



JEWISH HISTORICAL SOCIETY of Southern Alberta

Angels in our Midst: The First NCJW Angels' Ball

by R. Kerr

This year marks the 100th anniversary of International Women's Day, and it is only fitting that it is also a significant anniversary for what was once one of Jewish Calgary's most anticipated social events – the National Council of Jewish Women's 'Angels' Ball', first held in June, 1961.

Council's full history has been previously documented in these pages. Originally founded in Chicago in the mid-1890s, the Canadian branch was formed in Toronto in 1897. Council's first members studied Bible and Jewish history, and most importantly helped meet the urgent needs of new immigrants. In 1920, Calgary became the third Canadian city to establish a National Council of Jewish Women section, with Sarah Zemans as its president.

The early years of the Calgary Section were devoted to community assistance, and projects ranged from English classes to support for the Jewish needy. An annual bazaar, most often held at the Al Azhar Temple, was Council's major fund raiser in its early days. A Junior section was added for younger women, and by the 1930s, Council had expanded its recipients to include community-wide projects like the Institute for the Blind, the Junior Red Cross, and a Mount Royal College Bursary fund, raising funds through concerts, teas and dances.

Over the next two decades, Council continued to support an increasingly diverse range of causes and organizations in both the Jewish and non-Jewish communities. From War Relief and mental health issues, to the Friendship Club (for seniors) and child care programs, there were always needs to be met, and in 1952, Council began running a thrift store on 7th Avenue South East, the Bargain Bazaar. Donations were solicited

from the larger Jewish community, and were collected by several means. Individuals could drop them off at the homes of various Council members, or arrange for a pick-up, in which Council was assisted by members of B'nai Brith Youth, both AZA and BBG. Council members sorted and priced the merchandise for sale in the shop, and receipts returned to the organization ranged from \$2,400 – \$2,800 through its first decade of operation. In 1960, the next most profitable fundraiser was the 'Calypso Capers' affair, held at the Palliser Hotel, which netted just under \$400. While these sums were respectable, Council was committed to the establishment of the Calgary Jewish Family Service, and it was felt that the time had come to consider a fundraising event on a larger scale.

Some years before, Council's Montreal section had developed an idea for just such a function – a fundraising formal evening, admission for which would be 'paid' through donations to an established fundraising mechanism. Their 'Angels' Ball' proved very successful, so it is not surprising that before long, the idea was taken up by other cities. What is surprising is that, considering that for many years, the Angel's Ball was the event of the Calgary Jewish

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Publicity photo from the Angels' Ball Committee of National Council of Jewish Women, Calgary, 1961. Source: NCJW. JHSSA #1608. Standing, left to right: Shirley Dreifus, Frances Switzer, Florence Switzer; kneeling: Clarice Chodak, Muriel Kovitz.

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Angels in our Midst

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social scene, its local launch was recorded with so little fanfare.

According to the Calgary Section National Council of Jewish Women annual report for 1960-61, "In March, plans for the Angels' Ball went into action and it was decided that the proceeds of the Ball be given to the further work of the Calgary Jewish Family Service Bureau." And as simply as that, a mainstay event was born.

The concept for the Angels' Ball itself was not out of the ordinary – it was the manner in which admission was granted that made it unique. Tickets for the entire evening, Dinner and Ball, were freely issued to those individuals who had sent in \$50 worth of merchandise to the Bargain Bazaar over the previous year, and put in four hours of work. (\$25 worth of merchandise credit entitled the person to Ball tickets only.) The value of the donations was credited to the donor at the Bazaar's selling price, and the amount could be supplemented by a cash donation. Merchandise could be sent in to the Bargain Bazaar in someone else's name, and 'Non-Angels' could purchase tickets outright for \$50. This money, received as 'Patron' donations, was used to 'further the professional development of the Calgary Jewish Family Service Bureau through the employment of a trained Social Worker.' While the amounts of both merchandise value and time required changed over the years, this basic formula remained the same. Each Council Bulletin included a freshly updated list of current Angel Credit Ratings, with 'Halos' having reached their \$50 goal, 'Two Wings' sitting between \$30 and \$50, and 'One Wing' past the \$15 mark.

