we have set up may make the difference between a proud and a handicapped Synagogue.

The pioneers who built the community have provided the services needed by a traditional Jewish community. Our capital needs will be less in the future than in the past. But our maintenance needs will not diminish. If our community shrinks the maintenance needs will grow greater. Only the provision of adequate Trust Funds will ensure that our Synagogue and its services will never weaken.

Consult your lawyer or the Rabbi of the Congregation for advice on this important matter.

Let your devotion to Judaism express itself forever in your bequest. Leave your descendents an everlasting heritage!

May They Find Perfect Repose . . . (Complete list of graves in our cemetery)

NAME		MONTH	DAY	YEAR
ABEL	Abraham	5	29	27
ADELSTEIN	Simon			50
ALT	David	2	19	66
ALT	Rose	7	26	61
ALEXIS	Sarah	8	31	75
APPLEBAUM	Harry	10	17	57
APPLEBAUM	Molly	8	7	39
APPLEBAUM	Otto	4	6	68
APPLEBAUM	Bertha	11	11	73
APPLEBAUM	Bertha	6	17	74
ARBOUR	Jacob	3	5	68
ARMELAND	Celia	12	21	55
ARMELAND	Joseph	5	12	53
ARMELAND	Anna	6	18	29
ARNOFF	Pearl	11	30	79
ARONOFF	Samuel	7	8	76
AUERBACH	Alfred	10	25	51
AXELROD	Morris	12	19	63
BAKER	Mary	4	19	61
BAKER	Goldie	8	18	73
BAKER	David	3	1	75
BAKST	Rose	2	23	64
BARAT	Brian	7	10	78
BARAT	Ben	11	25	60
BARRET	Issac	11	22	34
BARRET	Bessie	3	9	61
BAKST	Albert	5	25	61
BARASH	Aaron	3	26	63
BARASH	Leah	8	14	27
BARNANISKY	Phillip	6	20	28
BAUM	Shelia	7	14	36
BAUM	Charles	9	22	72
BAY	Samuel	6	15	32
BERK	Joseph	4	29	60
BERGER	Martin	1	6	56
BERGER	Helen	4	22	76
BERSCH	Samuel			57
BERSCH	Bessie	6	11	63
BERGER	Osias	2	9	53
BERGER	Freda	7	29	63
BENARD	Fannie	6	18	29
BENARD	Meyer	4	29	28
BEREN	Rose	1	13	43
BEREN	Jacob	11	20	55
BERNSTEIN	Jennie	12	28	35
BERNOFF	Pauline	8	9	24
BERGER	Blanche	4	12	74
BERNIKER	Nelly	7	21	64
BENOVITCH	Nathan	3	23	68
BERK	Fred	8	19	73
BEREN	Hyman	9	11	75
BECKMAN	Frances	6	8	78
BEREN	Frank	9	26	79
BLOOM	Barnett	10	14	30
BLOOM	Rachel	11	11	20
BLITZSTEIN	Annie			27

NAME		MONTH	DAY	YEAR
BLUESTONE	Sarah	9	4	61
BLUESTONE	Morris	11	18	75
BLAINE	Charles	12	13	73
BOOKMAN	Leah	11	10	46
BORDOFF	Ben	5	5	60
BORDMAN	Samuel	7	19	58
BORDMAN	Celia	4	17	51
BOLES	Paul	4	30	29
BOLES	Annie	7	6	75
BROOKS	Zelda	11	12	65
BRAITMAN	Barney	11	21	48
BROOKS	Samuel	6	3	51
BRONTMAN	Samuel	3	31	36
BRODSKY	Fannie	1	18	66
BRODSKY	Meyer	11	3	69
BRENNER	Joseph	4	21	73
BRENNER	Norma	7	10	72
BROWN	Nathan	2	26	69
BRENNER	Rebecca	12	25	78
BRUDNER	Henry	3	22	68
BURNSTINE	Tiby	7	8	76
BURNSTINE	Milton	9	6	52
BURNSTINE	Louis	10	27	52
BURNSTEIN	Max	6	29	37
BYER	Fannie	9	14	75
BYER	Louis	1	17	56
BARAT	Esther	2	16	75
BOOKMAN	Sam	12	23	75
BORDOFF	Mary	5	31	56
BORDOFF	Tillie	7	5	63
BEREN	Gertrude	5	4	77
BERK	Frank	8	19	73
BRONTMAN	Esther	3	15	77
BURK	Mary	5	21	80
BURKE	Harry	5	31	77
CARBIN	Fannie	12	3	64
CARBIN	Harry	11	24	62
CAPLAN	Jennie	8	9	66
CARPOL	Jack	11	11	75
CHEIFETZ	Julius	6	7	80
CHERNIAK	Isadore	3	15	32
CHERKINSKY	Essie	5	17	41
CHAPLAIN	D.E.C.	4	24	52
CHERNIAK	Nathan	5	17	41
CHERNIAK	Esther	2	3	34
CHERNIAK	Fannie			29
CHERKINSKY	Joseph	1	25	32
CHUDONSKY	Nelson	5	10	27
CHEIFETZ	Rosalie	6	6	68
CHERNIAK	Kate	10	29	77
CENTER	Abe	8	10	59
CENTER	Rose	9	21	69
COHEN	Ben	5	17	40
COHEN	Kate	8	29	60
COHEN	Isaac	7	25	45
COHEN	Jacob	9	2	60

Under His Divine Wings . . .

NAME		MONTH	DAY	YEAR
COHEN	Jennie	2	23	71
COHEN	Jacob			50
COHEN	Kate	10	29	49
COHEN	Max	10	27	52
COHEN	Harry	11	12	54
COHEN	Rose	12	19	48
COHEN	Dora	9	9	35
COHEN	Nessie	7	11	37
COHEN	Moses	10	9	53
COHEN	Pearl	3	28	42
COHEN	Harris			43
COHEN	Fannie	1	2	55
COHEN	Bessie	4	19	77
COHEN	Morris	2	22	70
COHN	Dora	10	24	52
COHN	Nathan	6	2	25
COOPER	Bertha	8	16	73
COREN	Rose	3	30	79
COREN	Joe	12	20	73
COWAN	John			49
COMOMASSOUDA	Gia	7		76
CROLL	Hillel	11	23	55
CROLL	Dora	1	2	54
COSHEVER	Rachel	2	21	38
CROLL	Minka	7	30	70
DAVIS	Edith	11	26	78
DUCHON	Aaron	12	9	71
EVZOWITCH	Phillip	2	26	32
EISENBERG	Carl	3	6	72
EISENBERG	Ethelka	9	9	79
EISENBERG	Joseph	8	21	29
EISENSTEIN	Sima			78
EISEN STEIN	Morris	12	4	65
EISCH	Erma	2	6	70
EICHLER	Hyman	1	13	64
ELLIS	Matilda	12	18	57
ENGELBERG	Joseph	8	21	29
ENKIN	Max	4	22	33
ENKIN	Kate	12	16	37
ENKIN	Leah	10	13	56
ENGELBAUM	Leo	3	8	68
ENKIN	Edward	8	18	74
ENKIN	Morris	12	18	75
EPSTEIN	Molly	8	16	46
EPSTEIN	Gabriel	5	8	62
EPSTEIN	Peter	2	15	61
EPSTEIN	Samuel	11	23	53
EISCHISKI	Berel	1	27	53
EXELROD	Joseph	5	13	69
ENKIN	Edward	11	16	29
ENKIN	Celia	10	3	55
EISELMAN	Judah	6	3	66
EICHLER	Chaim	8	23	72
GILMAN-FABER	Helen			80
FACHLINE	Rena			31
FOGEL	Sonia	2	10	80
FOGEL	Jack	11	15	79

