

JEWISH HISTORICAL SOCIETY of Southern Alberta

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Marcia Goldberg – A Century of Service



Marcia Goldberg (4th from left) and a group of friends at Hadassah social, mid-1950's.
Source - Glenbow Archives # NA-3368-12

The JHSSA has a photo taken in the mid-1950's of a group of Calgary Jewish women at a Hadassah conference theater party. The women are mainly young matrons, some in costume, all smiling, except for a stern looking woman in a long dress, older and looking serious. She was Marcia Goldberg, then in her 70's, and she looks somewhat like a contemporary she often met, Golda Meir, who like Goldberg, had grown up in a mid-western American city.

Marcia Goldberg seems to be thinking, "ladies, please, raising money for Israel is a serious business. Let's have some dignity." Marcia Goldberg, known formally as Mrs. A.H. Goldberg in the pre-feminist decades in which she dominated Calgary Jewish society, was very much as she appeared in this and many other scenes—a serious and

studious worker for Jewish causes, but still one of the girls.

Marcia Goldberg lived to be 99; born in 1886, she died in 1985. She spent 14 years in Edmonton (1912–21) and over 60 years in Calgary, living here from 1921 until just before her death.

Her husband, Abraham Henry Goldberg, a prosperous grain merchant, was extremely active in Jewish affairs, notably with B'nai Brith, local and international Zionist groups, Beth Israel congregation, and the Calgary Hebrew School, where he served as president for a quarter-century.

Henry Goldberg was one of a group of community patriarchs who developed Calgary's Jewish institutions. His wife, Marcia Goldberg, had no peers. She stood out among early Jewish

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Everyone's Invited to Our Annual Meeting

Monday, October 19, 1998, 7:30 p.m.,
Jewish Centre.

The 1998 annual meeting of the Jewish Historical Society of Southern Alberta will feature as guest speaker Dr. Sandra M. Thompson, of the Alberta Provincial Archives in Edmonton. Dr. Thompson will discuss the importance of archives in Jewish cultural preservation.

An exhibit currently on display at Edmonton's Provincial Museum, Faith and Humanity, One Hundred Years of the the National Council of Jewish Women in Canada, will be opened at the meeting. (See below for more details on the NCJW exhibit.)

Heritage certificates and JHSSA pins will be awarded to a number of long-time Jewish residents (see tentative list on page 7). The business portion of the meeting, with financial reports and election of directors, will be brief.

Refreshments will be served. All are welcome. Bring a friend.

NCJW Exhibit to Open

The evening of the JHSSA's annual general meeting (7:30 p.m., Monday, October 19 at the Calgary Jewish Centre) will coincide with the opening of Faith and Humanity: One Hundred Years of the National Council of Jewish Women of Canada. Through photographs, documents and interpretive

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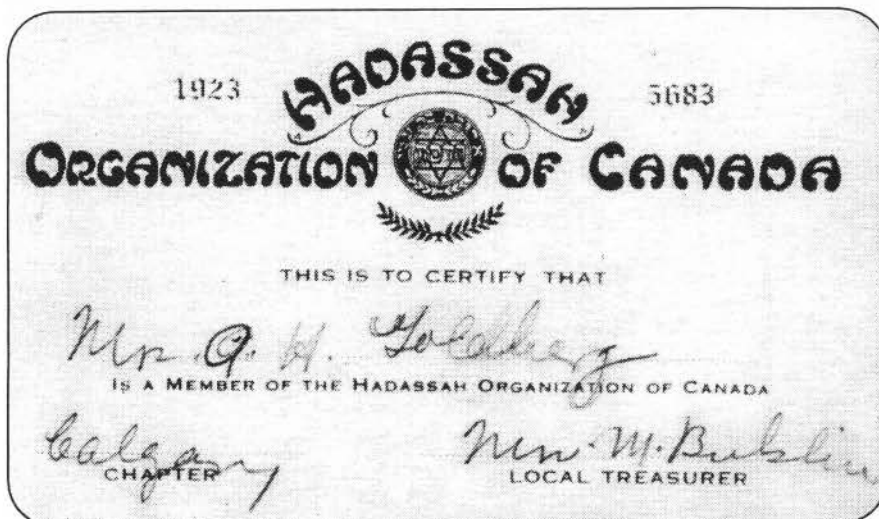
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- Annual meeting - Oct. 19
- NCJW exhibit to open
- Lethbridge synagogue history
- Jewish hoteliers
- New photos, New books
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Marcia Goldberg's 1923 Calgary Hadassah membership card. Source - Glenbow Alberta Archives

Marcia Goldberg ...

