



JEWISH HISTORICAL SOCIETY of Southern Alberta

EDITION 2

FALL 1991

Jewish Records at the Glenbow Archives

by Doug Cass

Eric L. Harvie of Calgary established the Glenbow Archives in the mid 1950s to acquire, catalogue and make available documents relating to the history of individuals, businesses and organizations in Southern Alberta. Over the years, the Archives received collections representing a wide array of themes and eras in the region's development. Among the areas of concentration were native people, ranching, early pioneers and Calgary organizations. While they were not ignored, ethnic and religious groups generally received limited attention. By the time that Eric Harvie and his family donated their collections to the people of Alberta in 1966, the Archives' collections contained virtually nothing on the history of the Jewish community in Southern Alberta.

This situation began to change when curator David Spindel turned his attention to the development of the ethnic collections as part of his duties in the Cultural History Department. Besides collecting artifacts from such groups as the Doukhobors and Hutterites, he began to solicit artifacts, documents and photographs from his Jewish acquaintances, friends and relatives. He became aware that some oral history interviews were being conducted by the National Council of Jewish Women, and acquired some of their material for the museum. He also encouraged these women and others to continue their efforts. Among the individuals taped at this time were Bertha Segall, Bella Singer, Saul

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This picture appears on the cover of the Hackman Journal. Taken in 1912 on the farm near Rumsey it shows the Hackman men, Sol, Dad, Jack and Sam.

Excerpts from Jack Hackman's 20 Years of Pioneering

by Agi Romer Segal

In response to the Spring issue of *Discovery* which she received from her niece, Calgary-born Miriam Hackman Bloomberg of Oakland, California sent the Jewish Historical Society a copy of her father Jack (Jacob) Hackman's memoirs *Twenty Years of Pioneering, 1906-1926* written in 1959. It turns out that the Glenbow already had a copy of the memoir in their collection (see Doug Cass's article). We thank Mrs. Bloomberg for bringing this wonderful account to our attention. Her copy also includes photos and a hand-written memoir added by her older sister, Anne Hackman Passovay, which fills in many details and talks about the family's history after 1926. Other interesting contributions made by Mrs. Bloomberg are the copies of the post-

cards sent by her Uncle Sam Hackman from the front shortly before he was killed in action in World War I. Sam Hackman's name is the first on the list on the war memorial in the

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The Beth Tzedec Heritage Collection

by Trudy Cowan

The last meeting of the Jewish Historical Society of Southern Alberta was held at the Beth Tzedec Synagogue to give members an opportunity to tour that institution's Heritage Collection. Trudy Cowan, curator of the collection and our society's vice-president, led members through the exhibits and also through the process that the synagogue's active Heritage Committee used to create this tangible reminder of our past.

Two congregations had merged, the Beth Israel and the Shaarey Tzedec. As early as the planning for the Beth Tzedec building, one of the first issues to be dealt with was that of the collections of material which had been removed from the two parent synagogues.

Material? There was artwork—paintings, prints, photographs and crafts; archival material—all the minutes, records, transactions, school documents, and photographs; and there were religious objects—the no-longer-used torah mantles, staffs, tallit; and other memorabilia of all kinds—plaques, books, etrog boxes, dishes and kitchenware, lamps and candlesticks, and much more.

A Heritage Committee was formed which saw its task as many-sided. It would begin working to protect and identify the entire collection, tasks which will continue over the coming years. They also needed to create a Heritage Room; to exhibit as much of the collection as possible; and to ensure that a broad range of the community had access to the collection and to the history of the two congregations, now joined.

The collection was too extensive for the space allocated to the Heritage Room so a number of solutions were found. The artwork and special temporary exhibits would be shown in the Beth Tzedec Heritage Gallery—a large alcove near the entrance to the building. These exhibits would rotate on a six-month basis to facilitate the presentation of a greater amount of the collection, as well as special loans from other individuals or institutions. The Heritage Room would house either permanent, or longer-term exhibitions of the collection.

Many hundreds of volunteer hours have gone into the development of the Beth Tzedec Heritage Collection to date. The dedication of the committee has been remarkable, as has the support of the Switzer family and others in providing the resources to develop this small, but growing museum. The Collection is now part of the network of Jewish museums across North America, and the past continues to live.

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Calgary Jewish Centre.

Jack Hackman was determined to leave his native Bessarabia following the persecution he suffered during a pogrom in 1905. "As we were pogromed in Russia, our home destroyed, and all our belongings stolen and ransacked, I, personally

developed a hatred for the Government, and decided to leave the country of my birth and immigrate where to?... "The solution was provided by Canada. "The Canadian Government, being anxious to get immigrants to... settle on the land, had opened an office in Odessa, and distributed pamphlets describing the wonderful opportunities waiting for

you in Canada on the farms.

"A Homestead consisted of 160 acres and the fee was \$10.00. To become the owner of the 160 acres you had to improve the land and reside on it 6 months of the year (at least) for a period of 3 years."

As a result the family with three sons landed in Montreal in 1905 and remained there for one year. Jack worked in a brewery "at the preposterous wage of \$1.00 a day for 10 hours of work."