NAME		MONTH	DAY	YEAR
FARKAS	Rose	9	22	65
FARKAS	Louis	12	14	46
FENYVESI	Elizabeth	11	27	75
FELDMAN	Henry	5	1	47
FENYVESI	Mayer	6	9	55
FEINGERSH	Morris	1	31	60
FEINGERSH	Sussie	7	6	68
FEIL	Chaim	6	24	57
FELDMAN	Max	3	13	30
FELDMAN	Phillip	4	13	39
FELDMAN	Debbie	4	14	39
FERRER	Leah	4	1	76
FERRER	Rose	9	21	58
FELD	Louis			78
FELDMAN	Tilly	1	28	73
FELDMAN	Louis	4	4	79
FIELD	Phyllis	6	9	80
FINE	David	12	23	36
FINE	Annie	2	24	55
FINE	Solomon			69
FOGEL	Samuel	12	19	47
FOGEL	Dora	10	27	48
FOGEL	David	3	2	60
FOGEL	Harry	11	24	62
FLAGG	Charlotte	12	9	71
FROHMAN	Libbie	6	25	45
FREEDMAN	Noske			49
FRIEDMAN	Sonia	2	22	62
FRIEDMAN	Sarah	2	23	80
FREED	Sam			47
FREED	Herman	12	31	76
FRIEDMAN	Clara	12	14	74
FRIEDMAN	Max	10	12	69
FREED	Jane	12	37	78
FREED	Sylvia	3	21	47
GARBER	Max	5	27	68
GARBER	Molly	4	13	71
GARBER	Isadore	12	13	67
GARBER	Sylvia	2	11	70
GAFFEN	Sarah	6	29	77
GAFFEN	Al	5	2	79
GARBER	Jerry	9	11	76
GOTTLIEB	Moishe	10	15	79
GENDLER	Pearl	10	2	46
GENDLER	Moses	12	7	48
GLUCKMAN	Helen	6	2	32
GLASER	Rose	9	25	79
GERO	Melvin	7	24	64
GENDLER	Hyman	2	19	30
GELLER	Rose	2	25	64
GERMANSKY	Joe	12	31	67
GITLIN	Joshua	12	28	72
GLOSSER	Gerold	7	5	60
GLASER	Chaya	9	14	43
GLATTER	Rella	9	14	58
GLATTER	Joseph	5	30	34

May They Find Perfect Repose . . .

NAME		MONTH	DAY	YEAR
GLATTSTEIN	Leon	10	12	45
GLYNN	Meyer	5	12	67
GLASER	Elia	8	17	63
GLASER	Rose	9	25	79
GLANZ	Jerry	1	15	75
GLANZ	Dora	8	3	53
GOLINKER	Mike	4	5	47
GOLDEN	Hyman	1	6	54
GOLOMB	Rose	12	4	57
GOLDSTEIN	Issac	12	8	31
GOLDSTEIN	Rachel	11	4	36
GOTTLIEB	Moses	10	15	79
GOTTLIEB	Ann	7	7	39
GOLDEN	Joseph	3	21	80
GOLDSTEIN	Milton	7	2	27
GOLDMAN	Esther			77
GOLD	Al	5	19	52
GOLD	Ben			75
GOLD	Ida	1	10	62
GOLD	Alex	1	21	59
GOLD	Donald	10	19	52
GORDNER	Ida	9	14	75
GOLDEN	Rose	4	3	61
GORDNER	Morris	8	14	72
GOTTESMAN	Esther	1	27	69
GOTTESMAN	Isadore	10	14	64
GOLDEN	Manuel	6	11	67
GOLDSTEIN	Issac	11	25	45
GARDNER	Chaim	5	12	60
GOTTLIEB	Margaret	11	4	65
GOTTLIEB	Solomon	4	19	73
GOLDEN	Harry	5	24	69
GOLDEN	Lilly			75
GOLDEN	Betty	6	22	69
GOLDIN	Frank	4	5	79
GOLDHAR	Max	5	4	76
GREENBERG	Sarah	4	4	62
GREER	Myran	6	24	79
GROSSMAN	John	12	3	59
GREENBERG	Henry	11	21	34
GREENBERG	Sarah	5	27	59
GREENE	Maurice	3	17	66
GREENBERG	Rebecca			62
GREENWALD	Simon	11	11	60
GRETCHKO	Harry	11	29	67
GREINER	Margaret	1	11	71
GREER	Mary	9	30	53
GULIN	Jennie			40
GLOSSER	Sylvia	5	17	59
GUMPRICH	Myra	7	11	75
HAAS	Minnie	6	21	72
HARRIS	Helen	3	15	79
HARRIS	Henry	11	2	69
HARRIS	Molly	7	4	41
HALPERT	Helen	12	22	76
HALPERT	Bertha	8	18	56
HALPERT	Henry	11	27	68
HELLER	Ben	8	3	63
HELLER	David	5	21	31
HEMREND	Archie	5	21	31
HEMREND	Archie	11	26	73
HEMREND	Sarah	6	19	70
HERTZ	Selma	6	3	67
HERTZ	Leopold	5	18	70
HELFGOTT	Ben	4	26	73
HORTICK	Leah	7	15	52
HORTICK	Edel	7	25	47
HORN	Reva	5	10	62
HOROVITCH	Sarah	3	17	74
HOROVITCH	Adolf	6	24	66
HURWITZ	Hilda	5	10	62
HURWITZ	Barney	12	7	53
HURWITZ	Phyllis	10	11	72
HUDIS	Manuel	7	22	54
HUBER	Toby	6	29	63
ICEBERG	David	9	17	79
ISENBERG	Clarence	3	8	63
ISELMAN	Judah	5	3	66
ISAACK	Elizabeth	7	19	74
JACKSON	Augusta	5	3	53
JACKS	Ida	6	24	69
JACKS	Samuel	5	26	64
JAKUBOVIC	Bernard	9	1	65
JAKUBOVIC	John	3	9	69
JACOBSON	Murray	1	17	78
JOFFE	Rebecca	1	23	31
JOSEFOWICZ	Wulfe	1	19	73
JOSEFOWICZ	Dora	8	6	70
JOFFE	Jennie	2	14	66
JOFFE	Samuel	1	16	77
JANOWSKY	Morris	6	29	56
JOSKOVITZ	Jacob	7	17	72
JOFFE	William	10	27	70
JOFFE	Bessie	3	5	73
JANOWSKY	Sarah	2	21	61
KAMIN	Rea	7	6	65
KAMEN	Zolman	1	18	73
KAMEN	Dina	5	4	79
KAMIN	Richard	8	3	75
KAMIN	Sue	4	27	74
KAMENOVITZ	Gussie	9	25	55
KAMENOVITZ	Esser	11	30	68
KAPLAN	Celia	3	23	39
KAPLAN	Nathan	6	3	43
KANER	Samuel	7	8	49
KAPLAN	Molly	12	27	62
KAPLAN	Harry	2	5	48
KARAVITZ	Rose	3	6	59
KALMAN	Mary	7	8	68
KATZ	Sarah			51
KAPLAN	Sarah	2	1	61
KARNOV	Pearl			42

