



DISCOVERY

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JHSSA Wedding Show and Tell Delights Audience

by Maxine Fischbein

Doris (Mittleman) Miller recalls purchasing her wedding dress at a shop on First Street SE in preparation for her big day in November 1936. The dress, which she wore under the chupa at the original House of Jacob Synagogue on Fifth Avenue, SE subsequently took on a life of its own in the tradition of the beloved Jewish folk tale *Something from Nothing*.

In the years following the Miller nuptials, Doris wore the dress as a costume in musical revues for I.L. Peretz Institute fundraisers. Later, the dress became a favourite nightgown. Finally, as the nightgown began to wear out, Doris fashioned the remaining fabric into satin pillows that graced her home.

Sadly, those pillows don't remain, but fortunately, the memory lives on and was one of many stories shared at the Jewish Historical Society's *Wedding Show and Tell* program, held on Sunday, May 16th in the chapel at the JCC.

Following are just a few more of the stories that made the afternoon entertaining, educational and memorable.

Something Old

"Old Hebrew Ceremonies used at Jewish Wedding," said the headline in the January 7, 1929 edition of the *Albertan*. It referred to the wedding of Fanny Malkin to Herman Nagler, who made history as the first Jewish couple to wed at the Palliser Hotel.

According to our resident historian, Jack Switzer, the *Albertan* coverage of the Nagler's wedding was "the first time a Jewish wedding had been given "high society" status in a major Calgary newspaper.

The *Albertan* coverage of the wedding was overwhelming for the young couple, probably due to the over-the-top description of the event:

A ceremony which in its entirety dates back to the third century and in portions is reminiscent of the times of Solomon and David, was performed Sunday evening in the ballroom of the Hotel Palliser...in the quaint and time-honoured custom of the Jewish people. Rabbi S. Smolensky, the venerable Rabbi, performed the ceremony, which in its brilliance and local interest has not had its equal before among the Jews of Calgary.

There were some questionable explanations of the details of the ceremony including the breaking of the glass by the groom which, according to the *Albertan* "remind those being married of the destruction of their independence in the wedding ceremony."

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Doris Mittleman and Max Miller, Calgary, November 29, 1936. Source: Lila Mydlarski. JHSSA #2414

JHSSA Reaches Important Milestone

The Jewish Historical Society of Southern Alberta will reach an important milestone on July 4, 2010. That date marks the 20th anniversary of our incorporation.

To celebrate our 20 years of collecting and preserving historical records and sharing them with the community at large through publications, programs and exhibits, our 2010 Annual General Meeting will focus on highlights from our past programs.

Our anniversary year will feature additional special programs. Please watch for full details in the Fall 2010 issue of *Discovery*.

We warmly invite members of the Jewish community in southern Alberta to celebrate with us by joining the JHSSA, attending our programs and donating documents and photos that chronicle your personal history and the history of our community.

We are always looking for photographs and archival treasures that tell a story. Of particular interest are items that depict something individual and unique, providing us with some insight into a specific story; and items that illustrate a trend or activity that is iconic or typical of an era.

Thanks for providing us with a mirror to the past. To donate or lend us items, please contact our office at jhssa@shaw.ca or 403-444-3171.

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Wedding Show and Tell

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The ceremony was followed by a reception and dance. The event was strictly kosher. Fanny Nagler's mother was granted permission to prepare and bring the turkeys that were another highlight of this first-of-its-kind wedding – early inspiration for kosher catering at the Palliser!

Embarrassed by all the attention and exaggeration of the article in the *Albertan*, the Naglers checked into the Banff Springs Hotel under assumed names.

Something New

Although they are just celebrating their first wedding anniversary, Jennifer Charikar and Adam Girvitz's June 14, 2009 wedding made history in the Calgary Jewish community as east met west.

The Charikar family spring from the ancient Bene Israel of India and can trace their family roots to the 17th century while the Girvitz family has deep roots in Alberta.

At the *Wedding Show and Tell* program, some of the highlights of Jennifer and Adam's pre-nuptial and wedding celebrations were shared by Maxine Fischbein, including the ladies-only henna night hosted by the bride's parents at their home a week before the wedding.