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women for her independence and intellect. Not content just to play second fiddle to her busy husband, she asserted her individuality and drive, organizing, travelling and influencing other women to work for the needy and the oppressed.

She is best known as the queen mother of Hadassah in Calgary, leading local efforts and becoming, in 1930, a national vice-president of the Hadassah Organization of Canada. She was also involved with the National Council of Jewish Women and its Calgary predecessor, the Jewish Ladies' Aid Society, as well as many non-Jewish groups—the YWCA among others.

Marcia Goldberg's story is told here in the form of intimate recollections by her younger daughter, Muriel Ginsberg, now of Victoria, who was interviewed by Bertha Gold in 1991. The interview sheds light on her mother's personal life rather than on her volunteer years, and was not intended as a complete biography.

Marcia Goldberg (also called Marsha) was born in St. Paul, Minnesota, one of ten children of Moses and Betty Calmenson. In eastern Europe, Moses had two sons by his first wife, and after her death left them in care of relatives while he went to the United States. He returned to Russia but soon realized it was a mistake.

"He said in Minnesota, if you knocked on the door of a farmhouse, they would give you a glass of water,

but in Russia they would spit at you."

He remarried and took his new wife and the boys back to the USA, where he settled in St. Paul. They had eight children together—three sons and five daughters. Marcia was born into their orthodox family on December 30, 1886. The oldest daughter married at 16 or 17, and Marcia and her three sisters shared a bedroom.

The Calmenson sisters led an active social life as teens. "They had a very lively Jewish community, and did all kinds of nice things together. Their older brothers acted as escorts."

Marcia met Henry Goldberg (b. 1885) when they were teens; both belonged to a Zionist youth organization.

About 1907, when he was 21, Henry Goldberg moved to Edmonton, where he was to work as a grain trader. "By that time he already had his eye on my mother," states Muriel Ginsberg, "but he felt that he had to go out and make his fortune before he married her."

Marcia waited patiently in St. Paul, staying home to help her asthmatic mother and nurse her ailing father. Ten weeks after his death in 1912, Marcia Calmenson and Henry Goldberg were married.

"My father decided he could afford to get married, but my mother didn't want to get married right away. She was exhausted; she had waited five years, so he could wait a little bit longer. But my father talked her brother into it.

"I guess she had quite a small wed-

ding, but she had a beautiful dress. She wore the same dress twice more, for their 25th anniversary party and for their golden wedding anniversary.

"My mother's family was very comfortable, and as a wedding present they gave her \$1,000, which was a lot of money in those days, and a set of sterling silver flatware. So she came to my father in good shape."

Mr. and Mrs. A.H. Goldberg immediately moved to Edmonton, where their first daughter, Mozah, was born a year later, in 1913. Another daughter, Muriel, was born in 1918.

She kept a kosher home in Edmonton, even though her tolerance for orthodox had been severely tested when her father died. "My grandfather was a very pious man, and when he died all these orthodox men came to the house, and they sort of pushed the family to one side and they took over. She had looked after him, and I always remember her saying she resented the fact that these men came in and took over."

In Edmonton, and in Calgary after their move here in 1921, they made many friends. "My mother and father had no family here, on either side. Nobody else came from Minnesota, which was unusual, because in both Calgary and Edmonton there were these huge extended Jewish families who brought in their relatives from Europe and from cities in Canada and the States.

"They were both active in Jewish organizations, and they established close relationships with people they worked with. And they were all starting out together with young families, five or six of their close friends. People then were more dependent on each other for their social life than they are now.

"In 1921, when she came to Calgary there was Hadassah, and another organization that worked at the local level, the Ladies Aid. My mother's friend Rose Rabinovitch, who later became Rose Jaffe was president of this group, and that became the nucleus of the Calgary section of the National Council of Jewish Women. My mother became first of all a secretary and then president of the Jewish Ladies Aid. So she was active in both Hadassah and Council.

"When I was in Hebrew School, she was a member of the Mothers' Club,

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Marcia Goldberg ...

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and then in the 30's she and my father helped bring in a Conservative rabbi and Beth Israel was started.

"Friday nights my mother and father were always at home. My mother was essentially Shomer Shabbos. I don't know that she ever drove on Saturday. When they first moved here, they had some friends who were not particularly observant, and my mother got into a row with a lady who started to sew. My mother told her she was sorry but she couldn't sew at her house on Friday night. The lady, who turned out to be a very good friend of hers over the years, walked out in a huff, but they persevered, both of them.