Under His Divine Wings . . .

NAME		MONTH	DAY	YEAR
KARNOV	Leah	11	8	54
KARNOV	Samuel			45
KATZ	Rose	2	2	72
KATZ	Samuel	5	6	69
KATZ	Sam	10	2	77
KATZ	Edward	6	17	77
KATZ	Sarah			51
KATZMAN	Daniel	2	8	77
KATZMAN	David	8	8	30
KATZMAN	Ida	6	24	39
KAUFMAN	Wolf			27
KATZMAN	William	11	30	32
KAUFMAN	Becky	5	11	52
KAUFMAN	Doreen	9	10	79
KAUFMAN	Harry			49
KATZMAN	Freda	3	27	61
KATZMAN	Samuel	5	6	69
KAY	Louis	11	26	42
KAY	Myron	8	9	74
KATZMAN	Aaron	4	1	67
KATZMAN	Rose	10	28	65
KATZMAN	Issac	12	13	65
KATZMAN	Ida	5	9	73
KATZMAN	Charles	5	24	67
KAUFMAN	Susie			69
KATZ	Nathan	10	28	67
KAPLAN	Rachel	2	4	77
KAPLAN	Louis	9	2	65
KERINSKY	Morris	4	25	66
KIEZELSTEIN	Leon	7	20	76
KING	Esther	5	17	77
KOLAR	Bessie	4	21	80
KLINE	Louis			47
KLEMPNER	Joseph	12	21	49
KLEMPNER	Helda	8	24	45
KLEMPNER	Freda	3	27	45
KLEIN	Abraham	2	26	59
KLEIN	Theodore	12	8	62
KLAPPERMAN	Morris	4	6	33
KLEIN	Ilona	3	31	68
KLEIN	Joseph	9	23	77
KROLL	Dora	1	6	54
KROLL	Samuel	6	21	21
KOPSTEIN	Samuel	7	20	77
KOVINSKY	Anna	9	29	34
KOVINSKY	Charles	11	17	22
KOVINSKY	Samuel			40
KOVINSKY	Charles	3	10	38
KOVINSKY	Mary			25
KOVINSKY	Sarah			52
KOPSTEIN	Ruchamak	12	23	31
KRASSOV	Sarah	5	31	70
KRAINSKY	Nathan	10	6	43
KRAMER	Becky			18
KRAMER	Rose	5	14	49
KRASSOV	Charles	12	14	73
KRASSOV	Bessie	3	24	64

NAME		MONTH	DAY	YEAR
KUTZINER	Rabbi	7	17	77
KUSHNER	Sarah	12	20	61
KAUFMAN	Molly			27
KAUFMAN	Henry			49
KOVINSKY	Minnie	6	2	32
KOVAN	David	12	8	57
LEVINE	Tilly	4	29	53
LEVY	Louis	12	31	54
LAURIE	Rose	6	3	57
LYONS	Sam	3	22	75
LUTCHIN	Betty	8	18	79
LAKER	Sarah	5	2	66
LAKER	Max	2	25	37
LAMBETH	David	9	3	31
LAZARUS	Aaron	10	12	68
LAZARUS	Rachel	9	12	67
LANDAU	Kalman	1	29	60
LEWIS	Rebecca	9	11	42
LEWIS	Hyman	4	4	46
LESANSKY	Norman	12	13	64
LEON	Jennie	5	2	64
LEON	Louis	12	21	54
LEVINE	Trudy	7	12	56
LEVINE	Jacob	12	12	60
LESANSKY	Jacob	1	12	59
LEVINE	Lewis	11	28	28
LEVINE	Rose	11	30	60
LERMAN	Ben	12	18	25
LEVY	Rose	2	14	52
LEVY	Samuel			45
LEIDERMAN	Louis	1	17	61
LEIDERMAN	Gita	3	18	59
LEWIN	Irwin	2	3	80
LEWIS	Harry	11	24	63
LEWIN	Max	6	6	65
LEON	Harry	6	3	72
LEON	Esther	8	29	79
LEIDERMAN	Aaron	5	10	75
LIGHTENBERG	Samuel	4	18	64
LOPATIN	David	11	25	42
LOPATIN	Naftula	10	17	46
LOPATIN	Israel	8	14	39
LOPATIN	Ida	6	10	77
LOPATIN	Yetta	1	26	80
LUCHIN	Betty	8	18	79
LURIE	Albert	2	10	49
LURIE	Nathan	1	4	44
LUTVAK	John	9	14	51
LUTVAK	Mrs. J.	6	22	58
LUTVAK	Evelyn	9	5	79
LUTVAK	Louis	2	26	78
LUSZTIG	Joseph			43
LYONS	Frank	12	21	64
MASSOUDA	Jacob	7	12	76
MASSOUDA	Clara	7	7	60
MALIC	Leah	1	17	70
MANDELSOHN	Sam	10	10	57

May They Find Perfect Repose . . .