His impressions upon arrival in Calgary were more positive "what a change of scenery. The town bursting with activity—people squatting places in the halls of the Land office, sleeping there just to be the first to file on the land of your choice. Calgary being the distributing centre for Central and Southern Alberta, which was growing by leaps and bounds. Covered wagons, horseback riders—the street a Mecca. Small businesses springing up overnight. Boarding and rooming houses to accommodate that tremendous influx of humanity, restaurants in the roughest parts of town, no table cloths—no hygienic methods of cooking. All in all nobody cared, and nobody complained."

The trip, 120 miles out to scout for

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DISCOVERY

Editors **Dinah Spindel, Jay Joffe**

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 J.H.S.S.A.

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Isenstein, Nate Horodezky, Curly Gurevitch, Hattie Joffe and Becky Cohen.

Spindel's campaign was spurred on the mid 1970s by the imminent arrival of an exhibition entitled *Journey into Our Heritage*, developed by Harry Gutkin, which toured the west in 1976 - 1977. Although he was by now retired, the interest generated by this exhibition caused Spindel to redouble his attempts to identify and preserve important records in the community, culminating with the donation of the personal papers of Abraham I. Shumiatcher. Shumiatcher was heavily involved in almost all aspects of the Jewish community in Calgary from the 1910s to the 1950s; he left an extensive body of correspondence documenting that involvement. Later his daughter Minuetta Kessler also donated scrapbooks and compositions relating to her musical career.

Other material collected included the autobiography of Jack Hackman (excerpts from this account will be featured in the forthcoming book, *Treasures of Glenbow*), the papers of Abraham and Marcia Goldberg and numerous certificates and programs. Many individuals also donated the originals (or copies) of their photographs including L. Zuidema, S. Groberman, Mrs. M. Switzer, Mrs. D. Kovitz, J. Joffe, R. Sattin, H. Shatz, A. Eichler, M. Eisenstadt, C. Safran, D. Bercuson, N. Horodezky, T. Dworkin, Mrs. M. Merovich, S. Gutman, G. Cohos, Mrs. A. Rubin, Mrs. H. Joffe, M. Paperny, and Mrs. E. Cohen.

Other acquisitions relating to the Jewish community were often associated with other Archives' acquisition projects. For example, in the late 1970s, Lynn Huhtala conducted a series of interviews and acquired records from a group of Southern Alberta entrepreneurs. Among those individuals was Ted Riback of Calgary. Two other oral history projects also involved local Jewish citizens. Charles Ursenbach conducted an extensive series of interviews with

Mormon pioneers, but also included people such as Harry Cohen among his informants. Former City official Tom Kirkham, under contract with the Alberta Historical Resources Foundation, interviewed Abe and Gary Bickman and Dr. Joe Moscovich of Lethbridge. In the early 1980s, a wide-ranging collecting program for Calgary association records resulted in the donation of some material from the Jewish Family Service.

Beginning in the mid 1980s, the Archives made renewed efforts to document the life of ethnic and religious communities in this area; new contacts were made with the Jewish community through the Calgary Jewish Community Council. Records were ultimately received from the Council itself, the Beth Tzedec Synagogue and its predecessors, the Jewish Academy and its predecessors, the Beth Israel Players and educator Aron Eichler. Due to the demise of the *Jewish Star*, Glenbow was also the recipient of its official files.

With the establishment of the Jewish Historical Society of Southern Alberta, a new phase of cooperation has developed between the Jewish community and the Glenbow Archives. Society members have been very enthusiastic about preserving a better record of their community and they have assisted the Archives and other Glenbow departments to preserve important material. Over the winter of 1990-91, a group from the local branch of the National Council of Jewish Women has volunteered to arrange and describe Jewish material in the Archives. The Society's own oral history project resulted in fifteen interviews as well as the donation of personal documents from a number of informants including Edythe Pearlman, Robert Sattin and Dr. Leo Lewis.

The Glenbow Archives is always anxious to improve its holdings of papers and photographs relating to the Jewish community, and welcomes the opportunity to discuss the donation of any records held by organizations and individuals in the Calgary area.

Journal Notes

by Jay Joffe

As you will discover when you read this edition we had a wonderful response from our last issue. In particular, we appreciated receiving another personal journal from the Homestead era—the Hackman Journal sent to us by Miriam Hackman Bloomberg, of Oakland California. We share excerpts of this with you in this issue. We have also passed on additional material to the Glenbow.

As well, we received a follow up from Gordon Bell of Vancouver, grandson of Nathan Bell, whose baby daughter Goldie was the first person buried in our old cemetery. Gordon advised us that his grandfather and family moved to Vancouver around 1920 and that Jack and Abe Barron of Calgary were nephews of his grandfather.

We must, however, set the record straight on two points from our last issue. First it looked like we made an error in the caption under Nate Horodezky's picture. Although he was only eleven when the story appeared, the *News Telegram* headline which we quoted stated he was 14. We also discovered that Sophie Lieberman, Raphael Gurevitch's wife was not his cousin, as reported. Please excuse these errors and appreciate that when we are working with other people's material they are not always our errors.

Make a note to attend our special Heritage Annual Meeting on October 30. If you are over 80 and have lived in Southern Alberta for 50 years let us know. (Call Dinah Spindel at 252-4035 or Millie Gilmour at 253-8600.)

If you have a relative who fits this category, please register their name with us. We want to present everyone in this category with a Heritage Certificate at a special presentation at our annual meeting.

Mr. Harry Sanders, our archivist, has agreed to be at the Centre on the first Thursday of every month, between 7:30-8:30 p.m. to receive family records, histories or photos for our files.

