

# JEWISH HISTORICAL SOCIETY of Southern Alberta

VOLUME 9, No. 1

Celebrating Our Tenth Historical Year

WINTER 1999

## Leaving Russia 1881-1914



Abe Bickman, lower right, age 3, with his paternal grandparents Rose and Mayer Bickman, cousin Gershon, and Dobish, an aunt; Novaya Ushitsa, Ukraine, c. 1912. Abe and his mother Leah joined father Sam Bikman in Lethbridge in 1913. *Photo: David Bickman*

By David Bickman

Between 1881 and 1914 well over two million Jews left central and eastern Europe for the west. These residents of the Austro-Hungarian and Russian empires and Rumania comprised nearly a third of Europe's Jewry.

Most of the departing Jews were from Czarist Russia, which included Lithuania and large areas of Poland. Historian Gerald Tulchinsky sums up their situation: "Here, a combination of changing social, political, and economic factors had made the lives of Jews difficult since the mid-1800's, and the pogroms that broke out in May, 1881 violently underscored the precarious position of the Jewish com-

munity...."

The majority of Jewish emigrants (about two million) went to the United States, but sizable numbers settled in western Europe, South America, and the British dominions, including about 100,000 who came to Canada.

Most Canadian Jews are descendants from east-European immigrants, but few are aware of the details involved in making the arduous journey from oppression to opportunity. One who does know the escape routes is JHSSA director David Bickman, an avid amateur genealogist who has traced his family's pre-Great War odyssey from the Ukrainian town of Nova Ushitsa (Podolia province) to their

eventual home in Lethbridge.

Bickman distilled his extensive knowledge of east-European emigration into a paper delivered in 1995 to the Federation of Eastern European Family Historical Societies. Following is an abridgement of his presentation—Jewish Emigration to Alberta from Ukraine, 1881 - 1914.)

When a Jewish family decided to emigrate from the Pale (the Pale of Settlement, a narrow arc stretching from the Baltic to the Black Sea, where Jews were allowed to live), the husband/father typically left first without his family. When he had earned and saved as much money as possible, or could borrow money from a relative or friend, who was usually a landsman, he would arrange passage for the rest of his family to join him.

To leave Russia legally, an emigrant had to obtain a passport. Because they were expensive, difficult and time-consuming (about 3 months) to obtain, the overwhelming majority, likely 90%, of the emigrants left illegally. Taking whatever they could carry with them, they travelled by horse-drawn wagon to the nearest town that had a train station. There they would board a train to the town that was also closest to the Austrian border.

From the Russian border town, the emigrants would again travel by horse-drawn wagon or on foot towards the actual border, usually with the assistance of special agents skilled in smuggling ille-

*Continued on Page 2*

### In this Issue:

- Leaving Russia 1881-1914
- Srolovitz Saga: 1908-1916
- Chaim Zhitlovsky Dies in Calgary, 1944
- Valuable Peretz School Material Donated
- Calgary Zionists: 1907-1917
- New Photos from our Archives
- Notable Biographies
- JHSSA News

This issue sponsored by:



RENFREW THOMPSON INSURANCE LTD.

Independent Brokers Since 1948 – Jack Edelson, Chairman

## Leaving Russia ...

*Continued from Page 1*

gal emigrants into Austria. Waiting until dark, in barns or farmers' fields, groups of emigrants led by these agents would sneak across the border, wading or taking a small boat across the river which often formed the actual boundary.

The agents who smuggled emigrants across the Russian-Austrian border often worked for steamship line brokers. For example, the North German Lloyd steamship line, which transported emigrants across the Atlantic from the German ports of Bremen and Hamburg, used F. Missler as its exclusive broker to sell passage to prospective emigrants from the Russian empire. Missler employed many agents to promote emigration via German ports and to assist emigrants in stealing across the Russian border.

Pamphlets and leaflets in fact circulated widely amongst the Jews in the Ukraine describing transit conditions through Austria and Germany, costs of railway and steamship tickets and offering guide books to Canada.

Emigrants from Podolia either travelled southwards into Austrian Bukovina or westwards into Austrian Galicia. Reaching Bukovina meant crossing the Dneister River; entering Galicia meant getting over the Zbruch River.