Calgary's first Angels' Ball, held at the Palliser Hotel with décor under the direction of Harold Patton (a noted Calgary theatrical designer), was themed 'Be an Angel', and featured a motif of harps, halos and wings. Chaired by Clarice Chodak and Muriel Kovitz, there were over 10 committees, including Ball Credits, Decorating, Hostesses and Gifts.

In the words of Mozah Goldberg Zemans (daughter-in-law of Sarah, and NCJW leader on both the local and national levels in the 1950s and 60s), "One of Council's main

functions has been to serve as the contact group between the Jewish and non-Jewish community." There is no question that the Ball itself served to further that purpose. Wide coverage in the *Calgary Herald* and *The Albertan* led to considerable interest within the wider community, and both (Mayor) Harry Hays and Alberta's former Chief Justice Clinton Ford were on hand to welcome that first year's guests.

More than 320 attendees enjoyed the

flanked by life-sized angels. Although the menu and format didn't vary much from year to year, the list of 45 original patrons almost doubled by the second Angels' Ball, and continued to grow every year, as did the funds generated. By the third year, Jewish Family Service was running smoothly under the supervision of a professional social worker, and other local and national projects reaped the benefits of the Angels.

That 1960-61 annual report noted, "Our most important project of the year, The Angels' Ball, is in preparatory stages at this time but we hope that it will be the finest affair of its kind ever held in Calgary." For over a decade, the Angels' Ball fulfilled that hope, with such themes as 'My Blue Heaven', 'Gay Paree', 'Mythical Magic' and 'Roman Holiday'.

The 1976 Ball, 'Diamonds and Denims', turned out to be the final one. Our records contain only a single mention of planning for the next year: with as little information about the event's demise as its inception, it might be safe to assume that Council could no longer muster the hundreds of volunteer hours needed to orchestrate a single fundraiser on such a scale. In a lovely instance of things coming full circle, however, it should be noted that the 'honoured and distinguished patrons' of what turned out to be the Angels' last Ball were Muriel Kovitz, who had chaired the inaugural event in 1961, and Martha Cohen, who was the first (and for some time, sole) employee of Jewish Family Service Bureau, which was the raison d'être of the event in the first place.

An article in the *Herald Magazine* from 1964 begins, "It takes a halo to get into the National Council of Jewish Women's annual Angel's Ball. The halo, however, is more than an admission ticket. It means the council will be able to carry on its social welfare work in Calgary." And although the song has ended, the memory certainly lingers on.

Sources: A.D. Hart, *The Jew in Canada*, 1926; Jack Switzer, "Faith & Humanity: Calgary's NCJW," in *Discovery*, February 2003; Jenny Belzberg, *Speech to NCJW Convention*, 1998; [untitled article] – *Calgary Jewish News, Centennial Edition*, 1975; NCJW Bulletins, Annual Reports, Scrapbooks.

Angels' Ball Courier

— SPECIAL RUSH EDITION —

CALGARY SECTION NATIONAL COUNCIL OF JEWISH WOMEN

ANGELS' BALL JUNE 10 is the night !



DON'T BE CAUGHT NAPPING !!

(May 15 is the deadline for merchandise)

WHILE WE'RE CELEBRATING!

- ✓ REMEMBER \$50 WORTH OF USED MERCHANDISE, CLOTHING ETC. ENTITLES YOU TO 2 FREE TICKETS TO THIS AFFAIR (CAN SUPPLEMENT WITH CASH)
- ✓ \$25 WORTH OF MERCHANDISE ENTITLES YOU TO 2 TICKETS TO THE BALL ONLY (AT 10 P.M.) MAY ALSO SUPPLEMENT WITH CASH
- ✓ \$50 CASH DONATION MAKES YOU A PATRON

Notice for the first NCJW Angels' Ball, 1961. Acc. 2004-033.