NAME		MONTH	DAY	YEAR
MANDELBAUM	Harry	4	8	54
MATTHEWS	Eva	6	20	64
MAYER	Max			42
MAYER	Reah	2	12	69
MAYER	Elsie	4	25	79
MANDELSOHN	Ida	3	14	46
MEYER	Eugene	12	22	65
MERRITT	Aaron	9	7	51
MERSON	Herman	3	20	54
MECHANIC	William	9	7	51
MECHANIC	Ida	11	28	63
MECHANIC	Ben	2	5	62
MERETSKY	Peter	5	16	61
MERETSKY	Fannie	1	2	62
MERETSKY	Norma	6	23	63
MERETSKY	David	5	13	67
MERETSKY	Simon	5	23	60
MERETSKY	Nelly	7	13	50
MERETSKY	Aaron	5	17	36
MERETSKY	Catherine			43
MERETSKY	Rose	4	2	72
MERETSKY	Jacob			25
MERETSKY	Jennie			27
MERETSKY	Herman	1	29	32
MERETSKY	Theresa	3	26	51
MERETSKY	Rachel	4	5	19
MERETSKY	Ruth	2	2	32
MERETSKY	Mike			26
MERETSKY	Harry	4	11	77
MIRKIN	Ida	6	27	28
MECHANIC	Abe			42
MEDLER	Max Sr	11	25	60
MEDLER	Max Jr	2	15	42
MEDLER	Elle	11	22	75
MENKIN	Marcia	6	29	75
MELNIK	Abe	8	14	72
MINISTER	Esther	4	3	31
MILLINOFF	Sarah	9	3	31
MIRSKY	William			48
MIRSKY	Joe	4	24	70
MILLINOFF	Jack	3	30	76
MOSSMAN	Fannie	8	19	76
MOSSMAN	Moris	11	19	73
MOSSMAN	Molly	11	16	53
MOSSMAN	Ethel	11	13	53
MOSSMAN	Samuel	3	30	41
MOSSMAN	Malti			27
MORDOFF	Mary	5	31	56
MOSNER	David	2	19	31
MURAWTCHIK	Zelda	2	17	44
MUROFF	Samuel	6	1	43
MUROFF	Mike	8	9	72
MUROFF	Joe	10	24	72
MOCK	Samuel	2	2	73
MALIC	Naftali	4	27	74
MILLINOFF	Pinkas	2	28	32
MECHANIC	William	5	19	46

NAME		MONTH	DAY	YEAR
NADELL	Dora	6	21	32
NADELL	Richard			43
NADELL	Ezra			42
NADELL	David			41
NADVAN	Saul	11	3	79
NAGUS	Harry	2	10	67
NAFTOLIN	Morris	8	18	68
NOVAK	Clara	4	2	60
NOSANCHUK	Anna	12	14	73
NOSANCHUK	Boris	6	11	66
NOSANCHUK	Milton	7	30	47
NUDEL	Pesia	1	16	66
ORENICK	Sona			39
ORDOWER	Helen	12	31	75
ORDOWER	Leah	4	18	52
ORDOWER	Rebecca	12	2	53
ORDOWER	David	5	11	75
OPPEN	Joe	10	27	61
OPPEN	Rose	1	24	75
ORLOPH	David	10	30	69
ORLOPH	Ruth	6	10	59
ORECHKIN	Nathan	10	14	46
ORECHKIN	Jennie	12	6	36
ORECHKIN	Marta	6	10	36
ORECHKIN	Sarah	1	21	44
ORECHKIN	Sarah	5	30	38
ORNSTEIN	Alex			29
ORECHKIN	Sid	5	6	66
OVENTHAL	Samuel	12	26	78
OZAD	Joseph			78
OZADOVSKY	Meir			
OZADOVSKY	Sarah			
PARNES	Max	6	13	80
PAZNER	Ben	11	3	38
PAZNER	Eva	7	28	61
PAZNER	Rebecca	6	24	62
PAZNER	Louis	10	14	40
PAZNER	Sadie	12	14	25
PAZNER	Tilly	10	21	59
PAYMAN	Rose	2	10	68
PERLMUTTER	Alex	1	13	49
PIERCE	Mary	9	6	49
PETCHERSKY	Phillip	9	16	50
PETCHERSKY	Sarah	4	17	75
PEARL	Lotty	10	6	70
PEARL	David	1	14	75
PIERCE	Silka	7	31	45
PIERCE	David	7	24	62
PIERCE	Harry	7	28	76
PIERCE	Ida	9	3	65
PIERCE	Morris	1	13	78
PHILLIPS	Olly			75
PIERCE	Phillip			44
PODDEN	Dora			36
POLSKY	Hyman	5	27	73
PRICE	Bessie	1	21	64

Under His Divine Wings . . .

NAME		MONTH	DAY	YEAR
PRICE	Samuel	5	16	20
PRESTON	Norman	10	14	63
PODDEN	Beril	11	18	66
PRESTON	Tube	5	19	40
PRICE	Rose	12	5	32
PHILLIPS	Louis	7	19	32
PROPAS	Bessie	2	16	71
PROPAS	Abraham	1	17	55
PRESTON	Lilly	1	18	35
PRESTON	Esther	12	12	66
PROPAS	Edith	3	17	73
PROPAS	Ben	3	18	79
PETERS	Janet	10	25	67
PHILLIPS	Millie	3	4	75
RAFELINE	Abraham	1	15	27
RAPPAPORT	Morris	3	6	20
RAETZEN	Ann			40
REVICH	Hinda	4	6	53
REVICH	Issac			36
REVICH	Anna			28
RICHARDSON	Rachel	10	30	22
RICHARDSON	Hyman	5	5	60
RICHARDSON	Fanny			42
RICHARDSON	Samuel			42
RICHARDSON	David	1	14	61
RICHARDSON	Anne	10	5	64
RICHARDSON	David	2	7	65
ROTH	Freda	10	7	60
ROTH	Isadore			47
ROTSKY	Harry			48
ROTSKY	Annie			56
ROSENBERG	Carl	6	9	46
ROSEN	Carl	1	29	47
ROSEN	Samuel	5	13	64
ROSEN	Alexander			72
ROSEN	Joseph			25
ROSEN	Sadie	7	6	24
ROGIN	Annie	6	7	32
ROSE	Annie	1	13	73
ROSENBERG	Anne	10	17	61
ROSEN	Nancy	7	12	47
ROBERTS	Annie	8	2	63
ROSEN	Mike	1	17	44
ROSEN	Morris	9	15	65
ROSENTHAL	Harry	2	28	61
ROGIN	Charles	9	8	57
ROTOFSKY	Harry			48
RUDOVER	Roni	5	3	70
RUDOVER	Samuel			72
ROSEN	Lilly	3	23	70
ROTENBERG	Jacob	12	18	72
ROSENBERG	Rubin	6	5	76
ROSEN	Dora	8	6	75
ROSEN	Harry	7	13	78
ROSE	Archie	9	9	78
ROSENTHAL	Bill	7	27	79
RUBIN	Sarah	2	26	51