Once the Jewish emigrants were on the Austrian side, they felt safer. They had escaped Russian oppression and most of the Austrian border towns had large, hospitable Jewish communities to help them while they awaited trains to take them further along their journey. These communities were supported in their efforts by Jewish relief organizations with international funding. Together, they helped the emigrants en route.

Either on the Austrian side of the border or on crossing into Germany, the emigrants were bathed and their clothing and possessions disinfected before they were permitted to travel further. They were then put aboard special emigrant trains which took them to Berlin and, from there, onwards to either Hamburg or Bremen, the principal German ports from which they would travel overseas. These special trains were little more than cattle transport trains into which the emigrants were herded and crowded together.

All along the way from the Russian-Austrian border to and including their port of disembarkation overseas, the Jewish emigrants received food and medicine from various Jewish aid committees.

Also, all along the way, particularly in Germany, the emigrants were prevented from having any contact whatsoever with the local population.

The train trip from the Russian-Austrian border to Berlin typically took anywhere from 24 to 48 hours. Those emigrants who crossed into Austrian Bukovina and made their way to Khotin usually travelled from there by train to Czernowitz and then to Vienna and Berlin. Those who crossed into Austrian Galicia at or near Skala would typically board a train there to Tarnopol and then to Berlin.

During their brief stay in Berlin, the emigrants were usually again inspected and, if necessary, disinfected; afterwards, they were quickly dispatched to their port of disembarkation. They were not usually permitted any freedom of movement during their brief stop in Berlin.

In the period 1905-1914 alone, some 700,000 Jews passed through Germany from Eastern Europe en route to North America.

Travelling by train from Berlin to either Hamburg or Bremen took approximately 24 hours. The wait in Hamburg or Bremen normally ranged from a few days to a week before the emigrants were able to board the first available ship for either England or North America. The emigrant ships did not depart daily.

During their wait, the emigrants were housed in special barracks and again medically inspected. Specially organized local Jewish committees in the port cities assisted them before their departure.

The barracks in both Bremen and Hamburg were fairly primitive. Men and women were separated from each other. There were no tables or chairs, just a bench along the walls for people to sleep on. The emigrants were expected to keep these barracks clean themselves. The yard outside was enclosed by barbed wire to control entry and exit. Representatives of the Hebrew Immigrant Aid Society were on hand to ensure correct treatment by the German officials administering these facilities.

By 1906, kosher meals and a synagogue were available at the emigrants' facilities in both Hamburg and Bremen. Moreover, the emigrants, once they had passed medical inspection and disinfection, were permitted limited access to the city.

England played a role as a land of

transmigration for hundreds of thousands of East European Jewish emigrants. These emigrants would depart Germany, very much like those other emigrants travelling directly to North America, and they would cross the North Sea, disembarking at the port of Grimsby on the east coast of England's midlands. There, they would board a train and cross England to Liverpool, where they would board another ship for Canada or the United States.

The trans-Atlantic journey was cheaper via Liverpool than directly from Hamburg or Bremen. Small but strong Jewish communities in Grimsby and Liverpool lent much-appreciated assistance to these transmigrants.

Travel across the Atlantic was frightening and extremely unpleasant for the emigrants. The vast majority travelled in the lowest class, known as steerage. Typically, steerage passengers were accommodated in portable berths in large dormitory-like rooms. There were no public or dining rooms; they ate their meals on open deck after lining up with their mess tins. Sea water was used for washing. Mattresses were often made of straw and no pillows were provided.

During the crossing, which usually took 12 to 14 days, the crew did very little in the way of cleaning and housekeeping. No soap or towels were provided and the condition of the bathrooms, which were used indiscriminately by both sexes, was deplorable. There was no privacy whatsoever. Steerage quarters could be generally described as foul-smelling, poorly ventilated and filthy.

The steerage class was invariably overcrowded and many of its passengers were often seasick. The food was usually rotten and inedible, the crew usually rude and disrespectful. Jewish passengers were often segregated from the other nationalities, as much because they preferred it that way themselves as for any other reason.