inaugural Angels' Ball. Cocktails were at 7, dinner at 8, and the dancing began at 10. Incidentally, the lavish menu featuring crudités and 'Half Pineapple Hawaii'; 'Filet of Sole Saute Meuniere a l'Amandine and Cornish Hen; glacee carrots, asparagus, wild rice and Parisienne potatoes; salad of lettuce, tomato and Avocado pear; a dessert of 'Coupe Angel' and petit fours came to a cost of \$6.00 per plate. The entrance to the ballroom was masked by a huge mural depicting angels ascending the 'stairway to paradise', and a pink and white colour scheme was carried throughout the room. Even the band – which played 'til 1:00 in the morning – wore halos, on a bandstand that was banked in white clouds and

The Devenish – a Century as Calgary’s “Jewish” Apartment Block

by Jack Switzer

A major Calgary landmark and historical building is celebrating its centennial this year.

The Devenish Apartments on 8th Street and 17th Avenue West was advertised as “The Largest and Most Up-to-Date Building of Its Kind in the West.” The three-storey structure, built in 1911, was distinctive, luxurious and well located in the desirable west end of the rapidly-growing city.

And for several decades the Devenish was Calgary’s most Jewish apartment address. At one time nearly half of the 57 three and five room suites had Jewish tenants. It was **the** address for newlyweds and bachelors (if they could afford the relatively high early rent). Later, some families moved to the Devenish, preferring its amenities to the shabby rentals available in the older Jewish districts of East Calgary and Victoria Park.

City Heritage information provides the following design and structural details. “Originally the building’s roofline boasted distinctively curved Jacobean-styled gables and castellated towers. Exemplifying the Queen Anne Revival style. ... While these rooftop elements have subsequently been removed, the building is distinguished by its lengthy red-brick exterior, sandstone detailing, numerous porches ...”

A 1912 newspaper ad noted the luxury feature offered at the Devenish. “Each suite has a reception hall, bath room, dressing room, large clothes presses, disappearing beds, six-foot dressing mirrors, sideboards surmounted by serviceable and artistic bookcases. The kitchens are supplied with gas range, cabinets, and everything for the housewife furnished in white enamel.” There was an elevator and a garbage incinerator.

The Devenish was part of a huge pre-war building boom that crested in 1913. Calgary’s population, 12,000 in 1906, grew to nearly 44,000 by 1911, along with a healthy job market and a corresponding housing shortage. The city’s biggest single employer was the CPR repair yards; the most common occupation was that of carpenter.

Oscar Grant Devenish, an American

who became a Calgary-based oilman and realtor, built the Devenish Apartments in response to this housing shortage and the favorable economic climate.

Middle-and upper-class families, including the more prosperous Jews, were moving west from the old districts. Mount Royal development was underway, as was homebuilding in Scarboro, Sunalta and Elbow Park. Westbound residents passed by prestigious sites like Memorial Park and the public library (1911), and the mansions of Pat Burns (1901), William Roper Hull (1905) and Senator James Lougheed (1891).

Early rental rates for the Devenish were relatively high; 3-room suites in the nearby Anderson Apartments rented for \$60 a month. We assume the Devenish rates were equal or slightly lower. (A typical Calgary workman earned 40 cents an hour, or about \$100 a month in 1912. Professionals, merchants, and managers had larger incomes and formed the Devenish’s tenant core.)

Jews were slow to move into the Devenish. Many preferred houses, and there was competition in the upscale apartment market. The Lorraine, Moxham/Congress, Hester, and Anderson apartments were all built between 1911 and 1913.

Our earliest record (from Henderson’s

Directory) of Jewish tenants in the Devenish is from 1917; Mrs. Julia Hector, and Leonard Moster (Mosher). By 1920 there were seven Jewish tenants (most are listed without dependents, so we do not know their family status.) The 1920 list includes lawyers A. L. Barron and Benjamin Ginsberg, as well as assistant city clerk Marcel Marcus, jeweler Nathan Rapaport, Lewis Goldman, Leonard Moster, and David Hellman.

Henderson’s Directory also lists the following Jewish tenants in later years:

1930: I. Weiner, janitor, H. Bercov, Samuel Bercov, Louis Ghitler, Louis Goldstein, Morris Marcus, Emily Moster.