NAME		MONTH	DAY	YEAR
RUBIN	Issac	3	6	63
RUBIN	Harry	12	20	46
ROTOFSKY	Morris	5	2	68
SAMUDY	Lewis	6	4	45
SALEM	Bessie	7	14	64
SALEM	Oscar	1	3	63
SALEM	Sonia	10	11	68
SALEM	Sam			79
SANDLER	Joseph	5	14	47
SAFRAN	Leah	1	25	64
SAFRAN	William	11	20	56
SAFRAN	Maurice			65
SANDER	Tibby	4	29	36
SAMBERG	Blanche	10	7	17
SAMBERG	Samuel	1	31	40
SCHLAFMAN	Ben	12	20	41
SCHLAFMAN	Blume	7	14	52
SCHLAFMAN	Anne	12	31	54
SCHWARTZ	Bertha	8	25	28
SCHAFFER	Molly			44
SCHEN	Herman			80
SCHULMAN	Joseph	1	10	76
SCHULMAN	Phillip	5	6	71
SCHULMAN	Bella	8	6	68
SCHWARTZ	Harry	6	4	71
SCHWARTZ	Bertha	1	12	68
SCHWARTZ	Fannie	12	28	71
SCHWARTZ	Samuel	8	29	45
SCHWARTZ	Eva	4	4	72
SCHWARTZ	David	5	11	51
SCHAFFER	Goldie			47
SCHAFFER	Hyman	3	27	54
SCHWARTZ	Edith	8	20	77
SCHAFFER	Henry	6	18	76
SENDER	Louis	1	15	68
SENDER	Agnes	4	27	47
SELBER	Sarah	12	7	54
SELTZER	Cleia	3	5	47
SENDER	Annie	4	27	47
SELTZER	Morris	5	6	49
SEGIL	Fannie	2	15	30
SELTZER	Ruth	2	7	70
SHORE	Barbara	11	30	79
SHORE	Hyman	1	21	46
SHORE	Sarah	8	18	44
SHNAY	Yetta	10	22	32
SHNAY	Eva	6	18	38
SHANFIELD	Herschel	12	20	58
SHAPIRO	Freda	7	1	59
SHORE	Louis	1	16	69
SHONBERG	Freda	6	28	63
SHEPHARD	Samuel	1	15	64
SHEPHARD	Rachel	12	10	64
SHEFFER	Morris	10	1	41
SHEFFER	Sarah	10	14	42
SHULMAN	Israel			40

May They Find Perfect Repose . . .

NAME		MONTH	DAY	YEAR
SHULMAN	Sarah	6	16	50
SHERMAN	Bella	12	9	57
SHNAY	Jennette	7	1	48
SHANBOM	Rachel	8	23	67
SHANBOM	Abraham	3	5	53
SHAW	David	1	2	62
SHEFFER	Viola			57
SHERMAN	Ethel	11	14	18
SHORE	Ida	2	22	21
SHERMAN	Toba	12	3	32
SHORSER	Libby	7	24	77
SHORSER	Sidney	11	19	71
SHNAY	Samuel	4	8	74
SHANBOM	Joseph	5	12	76
SHANBON	Marc	5	5	80
SCHNEIDER	Ben	8	6	74
SILVERMAN	Rose	6	9	23
SILVERSTEIN	Sam			79
SIMON	Ben	6	18	65
SIMON	Sarah	8	23	32
SHNAY	Eva			38
SIMON	Barney	1	23	30
SIGAL	Elia	10	25	51
SIGAL	Betty	6	2	43
SILVER	Morris	4	21	79
SIMROD	Louis	2	17	61
SIMON	Reah	1	19	48
SILVERSTEIN	Samuel	2	24	50
SILVERSTEIN	Dena	4	15	57
SILVERSTINE	Abraham	11	22	64
SIMON	Noah	2	8	70
SILVERSTEIN	David	7	30	73
SKLASH	Dora	3	2	65
SKLASH	David	7	17	76
SOUFRINE	Max	7	22	55
SOBLE	Selma	5	31	63
SOBLE	Ralph			73
SOBLE	Joseph	8	14	65
SOBLE	Dora	8	31	74
SMOOKLER	Ella	4	30	66
SMOOKLER	William	7	4	70
SOLWAY	Abraham	6	4	66
SLOBASKY	Harry	1	1	77
SOBLE	Jacob	11	11	28
SOBLE	Gutke	11	12	50
SOLWAY	Alex	1	6	44
SOURFRINE	Morris	8	10	58
SORFFER	Louis	8	22	55
SOLWAY	Rose	11	25	39
SOLWAY	Ida	10	25	51
SOLWAY	Jack	1	31	42
SOLWAY	Israel	4	19	43
SPEYER	Harry	5	17	73
SPEYER	Rose	10	21	70
SPITZ	Abraham	2	6	53
SPRING	Murray			80
SNIDER	Anna	7	22	55

NAME		MONTH	DAY	YEAR
STROSBERG	Tillie	12	16	40
STROSBERG	Samuel	9	28	71
STEIN	Abraham	2	8	57
STEIN	Saul	5	18	50
STEIN	Ida	6	13	69
STEIN	Louis	12	15	58
STORM	Morris	5	15	72
STONE	Marion	3	27	70
STARKER	Dina	12	14	54
STARKER	Louis	10	29	54
STERN	Harry	7	3	52
SUBELSKY	Harry	10	31	34
SUBELSKY	Morris	3	5	58
SUBELSKY	Issac	2	6	38
SUMNER	Samuel	Yom Kippur		40
SUMNER	Sarah	9	21	77
SWARTZ	Gertrude	1	17	30
SUBELSKY	Louis	3	30	22
SOLWAY	Lillian	3	10	79
SCHNEIDER	Ben	8	6	74
SANDLER	Joe	5	24	47
SHNAY	Joe	3	15	36
SIGEL	Fannie	2	15	30
SNYDER	Aaron	3	18	29
SUBELSKY	Issac	2	6	38
SUBELSKY	Lilly	10	19	25
SHONBERG	Florence	6	28	63
SOLWAY	Lilly	3	10	79
TAUB	Sarah	10	17	70
TAUB	Samuel	3	9	79
TOLLIN	Saul	12	3	45
TOLLEN	Charles	9	22	61
TOPP	Hyman	6	19	78
TOPP	Sylvia	7	7	65
TARNOW	Max	11	1	40
TROESTER	Abraham	9	17	73
UPITER	Joseph	5	19	47
UPITER	Freda	6	11	47
ULLMAN	Irene	9	15	59
UTEN	Rose	4	20	77
VEXLER	Stewart	3	13	45
VEXLER	Sarah	1	11	64
VEXLER	Rose	11	11	66
VINERMAN	Jacob	1		66
VERNICH	Sonia	6	27	39
VEJGMAN	Charles	3	12	74
WALTMAN	Lou	2	19	80
WATERSTEIN	Bert	2	15	52
WAYNE	Zechariah	5	6	29
WAYNE	Harry	12	18	79
WOZGAR	Jack	11	18	79
WARSHAVSKY	Israel	3	24	36
WAYNE	Leah			32
WALTMAN	Fannie	9	21	50
WAGNER	Max	5	1	42
WALTMAN	Jacob	10	19	48
WAYZUCKER	Helen	9	4	34

Under His Divine Wings . . .