Most Jewish immigrants landed at Ellis Island in New York, but Philadelphia and Baltimore were also busy disembarkation ports. Canada-direct immigrants landed at Halifax or Quebec City.

My great-uncle, Menasha Bikman, left Bremen for Baltimore in 1907 aboard the SS Gera. My great uncles, Max (Mordko) and Louis (Leib), left Bremen in 1909 for Baltimore aboard the SS

*Continued on Page 3*

## Leaving Russia ...

*Continued from Page 2*

Koln. My grandfather, Sam (Zelman), and Max's wife, Tuba (Tillie), departed Bremen for Philadelphia in 1910 on the SS Brandenburg.

In 1913, Leah, my grandmother, and Avrum (Abe, my father), took the SS Canada from Liverpool to Quebec City after having taken the SS City of Leeds from Hamburg to Grimsby, England. Canada was a cheaper destination and was less stringent in enforcing immigration laws.

On arrival at their North American port, the emigrants were once again examined by doctors prior to being allowed through customs and immigration. If the immigrant passed medical inspection, he would then be directed towards one of several lines of immigrants, divided according to nationality, to be interviewed. Jews, considered to be a nationality, had their own line. Representatives from the Hebrew Immigrant Aid Society were on hand to assist the immigrants with the questions they were asked in the interview.

The process of arrival, inspection and interview usually took an entire day. The bustle, confusion, rush and the sheer size of the arrival facilities overwhelmed the average immigrant. Feelings of fear, anxiety and despair were typical. While they were universally glad to be away from Russia, they feared what lay ahead.

Of all the nationalities of immigrants from Russia, the Jews were typically the most materially impoverished on arrival in North America. But unlike the others, they had support from local Jewish aid organizations and communities to help them in adapting to life in America.

Most of the Jewish immigrants were young people who were skilled artisans in their former country. In the latter decade of the period of mass emigration from Russia, a larger proportion of the arrivals came from the more educated classes.

Without a doubt, what distinguished the Jewish immigrants from the others more than any other factor was that they viewed themselves as permanent settlers in the New World. By 1914, there was, as a result of this massive emigration, a dramatic shift westwards in the centre of gravity of Jewish life. What began with Russian, and then Soviet, oppression culminated in the mass slaughter by the Nazis. By the end of World War II, Jewish life in the Ukraine had ended.



Chaim Zhitlovsky (seated) is flanked by Calgary Peretz School board members during a visit to the school, c. 1940. Standing, l. to r. Jack Stein, Leo Paperny, Jack Bergman, Ben Zaretsky, Charlie Davis, Abe Busheikin, Lou Pearlman, Abe Pearlman, J. Roginsky. A photo of Zhitlovsky is on the wall. *Source: Edythe (Mrs. Lou) Pearlman*

## Chaim Zhitlovsky Dies in Calgary, 1944

*By Jack Switzer*

Dr. Chaim Zhitlovsky, of New York, a noted Jewish writer, died in Calgary on May 10, 1944.

His name may be unfamiliar to most modern Jews, but his work had a great impact on Jewish education and ideology. He was the patriarch and prophet of North American Yiddishists, the man whose ideas led locally to the founding of Yiddish day schools in Canada, and internationally to the development of modern Humanistic Judaism.

Zhitlovsky said Jews comprised an "autonomous nation," apart from their host countries in spirit, culture, and language. Their language, Yiddish, united Jews throughout the Diaspora, and the development of a secular, socialist Yiddish culture could counter assimilation.

Born in Russia in 1865, Zhitlovsky became active in the anti-Tsarist revolutionary movement, and later, as a student in Germany and Switzerland, joined various Jewish socialist movements, including the Bund and the Workmen's Circle. He promoted a back-to-the-land movement for European Jews, which influenced many to

become Palestinian kibbutzniks and Canadian prairie homesteaders.

Zhitlovsky came to the United States as a Yiddish journalist in 1904. He wrote prolifically and lectured widely. His major theme: the national language of the Jewish people must be Yiddish, and this, rather than religion, should serve as Judaism's framework.

