



The Story of Beth Lida Forest Hill Congregation

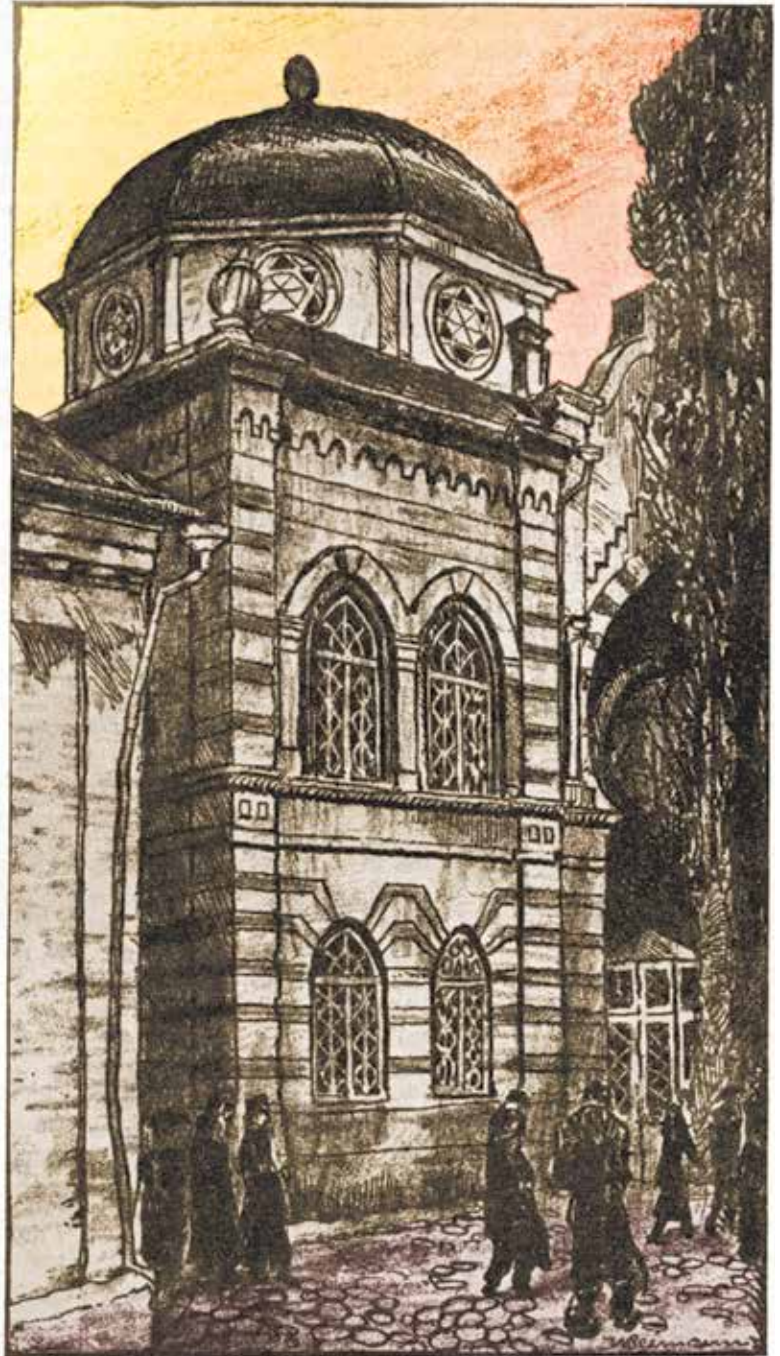
A TORONTO SYNAGOGUE'S FIRST CENTURY (1912-2012)

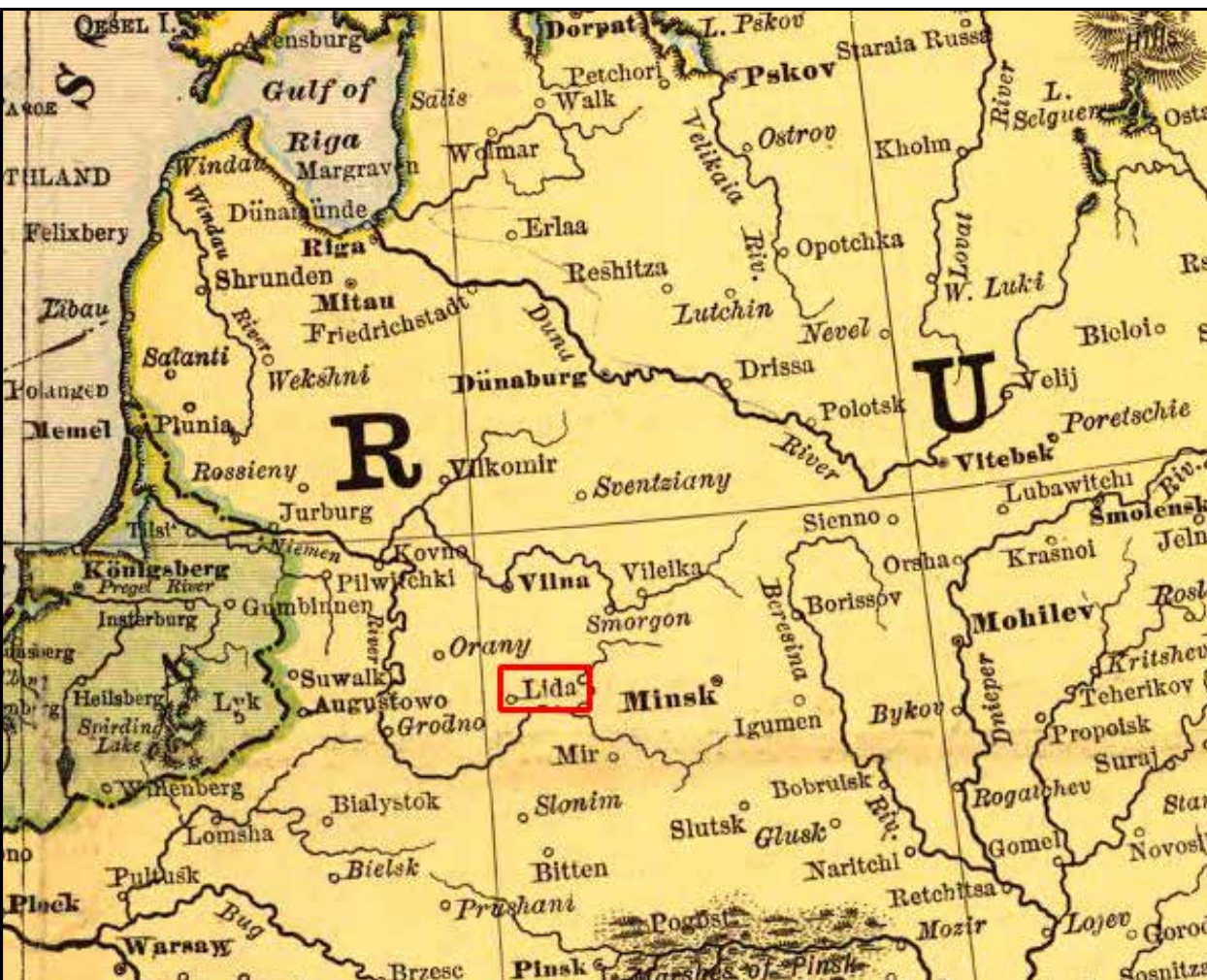
ISBN 978-0-9784435-9-7

THE STORY OF BETH LIDA FOREST HILL CONGREGATION: A TORONTO SYNAGOGUE'S FIRST CENTURY (1912-2012), by Bill Gladstone.

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LIDA SYNAGOGUE Partial view of Beit Midrash Ha-Gadol of Lida, ca 1900, and sketch of Aron Kodesh, below





Introduction

In Toronto, as in many cities in Canada and the United States, thousands of Jewish immigrants from Eastern Europe arrived in the early part of the twentieth century.

Many settled into the working-class neighbourhood of the Ward and worked as peddlers, tailors, blacksmiths, merchants, tinsmiths and labourers. Feeling a need to stick close to their “landsmen” from the Old Country, many joined or helped form scores of synagogues and landsmanshaft societies devoted to particular towns or regions.

One group of immigrants from the town of Lida established Congregation Shearith Israel Anshei Lida in 1912. This booklet, commissioned by the Beth Lida Forest Hill Congregation, tells the story of the congregation’s first 100 years, from its inception in 1912 until its centenary celebration in 2012.

MAP Red rectangle shows position of Lida, in what is now Belarus, formerly the Lithuanian territory of the Russian Empire.



Where They Came From

Bearing a name that was derived from the Lidzeya River, the town of Lida is situated about 160 kilometres west of Minsk in what is today Belarus. Formerly part of Lithuania, Lida lies in the heart of the Russian Pale of Settlement within a triangle defined by the towns of Vilna, Grodno and Minsk. Jews first settled there in the mid-sixteenth century. In 1897 precisely 5,166 Jews were counted in Lida, making it about two-thirds Jewish. Among Lida's more famous Jewish residents was Rabbi David ben Aryeh Leib (ca 1650–1696), who wrote *Sefer Shomer Shabbat* and other noted rabbinic works.

