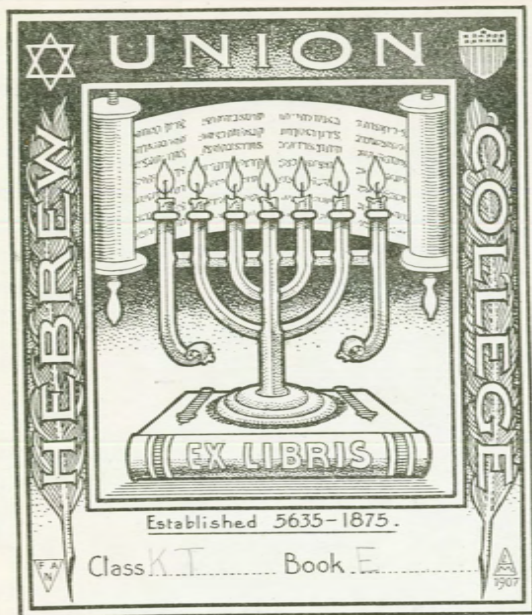




Flourner's Almanac



GIFT OF
Dr. Henry Berkowitz, Phila

FOR A PHOTOGRAPH.

NOTE.—A photograph can easily be removed from the card on which it is mounted by putting it in cold water for two hours. Dry it with a clean piece of white blotting paper, then put a thin coating of fine photographic paste or fine flour paste on the back, and place within the above space (if a cabinet size use larger space), and press down with a roller or some weight, over a clean piece of white blotting paper, until thoroughly dry.

Julius D. Eisenstein

"His Righteousness Endureth Forever."



צדקתו עמדת לעד:

...The...

Mourners' Almanac

...In Memory of...

Our Beloved Mother

SARAH HEXTER,

Who departed this Life at the age of _____

On Tuesday, December 18, 1900.

Date of JAHRZEIT: 26 Kislev.

Peace be to her Ashes.

” נהנו ו” לקח יי” שם ” מכבד:

"The Lord gave and the Lord hath taken away. Blessed be the Name of the Lord."

THE ANNIVERSARY.

"The spirit of man is the candle of the Lord."

יָרֵךְ יְיָ וְנִשְׁמַת אָדָם:

(The anniversary candle should be lighted on the night preceding the *Jahrzeit*.)

The Hebrew dates of the *Jahrzeit* for the next fifty years correspond to the dates of the common calendar, as per following table:

1900	Tues.	Dec.	18	1925	Sun.	Dec.	13
1901	Sat.	"	7	1926	Thur.	"	2
1902	Fri.	"	26	1927	Tues.	"	20
1903	Tues.	"	15	1928	Sun.	"	9
1904	Sun.	"	4	1929	Sat.	"	28
1905	"	"	24	1930	Tues.	"	16
1906	Thur.	"	13	1931	Sun.	"	6
1907	Mon.	"	2	1932	"	"	25
1908	Sun.	"	20	1933	Thur.	"	14
1909	Thur.	"	9	1934	Mon.	"	3
1910	Tues.	"	27	1935	Sun.	"	22
1911	Sun.	"	17	1936	Thur.	"	10
1912	Fri.	"	6	1937	Tues.	Nov.	30
1913	Thur.	"	25	1938	Mon.	Dec.	19
1914	Mon.	"	14	1939	Fri.	"	8
1915	Fri.	"	3	1940	Thur.	"	26
1916	Thur.	"	21	1941	Tues.	"	16
1917	Tues.	"	11	1942	Sat.	"	5
1918	Sat.	Nov.	30	1943	Thur.	"	23
1919	Thur.	Dec.	18	1944	Tues.	"	12
1920	Tues.	"	7	1945	Sat.	"	1
1921	"	"	27	1946	Thur.	"	19
1922	Sat.	"	16	1947	Tues.	"	9
1923	Tues.	"	4	1948	"	"	28
1924	"	"	23	1949	Sat.	"	17

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—4—

OBITUARY.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

וְיָשָׁב הָעָפָר עַל הָאָרֶץ כְּשֶׁהָיָה.
וְרוּחַ חַיָּתוֹת יָשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַתָּהּ:

Reprint or paste in here newspaper clippings of funeral announcement and obituary notes. One may also reproduce or write here the inscription on the tomb-stone of the deceased.

—5—

KADDISH.