1940: Samuel Bercov, Jack Chertow, George Epstein, Harry Epstein, Morris Fashman, Hilda Goodman, Charles Groberman, Albert Haskovitch, Vincent Jacques, Mrs. Ellen Joffe, H. Levey, M. Lipson, Mae Nager, Samuel Segall, Mrs. Rose Shankman, Benjamin Simon, Isador Weiner, Mrs. E. Weinfield, Israel Ziselman.

1942 – additional names: Mr. & Mrs. W. Busheikin, Mr. & Mrs. Lawrence, Mr. & Mrs. I. Marks.

1949: Harry Belkin, Mrs. S. Bercuson, Marc Greenberg, Samuel Segall, Benjamin Simon, Isador Weiner, Israel Ziselman.

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The Devenish Apartments, 1911. Photo Courtesy of Patrick Cooney.

The Devenish

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Contemporary photo of the Devenish, 908 - 17 Avenue SW, with the Ethos storefront in the lower right hand corner. Photo courtesy of Patrick Cooney.

The passing years brought lower rents along with some deterioration to the apartments. The Devenish family owned the building until 1968. New owners kept it as an apartment building until the late 1970s. In 1980 the building underwent extensive (and expensive) interior renovations, and in 1981 the Devenish re-opened as a retail and office complex.

The new arrangement was not successful. The Devenish Design Centre attracted too few commercial tenants to be profitable. In 1982 the Devenish was designated as a Provincial Historic Resource. The City of Calgary gave the building similar recognition in 1988. The owners sold the building in 1990. The purchaser was Devenish Heritage Ltd., whose principals include brothers Hayim and Sam Hamborger, as well as their sister Haya Stein and her husband Dr. Stanley Stein. Hayim is managing the extensive upgrades to the Devenish interior.

Haya continues to manage the bridal salon, Ethos, which has been a Devenish tenant since the mid 1980s.

The Devenish apartment building can be considered a Calgary Jewish landmark. For many years it had the best address and the most luxurious suites. It helped establish the west-end as the location for Jewish bachelors, newlyweds and families to move up to and lose the immigrant image of East Calgary. To live in the Devenish gave Jewish tenants a distinct status symbol. The many Jewish residents were considered relatively well-off, non-parochial, and integrated into the largely Anglo/American west-end life.

The building is no longer an apartment building, but it now has Jewish owners willing to preserve the exterior and restore the inside space. The Devenish has reached its centennial with a significant Jewish history and a bright future for all Calgarians.

Ethos – reflecting the ‘Spirit of the Community’ for 40 Years

By Jack Switzer

Ethos, one of Calgary’s best-known bridal salons, is celebrating its 40th anniversary this year. The Jewish-owned business occupies a prime location in the Devenish Heritage building, also celebrating an anniversary – its centennial – in 1911.

It is now known for its wedding gowns and formal dresses, but Ethos had far more modest beginnings. Two academics, anthropologist Bruce Burns and University of Calgary professor of environmental design/philosopher Stanley Stein, travelled through Mexico and returned, along with academic data, with a stock of handicrafts and native clothing. Burns, Stan Stein and his wife Haya decided to open a retail store to sell these items and compatible accessories.

In 1971 they opened a retail outlet in the Burns Building, across from Calgary’s city hall, and named it Ethos, a Greek word they translate as “the spirit of the community”. Haya says they sold alternative dresses to “flower people”. Burns dropped out and was replaced by Haya’s brothers, Sam and Hayim Hamborger, all of whom managed important parts of Ethos as the business expanded. (The Hamborger family came to Canada from Israel.)

Hayim Hamborger recounts how imported white-on-white embroidered robes became popular with brides wanting an “alternative” wedding in the 1970s. Soon the store’s seamstress was being asked to create similar gowns for other free-spirited brides.

The Steins and Hamborgers decided to switch their product line to wedding gowns and accessories. They moved the store to larger locations and also expanded the business into a retail chain. By 1977, after only six years in business, there were four Ethos salons in Calgary – two downtown plus outlets at Chinook Centre and South-centre Mall.