VIEWS OF LIDA Above, Gartenstrasse with view of the main synagogue of Lida, year unknown. Right, students and teachers of Lida yeshiva in WWI era, probably including some soon-to-be Anshei Lida congregants



In the early twentieth century, Pale of Settlement Jews were being terrorized by an unrelenting wave of pogroms. It was a time of poverty, hunger, misery, revolution and political upheaval. Russia went to war with Japan in 1904 and began to conscript Jews disproportionately into the military. Seeking to save themselves, hundreds of Jewish families from Lida left their homes, traveled by train to port cities such as Libau and Riga, and made passage by steamship to North America. The immigrants from Lida who came to Toronto developed a deep appreciation for Canada as a land of opportunity and freedom.

The Early Years in Toronto

The historic bronze plaque on the wall of the present synagogue on Gilgorm Road was retrieved from the congregation’s former synagogue on Augusta Avenue. Written in Hebrew, Yiddish and English, its historic message reads:

Founded Rosh Chodesh Tishrei in the Year 5673
 Congregation Shearith Israel
 Anshei Lida

These are the founders

- H. LITOWITZ
- H. GARSHON
- D. SALAMANSKY
- J. WIENER
- S. EKNOWITZ
- N. LITOWITZ
- B. MOZKOWITZ
- EST. – 1912

An early member, Saul Wenner, wrote a one-page history of the Congregation for the fortieth anniversary booklet. The founders, he wrote,

fled from [a] tyrant and anti-semitic infested country to seek peaceful living. They settled in Toronto at the turn of the twentieth century, where they congregated a ‘minyan’ or a group of ten men, [and] organized a place of worship on Teraulay Street, now Bay Street.

The shul’s very name—“Remnants of Israel, People of Lida Congregation”—suggests a history of calamity that its members



REMEMBRANCE This historic plaque listing the congregation’s founders was moved from the downtown shul to its successor in Forest Hill



VIEWS OF OLD TORONTO This junkyard on Hayter Street (left) belonged to Abraham Litowitz. At right, buildings along Teraulay, ca 1920



had escaped. The earliest known arrivals were Pesach and Chana Salamansky, who were here about 1889 and ran a grocery store on Centre Street; they had at least seven children including a son who drowned in 1898. But not until numerous others arrived in the early twentieth century did the impetus arise to establish a shul of their own.

Where was this first place of worship? The 1911 census provides a clue since it shows that Harry and Mary Litowitz and their sons Louis, Charles and Philip (Percy) lived at 85 Teraulay Avenue along with Mary's father and brother, Fiszel Wiener and Julius Wiener. (Harry arrived in Toronto in 1904, Mary in 1905, Julius in 1908, Fiszel in 1910; Harry first worked as a peddler, Julius as a sewing machine operator, Fiszel as a rag sorter.) The congregation's first home could have been 85 Teraulay or a building nearby; the street was lined with one- and two-storey mixed-use residential and commercial buildings.

The Litowitzes, Wieners, Salamanskys, Eknowitzes, Blackewitzes (Blacks) and other families were part of a tightly-knit group that also included families from other towns such as the Garshons from Vilna. Most were related in the Old Country and some would become related by marriage in Toronto. Marriages involving "Anshei Lida" families in these early years include:

☞ Harry Litowitz (son of Louis & Lillie) and Sarah Salamansky (daughter of Harry & Hannah), 1904

☞ Louis Salamansky (son of Benjamin & Etta) and

FIRST AUFRUF Julius Wiener with Fanny Salamansky, 1912. Julius had the first aufruf (ceremony for an upcoming marriage) in Anshei Lida's first shul





Mary Salamansky (daughter of Pesach & Annie), 1905

‡ Louis Sleminsky (son of Meyer & Bertha) and Fanny Blacharowitz (Black; daughter of Moses & Esther), 1905

‡ Chaim Garshon and Tillie Siletsky, 1906 (witnessed by David Salamansky and Henry Litowitz)

‡ Harry Litowitz (son of Yehuda Leib & Fannie) and Mary Wiener, 1907

‡ Abraham Swirsky and Jenny Salamansky (daughter of Harry & Ida nee Litowitz), 1907

‡ Harry Salamansky (son of Benjamin & Edith) and Gertrude Salamansky (daughter of Israel & Rachel), April 1912

‡ Julius Wiener and Fanny Salamansky, November 1912

‡ Charles Prussky and Miriam Fanny Golden, March 1916.

According to the shul's fortieth anniversary booklet, Julius Wiener had the first *aufruf* in the new synagogue. Wiener was

AGNES & TERAULAY Congregation's first home was on Teraulay (later Bay) Street in the heart of the Ward; Agnes later became Dundas. View northwest towards Ontario Legislature shows the large Teraulay Street Synagogue (Machzikei Hadas) in foreground and the Lyric Yiddish Theatre in a former church at centre right, 1913



WIENER-FILMAN MARRIAGE, 1921

Many Anshei Lida families rejoiced at the wedding of Hymie Wiener & Ida Filman in Toronto, 1921. The marriage record shows that Hymie lived at 125 Major, Ida at 33 Bellvue. The bride & groom are nos. 10 & 11,

and Hymie's parents, Fischel & Sarah Dvorah (Salamansky) Wiener, are nos. 12 & 13. The others are: (1) Itzie (Abe) Wiener; (2) Chuckie Wiener; (3) Fanny & (5) Idel (Julius) Wiener with (4) infant Bess; (6) Ray Wiener; (7) Minnie & (8)

Louis Wiener with (10) daughter Peska Keyn; (14) Becky & (15) Abie Wiener with infant (16) Shlomas (Thelma); (17) Harry & (18) Mary Litowitz with (19) Annie Cohen; (20) Louis, (21) Charles & (22) Percy Litowitz.

a Negev Dinner honouree in 1962 and the following speech addressed to him was published in the tribute booklet:

But you were not alone when you stepped off the gangplank of the ship which brought you to your new home. Loving members of your family were waiting for you here in Toronto to ease the shock of such a sudden change, and you lost little time in falling in love with Pesach and Annie Salamensky's pretty daughter, Fanny, who proved to be a devoted mother and grandmother. Today she serves the community in yet another manner; by graciously co-operating with you so that you can attend to all your communal responsibilities. Do you remember the excitement of those early years, as you watched and wondered whether the Beth Lida Synagogue, then under construction, would be finished in time for you to be the first groom to have his "Aufruf" in the new Synagogue?

It is unlikely that our poor, struggling horde of new immigrants could have built their own synagogue in 1912; more likely, they renovated an existing building to serve for what was probably a daily minyan. The room, for it was probably not much more than that, was probably big enough for an *aufruf* but certainly not for a wedding celebration.

Although Wenner makes no mention of it, the congregation may possibly have been briefly located on Grange Avenue in the early years. The 1985 book *Treasures Of A People: The Synagogues of Canada* (Levitt, Milstone, Tenenbaum) notes that "Mr. Sam Black recalls that davening took place around 1912 on Grange Street." Black (1910–1991) grew up in the shul, became a shul president, and would have heard lots of stories of the early days.

Julius Wiener (1892–1977) was a businessman and was deeply involved with the Folks Farein, Associated Hebrew Schools, the Jewish Immigrant Aid Society, Jewish Family and Child Service, and Jewish Home for the Aged. He was Beth Lida's first and perhaps its longest-serving president. According to the Negev dinner booklet, he also chaired the Lida Hilfsfarein, a helping society evidently set up to raise funds for Lida *landsleit* across the ocean. The congregation would also have assisted newcomers with food, clothing, shelter, jobs and social connections. The congregation undoubtedly assisted various other causes. "Anshi Lida" was mentioned in the *Toronto Star* of October 27, 1917 for contributing \$165.85 to the War Conference for the Jewish war

sufferers; to put this sum in perspective, the much larger Pride of Israel Sick Benefit Society donated \$318.17.

Almost no new immigrants arrived in Toronto during the First World War, 1914 to 1918. At war's end, large-scale transatlantic commercial and passenger traffic resumed and large numbers of Jewish immigrants again began arriving. The postwar flood of new arrivals continued into the early 1920s, likely causing the congregation to outgrow its former home and prompting a search for larger and more permanent quarters.

Also in the post-WWI era, about 1919, the congregation purchased a section of Roselawn Avenue Cemetery. Much later, about 1942, it acquired a section of Mount Sinai Cemetery on Wilson Avenue as well.

The Move to Augusta Avenue

Wenner writes that the congregation's "sincerity and brotherhood attracted many others" and that the members "found it necessary to obtain a larger place." City directories of this period record that congregational families were living on Teraulay, Walton, Chestnut, Agnes (Dundas), Huron, Major, Portland, Augusta, Queen West and other streets. Inevitably, there seemed to be a move away from the old Ward neighbourhood. Wenner writes:

Some of this congregation gradually moved to the centre part of the city and made it difficult to attend the daily services. They appointed a committee to seek a more suitable and permanent home for the congregation. A frame cottage was purchased on Augusta Avenue, on which the present synagogue is located.

Situated in the heart of bustling Kensington Market, the original cottage was small and often crowded, especially when a rabbi gave a *drasha* on Shabbat. "(I) can well remember this clearly, without any exaggeration, trying to get into one of the sessions by opening the door and finding men standing in the rear of the synagogue for lack of a place to sit," Wenner writes.