"My mother had very strong convictions, but that didn't stop her from being friendly with people who had other points of view, and that helped her later. When she got older, and a lot of her old friends died or moved away, a lot of younger people, my age, became familiar with her, and it was these younger women who really made it as pleasant as it was all those years when my father was ill.

"The focal point of our family life was Friday night. My mother and father were at home (at their large Elbow Drive house) and it wasn't that they invited people, but people came. They knew that Marcia and Henry Goldberg were at home and they would drop in, and we always served tea and my mother always had nuts and candies around, especially for the smokers, who knew they couldn't smoke in her house on Shabbos, and it was a very pleasant evening.

When we got older, mother would invite people for Yomtov (festivals.) She wouldn't just invite them for one meal, she'd invite them for the full Yomtov—people who had no other family here. The women would come two or three days ahead of time and help Mother make the Yomtov. They would make gefilte fish together, they would all make the soup, and so forth, so that they always felt part of the whole thing.

"We weren't very Yiddish. My mother and father could speak some Yiddish, stumbly. My father had a much older brother who used to write letters to him in Yiddish. When that letter came, my father looked at it and

he handed it to my mother, and she looked at it and handed it back to him. Between the two of them they could sort of make out the gist of it.

"They were both brought up in the States, and even though their parents spoke Yiddish, it was really not something that was a part of their lives. My sister and I both went to Hebrew school classes.

"When I was about nine years old



Marcia Calmenson Goldberg, 1912.
Source - Muriel Ginsberg

(in the mid-1920's) my father bought a car and my mother learned to drive. The women's meetings were nearly always in the afternoon, so I would come home for lunch and my mother would say, 'phone Mrs. Bercuson, Mrs. Jaffe, and Mrs. Weise', and she'd name off all these women, and she would go and pick up everyone and take them to the meeting. That was still in the 20's.

My mother hosted the Hadassah

Medical Aid Tea in her home from 1932 or '33 until 1970. It became known as Mrs. Goldberg's tea. I remember one particular Medical Aid Tea, which may or may not have been the first one, and it was on Pesach, so they had to devise a menu. They had little matzo crackers they used instead of sandwiches, and they had different spreads that they put on the matzo. I can remember that it was a big thing because it was Pesach.

"When speakers and visitors came to the city they traveled by train, and it was extremely important to be hospitable to them. There was a writer, Shmarya Levine, who was coming to our house for dinner, and my mother asked him if there was anything he would particularly like to have. "Oh, Mrs. Goldberg," he said, "a shtikl fleish" (a piece of beef.) Apparently, they gave him chicken wherever he went.

"When I was nine years old they had an election in my grade four classroom at Elbow Park School for Junior Red Cross club. I was elected vice-president. When I came home for lunch I told my mother, 'you are addressing the vice-president of the Canadian Junior Red Cross.' She looked at me as if I'd lost my mind. 'So?' she replied. "Everyone in this family is a President." It was one of my earliest memories of my mother."

Muriel Goldberg married Hyman Ginsberg, and later moved to London, Ontario. They had three children, Shayne Janna, Marsh Aaron, and Avrum Harris. Mozah Goldberg married Newton Zemans, and raised two children, Frederick Henry (Fred) and Sarah Gail in Calgary. The Zemans family later moved to Vancouver, where Mozah continued her executive leadership of the National Council of Jewish Women.

Henry Goldberg died in 1975, at 89. Marcia Goldberg left Calgary only when she was gravely ill, and only then to live with Muriel in London, Ontario. She died in London, in 1985, but was buried in Calgary.

Sources - JHSSA Archives; Goldberg papers, Glenbow Archives. Marcia Goldberg's wedding dress, as well as Henry Goldberg's tuxedo and top hat, are in the Glenbow Museum collection. Former Glenbow curator and JHSSA founder David Spindel was responsible for Mrs. Goldberg's donation of these items, as well as many personal papers, to the Glenbow.

Lethbridge Jews Buy a Church

By Jack Switzer

Much of the early history of the Lethbridge Jewish community centers on the development of its religious institutions. In the case of Lethbridge, we are fortunate to have access to excellent archival materials, much of it supplied by the city's Jewish pioneers and their children.

This article draws heavily on the following: a hand-written history, dated 1980, by Elmer Goodman, son of Lethbridge's first Jewish settler, Harris Goodman; the script of a speech delivered by Jack Klinger in 1955 at the opening of the new synagogue building; and materials collected by David Bickman, son and grandson of early Jewish residents Abe and Sam Bickman.