Enjoy this issue and please support us by renewing your membership.

Make a note to attend our special **Heritage Annual Meeting on October 30** at the Calgary Jewish Centre. If you are over 80 and have lived in Southern Alberta for 50 years let us know. Call Dinah Spindel at 252-4035 or Millie Gilmour at 253-8600.

The Prism of the Paper

by Harry Sanders

There are many great sources on local Jewish History in Calgary and Southern Alberta. Family, local, and organizational histories have been written; papers of individuals and community organizations, interviews and photographs are preserved at the Glenbow Archives; family histories and memorabilia are available through the Jewish Historical Society of Southern Alberta; and some records in the City of Calgary Archives relate to Jewish interests. But one source that I have enjoyed discovering for myself has been newspapers.

Unfortunately, there is no index for newspapers of early Calgary. Clipping files exist, such as those at the Glenbow Library and the Calgary Public Library, but the bulk of articles about Jews—and there are many—are just out there, *somewhere*, in microfilms of old newspapers.

As a history student, and then as a contract researcher, I had cause to research those old newspapers—among others the *Calgary Herald*, the *Albertan*, and the *Calgary News-Telegram*—on a variety of research projects. Occasionally I came across articles on the Calgary Jewish community, and simply made note of them for future reference. Very quickly I found I had hundreds of references, and began to organize my notes into an index. I am now busy copying these articles and creating a clipping file, dating back to the last century, that will be available at the Calgary Jewish Centre, through the Jewish Historical Society.

Newspaper articles are not reliable enough to be the single source for research on the Jewish community. But they are fascinating, and add some colour that cannot be found in organizational minutes and personal or family recollections.

There seem to be five main types of articles about the local Jewish community, Jewish holidays, Jewish organizations, the local Zionist movement, social events, and individual Jews.

Just like today, in early years Calgary newspapers carried stories about Jewish holidays when they occurred. These were intended to

familiarize gentile readers with the meaning of the holidays; typically, the paper described the holiday itself, then announced where and when services would be conducted, and by whom. From these articles we can gather information on the development of different congregations—some of which no longer exist—and the different meeting places and clergy. For example, besides the House of Jacob and the old Community Building on 18th Avenue, services were held at times in such places as the Al Azhar Temple, Wiggins' Hall and Paget Hall. Such congregations as the United Synagogue and Tephrethe were either short-lived or stillborn.

Another occasion was when organizations were formed, held elections or functions. The articles describe the organization, tell where the meeting was held, and list members of the executive. No doubt such articles can be used to close gaps in archival records. These organizations—some of which are now obscure—include B'nai B'rith, the Calgary Zionist Association, the Council of Jewish Women, the United Jewish Association of Calgary, Pioneer Women's Group, Hadassah, the Hebrew Athletic Association, Congregation House of Jacob, the Talmud Torah and the I.L. Peretz School.

Another cause for newspapers to write about local Jews was the local Zionist movement. These articles illustrate the Calgary community's response to events in Palestine, and within the world Zionist movement. Zionist leaders and speakers toured North America in those years, and journalists covered their speaking engagements in Calgary. In 1934, for example, Calgary was visited by two delegates of the Jewish Federation of Labor of Palestine (as the newspaper called the organization), who addressed the community on the development of the Yishuv. One of the visitors was Golda Meyerson—the future Golda Meir. At other times, mass community meetings were held to discuss events in Palestine and to raise funds.

Yet another rich source is the social column. There, one finds accounts of

Jewish weddings, tea parties, bazaars, dramatic presentations, educational programmes, sporting events, and activities of women's groups. Besides the colourful stories, these columns give the names of members and executive office-holders of such groups. No doubt every long-established Jewish family in Calgary will find these interesting; I discovered in a 1934 article that my grandmother, Sarah Freedman, was then educational chairman of Pioneer Women. In that capacity, she gave a talk on the life of Bialik at a Chanukah party in the home of Mrs. W. Polsky. While this discovery revealed no new insight on the Jewish community's history, it gave great pleasure to my family. Members of B.B.Y.O. International #31 chapter will be interested in the account of their 1934 annual party at the old Community hall, and members' presentation that evening of *Hy Shuler and His 21 Beautiful Scandals*, folk song numbers by the Three Russian Rogues, and impressions of radio and screen stars Amos an' Andy, Joe Penner, the Four Mills Brothers, Jimmie "Schnozzola" Durante, and others.

Remaining articles are about Jewish individuals and their activities. Often, these reflect not only the individual mentioned, but the community as a whole. Here is one example:

The *Herald* eulogised its former street sales manager, 'Nate' Roth, on his death in 1929. Partially paralyzed, Roth moved to Calgary in 1912, and began selling newspapers. According to the *Herald*, "At that time he was the only adult salesman employed by the *Herald* and it was not long before he was well known to those who passed the corner of 8th Avenue and 1st Street west ... [In 1916 he] re-entered the employ of the *Herald*, taking over the supervision of the street sales." On his death he left \$500 to "the Jewish school." In an editorial, the *Herald* wrote:

In the passing of Nathan "Nate" Roth hundreds of newspaper boys lost a dear friend and an advisor whose patient guidance coupled with a remarkable strength of character could not fail to leave with them a splendid example. For fourteen years, Nate had been in charge of street sales for The Herald and no one who ever grew to know him could have

Prism

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A Salute to Harry Woolfe

A colorful citizen of Calgary's past

by Therese Nagler

Harry Woolfe, now residing in Vancouver, B.C., has, at age 92, the distinction of being the oldest surviving member of the Royal Northwest Mounted Police.