Yisgadal v'yiskadash sh'may rabbo, b'olmo di b'ro khir'oosay. V'yamlich malchoosay b'cha'-yaychon oov'yoymaychon oov-chayay d'kol bays Yisroayl ba'-agolo ooviz'man koriv, v'imroo Omayn.

Y'hay sh'may rabbo m'vorach l'olam ool'olmay olma'yo.

Yisborach v'yishtabach v'yispoar v'yisromam v'yisnasay v'yishador v'yis'aleh v'yishalol sh'may d'koodsho b'rich hoo, l'aylo min kol birchoso v'shiroso tooshbochoso v'nechemoso d'amiron b'olmo, v'imroo Omayn.

Y'hay sh'lomo rabbo min sh'mayo v'chayim olaynoo v'al kol Yisroayl, v'imroo Omayn.

Osseh sholom bimromov hoo ya'asseh sholom olaynoo v'all kol Yisroayl, v'imroo Omayn.

(Translation.)

Magnified and hallowed be His great Name in the world which He hath created according to His will, and may He cause His Kingdom to reign in your lives and days and within the life of all Israel, speedily and in a near time; and say ye AMEN. *Be His great Name blessed forever and to all eternity.*

Blessed and honored and exalted and extolled and beautified and lifted up and lauded be the Name of the Holy One. *Blessed be He, upward over all*

blessings, songs, hymns and consolations, that are spoken in the world; and say ye AMEN.

May the prayer and request of all Israel be received before their Father who is in Heaven; and say ye AMEN.

Be there abundant peace from Heaven, life for us and for all Israel; and say ye AMEN.

He who maketh peace in His high places, may He make peace for us and all Israel; and say ye AMEN.

THE DYING BELIEVER TO HIS SOUL.

I.

Vital spark of heavenly flame!
Quit, oh quit this mortal frame!
Trembling, hoping, lingering, flying,
Oh the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life!

II.

Hark! they whisper; angels say,
Sister spirit, come away!
What is this absorbes me quite?
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

III.

The world recedes; it disappears!
Heaven opens on my eyes; my ears
With sounds seraphic ring;
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?

(Pope.)

"ALL IS VANITY, SAITH THE PREACHER."

"What is man that thou regardest him. And the son of man that thou art mindful of him."

"Man is like to vanity: his days are as a shadow that passeth away."

"In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."

"What man is he that shall live and not see death? that shall deliver his soul from the power of the grave?"

"Thou turnest man to destruction; and sayest, return ye children of men."

"So teach us to number our days, that we may apply our hearts unto wisdom."

"O that they were wise, that they understood this, that they would consider their latter end."

"For when he dieth he shall carry nothing away; his glory shall not descend after him."

"Mark the perfect man, and behold the upright: for the latter end of that man is peace."

"But God will redeem my soul from the power of the grave: for He shall receive me."

"The Lord redeemeth the soul of His servants; and none of them that trust in Him shall be condemned."

יְיָ מִי אָדָם וְתַדְעֶהוּ.
בֶּן אָנוּשׁ וְתַחֲשֹׁבֶהוּ:
אָדָם לַחֲבֹל דָּמָת.
יָמָיו כְּצֶל עוֹבֵר:
בְּבֹקֶר יִצְיָן וְתִלָּף.
לְעֶרֶב יִמְלֹל וְיִבָּשׁ:
כִּי נָכַר יִתְּנָה וְלֹא יִרְאֶה מָוֶת.
יִמְלֹט נַפְשׁוֹ מִיַּד יְשָׁאוּל:
תִּשָּׁב אָנוּשׁ גַּד דָּבָא.
וְתֹאמַר שׁוּבִי בְנִי אָדָם:
לְמִנּוֹת יָמָיו בֶּן הַדֹּר.
וְנִכְא לִבְּךָ חֲקִמָּה:
לֹא חֲקִמּוּ וַיִּשְׁבִּילוּ זֹאת.
יָבִינוּ לְאַחֲרֵיהֶם:
כִּי לֹא כִמּוֹתוֹ יִקַּח חֶבֶל.
לֹא יִרְדּוּ אַחֲרָיו כְּבוֹדוֹ:
יִשְׁמַר תָּם וְיִרְאֶה יִשְׂרָאֵל.
כִּי אַחֲרִית לְאִישׁ יְשָׁלוֹם:
אֶךְ אֱלֹהִים יִפְדֶּה נַפְשׁוֹ.
מִיַּד יְשָׁאוּל כִּי יִקְחֶנִּי:
פֹּדֶה יְיָ נַפְשׁ עֲבָדָיו.
וְלֹא יִאֲשָׁמוּ כָּל חַוּסִים בּוֹ:

BURIAL SERVICE.