Haya Stein had continued teaching at the Calgary Hebrew School until 1976, when she became a full-time owner/manager at the Calgary Ethos stores.



ETHOS

Original Handicrafts
Fine quality fashions from
Israel and other parts of the world

**120A - 8 Ave. S.W.
CALGARY**

**Downstairs
265-5824**

An early Ethos ad from the Calgary Jewish Phone Directory, 1973-75. A later ad from 1977 offers “a unique assortment of original and Native designs...a large collection of wedding and graduation dresses from Israel and other parts of the world” at 4 locations.

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Feldman Lake, 1890: A Slough and a School

By Jack Switzer

One of Alberta's few Jewish-origin place names is Feldman Lake, about ten miles south and east of Medicine Hat. It is an obscure site.

Feldman Lake, once a large but shallow slough, has been dry for several decades, and is now farmland. The nearby Feldman Lake School was better-known; a one-room structure served area children for over 70 years.

Who was Feldman? Information is sketchy, but Jacob Feldman, also known as Isador Feldman, was one of Alberta's first Jewish settlers. He was an employee of American lumberman Louis Sands, who set up several sawmills about 1882 in the Cyprus Hills district (along what is now the Alberta Saskatchewan boundary near the U.S. border) to supply rails and timbers for construction of the Canadian Pacific Railway.

One historical account says Jacob Feldman ran a lumber storage depot for Sands near the lake, situated between the Cyprus Hills logging area and the rail line a few miles north. The adjacent slough became Feldman Lake. Another source states that he farmed briefly near the lake, and gave it his name.

In any event, Feldman had a family, and in 1890, along with other township parents, he helped form Northwest Territories School District 190. Feldman was an original school trustee, as were Jacob Fleishman and John Hawke. Fleishman was likely Jewish.

The school board and its one-room schoolhouse soon became the Feldman Lake School District. A small teacherage stood nearby, as did a barn for the horses some students rode to school.

The original wood-frame Feldman Lake School was replaced in 1918 by a brick structure – still one-room – and in use until the school closed in 1962. The first building was moved to a local farm, the Rusty Spur Ranch.

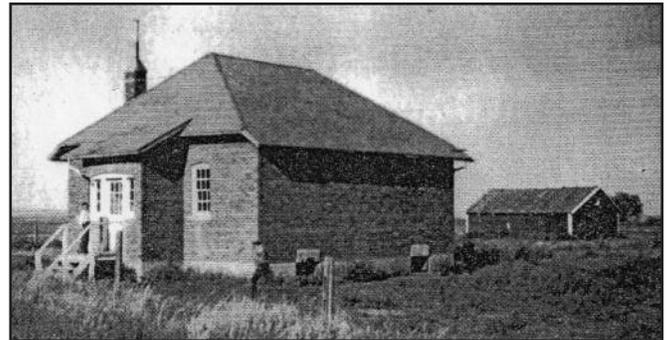
Local lore has it that Jacob Feldman was a victim of his own lake; that he tried once to walk across the slough, and was sucked down into the muddy bottom.

Both Feldman and Fleishman acquired farms in the lake area, but later moved to Medicine Hat. The 1891 Cana-

da Census lists large Feldman and Fleishman families (noted as Israelites) in the young city.

Medicine Hat Jewish pioneer Dr. Leo Lewis recorded; "By 1900 the lumbering operation had ended. Louis Sands was misled by the quantity of lumber said to be available and a few years later the Feldmans moved out also."

Sources: JHSSA Archives – Leo Lewis fonds; Carol Franz and Brenda Heinz, *Jacob's Legacy: The Feldman Lake School*, 1992, private printing; *Plains, Trains, and Wagon Wheels*, Dunmore South History Book Society, 1994; The Medicine Hat Museum & Art Gallery; *Census of Canada*, 1891.



Second Feldman Lake School, 1961, built in 1918.

