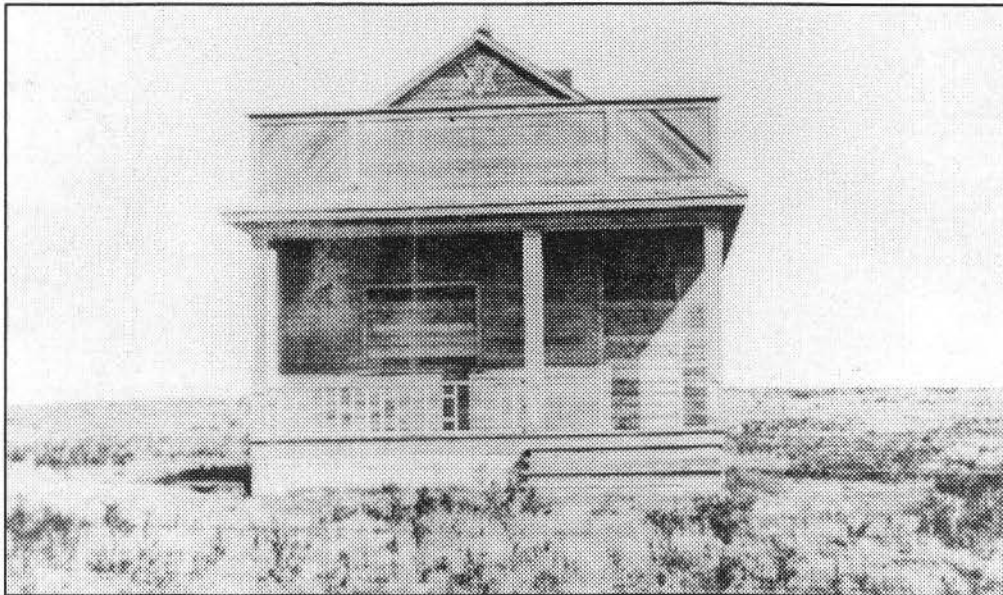


JEWISH HISTORICAL SOCIETY of Southern Alberta

VOLUME 12, No. 2

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The Montefiore synagogue, soon after it closed circa 1925. Source: Provincial Archives of Alberta, #77.258/73.

Little Synagogue on the Prairie

by Jack Switzer

The photo shows a small wooden building; the *magen david* (star of David) at the roof's peak clearly indicates it is a Jewish building. The setting is bleak. No trees, no shrubbery decorate or shade the structure. It is in fact located on a prairie homestead, in the centre of one of the prairie's driest areas, near the Alberta-Saskatchewan border a few miles north of the CN rail line that runs between Calgary and Saskatoon.

The Montefiore synagogue (also known as the Montefiore Institute) was the community centre for the Montefiore colony, a group of Jewish farmers who settled early in the 1900s just north of Sibbald, Alberta. Some sources call the community Muhlback; this was the name of a local family whose farmhouse served as the area's post office.

Montefiore began in 1910 when two young Jewish men, Bill Manolson and Louis Schacter, filed for homesteads in the area. They told friends in Calgary and elsewhere about the availability of free land,

and the next year several Jewish families joined them.

By 1915 there were about 30 Jewish farmers, 100 persons in all, in the district. Some of the settlers had previous farm experience from unhappy stints in North Dakota and Montana. Large families held several parcels; brothers and teen-age boys often filed on land near the homesteads of their parents and lived at "home" until they married.

The homesteaders formed a credit union and called their bloc settlement Montefiore, in honor of the 19th century British philanthropist Sir Moses Montefiore. Advice, aid, and loans were sought from the Jewish Colonization Association (JCA), a group largely funded by Paris-based Baron de Hirsch.

They also built the synagogue in 1915, bringing in two carpenters from Calgary. They may have been a Jewish father and son team named Rootman, who built many houses for the settlers.

The synagogue was 40 feet long and 22 feet wide, according to one source. Interior walls were plastered and painted a shade of yellow. Its ceiling was 12 feet high. A simple ark housed the congregation's single Torah scroll. Women sat at the sides, men in the middle, during religious services. All furniture was pushed aside for the building's frequent use as a social hall. It hosted dances, meetings, visiting lecturers, and the community's many life-cycle events.

The building cost \$1,500, with \$300 of that lent by the JCA, and the remainder contributed by community members.

The community's *cheder* (Hebrew school), operating a few hours a week, was housed in the building, which also contained a library room with over a thousand books, mainly in Yiddish,

Location of the synagogue was a corner of the farm of Jacob and Fanny Chetner (then Cheterener). Rose Chetner recalls that her husband, Israel, one of the four Chetner sons, built the exterior metal *magen david*, in the farm machine shop.