While the guests enjoyed Indian delicacies, the bride's hands and forearms were decorated with elaborate henna designs.

The following night, some 120 guests were feted at an exotic dinner party, many of them decked out in colourful traditional saris that had been delivered to them as gifts together with invitations to the party. At the centre of the colourful and joyous celebration was an elaborate Henna ceremony during which the bride's mother, Yerusha Charikar, applied henna to the right forefingers of her daughter and future son-in-law.

Once the Henna was applied, family and friends took pinches of rice, held them to the knees and shoulders of the bride and then the groom and, finally, tossed the grains over the couple's shoulders.

They then waved gifts of money clockwise over Jennifer and Adam's heads and dropped them in a basket at their feet. Finally, they circled the bride and groom's temples with their fingers and cracked their knuckles against their own temples.

Jennifer and Adam smiled through the festivities, quite literally counting the blessings

for fertility, prosperity and protection from the evil eye.

On the following Sunday, the bride and groom were married at the Beth Tzedec Synagogue. As her parents walked her up the aisle, Adam Girvitz serenaded Jennifer Charikar with the traditional piyyut, *Navah Mi'Kol* or *Yonati* (*My Dove*) – written by Israel ben Moses Najara in the late 16th century.

At the end of the wedding ceremony, conducted by Rabbi Jordan Ofsefer, another lovely Indian-Jewish tradition was honoured as the parents of the bride and groom opened the Aron Kodesh so that Jennifer and Adam could begin married life by kissing a Sefer Torah.

Something Borrowed

A wedding story that fits the "something borrowed" mould was related by Betty Sherwood, who gleaned the story from an oral history conducted by Bertha Gold in 1997.

When Bertha asked Jean Libin how she met her husband, Sid, Jean replied, "You really want to know? I was going with his best friend Herbie Ludman who was a travelling salesman. Herbie didn't want me to go out with anyone else so he asked Sid to look after me."

Jean and Sid Libin married in 1940.

More than a few stories shared at the *Wedding Show and Tell* had to do with borrowed gowns.

On July 18, 1951, Janet Estrin and Harry Sherman were wed at the historic MacDonald Hotel in Edmonton. According to the Shermans' daughter, Sandra Lipton, Janet had not yet found the perfect dress when her brother suggested a solution. A local store had brought a new wedding dress to his dry cleaning establishment to see if he could remove a stain. Hy Estrin successfully returned the gown to its former glory, but the store never claimed the dress.

To use some time-honoured wedding vernacular, it was beshert.

"My Mom tried it on and it fit and looked great, so she wore it for her wedding," recalled Sandra Lipton.

The proof is in the Sherman's wedding photos featuring Janet in an elegant gown with a sweeping train worthy of royalty. Not bad at all for something borrowed!

Bev (Brodsky) Sheckter, whose wedding took place on December 26, 1968, shared a story of something loaned. Bev's husband, Larry, had a cousin whose relative was getting



Janet Estrin and Harry Sherman, Edmonton, July 18, 1951. Source: Sandra Lipton. JHSSA #2477

married in Russia where wedding dresses were a luxury, nearly impossible to come by. Bev sent her gown to the Soviet Union so that a bride she had never laid eyes on could celebrate her big day in style.

At the *Wedding Show and Tell* program, Bev learned that her mother, Annie (Switzer) helped out another Russian bride following her April 4, 1948 marriage to Eddie Brodsky.

"I was sure I wouldn't be using mine again," said Brodsky of the dress she sent to Russia when she learned that Annie Bleviss had a relative there who needed a wedding dress.

Something Blue

Richard Bronstein shared an amusing anecdote his wife, Judy Shapiro, had written concerning her parents' nuptials. Charna Manolson and Archie Shapiro had planned on an August 1940 wedding.

"On July 12, they heard a news report that anyone married after July 15 would be

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Calgary Women Stranded in Wartime Russia: 1914 – 1917

by Jack Switzer

In 1914 two local Jewish women, Rebecca Diamond and Luba Shumiatcher, planned to make relatively brief visits to the Russian cities where they had lived before immigrating to Canada. The outbreak of the First World War in August of that year disrupted their plans, and the women (traveling independently) were forced to remain in Eastern Europe for several years.