The creation of the original force and the establishment of Fort Calgary brought order to the West. With the presence of the law, the area grew. In 1905 Harry's father, Jacob Woolfe, came to Calgary from London, England, to seek out Canada's greater opportunities. Harry, who was born in London on April 29th, 1899, remained behind with the rest of his family. Four years later, when the boy was ten, they emigrated to join his father.

"Dad Woolfe" was a builder and cabinet maker. With these skills, he was a key part of the construction of Calgary's first Synagogue on Fifth Ave. East. The senior Woolfe was a bit of a "jack-of-all-trades" and was interested in firearms. Around the year 1912, he opened a small gunsmith shop on 9th Avenue, off 2nd Street East, where he built and repaired guns for the R.N.W.M.P. In this setting, young Harry's interest in guns and his involvement with the Mounties coming into the shop flourished into an ambition to belong to the Force.

In 1916 Harry travelled to R.N.W.M.P. Headquarters in Regina to sign up. "I lied about my age," he recalled. At 17, he was accepted into the Force and his training began. (His registration number is 6607, in an organization where most members' cards have numbers exceeding 40,000.) "You earned fifty cents a day and all the oats you could steal from your horse to eat...I loved it."*

Young Constable Woolfe was stationed in Yorkton, Saskatchewan. It was there, about that time, the original "Bronfman Dynasty" was forged. The members of the Police Detachment took their meals at the Bronfmans' Balmoral Hotel in Yorkton.

When World War I broke out, Harry served in France as part of a special regiment of Mounted Police officers. Returning home in 1918, he was hon-

orably discharged from the R.N.W.M.P. the following year.

When the war ended, Harry became involved in an exciting new industry—motion pictures. He began as a shipper and, throughout Alberta,

ty wild back then." Perhaps the R.N.W.M.P. training was good background.

On June 10, 1925 in New York, Harry married Debbie Marks, the daughter of another early Calgary pioneer family. In the '30s, the couple returned to Calgary where their daughter Diane attended Grade One at Elbow Park School.

Harry became a branch manager for



Harry Woolfe at R.N.W.M.P. Riding School, Regina, Sask., 1916.

distributed films for Paramount Pictures.

In 1923 he took a job in Cincinnati as a film distributor for Universal Studios. He remembers that his work took him all around that region, including monthly runs through the hillbilly country of Kentucky. In those mountain communities he obtained contracts for films with the shanty theatre operators. Travelling on horseback and carrying a pistol was all part of those trips as "things were still pret-

R.K.O. films in 1938, and five years later moved to Vancouver to assume management of film distribution for United Artists. He held this position until he "retired" in 1969.

Still vigorous, Harry then created his own business, securing films for B.C.'s independent theatres; he continued his work in the industry for the next sixteen years.

As an active citizen of Vancouver, Harry joined the newly formed

Harry Wolfe

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Genealogy: Onomastics or What's in a Name?

by Robert A. Paine

One of the most enduring tools of historians interested in preserving family and community history are genealogical records. Genealogy, from the Greek words *genea* (birth) and *logos* (discourse), involves the meticulous investigation and recording of family lines of descent from some known ancestor. Classically, genealogical methods have been, and continue to be, used by individuals with a vested stake in proving long lines of pedigree. More commonly today, genealogy is used by individuals who wish to commune with and preserve the heritage of either their direct family names, or a family name in the maternal line. Genealogies, when done properly, can provide an accurate snapshot of several generations of family including birth dates, marriage dates, deceased dates, and sometimes place of birth and residence, and occupation. Sound easy? Those who have undertaken the task of genealogist, whether amateur or professional, will relate that although the task was pleasurable, even fulfilling, but not easy!

This series of articles then, is meant to give you a sense of the sometimes enormous amount of work that can ensue, and often does when the job is done seriously and carefully. It is not meant as a substitute for research into the methods of genealogy, or even practical experience, that is a must for a thoroughly done family genealogy. Rather, it is meant to act as a stimulus to those who have often thought about formally tracing their family roots. What follows is a series of skills that you may begin thinking about, playing around with, and even having fun with. The first topic is one of my particular favourites because it makes for excellent cocktail conversation: onomastics.

Etymology is the study of words, particularly roots, with the goal of obtaining a sense of their derivation and meaning. Onomastics expands on the skills of etymology in the specific study of names with attention to naming traditions held by particular geographical and cultural groups. The skills involved in this specialized dis-

cipline is of primary aid to the genealogist. For instance, if you are tracing a family tree and get stuck at all, know ancestors who arrived in Canada, and no living relatives can tell you where the family name originated from, a study of the family name itself may provide clues. From here, you may find other clues that will lead to a particular, and very dusty, pile of records in a public office somewhere in Poland. You may be able to retrieve the necessary information from these documents, and thereby provide another link in the genealogical chain, by writing away to the proper authorities. But more on this in a subsequent article.