NAME		MONTH	DAY	YEAR
WALTMAN	Rachel			39
WASSERMAN	Sarah	1	29	27
WAGENFELD	Aline	3	2	57
WEINSTOCK	Sarah	7	17	49
WEINSTOCK	Joseph	3	9	63
WEISS	Fannie	6	12	53
WEINGARDEN	Richard	10	14	35
WEINGARDEN	Bella			36
WEINGARDEN	Issac			43
WEINGARDEN	Fannie			42
WEINGARDEN	Frances	6	27	45
WEINGARDEN	Isadore			35
WEISZ	Joe	11	5	41
WEISZ	Martin	1	8	41
WEISZ	Julian	1	6	73
WEISDORF	Bella	8	22	26
WEISDORF	Charles	12	14	43
WEXLER	Moe	9	21	65
WEXLER	Joe			76
WEINGARDEN	Esther			78
WHITEHOUSE	Hermina	3	13	80
WHITESILL	Lillian	4	31	70
WHITEMAN	Goldie	1	12	69
WHITEMAN	Bernard	7	14	77
WHITEMAN	Moses	6	2	58
WHITEMAN	Samuel	12	22	71
WHITEMAN	Elliot	2	4	80
WILLIAMS	Mary	2	12	78
WILLIAMS	Edsel	3	4	79
WILLIAMS	Aaron	12	5	39
WILLIAMS	Jessie	3	14	46
WINBAUM	Marcia	11	9	79
WOZGAR	Sylvia	2	18	78
WULL	Aaron	9	13	70
WULL	Leah	7	1	74
WHITEMAN	Saul	4	5	79
YANCOVITCH	Fanny	12	16	78
YANCOVITCH	Louis	3	28	65
YOULIS	Mary	1	13	58
YUFFY	Michael			40
YUFFY	Freda			57
YUPZE	Liba	8	11	62
YUZPE	Nathan	6	6	80
ZACK	Rachel	10	25	60
ZASLOWSKY	Moses	3	6	65
ZEITLIN	Herman	6	19	50
ZEITLIN	Jennie	2	8	40

Pictures From Our Past . . .



TFILIN CLUB



RELIGIOUS SCHOOL

Pictures From Our Past . . .

THE TALMUD TORAH

Until 1914 the teaching of Jewish children took place in a Cheder (school for the young) along the lines followed in Europe. On Brant Street, across the street from the Shaarey Zedek Synagogue, was a one-room shack used for this purpose. The teachers were old-fashioned M'Lamdim (teachers of the young) who taught with an ever-present piece of rubber hose to enforce discipline.

By 1914 this haphazard style of outmoded teaching was replaced when the Synagogue rebuilt its basement and opened a Talmud Torah. By 1918 the Agudath B'Nai Zion, Windsor's first Zionist organization, opened a new Talmud Torah building at the corner of Tuscarora and Aylmer Streets, brought in modern teachers and introduced a modern style curriculum. The Talmud Torah became the cultural centre of the community. Synagogue services were conducted as well as the Hebrew School, youth organizations such as Young Judea and Junior Hadassah. Cultural events such as lectures and concerts were introduced to a growing community who needed more than the simple religious activities of the Synagogue. Here, too, the Zionist dream became a vivid, active movement to achieve that dream in reality.

The picture shown here was taken around 1925. It shows the Principal, William Barnett and the lady who was the driving force behind Jewish Education Mrs. Shiffra Levine as well as other staff members.

In the year 1949 the Talmud Torah was brought into the Shaar Hashomayim Synagogue where it has remained ever since. The building was then converted into a funeral chapel (Chesed Shel Emes) and was demolished in 1978 to be replaced by the new Rachel Kaplan Hebrew Memorial Chapel on the same property.

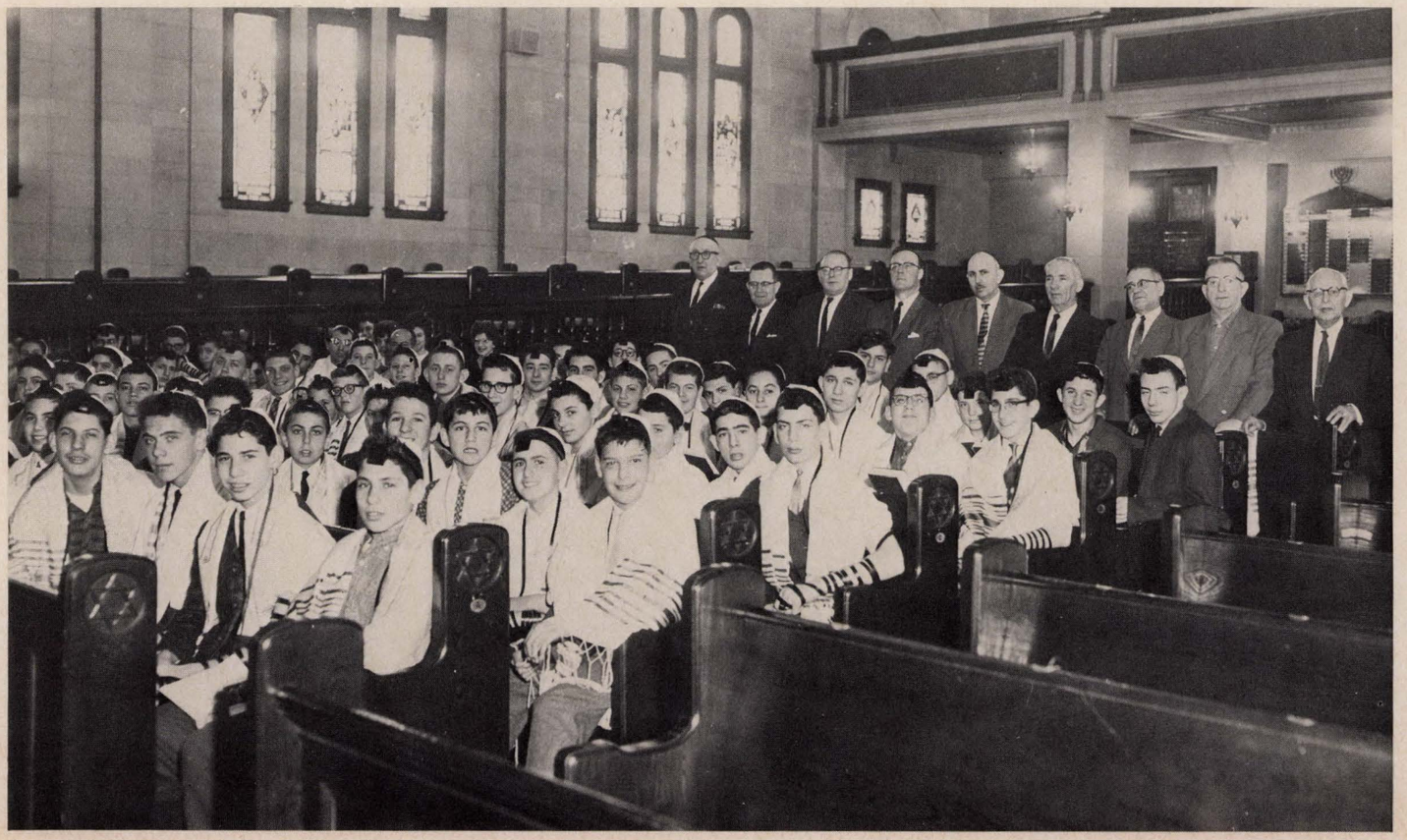



בית הספר של אגודת בני ציון

Pictures From Our Past . . .