(One who has not visited the cemetery for thirty days, says as he enters:)

Blessed art thou, O Eternal!
our God, King of the universe,
who created you by a divine dispensation,
sustained you by divine dispensation,
caused you to die by divine dispensation,
knoweth the number of you all
by divine dispensation, and will
once more by divine dispensation
restore you to life.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר יָצַר אֶתְכֶם בְּדִין. וְזָן וְכִלְכַּל
אֶתְכֶם בְּדִין. וְהִמִּית אֶתְכֶם בְּדִין.
וַיּוֹדַע מִסְפַּר כָּלְכֶם בְּדִין. וַיַּעֲתִיד
לְהַחְיֹו וּלְהַחְיֹוְתֶכֶם בְּדִין. בָּרוּךְ
אַתָּה יְיָ מִמְּחֵה הַמָּוֶת:

(The corpse having reached the cemetery, the following is said:)

Thou sheltering Rock! infallible in deed,
Whose ways of judgment unto justice lead!
The God of faithfulness, from falsehood free,
All-righteous and All-pure for aye is He.
Towards Him, of faultless deeds, the Rock we trust,
What creature dare exclaim: What is't thou dost?
'Tis He who rules below, and rules above;
The life He takes, He gives once more in love:
Yea, He who plungeth us into the tomb,
Is He who raiseth us from out its gloom.
The sheltering Rock of old, whose work's intact,
Say, who shall question aught He may enact?
Almighty Power! whose word and deed accord,
Thy grace, tho' undeserved, grant us, O Lord!
For him, who like a lamb was bound of yore,
Give ear unto our prayers for evermore!
Righteous in all His ways, Rock unassailed,
Long suffering He, whose mercies never failed;
To fathers and to sons be pity shown,
For ruth and pardon, Lord! are thine alone:
Both life and death obey Thy just behest,
All spirits in Thy hand like pledges rest.
Our mem'ry to destroy is not Thy will,
Thine eye in mercy lights upon us still;
For Thine, O Lord! in sooth, are clemency and ruth.
Tho' human life endure but one hour's span,

Or last a thousand years, what is't to man?
 The time must come at last to end his days:—
 Just judge of life and death, be Thine the praise!
 His verdicts ever true proclaim Him blest,
 Whose scrutinizing glance on all doth rest,
 On man He doth bestow requital true;
 Ascribe all to His name thanksgiving due!
 How just Thy judgments are, full well we know,
 Righteous as well in word and deed below;
 Revision cannot shake Thy sentence past,
 For just are Thy decrees, from first to last.
 Just judge! whose ev'ry act from truth proceeds,
 Be blest by man for all Thy righteous deeds!
 All living souls repose within Thy hand,
 Whence equity is spread at heav'n's command.
 The remnant of Thy flock preserve from hurt,
 And to Death's Angel say: Thy hand avert!
 Alike in council as in action great,
 Thy gaze doth still o'erpeer man's earthly fate;
 All beings to reward from heavenly source,
 According as aright they shape their course:—
 Till every act revealed His justice tells,
 My sheltering Rock, in whom no falseness dwells.
 The God that gave hath taken away,
 To Him in gratitude we pray;
 In mercy He forgives our sins,
 Restrains the waste of woe;
 Full often turns aside his wrath,
 Nor lets his anger glow.

“Death will be destroyed
 for ever, and the Eternal God
 wipe away tears from all
 faces; and the rebuke of
 His people shall He take
 away from off all the earth:
 for the Eternal hath spoken
 it.”

בְּלֵעַ הַמָּוֶת לְנֶצַח
 וּמִחָה יְהוָה אֱלֹהִים דְּמָעָה מֵעַל כָּל פָּנִים
 וְחִרְפַּת עַמּוֹ יִסּוּר מֵעַל כָּל הָאָרֶץ.
 כִּי יְהוָה דִּבֶּר:

AT A MOTHER'S GRAVE.