A family name can fall into any number of onomastic categories. Probably the two most familiar categories are geographical place names and occupational names. The name Ginsburg derives from Gunzburg, a town in Bavaria. Many Russian Jews assumed the name after it became popular due to the influence of a philanthropic, banking Gunzburg family of St. Petersburg. So, if your family name is Ginsburg, or Ginzburg, or any other such variant, your Old Country ancestors came either from Bavaria or, more likely, somewhere in the vicinity of St. Petersburg. If either of these options fails, it is also said that Jews of Koenigsberg (formerly of East Prussia) often selected the name Gunzburg as a corrupt variant of Koenigsberg. Bronfman is Yiddish (in German, Brantweinmann) for a man who either made or sold, or both, spirits or whiskey. Now you can see why such information can make for interesting cocktail conversation.

Other categories, although not exhaustive, include acronyms and abbreviations, house sign names, descriptive names, names indicating "son-in-law of" and "husband of," and purely fanciful names. Sons of rabbis often signed their name ben leadoni avi, or "the son of my revered father." When the suffix "-stein" is added to the acronym "Blu," the result is Blustein. Korshak, although the equivalent of Adler in Ukrainian ("Eagle"), is also Polish for "wine glass," indicating the important landmark status of a sign on a tavern in the immediate

neighbourhood. Start with an imposing father-in-law named "Yosef," and manufacture an appropriate abbreviation-acronym for "Hasan reb Yosef," and you could end up with the family name Charry. Although Adelman can mean "nobleman" in German, onomastics has shown that it more often indicates the "husband of Adel." Of course, Gross (large), Klein (small) Schwarz (black), and Weiss (white) are familiar Yiddish family names that were meant to somehow represent the physical features of those the names were bestowed upon. In fact, these four names originate in Hungary as a quadripartite means of quick identification. As for behavioral features, there are names such as Biederman (honest man) and Finn (wise, quick-witted [Polish]). By fanciful association, we find names such as Montagu, the family name given to Romeo by Shakespeare (indicating English connections), Morgenstern (German for morning star), perhaps suggesting an "early bird" for name registration, and Teitelbaum ("date palm" in German), recalling Psalm 92:12 ("the righteous shall flourish like the palm tree" [or the variants "cedar tree" (Zederbaum), and "fir tree" (Tannenbaum)]).

Matronymic and patronymic family names also predominate in the Jewish tradition. For instance, most names beginning with "Rosen," such as Rosenberg, Rosenblatt, Rosezweig, and so on, are matronymic in honour Rosa or Rose. Patronymic names often follow the pattern established by the kinnui (symbol) of a particular patriarch. For instance, the kinnui of Benjamin is a wolf. Therefore, names beginning with wolf, such as Wolf itself, Wolfberg, or even Wolper are patronymic. However, this particular rule does not hold in the case of Wolfish (or Walfisch) which mean "whale," the kinnui of Ephraim.

Lineage names are, for the most part, self-explanatory. Levi and Cohen are familiar names that recall direct descent from the Levites and priests of ancient Israel. Perhaps less self-explanatory are family names like Cornfeld, or Cornblum, which are often disguised versions of Cohen (or Kohen).

Genealogy

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Genealogy *continued from page 6*

Some categories, like occupation, geographical location, and to a lesser degree, house sign names, provide obvious, and helpful, clues in a continuing genealogical search. Also, family names that announce "son-in-law of" and "husband of" can aid in the search for missing links in family history. Family names that underscore physical and behavioral characteristics may prove more useful than first glance, especially with the aid of photographic evidence and biographical testimony (although in this case, caution cannot be stressed enough). Lineage names, and patronymic and matronymic family names, may often be accompanied by existing genealogical traces that can make your search an easier task. Fanciful names are perhaps the least useful of the lot. But keep in mind that all family names

have a lingual root characteristic of a particular country or area of origin. So if you wished to find out more about the Teitelbaum family, you might save yourself some valuable time by first looking toward Germany, and not the Ukraine.

Onomastic research can provide some leads to proceed with in the search for generations past of ancestors from the Old Country. Of course, if your ancestors were unfortunate enough to have their name unwittingly changed by an inept customs official, you first must find out your previous family name before proceeding. I think that understanding the origin of one's family name can be both fascinating and heart-warming. It is this type of enthusiasm and drive that can act as an impetus for one who is interested in tracing their family roots. *L'hayim!*

If you wish to find out more about your family name, several excellent sources exist.

Among these are:

Encyclopedia Judaica (Select Names)
Glanz, Rudolf (1961) *German-Jewish Names in America*, Jewish Social Studies.

Jewish Encyclopedia (Select Names)
Kaganoff, Benzion C. (1977) *A Dictionary of Jewish Names and their History*.

Maass, Ernest (1958) *Integration and Name Changing among Jewish Refugees from Central Europe in the United States*, Names, Journal of the American Name Society.

Markreich, Max (1961) *Notes on Transformation of Place Names by European Jews*, Jewish Social Studies.

Samuel, Edgar (1961) *Jewish Names*, Genealogist's Magazine.

Ungebaum, B.O. (1972) *Russian Surnames*.

Harry Wolfe *continued from page 5*

Harry joined the newly formed Variety Club of British Columbia (1966) and became the bearer of card Number One. In the fall of 1990, the Club honored him with the presentation of their variety Pioneer Award, and he was profiled in that organization's magazine earlier this year.

Although he has spent nearly half a century on the Coast, Harry remains a distinguished and colorful part of the history of our Calgary community. With pride we salute one of our pioneers—Harry Woolfe.

*Woolfe is quoted—pg. 19, *Variety British Columbia*, Text 47, Winter, 1991.