Sources of data for both women have inconsistent, sometimes incorrect, dates.

Luba Shumiatcher's trip was to the Gomel area, north of Kiev; Rebecca Diamond went to Oshmana, a small town near Vilna, which was captured by the German army early in the war. Gomel remained as Russian until late in the war, and was home to thousands of refugees fleeing the Germans.



Peter and Rebecca Block with daughter Martha, Calgary, c. 1925. Source: Martha Block Cohen. JHSSA #570

Rebecca (b. 1893) was the oldest of seven children born to Ruchel and Phillip Diamond. Phillip immigrated to Calgary about 1905; he went on to Canmore, where he operated a general store and had other business interests. (He was a younger brother to Alberta Jewish pioneers Jacob and William Diamond.) Philip went back to Russia, but left Ruchel, then pregnant, back in Oshmana. She died shortly after her youngest child Fanny was born in 1908.

Rebecca traveled to Vilna, according to family memoirs, to place a headstone on her mother's grave. She traveled with a cousin from New York, Vera Baran, described in a news article as coming from a wealthy Jewish family, and as a member of the Junior Civil

Society for Civil Relief (in Russia). Rebecca had brought her cousin to the United States, it was reported. (Much of the information and quotations come from a 1917 issue of the *Banff Crag and Canyon*.)

"Miss Diamond was with relatives in Vilna when the war god blew his bugle, and was unable to return." She had somehow acquired a Dutch passport, and we assume that Vera Baran had equally safe credentials.

In mid-1917 the German occupation authorities allowed the two young women to travel to Rotterdam, in neutral Holland. "Their trip from Vilna to Kovno (now Kaunas, and only 50 miles north) took 36 hours, and the party was obliged to stay four days," while their documents and belongings were scrutinized.

Their train was crowded with stranded "Hollanders" and German refugees, all women. "With lowered shades and guarded exits" their train made its way across the German Empire and into Holland. Rebecca and Vera quickly found passage to New York, arriving on July 14, 1917.

Rebecca, then 24, returned to Calgary. (Much of her family remained in Canmore.) In 1919 she married Peter Block; they had one daughter, Martha Block Cohen.



Luba Schumiatcher from family photo, Calgary, c. 1919. Source: Annie Paperny and Clara Blackstone. JHSSA #1169

band. The Gomel area, where both had lived in Russia, had many cultural institutions, and had a Jewish population of over 10,000 (who were subject to pogroms and an anti-Semitic government). She had earned a degree at the University of Warsaw, and hoped for a career teaching Russian Literature in Canada.

Despite her disappointment, Luba and Abraham were married in September of 1911. Luba became pregnant late in 1913 and fell ill.

Life in a new, alien land and the separation from her family back in Russia caused her considerable anxiety. She decided to have her baby in more-civilized Russia. "I'm not going to have my baby here."

One source suggests that she distrusted Calgary doctors; a sister, Anya Lubinsky, was a doctor in the old country and could help her through pregnancy and delivery.

The Great War broke out in August, 1914; Russia, an ally of France and England, was very quickly involved. The residents of Gomel suffered hardships and deprivation throughout the war. In the midst of this home-front turmoil, Luba Shumiatcher gave birth in September 1914 to a daughter she named Minuetta.

Wartime conditions made a return to Canada very difficult. But in 1916, before the anarchy and bloodshed of the Russian revolution, Abraham Shumiatcher found an exit route for Luba and Minuetta. In 1915 Abraham had become a land inspector for the C.P.R., and he had many contacts with railway officials and the Canadian Pacific overseas agents.

A *Calgary News Telegram* article headlined "Calgary Woman Forced to Flee from Germans in Russia" from November 4, 1915 quotes from a translation of Luba's descriptive letter to her husband about the tribulations of those Russians being sent by freight trains into the Russian interior to escape the enemy.

Shumiatcher used his C.P.R. connections to provide Luba with information on viable travel routes, and to help get visas, tickets and other documentation.

Mother and child took a refugee-filled train from Gomel north to Leningrad (previously Petrograd and Saint Petersburg) and on to Finland, then part of the Russian Empire. They secured passage on a neutral-nation ship and headed west through the Baltic Sea, where despite their vessel's status, German submarines were a constant threat.