The Goodman family was soon followed by other Jewish residents. By 1909 there were enough men for a "minyan" and regular services were held in family homes, led by knowledgeable participants.

In 1911 the Lethbridge Hebrew Congregation was formally organized, and purchased land for a cemetery. The congregation was incorporated the same year. Nineteen men are listed as founders, including members of the Bikman (Bickman), Fefferman, Feinstein, Glassman, Goodman, Haller, Keel, Klinger, Moskovich, Pincus, Sadowski, Stine, Srulovich and Wyman families.

The 1911 Lethbridge Jewish population numbered over 100 adults and children, and the community was prosperous enough to hire its first Rabbi, A.S. Goodman, of Jerusalem. Archival sources also call him Rabbi Goodwin, and Aaron D. Goodman. He was to run after-school Jewish classes and "prepare meats according to Hebrew requirements."

Rabbi Goodman's home at 625 - 5th Street was used as a synagogue and school. He soon returned to Palestine.

A September, 1912, newspaper item states the Hebrew Congregation of Lethbridge had 25 members. At a Masonic Hall meeting, the Congregation had subscribed \$1,200 "towards erection of a church." ... "The congregation has no regular rabbi yet, but during the recent (High Holiday) ceremonies Mr. Sadowski acted in a most efficient way."

The Herald noted that 1916 High Holiday services, at the Higginbotham Building, were led by Rabbi P. Levine, assisted by A. Schachter. Jewish business closed for the holy days.

A succession of rabbis stayed only a year

or two. From 1918 to 1928 the rabbis included Joshua H. Goodman, S.B. Yampolsky and Isaac Hashman. Among the later religious leaders and teachers were Rabbi Shuster, Rabbi Kozasky, Rabbi Avol, Mr. Jacob Prasow, Mr. Sharony and Mr. Fund.

A Rabbi Zusman held the pulpit in 1921 when

the Congregation rented a house, for \$20 a month, on the corner of 5th Street and 6th Avenue South. The main floor served as a "cheder" (school) and synagogue, while the rabbi and his family lived upstairs.

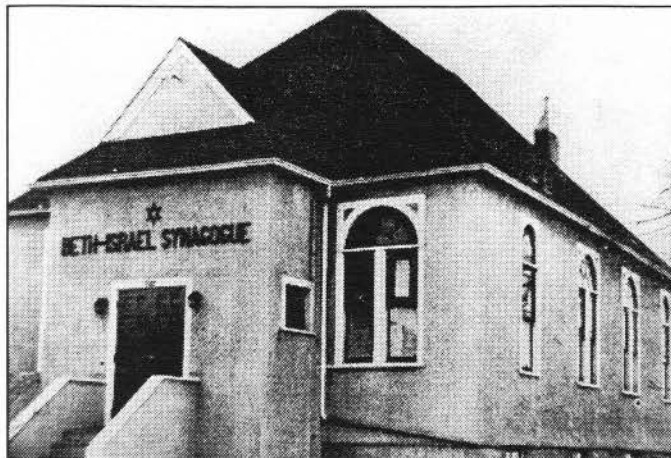
Various spaces were rented for Rosh Hashanah and Yom Kippur services; the Knights of Pythias Hall, the Higginbotham Hall, and the Alberta Music Conservatory (c.1933-34) are noted in our sources. Jack Klinger recalls: "We had to carry the Sefurim (Torah scrolls) back and forth from the house to the hall for High Holidays.

"We moved from place to place. The rented house was sold for use as a confectionery. The Shul and Cheder located at the house which is now the Senior Citizens Home. We held services in a house on 6th Street near 8th Avenue, also on 10th Street and 2nd Avenue, near the tracks."

Klinger credits three members, who he calls the "three Moishes," as the men most responsible for the continuity and strength of the Lethbridge Hebrew Congregation. They were Morris Goodman, Morris Fefferman, and Morris Moskovich.

Between 1935 and 1938 the community was again between full-time rabbis, and High Holiday services were led by Rabbi Simon Smolensky, who had just retired from service (since 1917) as rabbi of the House of Jacob congregation in Calgary.

Elmer Goodman says it was Rabbi Smolensky's Yom Kippur sermon in 1935 that spurred the Lethbridge congregation to get a proper synagogue building. On November 1, 1935, the organization purchased the old Baptist church on 9th Street and 3rd Avenue South. Full price was \$2000—half in cash, and two \$500 installments in 1936 and 1937.