Prism *continued from page 4*

held other than a favorable opinion of him because, beneath the surface of outspoken candor, there lived, in all sincerity a man of very tender feelings, a kind heart and great understanding. He was one of those rare characters who live quietly—almost insignificantly—and yet whose influence is felt far afield ... He urged the newsboys to be thrifty and, years ago, organized a thrift club. Boys who dealt with Nate always learned to play fair. They learned sportsmanship in the school of hard knocks from this gentleman who lived and died like a sportsman. They learned the lesson of gratitude from this man with a grateful heart.

Articles of local Jewish concern are varied and interesting. As further research turns up more articles, the clipping file continues to expand. Anyone may access it by asking at the front desk of the Centre. Hopefully the file will be of use to history students, family historians, and to those who are just plain interested. A chronological list of articles appears in the second edition of *Roots*, which will become available this autumn. Your help is solicited to make the file more complete. If anyone has any old clippings—perhaps in a family scrapbook or photo album—we would love to include a photocopy in the file. Please contact Harry Sanders at 259-8339.



Time to Renew Your Membership!

Your Jewish Historical Society is a nonprofit community organization dedicated to the preservation of the history of the Jews in Calgary and Southern Alberta.

Your membership and donations help us in collecting and researching the history of the Jewish people, individuals and organizations, with particular emphasis on the collection of oral history from our elders.

Your membership and donations allow us as well to undertake and encourage public information programs, including publications such as *Discovery*, displays, lectures, and special events.

(See reverse for membership renewal form.)

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the best lot of land for homesteading, was a strange experience indeed for the young 19-year-old immigrant. It included a train ride to Olds and a 90 mile ride in a hired livery, a 'democrat' "through the open prairie across a river on a ferry and finally to a spot marked x"—a total of three days each way.

Apparently the effort was well worth it once the land office had registered title. "After a long, long tiresome wait, we came out with our document in hand, proud as a Peacock, heads high." But the solution to one problem only brought on the next hurdle—"where do we go from here. We-farmers?! We are to plow the land?—I to ride horseback? I—who handled a pen and pencil all my young life—the only tools my white lily hands handled in the Bank where I was employed?"

It was easy to get a job in a hotel over the winter "Jobs were for the asking" with spring, preparations began—"bought a wagon, harness, groceries to last a long time, nails to build the house, tools, lanterns, 5 gallons of coal, oil, chains, picks, and numerous other items so vital, so important, when you are living 40 miles from the nearest town." The most difficult task was to get the wagon (with no brake) to the river, down a mile precipice and across on the pulley operated ferry.

The remainder of Mr. Hackman's memoir is a vivid and highly readable account of the gradual development of his homestead and the Rumsey area in general. He chronicles the ongoing hardships facing homesteaders in lov-

ing detail. While it is evident that this new way of life was extremely difficult, the reader can sense the pride and freedom that a refugee turned farmer must have felt in his hard earned achievements—"The rain has stopped—it's bright and warm—you are feeling content and are making plans as to where the house shall stand. We are walking, walking on our OWN soil. Something inside of you is glowing. This is all yours—as far as your eyes can see. Oh! what a grand feeling! A feeling of independence, of self respect, of equality." Each advance brought satisfaction. "The land in general has many rocks imbedded in the top soil, and prior to the plowing, these must be dug up and removed. Did I ever handle a hand plow?! Well, I am mastering it. The furrows are even and straight—makes me feel good." With time and experience the writer's self image also undergoes a transformation. "This is no life for a softy, no life for a man with lily white hands—nobody cares for your apperance—all in all you are a man of the soil. You are a producer, you are self supporting. You are giving the world food, the essence of life. And you are not asking many favours in return. Most of the time you are trodden upon, but you come out for the best (things have changed since then)."

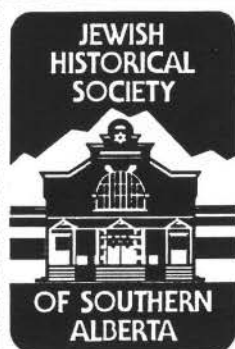
The descriptions of the hardships involved, the initial hazardous journey, the preparation of the land, the procurement of necessities, digging the well, building foundations, mosquitoes, runaway horses, prairie fires, ice fishing, caterpillar worms, hail and crop failure and more are not written as a litany of complaints but,

rather as part of daily experience and often with a keen sense of humour.

"One night we were awakened by some unusual noise around the house. Something unusual was going on. It sounded as if the house is falling apart. I jumped out of bed in only underwear, went outside and 'lo and behold' a herd of cattle all around the buildings, digging at the sod walls with their horns, pulling out large chunks of the walls and throwing it on themselves, plus chasing the mosquitoes off. Our house is getting demolished. In the meantime, Dad came out clad in the same 'uniform' and we began chasing the cattle away. The rest of the night we kept vigilance in case the cattle decided to return. Now the next immediate job is to erect a wire fence around. No rest for the wicked..."

In actuality the farm could not provide income for the family so some, or all, of the family was back in Calgary at various times of the year or even for years on end. Calgary life also had its stories. "We the boys at the boarding house—are to supply Mrs. Goldberg with meat, and the other ingredients—she is to cook it—we also made up our own lunches. For the service supplied to us, plus the room, we paid \$30.00 per month. Here is an arrangement that we boarders had to make so nobody shall chisel on the other fellow's food—what course will you take, assuming that you want a pound of meat while your friend wants only half a pound. So after consultation with Mrs. Goldberg, we had arrived at a satisfactory agreement for all concerned. She is to tie each person's

Jack Hackman continued on page 9



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Jack Hackman continued from page 8

eat his own, and not his fellow worker's meat."