An item in the *Toronto Star* on November 6, 1917, indicates that a Talmud Torah School associated with the Lubavitch Synagogue opened at 239 Augusta, but afterwards the building



evidently reverted to private tenancy. It is first listed as a “Jewish Synagogue” in 1925. Since city directories are often about a year behind, we may deduce that Shearith Israel Anshei Lida Congregation moved to Augusta Avenue about 1924.

Building the New Synagogue

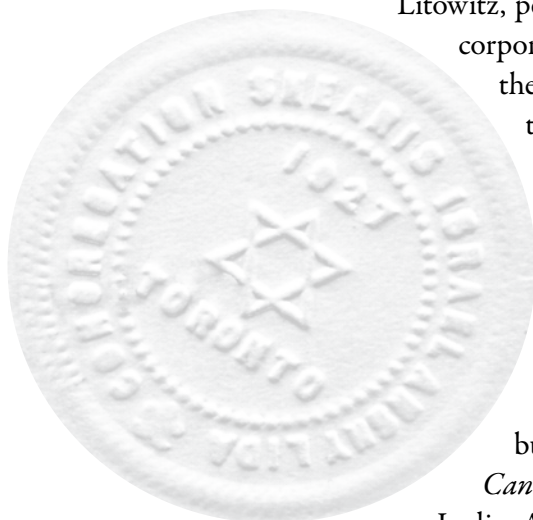
Probably in the mid-1920s the congregation replaced the cottage with a modest synagogue of plain brick. It was set back about twenty feet from the street and had a fenced-in yard, in front of which vendors sometimes sold vegetables. The building had no porch; a series of cement steps led up to the front door. Its two front windows were shaped like the Tablets of the Law and adorned with small Jewish stars; high above was a larger lunette window in the same style. Above this the Hebrew name “Cong. Shearith Israel Anshei Lida” was engraved into a curved ribbon of stone. Since the windows were almost identical to those of the

239 AUGUSTA Congregation Shearith Israel Anshei Lida moved to the east side of Augusta Avenue, a few doors above Baldwin, about 1924 and replaced the frame cottage on the site with a purpose-built synagogue about 1926. Photo dates from about 1953 when the building was put up for sale



KIEVER Modern view (during wedding) of the Kiever Synagogue in Kensington Market, a few blocks from former Anshei Lida. Note the similarity of the windows to those of the Lida shul (previous page)

CORPORATE SEAL Dated 1927, the seal was used on official papers. A single imprint survives on some minutes from the 1950s.



nearby Kiever Synagogue, which had been designed by architect Benjamin Swartz about 1923, it's reasonable to assume that Swartz designed the "Lider" Synagogue as well.

Inside, the sanctuary had a central bimah (platform for reading the Torah), wooden pews, and an Aron Kodesh (Holy Ark). There was no balcony: women sat behind the men at the back, without a mechitza. An unusual feature of the building was that it had a loft but no interior staircase to reach it; the only means of entrance or egress was via a wooden ladder leaned up against the building. According to Dorothy (Kesten) Wiener, who became involved with the shul about 1948, the Sisterhood and Ladies' Auxiliary used to hold their meetings in the loft, where some tables and chairs had been set up; even pregnant women and the elderly climbed up and down the ladder, she said.

The 1920s and 1930s

Ensnconced in its new building, the congregation belatedly incorporated in 1927 as CONGREGATION SHEARIS ISRAEL ANSHY LIDA and ordered a corporate seal, an impression of which has been preserved on some official papers dating from 1954. The first directors of the corporation were Harry Litowitz, Hyman Garshon, David Salamansky and Julius Weiner, merchants; Samuel Eknowitz, contractor; Nathan Litowitz, pedlar; and Benet Moskowitz, real estate dealer. The corporate charter outlines the purposes and objectives of the congregation, which were to maintain a synagogue, to maintain a cemetery, to assist sick, afflicted or destitute members, and to establish a school "to teach the moral and religious principles of Judaism to the members and their children."

Although the school was never founded, congregants established a Chevra Mishna Talmudic study circle, a Bikur Cholim committee for visiting the sick, and a Chevra Kadisha to apply burial rites to the deceased (Wenner). A notice in the *Canadian Jewish Review* of March 3, 1928, pertains to the Ladies Auxiliary:



NEW OFFICERS

At a meeting of the Ladies Auxiliary of Anshe Lida Congregation, Mr. Samuels installed; Mrs. N. Slotkin, president; Mrs. S. Litovitch, vice-president; Mrs. M. Lurie, treasurer; Mrs. F. Wiener, financial secretary; Mrs. I. Wiener, recording secretary; trustees, Mrs. E. Litovitch, Mrs. Gotfried and Mrs. Lepofsky. Board of directors, Mesdames S. Wiener, Levi, Shaul, Rasminsky, Yudin. Eva Litovitch, B. Wiener; chairlady Mrs. Garshon; social treasurer, Mrs. E. Litovitch.

KENSINGTON SHOP Corner store at 231 Augusta at Baldwin, 1959. The shop was operated by the Yankoo (Young) family in the 1930s

Another notice from the *CJR* on September 12, 1930 describes a fancy banquet that may have been an annual affair:

A banquet was held by the Ladies' Auxiliary of Anshe Leado Synagogue, Sunday, August 31st, at 239 Augusta Avenue. The tables were decorated with flowers. Visitors were E. F. Singer, M.P.P., Rabbi Rosenfeld, of New York, and S. Nankin. Anne Litowitz played the violin. Mrs. N. Slotkin, president of the Ladies' Auxiliary, announced that their next work would be to get a Safer-Torah for the synagogue. David Green, president of the synagogue, was toastmaster. Speakers were E. F. Singer, M.P.P., Rabbi Rosenfeld, Rabbi Hurwitz, I. Baker, L. Crosic, S. Nankin, S. Samuels, David Green and Mrs. I. Wiener. M. Singer, on behalf of the members of the synagogue, presented gifts to Mrs. S. Slotkin, L. Crosic and Mrs. Shorcer.



GROUP PORTRAITS Above, Dovid Yoseph Orzichowsky, seated, with son Louis (Eliezer), circa WWI.

At right, brothers Joseph (left), Samuel, Morris & Norman Black with their mother Adel (Litowitz) Black, ca 1930



BAR MITZVAH Edward Orzy was bar-mitzvahed at Anshei Lida in 1934



Such details paint a picture of a small but vibrant congregation that, like the various other “*anshei*” shuls in Toronto, was immersed in a wide spectrum of activities related to Jewish life.

Edward Orzy, who was bar-mitzvahed in the shul in 1934, recalled that his grandfather, Dovid Yoseph Orzichowsky, lived close by on Augusta and that shul visitors, including a rabbi, were often guests in his grandparents’ home. His grandmother (nee Eknowitz) had died in Lida and his grandfather had remarried, Orzy recalled; his grandfather operated a lumber yard on Adelaide Street with an Eknowitz brother-in-law.

“Right on the corner where my grandfather lived, at Oxford and Augusta, there was a blacksmith shop for many years,” Orzy said. “The shul was further down, between Nassau and Kensington. There was a store on the corner, right next to the shul.” Orzy also remembered the Prussky family butcher shop on Augusta at Nassau. “The Prusskys lived on top of the store. They came from Lida and belonged to the shul.”

A trio of rare historic photographs from the late 1920s or early 1930s show a procession of people and Torah scrolls beneath a *chupah* along what is presumably Augusta Avenue. The occasion



TORAH PROCESSION Harry Litowitz leads procession of holy scrolls towards what may have been the Anshei Lida Synagogue on Augusta Avenue. Alternate snapshots capture details of buildings that have long since disappeared

may have been a Simchas Torah celebration or the introduction of a new Torah scroll. The photos came from Harold Little, whose grandfather Harry Litowitz holds one of the *Sifrei-Torah*.

Gerald Litowitz, born 1936, recalled that his mother's family, the Yankos or Youngs, had a creamery store at the corner of

189 BALDWIN Louie and Ann Litowitz stand with son Gerald outside store at 189 Baldwin, owned by Dan and Anne Cohen, ca 1940.

Below, Gerald Litowitz as bar-mitzvah boy, 1949



Augusta and Baldwin and his father's parents, Harry and Mary Litowitz, had a store at 189 Baldwin just around the corner from the synagogue. The Litowitzes sold housewares and toys, and rented kosher dishes to local synagogues for fancy affairs; their daughter, Anne Cohen and family, eventually took it over.

Gerald's family went to the shul on Jewish holidays, walking from their home on Essex Street, a fair distance away. "We would walk along Bloor and then down Brunswick Avenue and then down Augusta, and we used to pass all sorts of little synagogues on the way," he said. "On Yom Kippur we'd go outside in the front yard and the World Series would be on, and everybody would be talking baseball scores. It was a kibbitz. We 'd see the same people every year and we got to know them very well. It was



CROWN BAKERY Located at 319 Augusta, Crown Bakery was operated by S. Gryfe & Sons. It later moved uptown to become Gryfe's Bakery on Bathurst Street. Photo ca 1935

a lot friendlier because it was mostly all family.” On Yom Kippur, most of the shul-goers would go to the residence at 189 Baldwin to break the fast.