He first visited Canada in 1910 for a Paale Zion (labour Zionist) conference in Montreal, which endorsed his motion to build Jewish secular schools in Canada. By 1914, Yiddish-based schools were operating in Montreal, Toronto, and Winnipeg. (The latter two, each originally named the National Radical School, became I.L. Peretz schools after the famous Yiddish writer died in 1915.)

In 1919 Zhitlovsky attended the founding Montreal conference of the Canadian Jewish Congress. Again, a resolution promoting a "system of separate Jewish schools" was approved.

Zhitlovsky became a regular visitor to Canadian Yiddishist centers; he came to Winnipeg in 1915, 1916, and 1917, and likely visited Calgary, where Yiddishist groups were already active.

*Continued on Page 4*

## Chaim Zhitlovsky

*Continued from Page 3*

As early as 1914 Calgary's diverse Jewish community included the Jewish (Yiddish) Library of Calgary, and a Workmans' Circle, "associated with the Socialist Party of Canada."

The twenties saw an active and growing Jewish (Yiddish) Literary Club, many of whose members formed the Calgary I.L. Peretz school in 1927. Some, such as the Pearlman brothers, Abe, Ben, and Lou, were ex-Winnipeggers, and had been involved in Yiddish cultural and educational groups there.

The Peretz school opened its own building in 1929. This was a blow to rival Jewish groups pressing for the construction of a Jewish community center building. It is likely that Zhitlovsky came to Calgary during this stormy period in the late 20s. We know from local sources that he spoke here every two or three years between 1930 and his death in 1944.

By the mid-20s Zhitlovsky was widely venerated, and his stature grew in the 1930s. For his 70th birthday in 1935 the International Zhitlovsky Month committee has as honorary presidents such Jewish luminaries as Sigmund Freud and Albert Einstein. The Calgary Peretz School organized a "Grand Celebration" to mark the event.

Chaim Zhitlovsky's last visit to Calgary was to be a long one; he was scheduled to be in the area for two weeks, with six lectures scheduled at the Peretz School. Arrangements were made by the school's cultural chairman, Lou Pearlman.

Zhitlovsky was 78 and had never reduced his work schedule. His lectures typically lasted two hours. He suffered a heart attack, was taken to the Holy Cross Hospital, and was attended by two Calgary Jewish physicians, Dr. M. Mitchell and Dr. A. Blumes. Dr. Isaac Pearlman (oldest brother to the Calgary Pearlman) quickly came from Winnipeg to handle the case, but Zhitlovsky never recovered.

Lou Pearlman took over the local arrangements and accompanied Zhitlovsky's remains on the long train trip back to New York, where the funeral was a major event. Tens of thousands of grieving Yiddishists lined blockaded streets near the memorial service. Pearlman was honored with a seat on

## Valuable Peretz School Material Donated

*By Jack Switzer*

The JHSSA archives recently received valuable material from the Calgary Jewish Academy relating to the history of one of its antecedent schools, the I.L. Peretz Institute. Among the new materials are:

- A report by lawyer L.M. Fradkin, working in 1928 to investigate the possible merger of the Calgary Hebrew School and the Peretz School (then running "after-school" classes in rented quarters). Fradkin was acting for the newly-formed Community Building Fund Committee, a group attempting to raise funds for a Calgary Jewish community centre and frustrated by the Peretz School plans to erect its own building.

Peretz School stalwart Ben Pearlman, and Hebrew School leader Rabbi I. Smolensky represented their organizations. Fradkin concluded that the distinct ideologies of the two schools required separate operations and precluded amalgamation.

- The original agreement of sale for

the podium. He sat next to writer Sholem Asch.

Other Yiddishists replaced Chaim Zhitlovsky on the kosher chicken lecture circuit, but none had the reputation, allure, or intellectual depth of the great one.

Yiddishism lost strength after the war. Adherents were lost in the horrors of the Holocaust, but assimilation and aging of the immigrant population also cost the movement many voices. A Hebrew-speaking Israel became a reality. Zionism prevailed as the dominant non-religious Jewish ideology. Yiddish is today enjoying a revival in academia, among Hassidim, and by many seeking their linguistic roots. Yiddishism, as advocated by Chaim Zhitlovsky, his colleagues, and their adherents, has given way to "Yiddishkeit"—the beauty, passion, and culture associated with the language, without its former ideological trappings.