Nate Sanofsky Tries to Make a Living

Our Winter 2011 issue featured the first part of a 1974 interview with Nate Sanofsky, describing his adventures leaving his home and arriving in Calgary. The interview continues with a detailed account of his many failed attempts to earn a decent living. The following is an abridged version of his story. We have attempted to retain his wording, including the Yiddishisms.

I come to Calgary [because] the Chaikens were here and Jack [Horodezky] was here. I had their address – the Chaikens on 9th Avenue – the store. I walked in just before they closed – they closed at eleven. And I walked in to them, and Uncle Chaiken came and all of them. They took me home and that night I was staying with them.

The next day I went to the store and I said I got to find a job, and he said "Go to a store on 8th Ave, and [Yale Joffe's father]

might get you a job."

So I said, "Mr. Joffe can you get me a job?" "What do you mean a job? *Greeneh* – You go where they are building – say I want a job. And up I will get a job." So I went to a place where they were building a fire department building. I saw a man who looked like a foreman and I said "Job". He grabbed my hand and said – "Sure!"

He gave me a job, to shovel sand for 50 cents an hour. I thought, "Such an easy job for 50 cents an hour!" I worked for a few hours 'til I couldn't work anymore – at first it was easy, but after a few hours I was getting slower. So he gave me another job with a wheelbarrel [sic], wheeling cement for a basement, and I had to go on a plank. I looked down and got dizzy, and I was almost falling. I was going to let the wheelbarrel fall and the foreman, he fired me right there.

So I go home to Chaiken and he said go to the lumberyard – everyone working there are *greeneh*, – and you'll be OK. So I went to Riverside. They gave me a job and I worked there a year's time. I stayed there, and my uncle too. The owner said to someone, "There's our best workers. They have never missed a day." So I said to my uncle, if we are the best then we can ask for a raise. We go down to the office and ask if we can see the boss. [They got fired.]

Mr. Demsky said, "*Greeneh*, go out and take a sack and start peddling – you'll make a living." So all right. We went out early. The first house we come to on 5th Avenue – a big house – and we knock on the door. A woman comes out – an old lady. I said we buy furniture, we buy everything. We come in and she takes us upstairs and she got a whole attic with fur-

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Nate Sanofsky

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Nate, Riva and Jenny Sanofsky beside the Pleasant Confectionary, 1505 - 2 Street E, 1937. Source: Riva Sanofsky Wolf. JHSSA #2520

niture. I ask Chaiken – how much is it worth? He said he doesn't know. So I said we don't know. She opens a big carpet – “Do you want to buy the carpet? I want \$100.” “We only have \$10 – that's all we got – that's all lady, no more money.”

We went to ... second hand store, and he said, “The carpet – the furniture – everything is worth \$160. I'll take to the auction market. I want for my trouble \$25, and you'll sell it – whatever more than \$125 will be mine.” We took down to the auction market – a Jewish auctioneer – I forget his name – he sold it and gave me \$125 and enough money to pay for the cartage – we felt we are *millionaires*.

Finally we went to Mr. Goldberg – we had bought a horse at the auction for \$25, and we got to have a wagon and harness. Now we couldn't spend all the money and we bought groceries already – you know – rich people – we paid the rent – we said, “Mr. Goldberg we want to buy a wagon and harness.” He told us for the wagon \$60 and the harness \$25. Now we didn't have enough money. “Will you trust us?” “No. *Greenh* must pay cash. Go and peddle and you'll make money.”

So where did we go?... We peddled for a while. Then the uncle Chaiken said he didn't like it. He said to go in the fruit business. We got a stall in the market on 7th Avenue.