Chetner also made the *magen david* that marked the community's small cemetery, located immediately behind the synagogue.

Montefiore colony employed a series of three rabbis, each of whom served briefly

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*This issue of Discovery is sponsored by B'nai Brith Calgary Lodge No. 816.
Their generosity and support is greatly appreciated.*

Archie Shapiro – Growing Up in New York and Calgary

Archie and Charna Shapiro were interviewed by Bertha Gold in 1997. Here are excerpts from that interview, focusing on Archie's early years growing up in Calgary.

I was born in Calgary on April the 9th, 1914 at the old General Hospital. My father, Benny Shapiro (originally from Russia), had come to Calgary from New York in 1910. He was associated with Norman Libin and David Sanderson in a flourishing grocery business in Chinatown.

Then my dad became friendly with Harry, Morris and Meyer Eisenstadt, and they chose him as a husband for their sister, Fanny Eisenstadt, and brought her out to Calgary about 1912. That's when they were married, and I was the firstborn. My mother was also living in New York, where she worked in the sweatshops. She worked for the Triangle Shirt Company, where hundreds of girls died in a fire, but she quit working there, so she missed the fire.

My dad had some reverses, and when I was two years old, we moved from Calgary to New York, because that was where they had come from, after Russia. I was there from age two to six, and I remember quite a few things, even though Charna says 'how can you remember?'

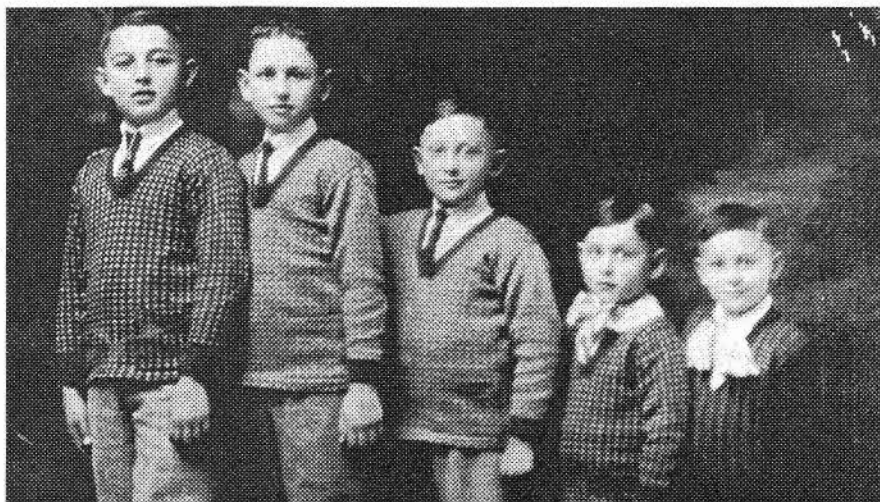
I recall getting lost in New York, but fortunately a family friend found me and took me home. I remember sleeping on the tenement roofs in the summer and it was terribly hot. I remember being one of the many victims of the influenza epidemic that went through the country in 1918. When peace was declared, I was so weak that I couldn't blow the horn that my dad bought me so I could join in the celebration. But I do remember one thing: the telephone poles had effigies of Germans hanging from them.

Our family left New York when I was six and came back to Calgary. My father worked at a confectionery at the corner of Eighth Avenue and First Street East.

Then he was offered a job in Munson (near Drumheller) so we moved again. It was a wonderful experience, but the property didn't have a proper outhouse. It was rough. I was seven years old, so that would be 1921.

We came back to Calgary when my uncles (the Eisenstadt brothers) formed a partnership to buy a pool hall on Eighth Avenue East. My dad helped out there.

We lived at 526 Seventh Avenue East. The house consisted of a kitchen and a huge living room where my parents and us two kids, Alec and myself, slept. In the win-



The Shapiro and Eisenstadt cousins, circa 1925. Left to right – Max Eisenstadt, Archie Shapiro, Archie Eisenstadt, Alec Shapiro, Louis Eisenstadt. Photo: Archie Shapiro.

tertime our only heat was a washtub filled with ashes from the coal/wood stove we had in the kitchen. As the embers died, it got very cold.

I went to Alexandra Public School and then to Central High School. After school I went to the Talmud Torah (on Sixth Avenue at First Street East). Before that I went to the Shnai School. Most people think that the Peretz School was the first Yiddish school in Calgary, but this is wrong. First was the Shnai School. I think that was the name of the fellow that organized it. They had it in a house on Eighth Avenue East. They taught just Yiddish. I went in 1921, I think, and then it closed down, so I went to the Hebrew School, and I went there after public school for several years.