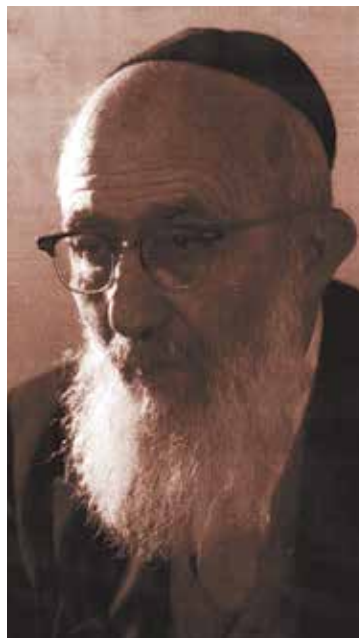
In the 1930s and afterwards, the shul president was David Green. Born in Poland, Green’s lifelong involvement with Anshei Lida arose as a result of his marriage in 1916 to Tillie Litowitz, daughter of Nathan and Chava (nee Blachowitz) Litowitz. A prominent community figure, Green was president of the Folks Farein and was active in many other organizations.



DAVID GREEN Community leader was involved with Lida congregation from 1916 to his death in 1977. Photo from Toronto Star, 1937

Rabbis Hurwitz and Aronoff

Two rabbis were associated with Anshei Lida in this era: Rabbi Israel Hurwitz (1893–1979) and his brother-in-law, Rabbi Isaac Aronoff (1908–2004). Both came to Canada from Lithuania in



RABBI ISRAEL HURWITZ Two portraits dated ca 1932 and 1975 show the rabbi as a fairly young and a fairly old man



RABBI ISAAC ARONOFF Enhanced the spiritual life of the congregation and played a central role in the move to Forest Hill

the 1920s and both once lived on Augusta; Aronoff later moved to Bathurst Street. Hurwitz headed several downtown synagogues at various times, and probably had some sort of arrangement with Anshei Lida (as evidenced by a reference to him at the Ontario Jewish Archives). The *Toronto Star* records that he spoke at Anshei Lida at Rosh Hashanah 1933, and he probably gave talks, sermons, classes and eulogies there on many other occasions.

Rabbi Aronoff was never an official spiritual leader but he clearly had a special relationship with the shul. Accorded a half-page message in the fortieth anniversary booklet, he congratulated the congregation for being “an effective interpreter of orthodox Judaism to the youth of our people and to the community at large.” He would later play a central role in the move to Forest Hill.

The shul had an active Sisterhood (which may have evolved from the Ladies’ Auxiliary) and Brotherhood and, by the early 1950s, a Business Men’s Group, Young Men’s Club, and Bowling

ANSHEI LIDA SISTERHOOD, CA 1950

Front row: Mesdames A. Litowitz, Mrs. Latner, C. Little, board member H. Wiener, refreshment convener S. Finkle, treasurer A. Wiener, president L. E. Litowitz, vice-president J. Black, recording secretary A. Ecknowitz, publicity convener R. Wiener, board member J. Wiener, telephone convener D. Cohen, refreshment convener A. Tennant. Second row: Mesdames E. Shier, D. Steiner, M. Rose, S. Bell, J. Wiener, L. Prussky, C. Prussky, A. Wiener, L. Berkowitz, Mrs. Solls, M. Toplin, G. Clement, M. Black. Back row: Mesdames S. Gluckstein, L. Richtiger, M. Mock, S. Clement, B. Litowitz, Miss Rumack, Mrs. Rumack. (From 1950 booklet)



League as well. By then, of course, most of the founding generation were elderly or had already passed on. Lorne “Tevy” Black, whose grandfather Eliezer Blackewitz (ca 1878–1922) had been a pillar of the early congregation, was bar-mitzvahed at Anshei Lida in 1953. “I can still picture the old men with the white beards, robes and white hats on the High Holidays,” he said. As a kid, he used to play in front of the shul and knock chestnuts off the trees outside; he was afraid to go in the basement “because I thought it was haunted.”

David Kellen, an Ecknowitz relation, also went to the “Lider shul” on the High Holidays as a child. “What I remember is that there was a central bimah and there were no benches—everybody stood. They stood for hours of davening. There were wooden benches around the outside for the infirm, but the rest of us, we stood. And it was always crowded. On Rosh Hashanah and Yom Kippur, it was standing room only.”

MRS L. E. (ANNE) LITOWITZ

President of the Sisterhood in 1950





IN A LEAGUE OF THEIR OWN

The shul's Young Men's Bowling League, Section 1. Front row: J. Grad (left), S. Finkle, A. Marshall, M. Black, M. Appleby, H. Nesker, J. Black, S. Gluckstein. Second row: C. Little, M. Saunders, A. Ecknowitz, L. E. Litowitz, G. Steinberg, F. Green, A. Wiener, J. Dutnoff, A. Litowitz. Back row: F. Lash, F. Gordon, S. Bell, D. Glasner, D. Cohen, S. Black, B. Midanick, N. Black.

Opposite Page, Young Men's Bowling League, Section 2. Front row: S. Wenner (left), B. Litovitz, S. Zacks, A. Satok, Jerry Wiener. Back row: A. Smith, M. Saunders, S. Wiener (president), P. Saunders, S. Wilensky, S. Davis. (From 1950 booklet)

Michael Davis, a grandchild of Kashiel David and Baila (Litowitz) Salamansky, was bar-mitzvahed at Anshei Lida in 1951. He recalled that the congregation would joyously throw nuts and candies at bar mitvahs and the *gabbai'im* would sell *aliyot*. “It was all family at that shul—it was like we had our own private synagogue. We knew everybody. It was quite an experience.”

The 1940s and Early 1950s

A series of notices in the *Canadian Jewish Review* provides glimpses of a vibrant congregation with strong participation by young and old. There were bar mitzvahs, unveilings, Sisterhood dinners and teas, and a 1949 Chanukah party attended by 125 children where Rabbis Aronoff and David Monson spoke, cantor Harry Federman sang, and youngsters Gerald Litowitz, Marvin Wenner and David Clement recited essays on Chanukah. Another notice informed the public that Rabbi Aronoff would be conducting weekly Talmud lectures before Shabbos *mincha*.

Many of our fathers lived for this synagogue [*Wenner writes*] and what it meant to them as Jews and their religion. They gradually built up a library of books, which encouraged religious learning, and became a centre of rabbinical teachings. People from all parts of the city and from other synagogues would come and partake in various activities of religious interests. Members or non-members were welcomed. It is more than one can comprehend the efforts



S. WILENSKY President of Young Men's Lida Club, 1950 (from 1950 booklet)



and achievements this synagogue has made in bringing about the combination of religion, friendship and brotherhood among many.

During the Second World War, a disproportionately high number of Jews served in the Canadian Armed Forces, a fact that was probably true at Anshe Lida as well. After the war many of the returning servicemen took wives and began families: there was a move northward from the downtown area to the relatively new suburbs of Forest Hill, Cedarvale and North Toronto, and later Willowdale and Downsview. Wanting to keep up, the Congregation initiated a building fund and began to seek out a new home in north Toronto.

“We started having an annual tea to raise funds for the shul, and that went on for many years,” Dorothy Wiener recalled. “We used to have a closing luncheon; I think there are some photos somewhere of the ladies in their hats and gloves at the luncheon.”

In order to raise money, the Congregation celebrated its fortieth anniversary prematurely in 1950 and published a commemorative booklet. Gerald Litowitz recalled helping his father, Louis Litowitz, put the booklet together at their dining-room table. “It was published to sell advertising to raise funds for a new synagogue,” Gerald said.

The booklet was, until this year, the only known primary document printed about the shul. The cover features two religiously-themed illustrations, the Akeidah and the shofar being blown in front of an emblem of Keter Torah and the Tablets of the Law. The booklet offers the catchy and memorable phrase, “Anshe Lida, the Little Shule Around the Corner,” which seems just as apt today as it was then.

40TH ANNIVERSARY BOOKLET

The anniversary was celebrated in 1950, two years early, to jump-start fund-raising for a new building. Cover of the anniversary booklet, below





MAY THEIR MEMORY BE A BLESSING

Gallery of portraits of loved ones memorialized in the 1950 booklet. Top row, from left: Myer Baer Satok (d. 1949), Mr. J. Nesker (d. 1933) and his wife Mrs. B. Nesker (d. 1939), Mr. I Tarnow (d. 1919). Middle row: Harry Litowitz (d. 1943) & wife Mary Litowitz (d. 1930), Nathan Litowitz (d. 1944). Bottom row: Avram Litowitz (d. 1941), Pauline Nesker (d. 1950) with daughter Brenda - Sibal



Below, hand-drawn illustration of Hebrew phrase used to greet mourners into synagogue — a relic of Augusta Avenue



Its editors were Louis Litowitz and Hardy Nesker; the editorial board consisted of M. Appleby, Sam Black, Chaim Little, P. Saunders, Julius Wiener, S. Wilensky and Saul Wenner, who contributed the important historical sketch. As Wenner noted, the efforts of the Sisterhood and Young Men's Club were then being concentrated in one particular area:

At this moment their efforts are focused on building a new synagogue and all that goes with it. Their hopes and ideals are high in this tremendous undertaking, and in the near future, with God's help the first sod will be turned in the building of the new Anshe Lida Synagogue.