Abraham met his wife and daughter in New York, and they soon left for Calgary. Abraham later qualified as a lawyer, while Luba became a patroness of the city's classical and Jewish music scenes. Minuetta, a child musical prodigy, became a noted concert pianist and composer (See *Discovery*, Winter 1995). Their son, Morris Cyril Shumiatcher, a prominent Saskatchewan lawyer, was born in Calgary on September 20, 1917.

Cemetery Stories

by Jack Switzer

Minnie Cobb, 1910

A plain flat tombstone marks the grave where Minnie Cobb was buried in the old Calgary Jewish cemetery at Erlton in November of 1910.

Records of her life are sparse, but some vital information came to light when the JHSSA received material some years ago from the trustee of an elderly Calgary woman named Alice Cobb. The legal guardian told us that he strongly suspected Miss Cobb was Jewish, and supplied the names of her two sisters, Ethel Cobb and Lillian Cobb.

Minnie Cobb was their mother. Minnie was one of the first Western Canadian Jews to marry a gentile, an uncommon and then-vilified union. She died while the three girls were still in grade school.

Archival and internet searches have unearthed more data. Minnie Cobb was definitely Jewish; the Chevra Kadisha was thorough in its requirement that only persons who were considered Jewish according to *halacha* (Jewish law) could be buried in its cemetery. But her husband, Samuel Cobb (1874-1959), was not. He raised his three daughters in a non-Jewish home, and after his death in 1959 his remains were cremated.

Samuel Cobb's obituary makes no mention that his wife pre-deceased him.

We know nothing else about Minnie Cobb, not her maiden name, not her marriage date, nor her history before her marriage.

Samuel Cobb was apparently an American who came north to British Columbia

around 1885. He may have been married to Minnie at the time. BC archives have no record of their marriage, but do note the birth of Alice in 1899 and Ethel in 1901, both in Vancouver. We have no birth date for Lillian, their oldest daughter.

Samuel Cobb says he was a "sour-dough" during the Yukon gold rush at the turn of the century, about the same times his daughters were born in British Columbia.

The family moved to Calgary about 1909, when Cobb opened a grocery store at 404 - 8th Avenue East. Soon after the store became a hardware outlet until the early 1920s, when Samuel turned to real estate dealings. He retired in his 50s, apparently well-off financially.

Lillian Cobb attended the University of Alberta in Edmonton, and then traveled at length in Europe, spending time in Paris. She became a professor at Northern Illinois University, at de Kalb, Illinois, where she served as chair of the Foreign Languages and Literature Department from 1930 to 1966. Like her sisters, she never married.

Her estate has funded a faculty travel fellowship in "International Teaching and Service" at her university, as well as a scholarship in Romance languages at the University of Alberta.

Ethel Cobb also studied at the University of Alberta, earning an M.A. and playing on the inter-varsity women's basketball team. She taught school in Calgary, and then in Medicine Hat. She died in 1975, and like her father was cremated in Calgary.

The youngest sister, Alice Cobb, was a stenographer for most of her work life. An accomplished musician in both piano and violin, she played for several orchestras, including the Calgary String Orchestra, where she became first violin. She also taught Sunday School at a Calgary church.

Alice died in 1990; following the family tradition, she endowed a Fine Arts scholarship at the University of Calgary.

The Cobb family story is not very "Jewish," but does raise some interesting questions about this very early example of Jewish-Christian intermarriage in Calgary. Had Minnie Cobb lived to raise her daughters to maturity, would they have led Jewish lives? Or is this a case where the husband's wishes over-ruled the more common influence of the Jewish-born mother?

Finally, why did none of the Cobb sisters marry? Did they feel ambiguous and concerned about their religious status? Or were they very bright, accomplished and progressive feminists who preferred independence and achievement to domesticity?

In a long letter to a friend in 1923 (supplied by Alice Cobb's trustee), Alice confesses her boredom with constant music practice and with her life as a stenographer, and says she is a bit envious of her sisters' more exciting life. "...not so much envious of them as discontented at the thought of what I have missed, and what a staid old-maidish sort of person I have become."