The teachers at the Hebrew School at that time were learned men from Russia. They had grocery stores and taught Talmud Torah from 4 p.m. until 8 p.m. Some of the teachers I remember were Mr. Carny, Mr. Rosenbaum, Mr. Friedman, and Mr. Levine.

My father became a bakery salesman (with a horse drawn product-laden wagon) for Lawrence Lederer, for Our Own Bakery. He worked through the winter and got very sick and became bedridden. I think I was eight years old.

Because my dad couldn't work, Mother invested what she could in a grocery store, which was on Fourth Street East and Eighth Avenue. She became the breadwinner. My mother managed to dress us, and we had three square meals a day. We managed, not only because of the grocery store income, but also because my mother had made a

name for herself making huge barrels of pickled herring and dill pickles.

She also used to make meals for travellers coming through Calgary. I remember a nice gentleman from New York who used to call and tell her, "Fanny, I am here. I am coming with a friend. Will you make Shabbos dinner for us?"

I was one of the first cubs of the Nineteenth Cub Pack, a Jewish cub group. I was proud of our pack because we won many trophies. Our cub masters were Goodie Florence and Norman Milligan. Norman was a Frenchman who could speak Yiddish so well that we couldn't believe it. The Nineteenth Boy Scout Jewish Troop, under Izzy Florence and Mel Copa also flourished (1920s). We met at the old Talmud Torah on Sixth Avenue.

We had quite a few Jewish athletes in our teens. We organized a baseball team and joined the Tuxis league, made up of various church groups. I remember a baseball game that we lost one to nothing, against Victoria School. A *shunda*—a shame.

During the depression years we had many Jewish athletes. I remember a lot of boys and even a few girls. Fanny Diamond was catcher on a Paramount Ladies' Baseball Club. Sarah Joffe was a high jumper. She ran too.

During the summer, in Shouldice Park, B'nai Brith used to hold picnics with baseball games and a track meet. I won quite a few prizes. I used to clothe myself for the winter with the prize money. I ran the 100 yard dash. Simon Pasternak was also a hundred yard runner; Nate Safran was a long-distance runner. Morris Smith had

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Little Synagogue on the Prairie

Continued from Page 1

as *shochet* (ritual slaughterer), *mohel* (circumcisor), and *melamed* (teacher) in addition to leading religious services. They were occasionally aided or replaced by more specialized teachers or non-rabbinic religious functionaries, some supplied by the JCA. All soon left for greener locales. Knowledgeable residents performed most of these functions between professional visits. Rabbis and teachers were housed in a small house near the shul.

Religious observance varied widely among the homesteaders. A settler recalls that many of those with Lithuanian roots tried to maintain Orthodox traditions, while those who were younger or came from other areas of Europe tended towards secularism.

Synagogue attendance peaked at High Holy Days, when Jewish farmers from the nearby Alsask settlement joined their brethren at Montefiore. A Doctor Silverman from Sibbald attended these services, as did Jewish merchants from area towns like

Alsask and Eyre, in Saskatchewan.

Zionism was strong at Montefiore. One former resident recalls that a synagogue wall held portraits of Theodore Herzl and Chaim Weizmann. The "Ladies' Auxilliary" raised funds for Palestine through various socials, some held in member homes, but most in the community's centre—the synagogue.

Farm price recession and drought followed the prosperous Great War years, and settlers—both Jews and Gentiles—began to leave Montefiore in the early 1920s. Some moved to Calgary and Edmonton, but a large Jewish group immigrated to Petaluma, California, where many took up chicken farming. They formed the Montefiore Hebrew Club, which still holds reunions in Los Angeles.

The exodus continued through the twenties. Loans from banks and the JCA could not be repaid, and most farmers just abandoned their holdings.



Montefiore Jewish library stamp: on the flyleaf of a Yiddish book found in the abandoned Montefiore synagogue building by Benjamin Zukerman. Source: David Zukerman.

The Montefiore synagogue, its congregation gone, was also left deserted. The last Jewish communal use was about 1925, when only a handful of Jewish settlers remained. It was empty in 1927 when Benjamin Zukerman found a colony-stamped Yiddish library book in a corner; the book is now in the JHSSA archives.

Most library books were dispersed with the Jewish emigrants; presumably the synagogue's Torah scroll survives, but we do not know its later history.

A 1932 JCA report stated the Association held title to the Montefiore Institute building and three acres of land on which it was situated. The building was "deteriorating from year to year" and fire insurance was not available. It should be sold, as should the remaining farm lands held by the JCA.

A local farmer briefly used the building for storing his grain. The synagogue building was sold for a few hundred dollars about 1940 and moved to the town of Hanna, where it became the Fano family home. We do not know if the building still stands.