Beth Israel Synagogue, Lethbridge, 1935. Source - David Bickman

Jack Klinger also mentioned four members of the congregation's Ladies' Aid, who "played their part and helped raise funds to renovate the shul." They were Bella Keel, Bessie Corenblum, Sarah Goodman and Ida Davids.

"It cost us thousands of dollars to renovate the place and make it suitable for a Shul, and on Sunday evening December 29th, 1935 we dedicated our new shul and named it the Beth Israel Synagogue.

The Congregation stayed in the former church building until 1955, when the new Beth Israel Community Center/Synagogue was constructed a few blocks away. The city then had about 75 Jewish families, but this number gradually dwindled.

The city's one long-serving (10 years) Rabbi, Morris Susman, left Lethbridge in 1963.

Beth Israel Congregation—and the Jewish community it anchored—were most active between 1954 and 1968. The synagogue officially joined the Conservative movement in 1967; its ritual had been become liberalized over the decades. In 1975, faced with shrinking membership and income, it disaffiliated itself from the organization.

Elmer Goodman concludes his 1980 history of the Jews in Lethbridge: "The community retained a rabbi until 1977 but was unable to do so after that date. A teacher came from Calgary as long as there were children to teach.

"At present the classrooms are empty. The chapel is used for services, again led by lay members. The B.B. room is used for meetings, and the general hall is used for special affairs and for the High Holidays. A cantor is brought in from Calgary to lead those services."

Early Jewish Hoteliers in Southern Alberta

By Harry Sanders

Like many Jewish entrepreneurs in southern Alberta in the 1950s and 1960s, my Zaida Harry Srolovitz went into the hotel business. Both in Calgary and in smaller cities and towns across southern Alberta, old hotels and new ones came under the ownership of Jewish families. In my Zaida's case, it was the old Whitehouse Hotel in Drumheller, which my family owned and operated from 1960 to 1975.

Was Jewish involvement in hotel-keeping a new phenomenon in the 1950s? Perhaps the scale increased at that time, but there were Jewish hoteliers in southern Alberta as early as 1905, when the province was created from the old Northwest Territories (NWT).

Even earlier, Jews had been involved in the liquor business. Indeed, many east European Jews had operated taverns in the "old country." Locally, the first recorded instance of a Jewish liquor dealer comes from the Calgary Herald of September 14, 1883: "On Saturday last information was received that Rosenthal, a Jew, had been selling Liquor at Calgary." Prohibition was then in force in the NWT—it ended in 1892—and Rosenthal was arrested and fined \$300. Not long after Prohibition was repealed in 1892, Jacob Diamond and Joseph Guttman opened liquor stores in Calgary.

"Perhaps one of the best examples of the cosmopolitan business methods of Mr. Guttman," according to a 1914 booster publication, "has been the employment of experts of several nationalities to wait upon and satisfy the wants of the better class of people of their races. Whether it be the Italian, Austrian, German, Hebrew or Caucasian who enters the Guttman store, if he be of gentlemanly bearing he is waited upon by a countryman."

In 1913, Joseph Guttman and his brother Isidore bought the Grand Central Hotel in Okotoks. Built in 1905, the Grand Central was a three-storey, brick building with ground floor and second-floor verandahs, and 42 rooms. Isidore ran the hotel for several years, until it was finally demolished around 1927. During this time (1916–24), Prohibition returned in Alberta. In 1927 Joseph Guttman bought the Gleichen Hotel, which he and his family operated until 1934—well into the Great Depression that began in 1929.

"The hotel wasn't all that large," remembers Joseph's son Herb Guttman. "It



Grand Central Hotel, Okotoks, c. 1913. Source - Glenbow Alberta Archives

had a beer parlour, a large kitchen with a large dining room, a suite of rooms on the second floor where we lived, and probably about 25 rental rooms. Income was mainly from the beer parlour. I can remember that a number of Jewish cattle buyers, fur buyers, and peddlers would stay with us on their regular swings through the area."

The Guttmans returned to Calgary in 1934 and went into the confectionery business.

Another early rural hotelier was Esseador Aisenstat, who managed the Irricana Hotel from 1926 to 1928. Aisenstat's family lived in the hotel at that time, and his daughters fondly remember their home on the second floor, which included a guest room reserved for them—their playroom.