Jacob Gerber, 1917

Jacob Gerber was only 50 when he died in Bassano, a town about 65 miles east of Calgary. He suffered a stroke in late January of 1917, and died the next day. His wife, Jenny Gerber, was in Calgary visiting friends when he fell ill and she was unable to reach Bassano before Gerber died. He was buried in the Calgary Jewish cemetery (Erlton) on February 2, 1917.

The life of Jacob Gerber may seem unremarkable, but it illustrates several important features of early Jewish life in western Canada. The first is that life expectancy in the early decades of the 20th century was shorter than now. Medicine was unsophisticated; sanitation in pioneer communities was often primitive, and modern drugs had yet to be developed. Death at 50 or earlier was common for frontier men and women. Infant and child mortality was also high. We tend to forget the health challenges our grandparents faced.

Gerber was a small town merchant, another common characteristic of western Jewish life. Nearly every town had a Chinese café and a Jewish store. He operated the Hub Supply Store in Bassano. Small-town storekeeping was usually a one-generation experience. Like their Jewish farm-



Gravestone of Minnie Cobb in Erlton cemetery. JHSSA Cemetery Archives

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Book Review:**The Lipton Jewish Agricultural Colony: 1901 – 1951: Pioneering on Canada's Prairies** by Theodore H. Friedgutby **Roberta Kerr**

Theodore H. Friedgut's monograph is an in-depth, fascinating look at one of the larger and more successful of the Jewish farming communities set up across the prairies around the turn of the 20th century. The author provides the historical context that led to extensive Jewish emigration from Russia and Eastern Europe in the preceding years, and the factors that brought many of those immigrants to Canada and to the prairies, despite the fact that most of them had little, if any, agricultural experience. Through a detailed study of the 'political, economic, social and cultural issues' that affected the Lipton colony in particular and other Jewish farming communities in general, Friedgut opens our eyes to the realities of these settlements, including 'our own' colonies at Rumsey and Trochu, as well as the Montefiore settlement (located near the town of Sibbald, just west of the Saskatchewan border) on both practical and idealistic levels.

Of particular interest is the section concerning the fact that the Lipton colony was "...the first and only attempt in Canada to delegate to government the founding and administration of a Jewish agriculture settlement ..." (p.16). Whereas the other communities grew out of chain migration and informal block settlement (i.e., groups of family members or friends filing on adjacent homesteads), the first groups of Romanian immigrants who founded the Lipton colony in 1901 and 1902 had been recruited, screened and approved by a Canadian government immigration official, with the Deputy Minister of the Interior in control not only of the colony's physical set-up and administration, but even of the funds provided by the British-based Jewish Colonization Association. Perhaps logical on paper, this process – and particularly its inexact application – brought several unique challenges to the Lipton community, to add to those shared with the other communities.

In addition to detailed descriptions of many practical issues in the colonists' lives, there are fascinating portions dealing with the religious and cultural aspects of the Lipton colony, both of which were highly developed. The settlers'

determination not just to make new lives, but to build a truly Jewish community, saw expression in regular religious services and leadership, a Culture Club with lectures and discussions, three schools with Jewish curricula, and much charitable and social activity. They were able to establish structures that supported and nourished the community as a whole, despite "factionalism on a multitude of axes".

Throughout this monograph, the inaugural lecture of the Switzer-Cooperstock Lecture Series of the Jewish Heritage Centre of Western Canada, Friedgut captures the contradictions and accommodations that swayed the Lipton colony throughout its 50-year existence, and his conclusions regarding its ultimate demise are considered and thorough.

Theodore Friedgut is a professor of Russian and Slavic studies at Hebrew University of Jerusalem. His grandfather, Issac Friedgut, began homesteading at the Lipton Colony about 1904. Calgaryan David Spindel (1916 – 2000), a founding director of JHSSA, grew up at Lipton.



Wedding at Lipton Jewish farm colony, 1916. Photo by Louis Rosenberg. Source: National Archives of Canada.