The Hackmans returned to the farm at the onset of World War I when "the Government announced that the Nation must begin feeding the allied armies. We must raise food. All the farmers are exempt from military duties." Brother Sam "being a boy of ideas, a boy concerned with justice—enlisted. He did not want to be called."

Mr. Hackman chronicles the growth of his family. "On the way home I must pop the question—Lena, would you like to become my partner. These were the actual words—two days of knowing the girl and we are engaged—a new life for both of us—show me a pioneer that had no woman at his side."

The couple raised three daughters, with wife Lena going back to Calgary before each birth and making the dangerous trip back with each baby.

We also learn of the rapid growth of the area in those years. "We have been informed that a few Jewish boys have taken up homesteads about 5 miles west and a few are located about 9 miles south. So, as it appears we might have quite a Jewish settlement in a few years." 1909, "We are getting some new Jewish neighbours. Everyone strives to file on land that is close to his fellow man. And as we are surrounded on three sides by Jewish farmers, things are getting more favorable, to know that you are not isolated, that you can expect assistance when in need." 1912, "And so time marches on. The railroads are coming in—many of our farmers are working on various jobs—things are lively here. All that progress is taking place before our eyes. Our town is named 'Rumsey'—some enterprising farmer has put up a shack and opened up a small store."

"The Jewish community is organizing. We build a temple, which served for all purposes. The Baron de Hirsch fund contributed \$1,000 towards it, and will pay \$60 of wages for the Hebrew teacher."

Jewish communal life also provided the security of dependable neighbours and of good times celebrating together "It's the Holy Holidays time. We must go to where the Jewish farmers will congregate, and that is going to be

about 2 miles away. The congregation used to meet at our place when the parents were on the farm. The reason, was because we had the only 'Tora' in the district. It used to be a regular carnival affair. The more religious members have been stationed close by, divided between a couple of our nearest neighbours, so as to make it feasible for the people to walk to the services. We used to make beds all over the house and so did the others. After the services, we all combined our food with the food the people had brought along with them; and the table presented a real community Dinner. Everybody tasted everybody's food. It has been a lovely affair—jokes were passed, comments and criticisms were in order."

Particularly interesting, are the

“Jewish communal life also provided the security of dependable neighbours and of good times celebrating together”

details Mr. Hackman provides concerning Jewish life among the pioneers. He focuses on the difficulties faced by his father, Abraham who persevered in his traditional observance, from the first trip out in 1908, when they lodged near Stettler.

"Of course my Dad did not eat his food (not Kosher) except a glass of tea. For that reason he had his own sandwiches along with him. Dad never failed to take along with him, on all journeys his (Tallis and Tfilin), prayer shawl, and be it outdoors (where we stopped overnight), or in the house—he always said his prayers. He continued his observance in later years." Dad had one day a week off. Saturday he did nothing. "Saturday was the hardest day for me—on that day I did two men's jobs."

In 1920, when Jack Hackman had experienced a plague of caterpillar worm, he decided to try his luck back in Calgary, "I will try to earn a dollar

in any way possible. The folks will remain on the farm. It's hard for all of us. The parents—they don't make a fire on Saturdays and I had made an arrangement with our good neighbour, Mr. Brown, to come and make the fire and stay for tea. He was a good soul."

The Calgary of the 1920s, was not the 'mecca' of opportunities of 1906 "I am roaming the streets looking for work on buildings, in junk shops, anywhere I meet people that are known to me, I inquire. Finally I had persuaded a young man—a peddler in hides to take me along as a helper on the road. The pay was negligible. As a matter of fact we did not discuss that question at all. It will depend on what success he will have."

The next few years the springs were spent back on the land except for a successful season in partnership in a threshing company, the remaining years saw hail and crop failure. Mr. Hackman makes a particularly keen observation about these disasters that seems very modern. Early on in his memoirs he describes the virtue of the virgin uncultivated countryside when he talks about drinking water straight from the sloughs "I took my red bandana handkerchief, put it to my mouth and sipped the water through. The earth was virgin soil, never had been touched by human hands. No germs, you got no infections—even the soil was clear—clear of all evils that develop when civilization takes over." And he comes back to this environmental theme towards the end of his memoirs—"As the country progressed, and more land was plowed under, civilized life came in, population increased. Various disease struck the district—man and beast."

Years of crop failure finally forced the Hackmans to trade the land for a store in Rumsey. Annie's memoirs expand on their two years in Rumsey and then a few years in Calgary before the move to Vancouver to operate a grocery store. Jack Hackman concludes his memoir "I hope whoever reads this line will get the real picture of "Pioneering in this Wild Woolly West." His hopes have been rewarded, for his account is both informative and entertaining. Copies of the entire memoir are kept both in the Glenbow and in the Jewish Historical Society files.