During their time in Irricana, the Aisenstats became part of the community: Esseador coached and sponsored a children's baseball team, and his wife Stella became president of the Ladies' Aid Society. Once when a blizzard trapped the teacher and children at the schoolhouse—including the Eisenstats' children—Esseador went out by horse-drawn sled to bring them cauldrons of soup from the hotel kitchen.

Even my family's old hotel in Drumheller, the Whitehouse, had an early Jewish proprietor. Morris Levine (spelled 'Moros' in Wrigley's Directory) was the proprietor in the early 1920s, and at that time J. Goldberg and A. Groberman owned the Whitehouse Billiard Hall inside the hotel.

In Calgary, the first Jewish hotelier appears to have been Charles Bell. Born in Russia in 1874, Bell emigrated in the 1880s with his parents, moving first to North

Dakota and then to Winnipeg. He later moved to Chicago, where he became a cigar maker and at one time owned a saloon.

In 1905 "Charley" Bell settled permanently in Calgary. Within a year Bell and his brother acquired and rebuilt the National Hotel in east Calgary, then sold it and bought the Grand Union Hotel on 9th Avenue. Next, Bell and his partner, Joseph Scheissel (who might also have been Jewish) bought the old Royal Hotel, which stood at the southeast corner of Centre Street and 8 Avenue S.E. In 1911 Bell and Scheissel built the six-storey King George Hotel, directly across 9th Avenue from the present Palliser Hotel. Longtime Calgarians probably remember this 9th Avenue S.W. hotel as the Carlton, as it was renamed in 1926.

Bell once indicated that he had "become attached to Calgary to the extent that ... he will always make it his home whether in business or not." He died in Calgary in 1935, long after he had sold his last hotel.

One of Bell's hotels, the National, had a subsequent Jewish owner: Benny Fixler (circa 1966–77).

The King Edward Hotel, another early establishment, seems to have had a Jewish manager during the First World War: Nathan Green, who by his name seems likely to have been Jewish. (Years later, circa 1978–82, Howard Blitt owned the King Eddie.)

Further research might identify other early (pre-1950s) Jewish hoteliers in southern Alberta. If you know of any, please contact the JHSSA at 253-8600, local 209.

New Photos from Our Archives



The Pearlmutter Family at the wedding of Hettie Pearlmutter and David Marks, Calgary, 1927. Back row: Bessie Pearlmutter Burka, Sarah Pearlmutter, Louis Kay, Faiga Pearlmutter Kay, Hettie Pearlmutter, Sam Pearlmutter, Dolly Pearlmutter, Leo Pearlmutter, Bella Pearlmutter Hashman. Front row: Jack Burka holding son Marcel, Wolf Pearlmutter, Max Pearlmutter, David Marks, Miriam Pearlmutter, Ben Hashman, holding daughter Betty, Rose Hashman. *Source - Myrna Pearlmutter*

Around 1913 Bella Pearlmutter came to Calgary from Gorniki in Czarist-ruled Poland. She lived with her aunt, Rachel Kline. In 1922, now married to Ben Hashman, she brought over her sisters—Faiga and husband Louis Kay, Bessie, and Hettie. They were followed in 1925 by parents Wolf and Miriam Pearlmutter and the remaining siblings—Sarah, Leo, Samuel, Dolly, and Max Pearlmutter. At one time the Pearlmutters had a dairy farm, and later operated stalls in the City Hall Market. *Source - Myrna Pearlmutter*

New Books, Journals

by Agi Romer-Segal

The Harry B. Cohen Genealogical Library continues to grow. Recent acquisitions include both donations and purchases. A number of new items were purchased with funds donated to honor special occasions. For a minimum donation of \$36 a special bookplate will be placed in a new book to record the donor, the honoree, and the special occasion.

Most of the library collection, including videotapes and periodicals, can be borrowed by JHSSA members for a three week period. Please call our office for library hours.

Some of our recent acquisitions include:

Some Archival Sources for Ukrainian Jewish Genealogy, by A. Kronik and S. Sack, 1997;

Where Once We Walked Companion, by G. Mokotoff, 1995; supple-

ments the gazetteer **Where Once We Walked**, a valuable source for locating eastern European towns and villages.

Shtetl, by Eva Hoffman, 1998 – non-fiction Jewish best-seller;

Two-Gun Cohen – a Biography, by Daniel Levy, 1997;

Judische Familien in Munster 1918–1945, by G. Mollenhoff, 1995 – a meticulous record of the Jews of inter-war Munster;

Jews of Montreal and their Judaism, by M. Smith, 1997.