In 1939, the remains buried in the Montefiore cemetery were disinterred and moved to the Jewish cemetery in Edmonton. There were apparently about 16 graves, half adults, half infants and children.

Among the last to leave was the Benjamin Zukerman family, who took over a JCA-owned farm in 1927 and stayed until 1949. Harry Himmelfarb, a bachelor, hung on until the early 50s.

Sources: *Sibbald Community History*, *JHSSA Archives*, *Provincial Archives of Alberta*, *Manny Cohen*, *Dave Zukerman*, *Reevan Dolgoy* of Edmonton interviewed many of the surviving Jewish homesteaders in 1977; his tapes, and several important Montefiore photos, are held by the Provincial Archives of Alberta, Edmonton. The JHSSA has copies of many of the audio tapes.

Archie Shapiro

Continued from Page 2

many, many medals for swimming. He was an Alberta champion one year.

There was a concession at Shouldice Park. Curly Gurevitch ran it. I helped him one year. We had pop and ice cream and hot dogs. I also sold papers in town.

Curly Gurevitch, Sam Polo and myself built the first Jewish skating rink, behind the community building on Centre Street and 18th Avenue.

I was 15 or 16 when I started high school in 1929. I played four years of high

school football, and then I played two years in the junior league. I wasn't big and tall, but I was fast. We formed a team of Jewish players once to play the Central High School team. We won 47 – nothing. I scored all 47 points.

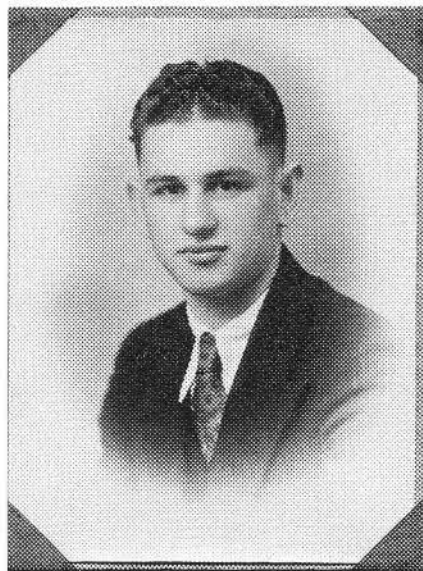
When I graduated from high school, I wasn't able to go to university. We were fortunate in the Jewish community that all the people who had different stores gave Jewish boys a chance. So I had a few odd jobs, starting with Jack Beerie, as a delivery boy for his grocery store.

Then I got a regular job with Harry Sheftel in the City Hall Market. He and Hymie Steinberg had a food stall and they needed a clerk. Then Benny Sheftel approached me and I started working for them in East Calgary. They had a big groceteria, Empress, on Ninth Avenue East.

I started working there, and that's when Charna and I started going out together. She was working at Empress Stores too. That was in 1938 and we got married in 1940.

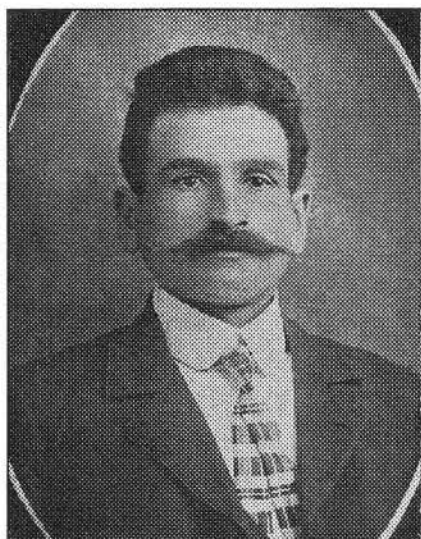
My recollection is that the years I grew up in—and the people I grew up with—were years of joy, laughter, and sadness. The experience helped me through the dirty thirties, I remember most the good times we had.

Archie opened his own grocery store, and served in the Canadian Navy during World War II. In later years he worked as a salesman for Alberta Book & Novelty.



Archie Shapiro, c. 1935. Source: Judy Shapiro.

Ben Babovnik – Soldier, Farmer and Friend



A well-groomed Ben Babovnik, Mglinski, Chernigov, Russia, about 1900. Source: Yale Joffe.



The cover of Ben Babovnik's Russian army identity book. Source: Yale Joffe.

The Hebrew inscription on the Calgary Jewish Cemetery headstone of Ben Babovnik (1869–1955) reads "Habo-cher"—bachelor.

Ben Babovnik was among the last of the Rumsey Jewish homesteaders. He spent almost 45 years living alone on his farm, mainly in his original "soddie"—a hut with wooden walls and a sod roof, dug into the side of a hill.