I couldn't make it, and in the meantime I worked at a job at Cohen's in the junk shop. Two boys from Chicago came in – Ben Tipp and Ben Rest – I was working there a week – they spoke English, not Jewish – How long have you worked here? Do you want to work for me? We'll pay you \$15 a week. So I quit and went away with them. They opened a junk shop and they started making big money. Calgary Scrap Iron. I worked for them for a year and in 1914 the

war broke out. They thought they would open one up in Edmonton and took me. In 6 months the partner didn't like Edmonton and I couldn't speak English enough and couldn't run it by myself, so they said they'd close up and I thought I'll open a store. I stayed 2 months and I couldn't make a living. It just happened a guy comes into my store, Rudy, he comes in and starts talking and I look at him and I says, “I think I know you. Are you from Rakatoo? [spelling?] Did your father have a bakery?” – Yeah, he used to buy flour from my father – “I know you good – I used to go to *cheder* with you – oh yes. How are you doing?” “I don't make good here. I want to sell out and go back to Calgary.” “How much do you want?” I told him \$400. I was so happy. I give him the store and right back to Calgary. He made a million there. He became a millionaire. I couldn't do nothing.

I went back to Calgary and I opened a stall in the market. I thought I would sell chickens. I made \$12 a week, \$13 a week. Sheinin opened next door, so I said buy me out and you'll make \$25 a week and that's enough for you. And I went back to Ben.

The war stopped and he said, “Sanofsky, I'm selling out. I'm going to Seattle if you want to come with me.” I said no. I had enough money and I thought I'd start peddling with junk. I peddled with junk and I made pretty good, and one day a man Miller, a cattle buyer, came to me and said, “How would you like to come and buy cattle? You come with me and I'll show you.”

After the cattle market dropped, Sanofsky went into partnership with Jack Simon in the junk business and then invested in a store in Beiseker for a short while. In the late 1920s Sanofsky purchased Pleasant Confectionery at 17th Avenue and 2nd Street SE near the Stampede grounds and ran the store for 45 years, retiring in 1972. Nate's wife, Jennie, died in 1951. They had two children, Abraham (Al, married Jennie Switzer who died in 1939) and Riva (married Fred Wolf). Nate later married the widowed Annie Geffen. He died in February 1979 at the age of 79. Annie died in August of that year.

Singin' Calgary's History

A diverse audience of 65 gathered on Sunday, March 27, 2011 at the JCC to hear local songster (and JHSSA Vice President) Paul “Paulo” Finkleman sing about people and events in Calgary's history. The audience ranged from ages 9 to 91 and included JHSSA members, local history buffs and long time fans of Paulo.

Paul performed a selection of songs from the over 2,000 he has written over the decades. The themes varied from an ode to the early suffragettes to a tribute to the Jewish pioneers who brought their traditions with them. Paul made special mention of one of his favourite Albertans – Grant MacEwan.

The audience often sang along to a rousing chorus and clapped to rocking rhythms. It was a very enjoyable way to learn about our past.

For those who eager to learn more of Paulo's songs, his CDs *Alberta Songs I and II* and his recent *Keepers of a Treasure* were available for purchase.

New Photos from our Collection

The Summer of 1954: Young Judean Camp Memories

Source: Evelyn Sheftel. JHSSA #2524, 2525.



Are you in these photos?

Please let the JHSSA office know if you can identify most of the people in either of these photos.



Ethos

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Growth also took Ethos and the Hamburger/Stein families to other Canadian cities. A branch was opened at the West Edmonton Mall. The expanded firm's name became Ethos Bridal Group. For several years in the 1990s Ethos ran the bridal boutiques in nine Hudson's Bay department stores across Canada.

In the mid-1980s Ethos moved into its present location in the Devenish building, and is now the major tenant in the heritage structure. The Hamburger brothers and sister Haya purchased the Devenish in 1990. Ethos has been enlarged and there are several neighbouring shops that complement its offerings of bridal gowns and graduation dresses.

The bridal shop has a loyal multi-generation client base. Many women who wore Ethos gowns at their wedding have introduced their daughters to Haya and her Ethos staff.

The Devenish location is now the only Ethos salon in Calgary. The family is involved in other business areas, and Haya Stein can now focus on maintaining the Ethos tradition of quality, value and the very Jewish ideal of ethos – representing and building “the spirit of the community”.

From our Readers

The first Alberta Hebrew camp directed by Rabbi Horowitz was held August 1945. I remember the month and the year because we campers were not aware of the war with Japan terminating. About two days after the fact, Rabbi Horowitz and Jack Chetner went to town for the mail and supplies. When they returned with the news the camp was overrun with joy.