From Kamenets-Podolsk to Winnipeg, the History of the Lechtziers, a Pioneering Family, by Reuvin Lexier, 1997 – a good example of an enjoyable and nicely-produced family history;

The Edmonton Talmud Torah – the First 75 Years – an institutional history;

Producing a Quality Family History, by P. Hatcher, 1996;

How to Tape Instant Oral Biographies, by B. Zimmerman, 1996.

In addition to books and videotapes, the library also contains numerous periodicals. Following are some of the periodicals to which the JHSSA subscribes:

American Jewish History (American Jewish Historical Society);

Avotaynu, the International Review of Jewish Genealogy;

Canadian Jewish Studies;

Heritage (Jewish Archives and Historical Society of Edmonton and Northern Alberta);

The Scribe (Jewish Historical Society of British Columbia);

Shem Tov (Jewish Genealogy Society of Canada);

Western States Jewish History

Zikaron (St. John, N.B. Jewish Historical Museum.)

Historical Society News

JHSSA Gets New Computer System, Archival Storage Facilities

Following a trend among both archives in general and Jewish historical societies in Canada, the Jewish Historical Society of Southern Alberta has greatly upgraded its computer and information storage resources.

In August 1998, the JHSSA purchased a Pentium II computer equipped with DB Textworks, a database package used in many archives across Canada. With assistance from the Glenbow Archives, the JHSSA archival database will be customized for data entry of the Jewish community's historical records, including photographs.

Once the database is up and running, it will be possible to do a keyword search—whether a person's name, the name of an organization, or a general subject—and find all records and photographs in our collection related to that person or topic.

DB Textworks also comes with a library module, which will make it easier to catalogue and manage the Society's growing library collection.

Eventually, the JHSSA will establish a website that will include a complete listing of all the Society's archival records. Researchers will also be able to find our records through a searchable website maintained by the Archives Network of Alberta. Our Society will also be able to reply to e-mail inquiries from anywhere in the world.

For those who would rather research in person or by telephone, the Society's office is open every Monday for reference questions, donation of historical and archival materials, and for membership and book sales.

The JHSSA has also acquired a large safe to protect the most valuable records in the Archives. The safe provides a secure, cool, fireproof, water-resistant environment for these important documents. Photocopies of most of these records are available in the JHSSA office, and on request, the originals can be retrieved on short notice.

War Orphan Albums Now in JHSSA Archives

Now housed in the JHSSA's library, and available for research use by Society

members, are the albums produced locally for the exhibition Open Hearts, Closed Doors. This exhibit chronicled the journey of the 1,123 Jewish war orphans who immigrated to Canada between 1947 and 1949. The exhibit told the child holocaust survivors' story through historical artifacts, photographs, memorabilia, and personal accounts.

The exhibit, produced by the Vancouver Holocaust Education Centre, was mounted in Calgary in the spring of 1998 by the Calgary Jewish Centre's Holocaust Education Department. As the Vancouver organization had done, the Calgary Jewish Centre invited the participation of the war orphans who came to Calgary.

Using photographs, historical documents and interpretive text, these beautifully-designed albums portray the lives of several Calgarians and their experiences as Holocaust orphans in Canada. They include Steven Blitz, Juliette Cohen, Susan Garfield, Saul Glin, Leslie and Mark Janasz, Benny Katz, Yale Katz, Oscar Kirshner, Mickey Sander, Alyse Schwartz, Bill Schwartz, Esther Yaras and Elliott Zuckier.

The albums will be used in future for educational purposes in the Jewish and general community. For more information about the albums contact Roz Fayerman, Cultural Arts Director and Holocaust Education Co-ordinator at the Calgary Jewish Centre.

Book of Heritage Honorees

The following persons have been recently honored by friends and relatives by having their names inscribed in the JHSSA Book of Heritage:

To Sol Gurevitch, on his 80th birthday, from Linda and John Barron and family;

To Rhoda Barron, on her 85th birthday, from Linda and John Barron and family;

To Naomi and Allan Kerr, on their 45th wedding anniversary, from a number of friends.

Individually inscribed certificates have been forwarded to the honorees, and a copy is put on display in a showcase in the lobby of the Calgary Jewish Community Centre.

Minimum donation (tax deductible) for a Book of Heritage inscription is \$100. Smaller donations can be directed

towards books for the Harry B. Cohen Genealogical Library, or by having the JHSSA send a historical photo card to a recipient.

Please call Tiby Presma at 281-3910 for information on Book of Heritage, library gifts, photo cards and other sponsorship and gift opportunities.