ANSHEI LIDA PICNIC, CA 1950

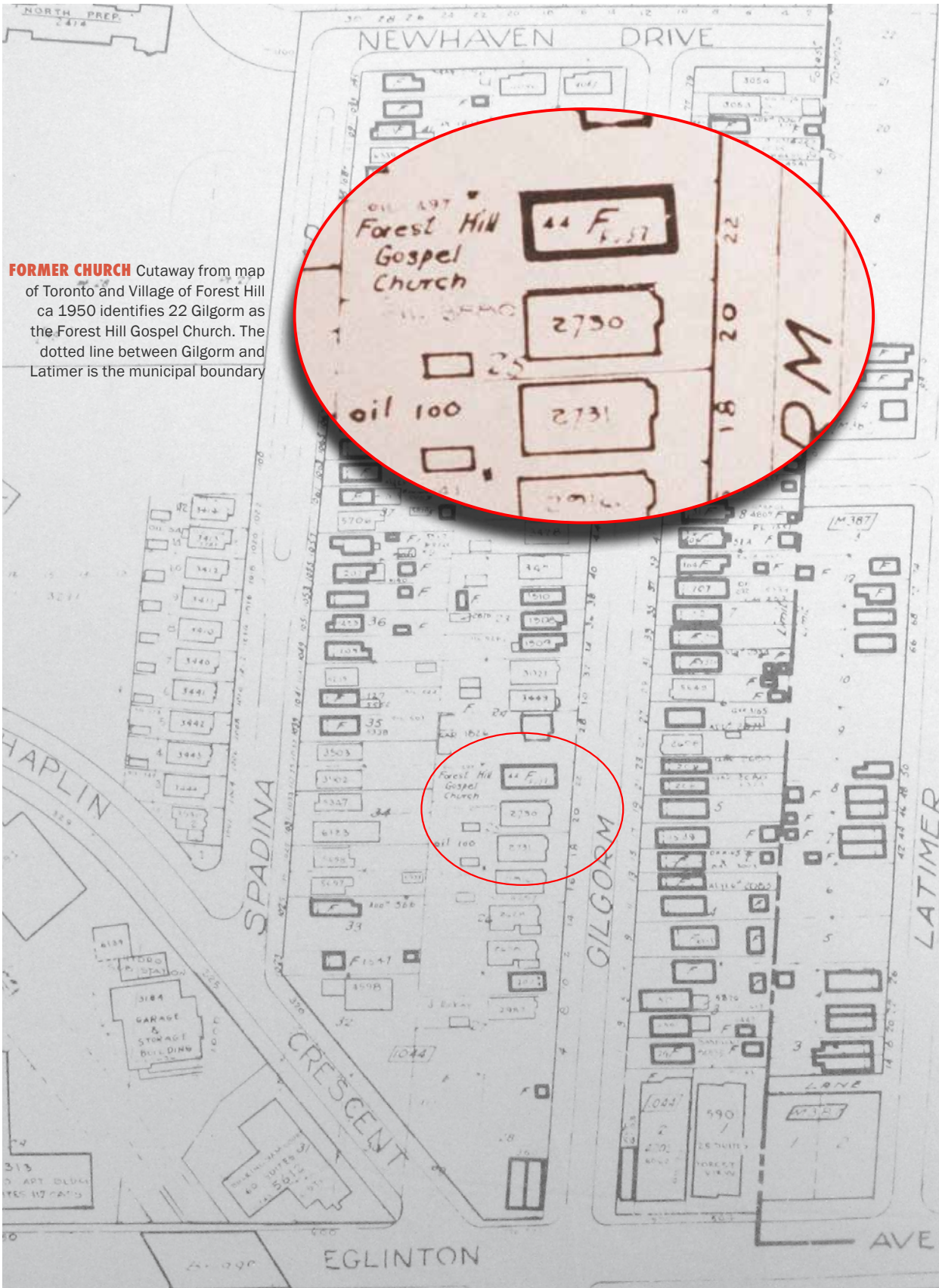
Whether relaxing beneath the trees (top left), competing in carry-an-egg-in-a-spoon contest (top right) or merely posing for a group portrait (centre) as these youngsters are doing, everyone seems to be enjoying themselves at the Anshei Lida picnic in an unidentified Toronto-area park



Below, Anshei Lida men seem to have quickly fallen into formation for this semi-candid photograph, possibly after a Sunday morning breakfast ca 1950. The photograph is simply labeled "Shull group"



FORMER CHURCH Cutaway from map of Toronto and Village of Forest Hill ca 1950 identifies 22 Gilgorm as the Forest Hill Gospel Church. The dotted line between Gilgorm and Latimer is the municipal boundary





BAR-MITZVAH EPHEMERA
 At left, page from bar-mitzvah souvenir booklet given to Donald Pichofsky after being called up to the Torah at Beth Lida, 1954.
 At right, invitation to Phillip Litowitz's bar-mitzvah, 1955



building the Beth Tzedec on Bathurst Street at Chiltern Hill Road. All of these were large structures. Holy Blossom was Reform, Beth Sholom and Beth Tzedec Conservative.

Gentlemen's Agreement and other books and films of the era spotlighted the polite, clubbish anti-semitism that sometimes made it difficult for Jews to move into or build synagogues in certain neighbourhoods. In 1948 restrictive covenants in leases and title deeds had been legally challenged and would soon be declared illegal by the Supreme Court. We don't know what barriers the congregation may have encountered in seeking a site for a new synagogue but ultimately, they decided to purchase an existing building rather than build one from scratch.

The building at 22 Gilgorn Road, in the Eglinton-Chaplin-Spadina neighbourhood of Forest Hill, had originally been a church, the Forest Hill Tabernacle (or Gospel) Church. Then Rabbi Isaac Aronoff had purchased it for his own congregation, Lomdei Torah, which opened with High Holiday services in September 1952. It was the first and only synagogue in Forest Hill. Within a year or two, however, Lomdei Torah ran into financial trouble and Rabbi Aronoff sold the building to Anshei Lida. Rabbi Aronoff later opened a congregation in his own home but maintained his ties with the Lida congregation.

Simultaneous with the move to Forest Hill came a new name—Beth Lida Forest Hill Synagogue—although it was not legally changed until 1966. The congregation brought one important relic with them when they moved uptown: the bronze plaque remembering the founders, which was installed in the sanctuary.

Situated on the west side of a quiet one-way residential street, Beth Lida's new synagogue was a small building between two modest homes. The main sanctuary, capable of holding about 150 people, faced west instead of the traditional east. (To allay



PRE-RENOVATION Exterior of 22 Gilgorn in the 1980s

any concern of visitors, Toronto Rabbi Gedalia Felder gave his personal “*hechsher*” to the shul.) The seats were arranged with a central aisle that led up to the bimah: men sat on the right, women on the left. There was no balcony nor, in the early years, a mechitsa or physical barrier dividing the men and the women.

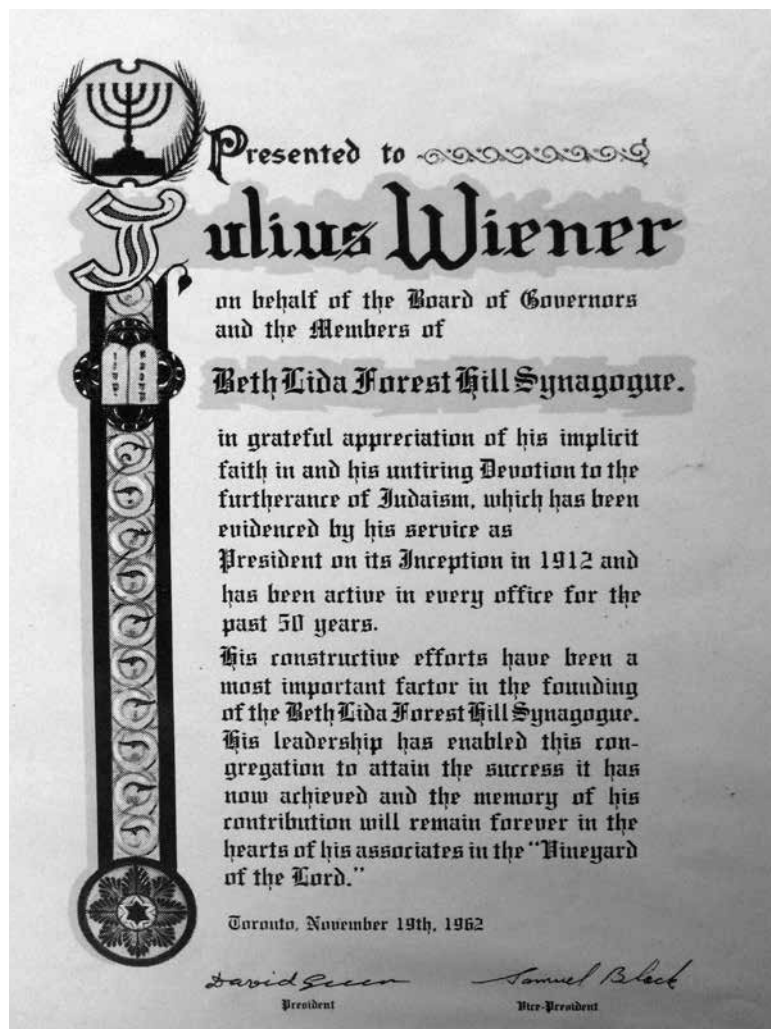
David Freed, who lived on Gilgorn as a child, recalled entering the building when it was a church, and later attending the synagogue intermittently, beginning in the late 1950s. Numerous Jewish families were on the west side of the street but none were on the east side, he recalled. During the High Holidays, services were conducted both upstairs and down, and both floors would be filled to capacity. “When I got a little older, my father and I—we’re *kohanim*—we’d *duchan* upstairs and then we’d *duchan* downstairs,” he said. “The upstairs was the higher-priced one, of course.”