TFILIN CLUB



TFILIN CLUB

Pictures From Our Past . . .



HIGH HOLY DAY CHOIR

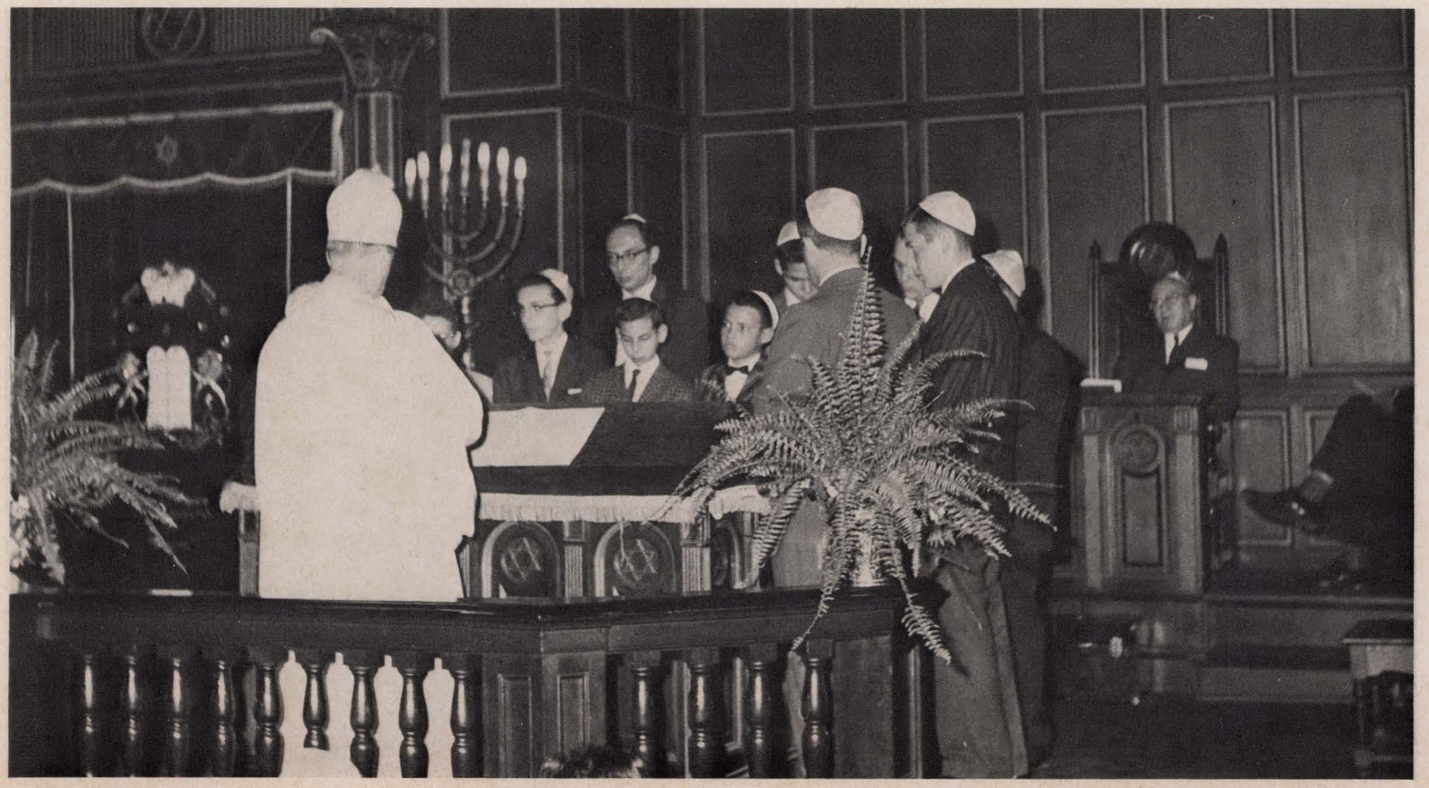


HIGH HOLY DAY CHOIR

Pictures From Our Past . . .



HIGH HOLY DAY CHOIR



YOUTH CHOIR

Pictures From Our Past . . .



RELIGIOUS SCHOOL CHOIR



NURSERY & KINDERGARDEN

Pictures From Our Past . . .

KINDERGARDEN "GRADUATION"



KINDERGARDEN "GRADUATION"



Pictures From Our Past . . .