First Stampede Parade Photo Reveals Jewish Presence

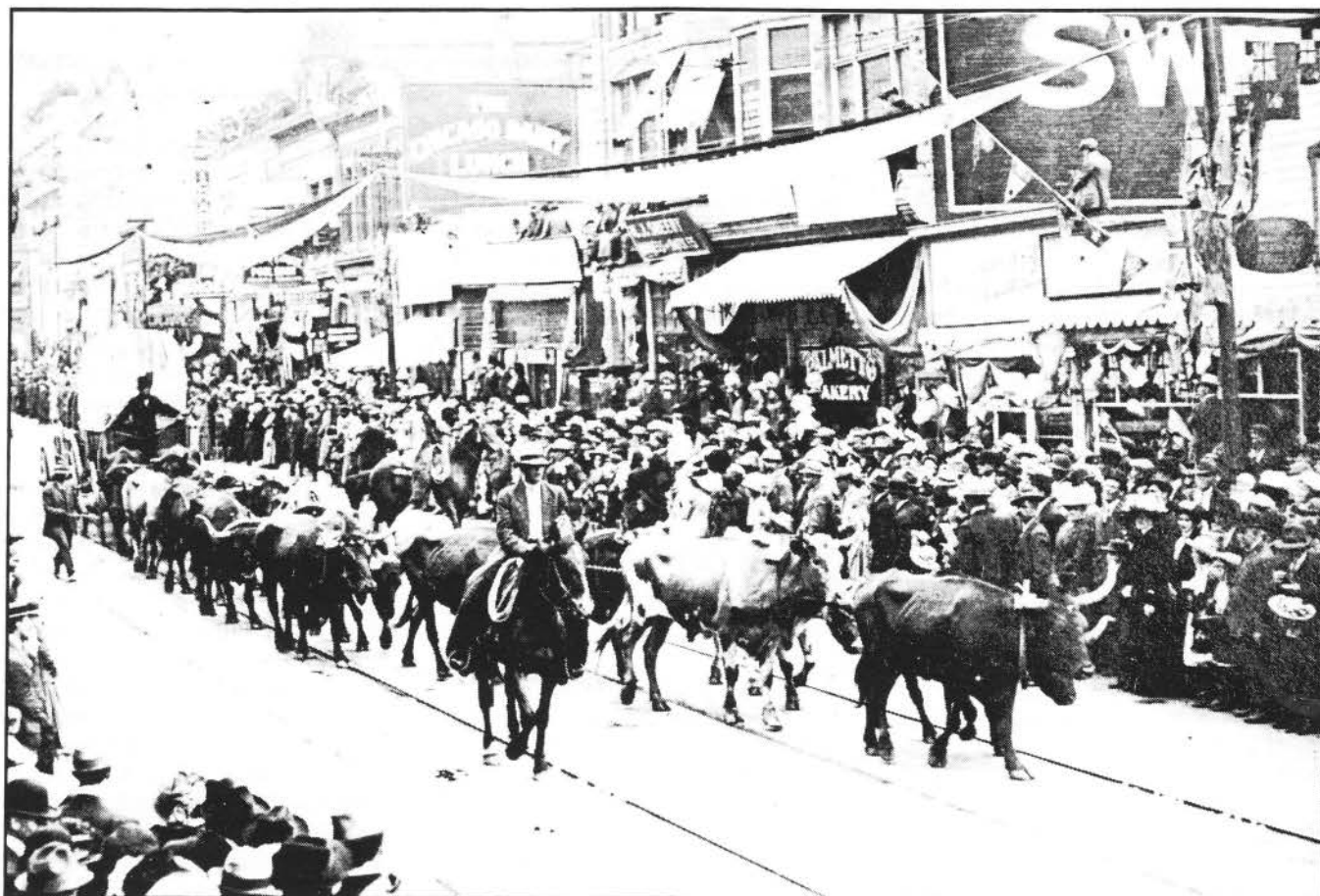


Photo courtesy Glenbow Archives

by Jay Joffe

Take a good look at this picture of Calgary's first Stampede Parade taken September 2nd, 1912. The old trading wagon drawn by sixteen oxen is passing what is now our famous Olympic Plaza on 8th Avenue. Of course none of the stores in the background are left today, but back then they included many Jewish merchants. Just below the word "Dairy" in the Chicago Dairy Lunch sign, you can faintly make out the Joffe brothers Clothiers sign. It was one of the first clothing stores established by Sam and Joe Joffe. Further down the street, just to the right of the Polsky Jeweller sign, is a barrel sign.

Although the letters are not legible, this marked the location of Jacob Diamond's wholesale liquor store (remember this was before prohibition). In fact, just below the barrel sign Jacob himself can be seen standing watching the parade with his two oldest daughters, Rose and Hattie. Nearby, just above the lead bull's horn, is Mr. Charles Malkin, whose grocery store was located just east of Jacob's liquor store.

It is an interesting coincidence that Calgary's Centre for the Performing Arts is now located directly across the street from this location and further that Jacob Diamond's great niece, Dr. Martha Cohen, was the founding

Board Chairman of the Centre.

Recently, using computer technology, this historic picture was enlarged 1500 times. The enlargement was then used on a float for the Southern Alberta Pioneer Association in the 1990 Stampede Parade. This billboard-size photo was then donated to the Glenbow Museum and is now displayed on the third floor in their activity area. Next time you visit the Glenbow stand in front of this life-size, blownup picture, and with very little imagination you can find yourself transported back to the first Stampede Parade.

Make a note to attend our special **Heritage Annual Meeting** on **October 30** at the Calgary Jewish Centre at 7:30 p.m. If you are over 80 and have lived in Southern Alberta for 50 years let us know. Call Dinah Spindel at 252-4035 or Millie Gilmour at 253-8600.