We believe that he came to Rumsey from Russia in about 1911, after completing his army service as an artilleryman. Part of Babovnik's half-section farm, nearly overlooking the Red Deer River, had originally been held by another Jewish immigrant, Moses Volansky.

Sometime in the 1920s Babovnik befriended Joe Joffe, then a merchant in

nearby Morrin, Alberta, and frequently visited his store. When Joffe moved to Calgary and ran Garden Clothing, Babovnik continued to visit him. He is remembered as a "character"—unkempt, dirty and poorly clothed.

Friends such as Joffe would take Ben to the steam bath and then to a restaurant for a good meal. They convinced him to leave his "soddie" and build a proper house. He did so, but apparently preferred living in the primitive hut, leaving the house for hired help and tenants.

Joffe despaired of reforming Babovnik's careless hygiene and dress. "You can't hang around my store looking like that," Joffe is reported to have told his rustic friend. "Even your hat has a hole in front." Ben left, but came back the next day, his hat turned backward.

Babovnik died in a Calgary hospital, having farmed until nearly the end, and named Joe Joffe as executor of his modest estate. His will provided that his beloved horse was to be cared for, on his farm, until its natural death.

Joe's son Yale Joffe donated some of Babovnik's personal papers to the JHSSA, including several Russian government documents. His internal passport shows that in 1904 his full name was Pinka Binyamin Gershev Babovnik, and that he was single and a house painter.

An army identity book contains the following information (translated) about cash credits available to soldiers who brought with them their own clothing:

"If, upon being called to active duty, Pinka Babovnik will bring to the Army his own high boots, not shorter than 9 ver-shoks (approximately 40 cm.), and underwear, both in good useable condition, then upon his arrival in the Army, the items brought may be added to the inventory, and he would be paid money for them.

"In the period prior to January 1, 1899, the prices are: for a pair of boots – 5 rubles; for one shirt – 50 kopecks; and for one pair of long underpants – 35 kopecks. For a half-length fur jacket in good condition (if the draft would be announced from September 1 to February 1) he will be paid 4 rubles.

Added in handwriting: "for a pair of mittens – 26 kopecks; for a pair of earmuffs – 11 kopecks; and for a pair of cotton cloths to wrap feet inside the boots, or woolen socks, or stockings, 42 kopecks."

Perhaps Ben Babovnik sold all his good clothes to the Russian army, and came to his Alberta homestead in the poor clothes he wore for so many years.

Source, Yale Joffe, JHSSA Archives.

Calgary Jews Share in Teddy Bear History

A Calgary Jewish family was part of the hundred-year-old history of the Teddy bear. About 1918, the family of Lazarus and Rachel Goldman were manufacturing the popular stuffed animals in Calgary.

A Brooklyn Jewish couple, Rose and Morris Michton, knew the story of how U.S. President "Teddy" Roosevelt, while on a hunting trip in 1902, had refused to shoot a bear cub. Roosevelt gave the Michtons permission to use his name on their stuffed toys, and "Teddy's bear" was born.

The Goldmans made their Teddy bears at their north-east Calgary store (and family home), near Stanley Jones School. The family had emigrated from Romania to Montreal in 1906, and soon moved to a homestead at the Rumsey Jewish farm colony.

Continued on Page 7

L. GOLDMAN & SON

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AND ANIMALS

WHOLESALE AND RETAIL

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New Photos from our Archives



Young Judea Camp at Chestermere Lake, 1951

Photo taken by Yale Joffe and given to JHSSA by Leah Saltman

Back Row, Left to Right: Gilbert Libin, Norman Steinberg, Sonny Superstein, George Nagler, Jerry Levy, George Goldsand, Barry Vogel, Larry Witten, Gary Salter, Ezra Ebner, Byron Jacobson, Yochai Goilman, ? ??, Danny Pekarsky.

Next Row, l-r: Josephine Austin, Sora Satanov, Mel Levitt, Kathy Aiken, George Barenholtz, Roz Slutker, Evelyn Sheftel, Brenda Smolensky, Rena Dvorkin, Marci Kalef, Natalie Veiner, Harvey Hurov, Judy Shuler, Lois Mitchell, Boomie Trute, Betty Hashman, ??, Naomi Barenholtz.

Next Row, seated l-r: Rita Caplan, Dena Litchinsky, Belva Libin, Sid Maerov, Rabbi Ebner - camp director, Mrs. Ebner, Eva Fishman, Eva Herman - camp nurse, Rifka Jacobson - camp cook, Miriam Gombinsky, Sheila Radis, Miriam Zysblat.

Next row, l-r: Judy Hector, Barbara Blumes Joe Spier, Jerry Dubisky, Alan Smolkin, Shelly Bercovich, Barry Sanderson, Eliot Philipson, Al Bloomenthal, Lionel Conn, Annette Belkin.