BNOT MITZVA



GRADUATES

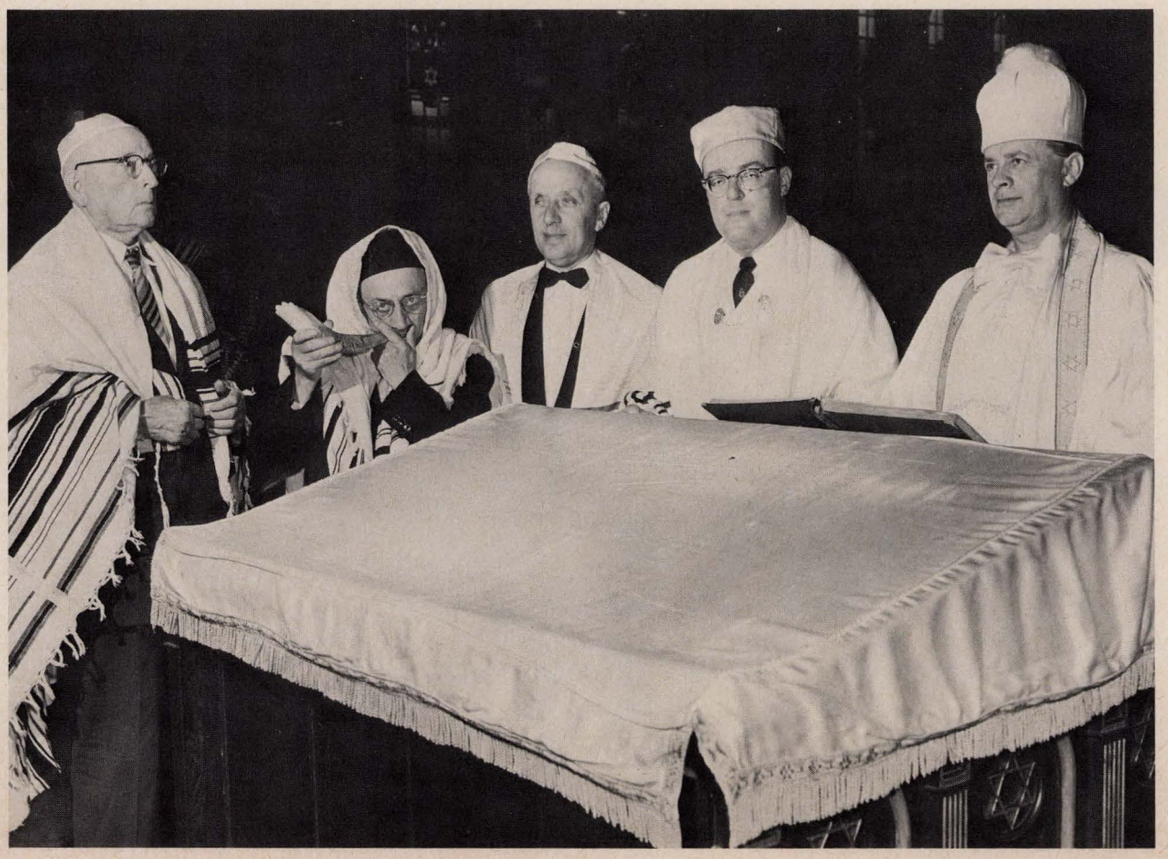




Pictures From Our Past . . .



HIGH HOLY DAYS



BLOWING OF THE SHOFAR

Pictures From Our Past . . .

RABBI STOLLMAN'S TENTH ANNIVERSARY
(Rabbi's Father, Isaac, Lower Left)





Pictures From Our Past . . .





MORTGAGE BURNING

Pictures From Our Past . . .

RELIGIOUS SCHOOL



RELIGIOUS SCHOOL



Pictures From Our Past . . .

In 1916 six of Windsor's Jewish young men enlisted for military service under General Allenby in the Allied campaign against the Turkish Empire. Their Battalion, under the command of Col. Herbert Samuels who was to become first Governor of Palestine under the British Mandate, was sent to Egypt and were part of the invasion force which freed Palestine from Turkish rule. Harry Meretsky is 3rd from the left of the group wearing white armbands. The picture was taken just before boarding the train for departure.

The scene is the old Canadian National Railway, then known as the Grand Trunk Railway. The depot was located on Riverside Drive (then known as Sandwich Street) at the foot of Goyeau Street.




R PALESTINE
S OF MACCABEES!

Pictures From Our Past . . .

RELIGIOUS SCHOOL GRADUATING CLASS



RELIGIOUS SCHOOL KINDERGARDEN



Pictures From Our Past . . .



JUNIOR HADASSAH OF WINDSOR
(Approx. 1925)

Glossary Of Terms . . .

Agudath B'Nai Zion — *League of the Sons of Zion.*

Aliyah — *"Going Up" to Israel to live.*

Amud — *Lectern.*

Ashkenazim — *Eastern European Jews.*

Baalei-Batim — *Heads of households.*

B'Nai Brith — *Sons of the Covenant, a world order of Jewish men and women dedicated to Benevolence, Brotherly Love and harmony.*

Bar Mitzvah — *Confirmation service for boys who reach the age of 13.*

Baruch Hashem — *Blessed is the L-rd.*

Bat Mitzvah — *Girls' Bar Mitzvah, usually at age 15.*

Bet Hamidrash — *House of Study*

Bli Ayin haRa — *Without ill-will.*

Chaver — *Companion.*

Cheder — *(See Talmud Torah)*

Chesed Shel Emes — *"True Kindness" shown the dead in burial, and rituals. It also refers to the Funeral Chapel.*

Chumash — *The five books of Moses.*

Daven — *Pray.*

Galut — *Exile*

Gedolim — *Great men.*

Hachnosas Orchim — *A shelter for transients.*

Halacha — *Rabbinic law. (Also Halakha)*

Hashem — *"the Name", euphemism for G-d.*

Hasidim — *The pious ones; a branch of Jewry which arose in Eastern Europe in the 18th century.*

Hinnukh — *Education.*

Kaddish — *Prayer by a mourner for eleven months of mourning and on the anniversary of death.*

Kohanim — *Priests descended from Aaron.*

Maariv — *Evening service.*

Maggid — *Preacher*

Mashgiach — *Supervisor of Kashrut.*

Matzayva — *Tombstone*

Medinat Yisroel — *The State of Israel.*

Meshullachim — *Messengers who visit Jewish communities to solicit contributions for Jewish educational and charitable institutions.*

Mezuzah — *Small case containing inscribed parchment on doorpost of Jewish home.*

Mikveh — *Ritual baths.*

Mincha — *Afternoon service.*

Minyan — *The ten men required to hold a religious service.*

Misnagdim — *Those opposed to Chasidism*

Nachas — *Joy*

Rosh Hashono — *New Year.*

Sanhedrin — *Seventy Elders who developed and applied Rabbinic law.*

Schochet — *Ritual slaughterer.*

Sefer Torah — *Scroll of the Law embodying the five books of Moses.*

Sephardim — *Spanish Portugese Jews.*

Selichot — *The Penitential Service.*

Shaarey Zedek — *Gates of Righteousness.*

Shaar Hashomayim — *Gate of Heaven.*

Shabbes — *Sabbath; Saturday.*

Shalom — *Peace.*

Shechina — *God's presence.*

Shliach Tzibbur — *"Messenger of the Congregation"* — *Cantor*

Shul — *A Synagogue.*

Shofar — *Ram's horn blown on New Year and to conclude the service at the end of the Day of Atonement.*

Shtetl — *Village in the Old Country.*

Shtibel — *Abbatoir, also a Chapel.*

Siddur — *Prayer Book.*

Tallis — *Prayer Shawl.*

Talmud Torah — *School for Jewish children where Jewish traditions and the Hebrew language are taught.*

Tfilin — *Leather phylacteries worn by males on the head and left arm during the morning service on week-days. (Also Tefillin)*

Torah — *The Bible and the Rabbinic teachings.*

Vaad Hakashrut — *Committee which supervises the provision and ritual governing Kosher food.*

Vaad Yeshivos — *Committee which raises funds for the support of institutions of higher Jewish learning.*

Yahrzeit — *Anniversary of a death.*

Yehi Zikhro Baruch — *May his memory be a blessing.*

Yeshivah — *School of higher Jewish education.*

Yom Kippur — *Day of Atonement.*

Zeide — *Grandfather*