My dear, beloved mother, who sleepest beneath this sod, for ever laid to rest in the lap of earth—thy child draws nigh to thee with the tear of mourning in her eyes, burning even as on the day when they brought thee hither. Thy spirit sojourns upon the heights of eternal light, but couldst thou ever forget thy child, still walking in the shadows of earth? No! a mother's love is everlasting, eternal, even as her soul is eternal, even as God is eternal who implanted that love in her heart! In pain thou gavest me life. What trouble is there, that thou wouldst shun, what care that thou wouldst not endure for me?—As thou wouldst watch at my bed of sickness,—as thou wouldst sacrifice all for me. O sacred spirit of my mother! behold the tears flowing forth from my eyes in the memory of thee,—they are all that I can yet offer unto thee: accept them as a sacrifice of thanks and love!

I come hither, O mother! to honor thy revered memory, and to commune, in thought, with thy spirit. My heart seems to feel that thy tender love watches over me; thy dear voice still appears to bid me follow the duties of religion towards God and mankind. O may I in performing good deeds on this earth, and following thy bright example, prove my veneration for thy memory, and obtain forgiveness for the pains and tears I have cost thee.

Thus then I will again, near this thy sleeping-place, resolve firmly and solemnly, to live in thy spirit, to walk in the path of duty and virtue, piety and religion, worthy of thee, unto thy honor and satisfaction. Whatever dispensation may come upon me, I will endure it in memory of thee, as though thou still didst walk before me, admonish and warn me,—as though thine eye did still see all my actions, until my hour of departure also shall come, and my spirit ascend to yonder heights, there to be received by thee.

O deeply loved mother! may thy pure soul, now released from its earthly bonds, experience heavenly joy, and look on me with love and pity.

Eternal Father in heaven! preserve peace on this consecrated grave which I irrigate with my tears, that the honored remains of my beloved mother may rest therein undisturbed! And unto her glorified soul mayest Thou vouchsafe an eternal abode of bliss, in which the noble, pure spirit may behold Thy countenance in everlasting joy. AMEN.

ON THE ANNIVERSARY OF A MOTHER'S DEATH.

This day recalls to my mind the solemn and sorrowful day on which the soul of my beloved mother departed from its earthly tenement, on which the eye closed that once so lovingly and tenderly rested upon me, on which the hand was palsied in death that once so faithfully guided and supported me—a day of painful recollection, of ever renewed mourning! The ever honored picture of my dear mother appears before my soul, the breath of the sainted spirit is fanning upon me. How could the memory or the glorified being ever vanish from my heart and soul? As long as I shall walk upon this earth, this sacred memory shall be faithfully enshrined within the inmost recesses of my soul, until I shall conclude my earthly career and meet again the loving and loved being whose loss I deeply mourn.

Father of life! I pray Thee to vouchsafe rest unto the soul of my sainted mother. May her spirit have found peace upon the heights of eternal light—pure, undimmed peace unto all eternity! May her soul be bound in the eternal bond of life. May it tarry before Thee in purity and salvation! And for me, her earthly child, who still walks in the shadows of this world, subject to changing fortune, to error and sin, may that sainted soul intercede before Thy throne, that I may be protected upon all my ways and deserve Thy grace. O Lord! Thou givest, Thou takest away, Thy name be praised for ever and ever. AMEN.

COMMISERATION.

"Spend not the sighs which tender Pity pays,
On him, whose Death relieves from life's dark maze;
'Tis but the *mourners* need the tear of love,
The holy calm of comfort from above.
The *dead* has reached the bright and silent shore,
Where pain and sorrow waste the soul no more."

(Translation of S. Sekles, in his *Poetry of the Talmud*.)

SILENT PRAYER.

May the Almighty remember the soul of my beloved mother (A. B.) who is gone to her repose, and for whom I now solemnly offer..... to charity. May her soul enjoy eternal life, with the souls of Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel and Leah, and the other righteous males and females that are in Paradise; and let us say AMEN.