*Local sources: Edythe Pearlman, JHSSA Archives, Glenbow Alberta Archives.*

*Because of space limitations, printed sources have not been listed. They are available from the editor.*

the Peretz School building site at 104 - 13 Avenue South East. Dated February 11, 1929, the agreement was signed by school founders Leo Paperny and Abe Pearlman. The land, sold by the City of Calgary, cost the Jewish group \$3,500, with one third as down payment. The new building opened in September, 1929, and was Alberta's first Jewish day school.

- A leather-bound book, professionally printed in 1930 and titled (in Yiddish) *Erste Schrif—First Writing*. The book includes Yiddish essays by various students, and a preface by Esther Shumiatcher, later a renowned Yiddish writer. Most important may be a group photo of the 80 students and their teachers. The large student group in the new school represents a substantial portion of the children in a Jewish community that numbered about 1600 persons.

- A photo of the 1938-39 graduating class, including teachers B. Zaretsky and I. Stern; students Sarah Pearlman, Ben Torchinsky, Henry Kredenser, Lena Roginsky, Jennie Hanen, Sam Huberman, David Pearlman, and Ethel Torchinsky. The photo was donated to the school by Norman Hanson, son of Ethel Torchinsky Wiss, of Vancouver. (Her brother, Ben Torchinsky, and Sara Pearlman later married.)

- Various original programs and posters for school activities and community cultural events in the 1930s 40s and 50s. Typical is a 1935 poster inviting the community to help celebrate the 70th birthday of Yiddishist patriarch Dr. Chaim Zhitlovsky, as part of an international tribute to the philosopher.

Another is the program for a November, 1944 banquet "to celebrate the Burning of the Mortgage." Guest speaker was Esther Shumiatcher-Hirshbein. (The Calgary author had married famous Jewish writer Peretz Hirshbein.)

- Board minutes from 1961 to 1987. (In Yiddish to 1987; thereafter in English.)

- The material also contains considerable modern material detailing the Peretz School's negotiations in the 1970's for school board partnerships, its purchase—and disposal—of land on Anderson Road, and its 1986 amalgamation with the Hebrew School to form the Calgary Jewish Academy.

# The Srolovitz Saga: 1908-1916

By Miriam, Morris, Alias and Harry Sanders

A gem in the JHSSA archives is a history and genealogy of the Srolovitz family, written by Morris Sanders and his family. Researched and written over ten years, it follows the family from 19th century Rumania to present-day Canada, detailing life in a Rumanian town, in the Rumsey-area Jewish farm community, and in various Alberta towns and cities. It follows the various forms of the following name, from Strul Meilech, to Strulovici, to Srolovitz, and to Sanders, Shraga and Sayles.

Family patriarch Moses Strulovici was born around 1862 in Bucharest, and lived in the shtetl of Buceasea when he married a nurse named Brucha. Brucha and Moses had eight children who survived to adulthood. They were Favel, born in 1886; Abe, 1887; Max, 1888; Freida, 1890; Harry, 1891; Ralph, c. 1897; Morris, 1900; and Sarah, 1903. The Rumanian army conscripted Favel, and he encouraged his brothers to flee Rumania rather than serve in the military.

Abe and Max were the first to leave, emigrating to the United States separately in 1905. The Great Rumanian Peasant Revolt, with its anti-Semitic pogroms, spurred Moses and two sons, Harry and Ralph, along with a 20-year old niece, to leave for America in July, 1907. Brucha Strulovici refused to go with them. "There is no God in America," she said. They landed at Galveston, Texas (where it's likely their name was simplified to Srolovitz by Customs officials) and went north to Minneapolis. In 1908 Moses decided to try farming in the Canadian west.

Following are excerpts from only one part (1908 - 1916) of *The Srolovitz Story*:

Moses and his sons were as green as any who boarded a west-bound train to become pioneer farmers. They were bound for the Hirsch colony, near Oxbow, Saskatchewan, where they would learn to farm.