Front Row, seated l-r: Barbara Selter, Bernice Srolovitz, Betty Sigler, Evelyn Dietch, Ruth Shapiro, ??, Carol Sklar, Sharon Sanford, ??, Adrienne Kline.

We welcome any corrections, additions or comments.



Morris Cohen (second from left) with Kelly brothers and Jake Goodman, on trip to California in 1912. Source: Pat Kelly Toole

Two-Gun Cohen Rides Again

The JHSSA recently received several previously unknown photos from Pat Kelly Toole, of Calgary, which include her father, uncle and Jewish adventurer Morris (Two-Gun) Cohen. The photos were taken in 1912 by her father, William Kelly, who was apparently a friend of Cohen's. Morris Cohen, most famous as an aide to Chinese leaders Sun Yat Sen and Chiang Kai shek, is known to have been in Calgary in 1910, when he says he was initiated into a Chinese secret society, and in 1916, when he was a soldier training at Sarcree camp. He also spent some time in Winnipeg, Saskatoon, and Edmonton, and likely visited Calgary on many other occasions.

The B'nai Brith Convention and the *Lethbridge Herald*

The Lethbridge Herald
High 45, Cool.
VOL. LIV—No. 252 LETHBRIDGE, ALBERTA, SATURDAY, OCTOBER 7, 1961 PRICE 20¢, TEN CENTS
FOUR SECTIONS—112 PAGES

לְהַבְרִית בְּנֵי בְרִית

Lethbridge Welcomes B'nai Brith

B'nai Brith Had Origin In New York City In 1843; Lodges in 38 Countries

Complete Seminar Program

Seminars Highlight Sessions

Grand Lodge President Ervine Lavine Will Be Special Guest Speaker

Plan Hold Seminar For BBOY

Be Active In B'nai Brith

Attend B'nai Brith Sessions

Label Katz Is President

By Harry M. Sanders

'Lethbridge Welcomes B'nai Brith,' reads the headline of the *Lethbridge Herald* of October 7, 1961, recently donated to the JHSA by Michael Moscovich. The entire front page was dedicated to the three-day conference of B'nai Brith's North-West Canadian Council, District 6. It was the second such conference held in Lethbridge since establishment in 1944 of Lethbridge Lodge B'nai Brith No. 1518.

Large blue Hebrew letters at the top of the page spell out 'Bruchim Habaim,' Hebrew for 'welcome' to those who came from Calgary, Medicine Hat, Moose Jaw, Prince Albert and Regina. The image of a large blue menorah is superimposed over the centre of the page. Articles outline the history of B'nai Brith, describe the upcoming conference, and present greetings from B'nai Brith officials.

This attractive item documents both the B'nai Brith Lodge and the 1961 district conference it hosted, and also reveals the obvious pride of the Lethbridge Jewish community. However, it was not the actual newspaper from that date, but a vanity issue. The actual headlines from that day spoke of a fatal British plane crash in Spain, the failure of talks between U.S. President John F. Kennedy and Soviet Foreign Minister Andrei Gromyko, and Premier Ernest Manning's revelation that an Alberta sales tax 'can't be ruled out.' In fact, the October 7 issue made no mention of the B'nai Brith conference.

However, the *Herald* reported on October 10 that the conference had been a success: 'All five seminars were well attended and more than 130 delegates and their wives attended the banquet Sunday night.' The *Herald* noted that a special edition of the newspaper had been printed and distributed at the banquet. Attendance was less than expected owing to poor weather and the sudden death of former Edmonton lodge president John Schuler.

Recent Additions to our Archives

- A prayer shawl and a set of phylacteries (tefillin), each in a hand embroidered bag, dated 1893.
- A leather medical bag containing a set of glass cups and equipment to be used for "cupping".
- A cotton printed cloth cover for Passover use, decorated with Hebrew blessings, verses and illustrations for the holiday. All these items were donated by Rudy Berger and had belonged to his father.
- A collection of nine books in Yiddish and Hebrew, mostly liturgical and biblical

texts, from the library of Nahman and Leah Wolfman and some bearing the stamp of the Hebrew Congregation of Lethbridge. Donated by Wilf Wolfman.

- Hadassah – Lillian Freiman Chapter, Medicine Hat Cook Book, 1951. Donated by Naomi Kerr.
- Program for Shaarey Tzedec Congregation Silver Anniversary Gala. 1985. Donated by Harriet Libin.
- "My Small Dance With Life" – a copy of an English translation by Max Switzer of the interviews he had conducted in Yid-

dish with Reuven Smushkevich, describing the latter's life and his experiences in the Soviet army. Donated by Tyler Trafford.