וְיִזְכֹּר אֱלֹהִים נְשָׁמַת אִמִּי מוֹדְתִי
שְׁהִלָּהּ לְעוֹלָמָהּ בְּעִבְרִי שְׁאֵנִי נוֹדֵר
צְדָקָה בְּגִדְתִּי וּבְשִׁבְרִי זֶה תְּהֵא
נַפְשָׁהּ צְרוּרָה בְּצִרוּר הַחַיִּים עִם
נְשָׁמַת אֲבֹתָהּ יִצְחָק וְיַעֲקֹב שְׂרָה
רָבֵקָה רָחֵל וְלֵאָה וְעִם שְׂאֵר צְדִיקִים
וְצַדִּיקוֹת שְׂבֵגֵן עֵדֶן וְנֹאמֵר אָמֵן:

All-merciful God, who dwellest in heaven! O provide perfect rest on the wings of the *Shechina*, among the highly honored, holy and pure souls that shine like the brilliant sky,—the soul of my mother and guide (A. B.) who departed for another world and for whose soul I vow a donation to charity. May she rest peacefully in the Garden of Eden, and may the Merciful protect her under the wings of His angels for evermore, and gather her soul into the gathering of the everliving. The Lord shall be her inheritance. May she repose in peace in her grave; and let us say AMEN.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמִרוֹמִים
הַמַּצֵּא מְנוּחָה נְכוֹנָה עַל כָּנָפֵי
הַיְּכִינָה בְּמַעֲלֵת קְדוּשִׁים וּמְהוֹרִים
בְּיוֹתֵר תְּרַקֵּעַ מְהוֹרִים אֶת נְשָׁמַת
אִמִּי מוֹדְתִי
שְׁהִלָּהּ לְעוֹלָמָהּ בְּעִבְרִי שְׁאֵנִי נוֹדֵר
צְדָקָה בְּגִדְתִּי הַזֹּפֶרֶת נְשָׁמָתָהּ בְּגֵן
עֵדֶן תְּהֵא מְנוּחָתָהּ לֵבֶן בַּעַל
הַרְחָמִים יִסְתַּדֶּק בְּסִתְרֵי כָּנָפָיו
לְעוֹלָמִים וְיִצְרוֹר בְּצִרוּר הַחַיִּים אֶת
נְשָׁמָתָהּ הִיא נִחְלָתָה וְתִנּוּחַ עַל
מִשְׁבְּבָה בְּשָׁלוֹם וְנֹאמֵר אָמֵן:

RULES AND REGULATIONS.

1. DEEP MOURNING.—The mourning ceremonies are solemnized in honor of father, mother, husband, wife, son, daughter, brother and sister.

2. As a token of mourning the mourner must tear *K'reah*—a rent of about four inches in length, in his garment, to the right hand side, and at the death of his parents to the left, near the heart.

The time between the death and the burial is called *anninuth* (the wailing period), when mourners abstain from eating meat and drinking wine till the interment. Nor need they take part in religious ceremonies, to recite prayers or wear the *tefilin* (phylacteries), owing to the great grief and worry that naturally abstract their mind from these ceremonies which require constant thought and reflection.

3. The first seven days, including the day of the funeral, are called *Sheeva*. They are observed by staying at home, where prayer meetings (*minyan*) are generally kept up and *Kaddish* said for the deceased.

4. During *sheeva*, the mourner must not wear shoes; must not sit on a chair or bench, but is permitted to sit on a low seat; he must not transact any business or work.

Poor persons, who are compelled to work for their daily maintenance, and in other exceptional cases, three days are sufficient to constitute the period of deep mourning.

5. A candle or a lamp for the departed soul is kept burning, usually in the room where the death took place, during the *sheeva* week.

6. CONDOLENCE.—It is customary that the neighbors of the mourners send them, after the interment of their departed relatives, some bread, which consists of hard boiled eggs and bread, termed *Seudath Habraab* (meal of condolence).

Friends should visit the mourners to express their sympathy and consolation during the *sheeva*. On leaving they shall say: *Hamokom yenachem es'chem b'soch sha'ar availay Zion v'yerusholayim*. "The Lord shall console you among the rest of the mourners for Zion and Jerusalem."

A more extended benediction is recited at grace: Console, O Lord, our God, the mourners of Jerusalem and the mourners of

this place. Give them consolation in their bereavement and grant them strength in their affliction. As it is written: "Like the man comforted by his mother, thus I shall comfort you, and in Jerusalem ye will be consoled." Blessed art Thou, O Eternal, Comforter of Zion and Jerusalem.

7. The Three Festivals: Passover, Pentecost, Tabernacles and the Eighth day of Tabernacles, which is counted as a new Festival, if they happen after the funeral, exempt the *sheeva*, and after *sheeva* they stop the *sh'loschim* (thirty days).