Discovery Sponsored by Collins Barrow

This issue of Discovery is sponsored by a generous contribution from the firm of Collins Barrow, Chartered Accountants. Previous issues have been underwritten by B'Nai Brith Calgary Lodge #816; We Can Copy, division of West Canadian Industries; and by Mel and Reata Polsky, along with Dave and Ruth Waterman.

Sponsorship allows us to publish and distribute Discovery to the every Jewish household in Calgary. We are the only Canadian historical journal with such wide circulation. Again, this might not be possible without the generous sponsorship of companies and individuals.

For information about sponsoring Discovery, please call Jay Joffe at 228-3330.

Heritage Certificates to Honor Jewish Pioneers

Several long-time area Jewish residents will be honored with Heritage Certificates at the annual meeting of the JHSSA on October 22nd. All have their 80th birthdays in 1998 and have lived in Western Canada for 50 years or more. This year's honorees include:

Celia Brovender, Sylvia Gibbs, Fanny Sheftel, Jack Singer, Ruth Smith, Diane Naimark, Jenny Sklar.

If you know anyone else who has turned (or will become) 80 this year and is presently living in southern Alberta, please call Annette Friedman at the JHSSA office, 253-8600, local 209.

Land of Promise, Discovery Collection, Selling Well

Land of Promise, our 1996 photo history of southern Alberta's Jewish story, continues to sell well. Over 850 have been sold; this means less than 150 copies are left. The book will not be reprinted, and remains available at the original price of \$50, plus \$5 for mail orders. The book can also be purchased at The Calgary Jewish Community

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One of the local photos to be featured in the NCJW exhibit. National Council of Jewish Women, 1963 Convention, mothers and daughters. L to R: Molly Nagler and Clarice Chodak; Muriel Kovitz and Ethel Libin; Mozah Zemans and Marcia Goldberg.

NCJW Exhibit

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text, this commemorative exhibition tells the 100 year history of this important volunteer organization.

The National Council of Jewish Women was founded in the United States in 1893, and its counterpart in Canada followed four years later, in 1897. The Calgary section began in September, 1920.

According to JHSSA records, the first Calgary section president was Mrs. H.W. Zemans. The local section maintained and managed a religious school, established a house and a night school for immigrants in conjunction with the Jewish Immigrant Aid Society, visited sick in the city, aided the Winnipeg Jewish Orphanage, sewed for the orphanages and the Red Cross, and assisted other organizations.

During World War II, the section assisted in furnishing army huts and entertaining the armed forces. It worked in cooperation with other groups such as the Red Cross, and sent cigarettes and parcels to Jewish servicemen overseas. The Calgary section also helped the National Council in its bid to supply magazines and books, the building of three libraries for the armed forces, and the gift of nine mobile blood donor clinics for the Canadian Red Cross Society.

The display is brought to Calgary by the cultural programming division of the Calgary Jewish Community Council. Local NCJW photos from the JHSSA archives will be included in the Calgary exhibit.

JHS News

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Centre front desk, as well as by contacting the JHSSA.

The first printing of our Discovery Collection, a bound volume of all Discovery issues published since its inception in 1990, sold out very quickly and has been reprinted. The new edition includes the most current issues, and an updated table of contents. The price is \$25.

Correction

We erred in the Spring, 1998, Discovery when we stated at the end of Childhood on a Jewish Homestead that Jack

and Lena Hackman had two sons. In fact, as daughter Miriam Hackman Bloomberg reminded us, there were three daughters only, and Sam and Sol Hackman were Jack Hackman's brothers, not his sons.

Thank You

Thank you to all the volunteers who worked at the JHSSA Casino. People Count. Thanks again.

Genealogical Society Planning Active Year

The Jewish Genealogical Society (Southern Alberta) will hold its Opening Membership Meeting on Tuesday, October 27, 1998, 7:30 p.m. at the Jewish Center.

A speaker from the LDS Family Center will discuss his group's genealogical resources, including extensive documentation of European populations. Much of the material is accessible at the Calgary LDS family research center.

At the JGS September 24th meeting, Dr. Ralph Levinson shared his experiences at the 1998 Jewish Genealogy seminar in Los Angeles.

He discussed the growing number of internet sites devoted to Jewish genealogy.

For information on the local Jewish Genealogical Society (affiliated with the JHSSA) call Florence Elman at 850-4337, Deana Fishman at 238-3405, or Yossi Ifergan, 640-1694. E-mail address is <haflo@cadvision.com>.

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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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