The 1960s and 1970s

Year by year, Beth Lida continued its quiet existence as “the little shul around the corner.” For much of the year the congregation often had to go scouring Gilgorn for a tenth man. But on the holidays its sanctuary was full and the street outside usually overflowed with people, many still directly related to the founding families and, of course, to each other.

HONOURING ONE OF OUR OWN

The Congregation presented this honorary scroll to founding president Julius Wiener in 1962 in gratitude for his fifty years of dedicated service



Mrs. J. Brodey, 2700 Bathurst St.; Sam Black, 414 Vesta Dr.; Norman Black, 67 Park Lane Dr.; Morris Black, 100 Adelaide W.; Joseph Black, 360 Bloor W. #510; Meyer Belkind, 118 Pinewood Ave.; Mrs. Joe Bermack, 515 Chaplin Cres. #605; Mrs. H. Berger, 4383 Bathurst St. #601; Max Berger, 775 Steeles W. #810; Alexander Brown, 101 Latimer Ave.

Mrs. Murray Caplan, 2700 Bathurst, #213; Isaac Claitman, 7 Caldwell Rd. #305; Daniel Cohen, 755 Steeles W. #405; Dr. Mel Cohen, 3 Junewood Cres.; Mrs. M. Caplan, 2700 Bathurst St. #212; Harry Davis, 587 St. Clarens Ave.; Sid David, 17 Overdale Rd.; Al Echnovitz, 121 Invermay Ave.; Louis Eckler, 234 Major St.; Ralph Eisenberg, 183 Royal Orchard Blvd.

Joseph Grad, 137 Caribou Rd.; David Green, 30 Austin Terrace; Wilfred Gordon, 200 Dunvegan Rd.; David Glasner, 660 Eglinton Ave. W., #404; Joe Garshon, 4415 Bathurst St.; Mrs. T. Garshon, 4415 Bathurst St.; David Glasner, 660 Eglinton Ave. W. #404; George Heiber, 21 Mayfair Ave. #511; A. Hermant, 24 Elmsthorpe Ave.; Dr. Arthur Haberman, 94 Heddington Ave.

Harry Kay, 1002 Spadina Rd.; Nat Latner, 4415 Bathurst St. #911; Mrs. J. Levine, 16 Fountainbleu Rd.; Alec Lewis, 2121 Bathurst

St. #417; Ben Litowitz, 164 Kennard Ave.; Mrs. L. Litowitz, 527 Bedford Pk.; Mrs. P. Litowitz, 61 Collinson Blvd.; Charles Little, 120 Invermay Ave.; Mrs. M. Lurie, 525 Chaplin Cres.; Alex Lewis, 2121 Bathurst St. #417; Gerald E. Litowitz, 2020 Bathurst St.; Philip Litowitz, 534 Lawrence Ave. W.; Howard Litowitz, 17 Harnworth Dr.; Mrs. S. Litowitz, 94 Palm Dr.

Samuel J. Nadek, 30 Austin Terrace; Hardy Nesker, 155 Antibes Dr. #1101; Dr. M. A. Nussbaum, 32 Heddington Ave.; Morris Naiman, 1687 Bathurst St.; Eddy Orzy, 4 Acton Ave.; Mrs. Anne Pottens, 84 Rockford Rd.; Charles Prussky, 53 Widdicombe Hill Blvd.; Leonard Prussky, 99 Ryding Ave.; Mrs. S. Prussky, 23 Denmark Cres.; Mrs. S. Rumack, 25 Canyon Ave. #601.

Al Satok, 100 Canyon Ave. #506; Mrs. Saunder, 2500 Bathurst St. #1209; Mrs. F. Shore, 5 Barclay Rd.; N. Silver, 34 Carscadden Dr. #514; R. Slonim, 35 Cedarcroft Blvd. #902; Leon Shulman, 558 Sheppard W. #404; Abe Weiner, 169 Chaplin Cres.; Mrs. C. Wiener, 571 St. Clements Ave.; Gerald Wiener, 3 Silverton Ave.; Julius Wiener, 11 Wells Hill Ave.; Sam Wilensky, 18 Fairleigh Cres.; Ben Yanover, 783 Spadina Rd.; Sam Zeldin, 125 Shelborne Ave.

In 1977, Beth Lida lost two outstanding members—Julius Wiener in January and David Green in May. At a special meeting in June, “a minute of silence was held in memory of our two deceased outstanding members,” the shul’s minute books show. The purpose of the meeting was to discuss the shul’s future—“to find ways and means of keeping up our synagogue as we have in the past years, or to amalgamate with another synagogue.” A committee (consisting of Sam Black, Sam Willinsky, Joe Black, Leonard Prussky, Jerry Wiener and Alex Lewis) was struck and charged with studying and making a report on the matter. “There were 26 members at this meeting which pleased the officers immensely,” the minutes recorded. (The shul’s minutes of board meetings before 1954 have been lost, and those afterwards are, unfortunately, exceedingly sparse.)

After Green’s passing, the mantle of the presidency fell upon the capable shoulders of Sam Black. Sam was one of four sons of Eliezer Tuvia and Ida (Litowitz) Black; his brothers were Morris, Joe and Norman. Partners in property development, Sam and Norman were unstinting in their generosity towards Beth Lida, and did whatever had to be done to keep it on a sound financial footing; many credit them with “keeping the shul alive” during a time when there was a drop-off in shul attendance within the younger generation.



The Blacks made sure that, despite the cost of maintaining the building, the financial onus on members would not be excessive. “The Blacks were the benefactors of the shul,” said Sam Wainer, a *gabbai* of the 1990s and 2000s. Certainly one of the most productive arrangements that Norman Black made was the bingo license, which generated an annual revenue stream that paid for an extensive renovation of the building.

In 1979 Sam Black sent a letter to the membership urging everyone to attend a special meeting because “we have proposals from a fairly large group desirous of integrating with our Synagogue. We feel that a decision should be made by the majority of all members.” It is not clear which group was desirous of integrating with Beth Lida: various members today suggest it might have been a group of Lubavitchers, or perhaps that group of disaffected former Beth Tzedekites who had formed a wandering minyan that eventually settled in at West Preparatory School as “Congregation Beth Haminyan.” In any case, the membership rejected the merger, which would probably have altered the character of Beth Lida beyond recognition. At least one congregant recalled that Beth Lida-ites once debated whether to merge into Shaarei Shomayim, which of course would have signified the end of “the little shul around the corner.”

VIEW OF SANCTUARY, CA 1980S

This pre-renovation photo shows the former appearance of the Aron Kodesh. The theatre-style seating remains unchanged, but note the absence of a mechitsa: back then, men sat on the right, women on the left.

THE LEGENDARY MR. SCHLUSSEL

Here shown about to pronounce the blessing over bread, Sid Schlüssel was Beth Lida's volunteer shamus for well over a decade



From 1980 to the Present

Sid Schlüssel, Beth Lida's devoted volunteer shamus from 1974, is also credited by many for saving the shul from extinction. Whenever the need for a tenth man arose, he could often be seen knocking on doors on Gilgorm, frequently assisted by Harry Kay, the regularly-attending *Kohen* who lived around the corner.

A retired dry-cleaner, Schlüssel had been attending Beth Lida for several years when its previous shamus, Naphtali Ostren, died. Schlüssel agreed to take over as shamus on an "interim basis"—and made it a labour of love that lasted well over a decade, perhaps closer to two. In a 1982 article about him in the *Canadian Jewish News*, he proclaimed that he wasn't interested in any sort of honour but would be thrilled if only more members would attend minyan. He did just about everything that needed doing around the shul, the *CJN* reported, from "laying out the cakes, herring and whiskey for *kiddush* and the *seudah shlishit*, and cleaning up afterwards; checking the premises daily and arranging for minor and major repairs; reminding members of upcoming *yahrzeits*;

removing the *chometz* for Passover; preparing the *succah* for Succoth; and making sure the heating is working and there are no frozen water pipes.” About the only thing he would no longer do, the eighty-year-old said, was shovel the steps and the walk: “I’m getting too old for that.”

One summer Shabbos evening before *mincha-ma’ariv*, the sanctuary began to fill with smoke. Schluskel bounded downstairs, followed by several others some years his junior. Turned out that a piece of litter inside a ceiling fan had caught fire; Schluskel filled a cup with water, climbed on a chair, and doused the smouldering flame. “Shabbat services started on time,” the *CJN* reported, “although the smell of smoke lingered in the synagogue for the next two weeks.”