**New Photo from our Collection**

Clara Maerov and friends, Calgary, c. 1931. Clara Maerov, in coat, second from left, is seen with friends, believed to be (l to r) sisters Sophie Belkin, Anne Belkin and Clara Belkin. Sophie and Anne are wearing smocks for their work as butter wrappers at Central Creameries. Clara Maerov married Leon Lieberman late in 1931. Source: Lucien Lieberman, Vancouver. JHSSA #2424

Cemetery Stories

Continued from Page 4

ing friends, most rural merchants eventually moved to larger cities with their modern facilities, Jewish milieus and opportunities for their children to be educated and to find Jewish marriage partners.

The Bassano store owner was also a veteran of the Jewish farm colony experience. Many Prairie Jews tried homesteading in one of the dozen or so Jewish farm settlements scattered through the Prairies. Jacob and Jenny Gerber were among the 19 Jewish families that settled at Bender, in Manitoba, about 1903. The Bender settlement was unique in that the families lived near each other in the town, in close proximity to each other, and commuted to their homestead lands nearby.

The Bender farmers faced social isolation, unproductive soil and a poor economy, and gradually left their farms. Jacob Gerber was among the first to leave, and gained business experience in Winnipeg, and possibly other towns, before coming to Bassano.

The Gerbers had two nieces living with them in Bassano. We have no records of any children of their own. Following Jacob's passing, Jenny and the girls returned to their Winnipeg base, where Jenny died in 1958, having outlived her husband by 41 years.



Gravestone of Jacob Gerber in Erlton cemetery. JHSSA Cemetery Archives

If any readers have information about the Gerber or Cobb families please call the JHSSA office at 403-444-3171, and we will be pleased to add it to the historical record. We look forward to bringing you more "Cemetery Stories" in future Discovery issues.

Wedding Show and Tell

Continued from Page 2

considered to be single for the draft," wrote Shapiro.

Charna and Archie weren't in the least concerned. It was Stampede season, and they went off to the fairgrounds.

"When they returned, they found the whole family gathered on the front porch waiting for them," wrote Shapiro. "In their absence a decision was made – they were getting married on Sunday!"

The day before their hastily convened marriage, the Shapiros rushed downtown only to find that the new rule had caused a stampede of its own as couples anxious to avoid the draft lined up for blood tests.

That evening, there was a run on kosher meat in Calgary.

"As soon as Shabbat was out, Fanny Manolson, Charna's mother, got the two kosher butchers to open their shops and she bought everything they had. Then the cooking marathon began. All the aunts got together and prepared a huge feast," wrote Shapiro.

Though it was a festive occasion, Charna Manolson felt blue on her wedding day.

"She had always dreamed of being married in a white dress.... Instead she had to wear a blue-grey gown that she'd worn once before," wrote Shapiro.

Nonetheless, the Shapiros enjoyed a "frailach wedding" and more than 60 years of wedded bliss.

...And Something from You

Bouquets (pun intended) to everyone who contributed to the *Wedding Show and Tell* on May 16th. The program was so successful that we are already planning a follow-up event you won't want to miss.

We are looking for photographs, ketubahs, invitations, artefacts and stories that will help us to learn more about Jewish courtship and weddings in southern Alberta. By exploring these lifecycle events we gain valuable insights into the history of our community.

Please join us in this fascinating journey of discovery by adding your family to the historical record.

In addition to all those who presented personal stories and artefacts, JHSSA thanks Larry Katz, Naomi Kerr and Roberta Kerr for their assistance with the Wedding Show and Tell program.



Above: Bev Brodsky and Larry Shekter, Calgary, December 26, 1968. Source: Bev and Larry Shekter. JHSSA #2476

Left: Archie Shapiro and Charna Manolson, Calgary, July 14, 1940. Source: Judy Shapiro. JHSSA #2440

Thank You to all our 2010 Members

Membership donations are used to support the projects and operations of the JHSSA which is an independent, self-sustaining organization. We issue official tax receipts for all donations. Our membership year is from September to August. Special thanks to all those members who have made donations beyond their membership fees. Please inform our office of any omissions or corrections.