Goldie Karsh Steele

Goldie dates the photo in the Winter 2011 *Discovery* as 1946.

Membership Update: Additions and corrections the list in the Winter 2011 issue

Calgary Benefactors

Judith Dwarkin
Ron & Myrna Ghitler
Eric and Gay Libin
Norman & Rosslyn Steinberg
Sam Switzer

Calgary Patrons

Robert and Sydney Kalef
Norman & Beulah Martin
Esther Meyer & Family

Calgary Members

Amanda Achtman
William Aizanman
Chana McKereghan

Out of Town Patrons

Tobey Switzer

Out of Town Members

Al Bloomenthal
Ron Hurov

President's Message

By *Betty Sherwood*

Genealogy has become one of the most popular pastimes in the world. Just try to find an available computer terminal at your library! Some enthusiasts are reaching back in time as far as possible and others are keen to locate living relatives and/or solve recent mysteries. I'm in the latter group.

My uncle, Lewis Sherwood (ne Sosinsky) was born in Calgary and died rather young in the early 1950s in London, England, leaving a wife who died quite soon after and no children. I knew very little else about him.

After searching vaguely for several years, I decided to start at the beginning. I obtained Lew's birth certificate through a licensing and registry office after paying a fee and waiting just a few weeks. Knowing Lew attended Crescent Heights High School, I browsed through year books at the Glenbow Archives and learned he was a winning debater in grade 10 and the yearbook editor in his graduating year, 1925.

The University of Manitoba Archives found Lew's class and individual photo, confirming he graduated as an electrical engineer in 1929. I don't know much about Lew's life in the 1930s; however I have a photo of him in a uniform which I submitted to the Military Museums. Apparently he was an officer of the Royal Canadian Engineers, either Reserve or Regular Force. I don't know which as yet.

Lew lived the last part of his life in London and a well known Calgarian who was interviewed by the JHSSA recalled meeting him there. From Ancestry.ca I discovered that Lew sailed to England at least three times and I also obtained his wartime address. He was engaged in a top secret project: possibly the Norden Bombsight. I've seen one of these early computers at the Museum of Aviation in Warner Robins, Georgia. I hope that eventually I'll be able to confirm his contribution to the War effort and much more about my uncle's life.

Several JHSSA members are interested in revitalizing the dormant local branch of the Jewish Genealogical Society. Please contact our office if discovering how to discover appeals to you.



Lewis Sherwood, c. 1935. Source: Betty Sherwood. JHSSA #2550.

2011 AGM to honour Jewish War Veterans

The Jewish Historical Society of Southern Alberta's Annual General Meeting in October, 2011 will be honouring all Jewish residents of Southern Alberta who are veterans of World War II and also paying tribute to those veterans who have passed away. JHSSA is interested in collecting information about any Jewish veterans, living or deceased, who served for any country during the war. We would also appreciate any artifacts or photographs of these local veterans. Please contact our office by August 15, 2011 at 403-444-3171 or jhssa@shaw.ca if you can help us.

Jewish Cemetery Tour part of Historic Calgary Week, July 24, 2011

JHSSA Director Harry Sanders will lead a tour of the Erlton Cemetery on Sunday, July 24 at 10:00-11:30 am as part of Historic Calgary Week. Further details will be available at www.chinookcountry.org.

Corrections to the Winter 2011 issue of Discovery:

Ariela Karmel was the creator of the Barron film screened at the 2010 Jay Joffe Memorial Program.

JHSSA Director Emanuel Cohen was omitted from the list of the JHSSA Board.

DISCOVERY

Jewish Historical Society of Southern Alberta

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The editors welcome submissions for publication relating to areas of Calgary and Southern Alberta Jewish history. All articles should be typed, documented and sent for consideration.

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Please address all communications on editorial and circulation matters to:

Discovery

c/o The Jewish Historical Society of Southern Alberta

1607 - 90th Avenue S.W.,

Calgary, Alberta, Canada T2V 4V7

Phone 444-3171

Email: jhssa@shaw.ca

Website: www.jhssa.org

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