While highly informative, the article seemed to paint a somewhat bleak portrait of the shul’s prospects, probably reflecting what Schluskel himself thought:

Like many small shuls with an abundance of cemetery plots, the Beth Lida has been subjected to various amalgamation offers. It will likely attain, although not necessarily celebrate, its 70th anniversary later this year. But a continued depletion among its largely indifferent membership, combined with an increase in nearby residents’ resistance to being pressed into making up a minyan, may yet close the synagogue’s doors.

“I plead every Saturday morning for people to come. I stand on the bimah after services and beg. What more can I do?” asked Schluskel. “If they want to honour me, perhaps they could help get a minyan here on Friday and Saturday evenings.”

Thanks to a handful of dedicated people like Schluskel, Kay and the Blacks, the shul did, of course, stay alive. Schluskel must have been proud on that winter morning in 1987 when his second great-grandchild, Raphael Chaim, son of Dr. Michael and Teme Chernick, had the first *brit milah* performed at Beth Lida in more than twenty-five years.

Ralph Babbin and family moved into 20 Gilgorm Road, next door to the shul, in 1952. “The members of the shul, whenever they were short a man for services, would ring our doorbell and my late father, Ralph Babbin, would never refuse,” Judith Shub reminisced in 2012. “He continued doing this until he passed away in 1988.”



DECORATIVE WINDOWS Two stained-glass menorot on either side of the Tablets of the Ten Commandments, above the Aron Kodesh, are illuminated by late afternoon sun during mincha-ma'ariv prayers in summer. The Ner Tamid, or Eternal Light, hangs in front

Below, a decorative silver Torah crown inscribed "Ladies Auxiliary of Anshei Lida," probably at least sixty years old

Rabbi Tsvi Mond

Another dedicated volunteer was Rabbi Tsvi Mond, the synagogue's spiritual leader. A former Jewish school teacher, he delivered learned talks on Shabbas morning and during the holidays. "He was a smart man and he knew his stuff as well as anybody," Ron Poizner recalled. Fred Tayar and Benny Osher wrote a eulogy for Rabbi Mond when he died, noting he had left Germany at fifteen to study in a yeshiva and had spent much of the Second World War on the run; his family had perished at the hands of the Nazis. Later he wrote several books, including a Biblical commentary. "He never married," Tayar and Osher wrote. "We at Beth Lida and a few others were his only family. . . . We were fortunate that he touched our lives."

Some New Arrivals

One Friday evening about 1982 Victor Pamensky, who then lived on Avenue Road near Chaplin, was walking briskly to the Shaarei Shomayim with son Moishe and a neighbour—a student at Aish HaTorah and a rabbi, respectively. The trio took a shortcut along Gilgorm—"and lo and behold, there was a shul," Victor said. "So we walked in, and Mr. Schlusel greeted us, and my son said, 'We're going, because the sanctuary is facing west.' And Mr. Schlusel said, 'Not so fast, the shul is quite kosher. There's a telephone in the basement and you can call Rabbi Felder.'"

They stayed after Felder, a highly respected rabbinical authority, assured them the shul was "quite kosher." After that, Victor became a regular attendee. Eventually he was invited onto the executive and served as president following Sam Black. "We used to battle like crazy to get a *minyan* on Friday nights," he remembered.

In 1983 the sanctuary seating was altered so that men were





allotted the first several rows and women the rows in back. As a brief news item in the *CJN* reported: “A *mechitsa* (division between men and women’s seating) has just been installed at Beth Lida Congregation, now the only Orthodox synagogue in the Eglinton-Chaplin area . . .” The matter was likely hotly debated among congregants before such action was taken.

Ron Poizner also moved into the neighbourhood and came to Beth Lida for the first time in that era. “I arrived one Shabbos morning about a quarter after nine,” he said. “I think it was Mr. Kay who stuck his head out the door as I was walking up the stairs. There were only nine men there—I was the tenth, and I remained the tenth throughout the services. And I thought, ‘I think they need me here,’ and I started coming every week.” Over time Ron became part of the executive and eventually president. One of his warmest memories of Beth Lida was being married there beneath a four-poster *chupah* in 1994. His father, Julius Poizner, constructed and installed the shul’s plexiglas *mechitsa*, replacing the previous unpopular fabric curtain.

“EITZ CHAIM HE” Some of the congregation’s Torah scrolls, visible inside the Aron Kodesh, the Holy Ark

CENTENARY CELEBRATION

President Simone Sherman delivers welcoming remarks in the filled sanctuary on June 3, 2012



About 1989 the executive approved a request from some people who were forming a new congregation for permission to *daven* in the basement. They used the basement for about a year until the renovations began. Having started at Beth Lida, the visiting congregation eventually established the Aish Ha-Torah Village Shul on Eglinton Avenue West.

Funded largely by the bingo receipts, the renovations were extensive; the building was gutted and the roof peeled off. Despite



the messy construction, the congregation still tried to use the building. “I remember that someone got rained on once during davening,” Ron said. He also recollected that a cornerstone had disappeared from the southeast front corner of the exterior; either it been removed or was covered over. “1953” had been engraved on it, presumably the year of the building’s conversion from church to synagogue.

Sam Wainer arrived in 1985 and became the *ba'al tefillah*,



A NEW SEFER TORAH Guided by a sofer with pen and white beard, Ron Poizner takes his turn fulfilling the mitzvah of completing a letter of an almost-completed Sefer Torah in the home of Victor and Naomi Pamensky, below, as congregants and their families look on



replacing Michael Hattan who made *aliyah* to Israel. Sam Stochinsky first set foot in the shul in 1991 when Joseph Protter was *gabbai*. “Joe was an old-country gentleman,” Sam recalled. “He wore a tuxedo on Yom Kippur.” After Joseph Protter died Sam served as *gabbai* until he moved to Calgary in 2007. (Joseph’s son, Joshua Protter, who immigrated from South Africa about 1995, subsequently graced the congregation for many years with his fine voice and davening skills.) Stochinsky also recalled longtime congregant Dr. Eli Cass, who had been in the practice of reading the Torah and blowing the shofar on Rosh Hashanah and Yom Kippur. But unfortunately Dr. Cass was ill and so turned over those duties to Stochinsky as well.

Throughout the 1990s and 2000s, there seemed to be numerous departures—always, however, with a providential number of new arrivals. “It’s miraculous,” Richard Kay, son of Harry, remarked. “Every time the shul loses one person, it gains another.”

The shul has been active in recent years with a number of activities, including an annual Israel Bonds drive and Holocaust Education Week program. Shul presidents in the modern era have been Sam Black (1977–1988), Victor Pamensky (1988–1995), Ron Poizner (1995–2004), Sam Stochinsky (2004–2007), Aaron

Cooperberg (2007–2011) and the shul’s first woman president, Simone Sherman, who was installed in 2011.

Soon after Simone and husband David Sherman moved from Thornhill into the area in the fall of 2000, they looked at a number of shuls “but we liked this one,” Simone said. “As I found out, the congregation is small enough that you can really make a difference.” Specifically, when Simone pointed out to then-president Sam Stochinsky that there was no Israel Bonds campaign at Beth Lida, he instantly anointed her Bonds chair. “That was it—I’ve been doing it now for nine years,” she said.

Simone describes the shul as a hidden gem. “There’s a lot of warmth and a lot of love that’s been expended over the years to keep this shul going. People who come here really care for it.”

Centenary Celebration

Beth Lida Forest Hill Congregation celebrated its 100th anniversary on Sunday June 3, 2012.

Congregants and friends gathered that morning at the Spadina Road home of Victor and Naomi Pamensky, where the final letters of a new Torah scroll the Pamensky family

PROCESSION ALONG SPADINA

With the Torah being carried beneath a portable chupah, Beth Lida’s Torah procession rolls out of the Pamensky driveway onto Spadina Road as klezmer musicians play





EAST ALONG EGLINTON

The procession continues along Eglinton to the light at Chaplin, then over to Gilgorm—where a welcoming phalanx of Torah scrolls awaits

had commissioned for the congregation were inked onto the parchment; everyone present was given all or part of an honorary letter to finish.

Then, to the accompaniment of a klezmer band, more than 100 congregants and friends escorted the new scroll to the shul. At the head of the procession, the new Sefer Torah was carried beneath a large chupah on wheels. Traffic was momentarily halted as the procession moved along Spadina to Eglinton and then to Gilgorm. As the Torah neared the shul, the doors were opened wide and a phalanx of congregants carrying the shul's Torah scrolls stood in the street to welcome the new Sefer Torah to Beth Lida.



“It is particularly appropriate that we are having this event just one week after Shavuoth, the giving of the Torah,” said Simone Sherman, the current president, during a reception speech.

She continued: “Our shul has changed over the years. Beth Lida was founded in 1912 by immigrants fleeing religious persecution from the town of Lida in the Russian Empire before World War One. You can still see the commemorative plaque in the back wall from our first building, which lists the names of the founders. Some of these founders’ family names are still part of our shul community today.”

Rabbi Moshe Stern also gave brief congratulatory remarks. “I just want to begin,” he said, “by saying, *Zeh hayom oseh Hashem, nagillah v’nismechah bo* [“This is the day that G-d has made, rejoice and be happy in it.”—Ps. 118:24] This is really a simcha for the entire community, not only for Beth Lida.”