- Photocopy of a notebook containing 11 handwritten pages of personal correspondence in Yiddish by Feivel Rosenthal. Donated by Mel Fishman.

We thank all those who have donated material to our archives and library and encourage all our readers to bring in any material they think would be of historical significance.

Jewish Landmarks Now a Memory Both Peretz School Buildings Being Demolished

By Harry M. Sanders

This year marks the seventy-fifth anniversary of the establishment of Calgary's first Jewish day school—the I.L. Peretz Institute. Founded in 1927, the Yiddish-language Peretz School was the city's second Jewish school (following the Talmud Torah, or Calgary Hebrew School, established before World War I) but was the first to offer day classes. The two schools amalgamated in 1987 to become the Calgary Jewish Academy.

While the amalgamation helped ensure the future of Jewish education in Calgary, two landmark structures that were purpose-built to house the Peretz School are now slated for demolition. After a temporary operation in the Central Building (now the site of

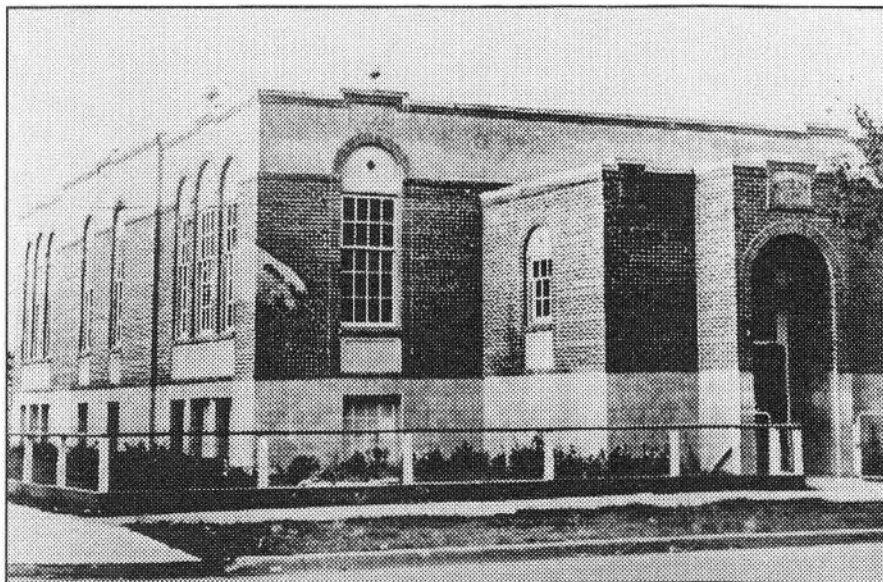
the Hyatt Regency Hotel), the Peretz School built its first permanent building at 104 - 13 Avenue S.E. It was designed by architect David S. McIlroy, whose other commissions included the nearby Masonic Hall at 330 - 12 Avenue S.W., the old Utilities Building (115 - 6 Avenue S.W.) and the Carson Block in Inglewood (1336 - 9 Avenue S.E.). The school was completed in 1929, and was built at the same time as the House of Israel Building (the Jewish community centre) only five blocks away. McIlroy's original drawings for the Peretz School are preserved at the City of Calgary Archives.

Besides its status as an educational institution, the Peretz School on 13th Avenue was an important Jewish cultural centre. Groups associated with

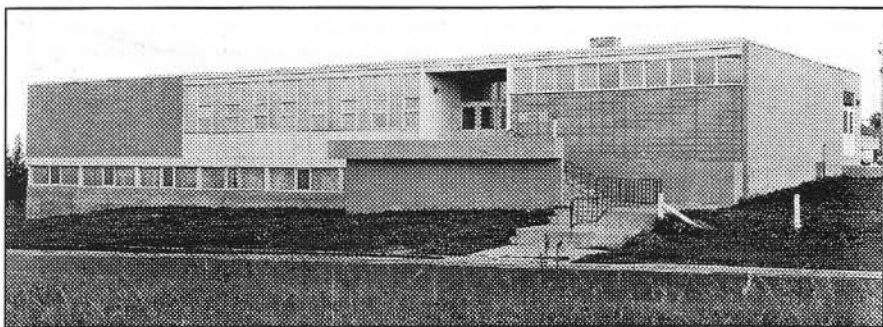
the school included the Mooter Farein (Mothers' Group) and the Yiddish Cultural Society, and the school's auditorium hosted carnivals as well as literary and cultural events.

By the late 1950s, suburbanization was well established in Calgary, and both Jewish families and Jewish institutions flocked to the suburbs. A new Peretz School building was constructed at 1915 - 36 Avenue S.W. in the Altadore district, and the original downtown building was sold to the Labour Temple. From 1970 to 2001 the building was owned and occupied by Canadian Union of Public Employees Local 37 (City of Calgary outside workers). The building was sold in 2001 and has been demolished.