8. SEMI-MOURNING.—The first thirty days after the interment has taken place are called *sh'loschim*. They are observed by abstaining from bathing, hair-cutting, change of garments (except on Sabbath), amusements and entertainments. Those who mourn the loss of parents must avoid to seek pleasure during the whole twelvemonth of mourning.

9. ANNOUNCEMENT.—If the death of a relative is announced within thirty days (even on the thirtieth) after his demise, it is called a "recent report" and mourning is observed as usual, by rending of the garment, sitting *sheeva* and keeping *sh'loschim*, from the day of the announcement, counting part of the first day and part of the last day as whole days. If the information is received after thirty days and within a year of his demise it is called "an old report," and the mourner need only sit upon the ground *one* hour, and is exempt from making the *K'reab* (rent) in his garment. In case of his parents' death, however, the informed is still bound to perform *K'reah* and to observe the *sh'loschim* regulations, from the day of the report, though it be after thirty days.

10. KADDISH.—The *Kaddish* prayer shall be recited for departed parents every day at the prayer meeting or at the Synagogue, during eleven months from the day after death, whilst all other ceremonies of mourning last till the expiration of the year, when *Kaddish* is to be said on the *Jahrzeit* and repeated at every anniversary.

11. *Jahrzeit* is always kept on the Hebrew date when the death took place. It is customary to have a candle or a lamp burning from the eve of the anniversary to the succeeding evening, in commemoration of the honor due to departed parents.

12. MATZAIVA.—The custom prevails to set the tomb-stone (*matzaiva*) or monument at the first anniversary; in some countries, however, it is set soon after the thirty days (*sh'loschim*).

THE SLEEP.

"He giveth His beloved sleep."—Ps. cxxvii 2.

I.

Of all the thoughts of God that are
Borne inward into souls afar
Along the Psalmist's music deep,
Now tell me if that any is,
For gift of grace, surpassing this,—
"He giveth His beloved sleep."

II.

What would we give to our beloved?
The hero's heart to be unmoved,
The poet's star-tuned harp to sweep,
The patriot's voice to teach and rouse,
The monarch's crown to light the brows?—
He giveth His beloved sleep.

III.

What do we give to our beloved?
A little faith all undisproved,
A little dust to overweep,
And bitter memories to make
The whole earth blasted for our sake:
And giveth His beloved sleep.

IV.

"Sleep soft, beloved!" we sometimes say,
Who have no tune to charm away
Sad dreams that through the eyelids creep;
But never doleful dream again
Shall break the happy slumber when
He giveth His beloved sleep,

IX.

And friends, dear friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one most loving of you all,
Say, "Not a tear must o'er her fall!
He giveth His beloved sleep."

—MRS. BROWNING.

V.

O earth, so full of dreary noises!
O men with wailing in your voices!
O delvèd gold the wailers heap!
O strife, O curse, that o'er it fall!
God strikes a silence through you all,
And giveth His beloved sleep.

VI.

His dews drop mutely on the hill,
His cloud above it saileth still,
Though on its slope men sow and reap;
More softly than the dew is shed,
Or cloud is floated overhead,
He giveth His beloved sleep.

VII.

Ay, men may wander while they scan
A living, thinking, feeling man
Confirmed in such a rest to keep;
But angels say, and through the word
I think their happy smile is heard,
"He giveth His beloved sleep."

VIII.

For me, my heart that erst did go
Most like a tired child at a show,
That sees through tears the mummers leap,
Would now its wearied vision close,
Would childlike on His love repose,
Who giveth His beloved sleep.

REFLECTION.

* * * * *

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—Bryant.

"Thy sun shall no more go down;
neither shall thy moon withdraw it-
self: for the Lord shall be thine ever-
lasting light, and the days of thy
mourning shall be ended."

לא יבא עוד שמשך
וירחך לא יאסף
כי יהיה יְהוָה לך לאור עולם.
ושלמי ימי אבךך:

COMPILED AND TRANSLATED, WITH COMPUTATION LISTS OF THE
HEBREW DATES MADE TO CORRESPOND WITH THE DATES
OF THE COMMON CALENDAR, ESPECIALLY ARRANGED
FOR THE PURPOSE OF THIS ALMANAC,

—BY—

JULIUS D. EISENSTEIN.

GENEALOGICAL RECORD

(OF THE DECEASED).

Name _____

Born on _____ at _____

Married on _____ at _____

To _____

PARENTS.

Father _____

Mother _____

BROTHERS AND SISTERS.

CHILDREN.