After the speeches, people filed downstairs for a buffet luncheon, and many spilled out into the backyard, where tents and tables and chairs had been set up. A happy and memorable time was had by all. It was an auspicious start to the congregation’s second century. 🕒

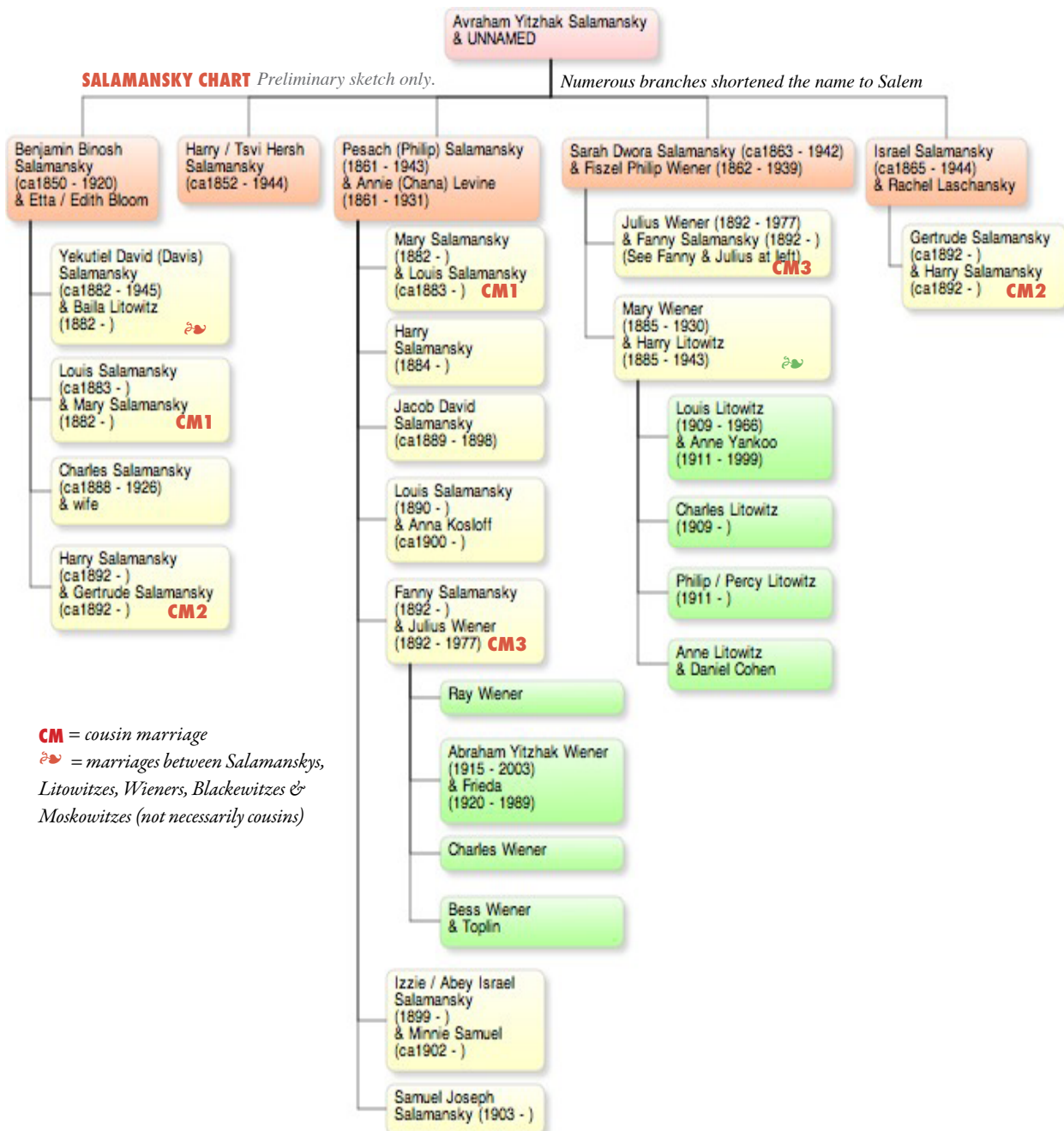
A CONGREGATION CELEBRATES

Known for its ample kiddushes following Sabbath services, Beth Lida put on a lavish spread for its centenary



Appendix: Some Genealogical Sketches

These preliminary genealogical charts of some of *Anshei Lida's* founding families were compiled from birth, marriage, death and census records as well as interviews with descendants. While the charts help to illuminate the connections between the families, please note that they are “working copies” only and are neither complete nor completely accurate in every detail. There are, of course, many more descendants and generations than could be shown here, and due to lack of evidence not all siblings in a given family may be represented. Further research will undoubtedly illuminate more connections between the congregation’s early families.



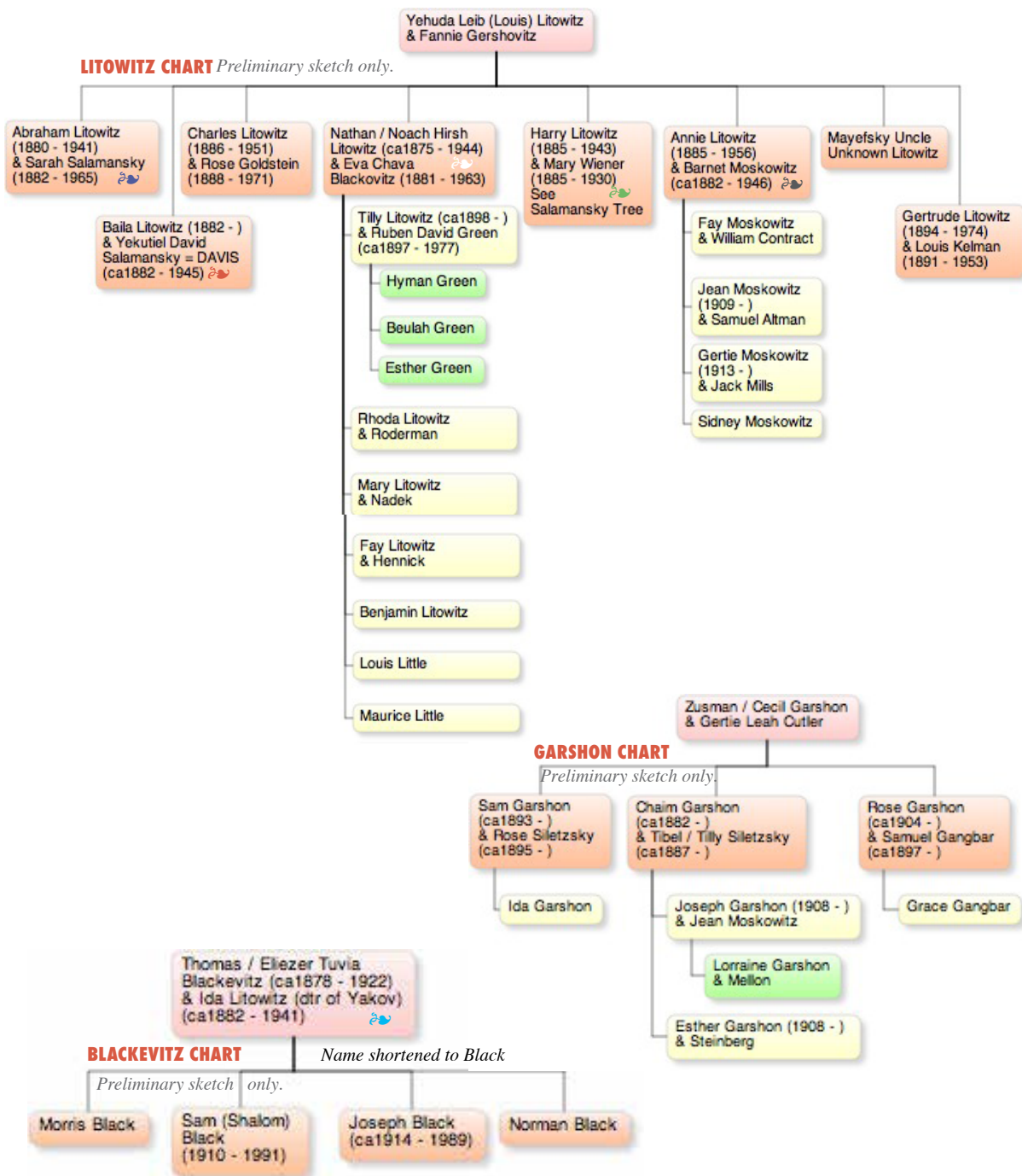


PHOTO CREDITS: Page 6, junkyard, City of Toronto Archives (CTA) f1244 it0679; Wieners, Ontario Jewish Archives (OJA) photo #88. Page 7, CTA f1244 it0598. Page 11, Library and Archives Canada e010800196. Page 13, photo by Gordon Mendly, OJA f18:2 it1F. Page 17, Crown Bakery OJA it4521; elderly Hurwitz, courtesy Al Gilbert, OJA f37:4-1 it2. Page 27, Beth Lida OJA photo #1985. Page 31, shul interior, courtesy the Shuls Project and Sid Tenenbaum, OJA F64_s2_f52. Pages 35 to 41, all photos courtesy Paul Philip Brown. Thanks to Teme Chernick, Bill Gladstone, Alana Kotler, Gerald Litowitz, Harold and Patricia Little, Edward Orzy and Chana Orzy for additional photographs.