The new Peretz School in Altadore was designed by the firm of Abugov and Sunderland, and built by the Buchan Construction Company. Dedicated on June 14, 1959, the building housed the Peretz School until the 1987 amalgamation, and remains Calgary's only structure with Yiddish cornerstones. The Calgary Waldorf School, which has occupied the building since 1987, will move to larger quarters in 2003, and the former Peretz School building will be demolished for condominium development. Former Peretz School principal Aron Eichler has arranged with the Waldorf School for the transfer of the cornerstones and a time capsule



The I.L. Peretz School building at 13th Avenue and Centre Street S.E., Calgary. The building was recently demolished. It became Calgary's first Jewish day school shortly after it opened in 1929. Source: Glenbow Archives.



The second Calgary Peretz School building opened at 36th Avenue and 18th Street S.W. in 1959. Source: Aron Eichler.

Teddy Bear History

Continued from Page 4

About 1911 the family moved to Calgary. There were nine children in all; the adult sons worked in a variety of jobs, including land sales. Lazarus Goldman opened a north-hill grocery store in 1914. For a brief period the Goldmans also operated Riverside Meat Market on the site. The toy company business card is the only evidence we have regarding the Teddy bear business.

After the Great War the family began its move to the United States, mainly to Chicago. One daughter, Jennie (Gene) Goldman, was a very successful realtor in Chicago; her lucrative career was described in several newspaper items. The last of the Lazarus Goldman family left Calgary in 1921.

Source: Jean Ginsberg, Champaign, Illinois; Glenbow Archives.

JHSSA News

JHSSA Membership 2002

Corrections and additions to the February 2002 list:

Special Donors

Jewish War Veterans of Canada, Post Number 2, Calgary

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Maurice & Myra Paperny
Corinne Promislow
Harry Rosenthal
Dr. Carl Safran
Judy Shapiro & Richard Bronstein
Helen Signer
Bill Waters, Medicine Hat

JHSSA Part of Jewish Farm Colony Exhibit

The JHSSA has provided archival material, photos, and videotaped interviews for inclusion in the current Jewish Heritage Centre (Winnipeg) exhibit on Canadian Jewish farming history. In addition to the Jewish bloc settlement "colonies" at Montefiore, Rumsey, and Trochu, Alberta had many independent Jewish farmers. A JHC researcher spent two days with our staff reviewing material in the JHSSA and Glenbow archives. The Exhibit will be at the Asper Jewish Community Campus in Winnipeg until October. It will then travel to other Canadian cities.

JOIN THE JHSSA.
Help record and preserve our local Jewish heritage.
Family membership – \$25
Single person – \$18
Patron – \$50
Benefactor – \$100

Mystery Donation

A framed color lithograph of a bearded gentleman was left outside the JHSSA office recently. We do not know the subject, nor the donor, of the item. It is inscribed as a presentation in memory of Aaron and Esther Shnitka by their children, 1952. If you can tell us more about this piece, please call the JHSSA office.

Corrections

Jack Leslie Not "late"



Jack and Jean Leslie

Our introduction to Mrs. Leslie's article about Rabbi Lewis Ginsburg in the last *Discovery* included a reference to her "late" husband Jack Leslie, a former mayor of Calgary. Mr. Leslie, following Mark Twain's example, notes that "reports of my death are greatly exaggerated". Our apologies to the Leslies.

Jean Leslie's article about Rabbi Ginsburg will be included in her forthcoming book, *Memoirs of a Mayor's Mate*, which she expects to be published later this year.

In the Gofsky/Smith photo on page 6 in our last issue, Abe Smith is mistakenly identified as the brother of Mary Smith Gofsky. He was her father. On page 3, the Singer family members noted in the Log Cabin story should have been Abraham and Bella Singer.

JHSSA Activities

The JHSSA conducted two programs for the Calgary Jewish Academy in recent months.

In February we hosted a professional development workshop for Jewish studies teachers. In April Agi Romer Segal spoke to Grade 9 CJA students and the visiting group of Israeli students at the House of Jacob Mikveh Israel Synagogue about the congregation and the history of the Jews in southern Alberta.

Jewish Veterans' Book Available at CJCC

"Memories on the March", a tribute to southern Alberta's Jewish war veterans, is available at the front desk of the Calgary Jewish Community Centre, at a cost of \$25. The book was published early in 2002 by the Calgary Post of the Jewish War Veterans of Canada. Author Tyler Trafford spoke at an April JHSSA director's meeting about the Historical Society's contributions to this important book.

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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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