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Barry Finkelman
Mel & Deana Fishman
Judith Ghert
Charles Goldman
Dvora Heckelman
Ron Hurov
Alice Kalensky
Dan Kauffman
Lucien & Carole
Lieberman
Chuck Mozeson
Ida Rodich
Roberta Sheps
Andria Spindel
Goldie Steele
David Stockhammer
Bill Waters
Elizabeth Yan
Allen County Public
Library

JHSSA News

A Joyful Harvest Exhibit Goes to Vancouver

JHSSA is pleased to announce that our 2005 exhibit *A Joyful Harvest* is going west and will be on view in Vancouver in the Zack Gallery in the Vancouver JCC under the auspices of the Jewish Museum and Archives of B.C. from August 5 to August 31, 2010.

Directors of JHSSA will be on hand for the Gala Opening reception of the exhibit on August 5th at 7:00 pm. All former Calgarians living in B.C. are encouraged to attend since this is a wonderful opportunity to learn of the development of the Jewish community in southern Alberta over more than a century. The many photos of people, places and organizations will surely bring back memories.

For further details about the Vancouver showing go to <http://www.jewishmuseum.ca>.

Our Readers Help Out

Thank you to a number of readers who called to identify the lovely young ladies featured in the photo on page 5 of the Winter 2010 issue. Alice Adler was first to contact our office with the following names (from left to right), back – Becky Gurevitch, Goldie Gopman, Ida Aisenstat; front – Molly Madorsky, Sarah ??

Alice thinks the photo, which came to JHSSA from the estate of Goldie Gopman Sheftel, must have been taken prior to 1934, when her sister Molly Madorsky became Mrs. Sugarman.

Our faithful readers have contacted us to provided further information supplementing the answers to the Fall 2009 History Quiz, which were printed in the Winter 2010 issue of *Discovery*. Helen Birns noted the role played by Leo Dvorkin as a Kosher Butcher on 5th Avenue near 4th Street East from 1926 to 1943.

Devorah Smolensky called in response to the article about the 2009 Jay Joffe Memorial Program, which featured a documentary about the Jewish chicken farmers of Petaluma, California. She told us that Calgary's first permanent Rabbi, Simon Smolensky, had a brother who became a turkey farmer in Petaluma. There are still Smolensky relatives in the area and there is a road named after the family, with an anglicized spelling.

We love to hear from our readers. If you have any additional information about any of the stories in *Discovery*, please contact us at 403-444-3171, or jhssa@shaw.ca.

JHSSA Represented at National Conference

JHSSA archivist, Agi Romer Segal, participated in a special session entitled "Canadian Jewish Archives Out Loud: Illustrated Readings from Historical Sources" as part of this year's Association of Canadian Jewish Studies Conference in Montreal on June 1, 2010. Archivists from Jewish archives from Montreal, Ottawa, Winnipeg, Calgary and Vancouver shared treasures from their collections dealing with the themes "First Impressions", "Languages Old and New", "Responding to those in Need" and "Cultural Exchanges".

The talks highlighted the importance of archives for continued research in the field of Canadian Jewish Studies.

This session was followed on June 2nd by the first national conference of the Association of Canadian Jewish Archives and Museums (ACJAM). Participants focused on the role of digitization in the future of our archives.

Your donations are working harder than ever!

Thanks to your ongoing contributions and a time-limited Province of Alberta initiative called the Community Spirit Program, our income from donations has almost doubled! This grant has just provided us with a cheque for 90% of the total donations received from our Alberta supporters last year (not including Individual or Family memberships).

These donations are from Tribute Cards, Benefactors and Patrons and additional one time donations. Virtually all contributions qualify for an almost-matching amount of provincial dollars. We can designate the grant money for any of the projects we identified on our application, including digitizing our archives, digital recorders for oral histories, and new upgraded display panels.

Please consider making an additional donation to JHSSA before the end of our fiscal year (August 31st). We have no guarantee that the Community Spirit Program will be continued beyond 2010; by contributing now, you can maximize support of projects that help us to better preserve and showcase our heritage.

JOIN THE JHSSA

- ☐ Family membership – \$36
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- ☐ Institution/Corporation – \$36
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Please make cheques payable to:

**Jewish Historical Society
of Southern Alberta**
1607 - 90 Avenue SW
Calgary, AB T2V 4V7

Membership payable by
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Please do not send cash through the mail.

DISCOVERY

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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.

Statements of fact or opinion appearing in *Discovery* are made on the responsibility of the authors alone, and do not imply the endorsement of the editors or the JHSSA.

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