Hirsch colony had been founded by Russian and Rumanian Jews in 1892. By 1908 it was a model for Jewish farm colonies and served as a way station for prospective Jewish farmers. Organized and profitable, Hirsch had two schools, two synagogues, a schochet, and a graveyard.

Many young Jews apprenticed in Hirsch-Oxbow, learning animal husbandry and agriculture while earning the funds or

"grub stake" that would enable them to become pioneers on their own land.

Most of the better land in Saskatchewan had already been claimed when the Srolovitzes left Hirsch in 1908. But Alberta, more recently opened to settlement, offered plenty of accessible, arable land.

Moses and his sons reached Calgary in November, 1908, and spent the winter in the city. In spring, 1909, they sought their own land, 120 miles north-east of Calgary, where a number of Jews were already establishing a new, independent farming settlement at the edge of the park belt.

The colony had begun four years earlier, in 1905, when a few Jews took up homesteads near what later became the town of Trochu, Alberta. The next year, three Jews filed homestead claims across the Red Deer River from Trochu in Stone Pile Country, an area named for an Indian relic, a stone cairn with a tall, dead spruce tree planted in the center.

Pleased with the farming prospects, Elias Sengaus and Raphael and Louis Gurevitch informed Calgary's Jews of the favorable land available in the flatlands and rolling hills in what would become the Rumsey area. Sengaus and the Gurevitches sparked some interest, prompting other Jews to join them in forming a new, independent Jewish farming community. But they faced many obstacles in the early years of settlement.

The Srolovitzes—father Moses and sons Harry, Ralph, and Max—arrived in the Rumsey area in May, 1909. Fertile and untamed, the Scollard region appealed to the Srolovitzes. They avoided the bald prairie and heavy gumbo soil around Rumsey and Rowley, opting for land with loamy soil, rocks, sloughs, hills, and bush,



Wedding of Mary and Harry Srolovitz, December 25, 1916.

because the available water and shelter would better suit mixed farming and cattle raising.

Moses, Max and Harry chose their land near Scollard, then returned to Calgary to file their claims at the Dominion Land Office. (Ralph was too young to claim a homestead.) Harry registered his homestead, the south-east quarter of section number seven of the thirty-fourth township, in the twentieth range west of the fourth meridian (SE7/34/20/W/4,) on July 8, 1909. Max claimed the north quarter next to Harry's land.

Moses chose land a half-mile north of his sons—it was a homestead that had been claimed and abandoned a year before by a Scottish farmer. To pasture cattle, Moses also took out a pre-emption, which gave him the right to an additional quarter-section provided he broke twice the required amount of land on the original homestead. Regulations required that 25 acres per quarter had to be broken (cultivated) by the end of three years, and a

*Continued on Page 6*



The Srolovitz brothers, circa 1914: Max, Ralph and Harry. *Photo - Morris Sanders*

## The Srolovitz Saga ...

*Continued from Page 5*

habitable house built.

After registering their claims, they returned to Scollard to begin work. Harry got off the train at Trochu, the nearest railway station. Carrying two suitcases, he walked thirty miles to his land, crossing fields and wading the river.

Their first prairie home was a sod house—a bourdet—built on Moses' home quarter in 1909. Most likely it was put up by a "building bee," a crew of neighbors gathered to help others build homes and barns quickly and cheaply. These homes were made from bricks of tough, virgin, prairie sod.

Moses and his sons built the north and east walls of their bourdet into the side of a hill, eliminating the work of constructing two walls. The inside walls were covered with felt cloth. Their bourdet had a single plate glass window along the south wall. The house was warm in winter and cool in summer, but the sod roof leaked after rainstorms, and the dirt floor was muddy after the spring thaw.

The Srolovitzes left the farm each winter to work in Calgary until late the following spring. Industrious and determined, Moses and his sons accepted any

job that came their way, regardless of the hours or the workload. They generally worked as contract labourers, hauling freight (draying) with two horses and a wagon. The money earned during the winter was crucial to fulfilling the homestead requirements and getting full title to the land. Until the first crops were harvested, the farm brought in no income.

Moses Srolovitz had broken and cropped twelve acres by 1910. Conditions were far from ideal; despite a June snowstorm, it was a very dry year. The Srolovitzes built a permanent log house on Moses' property to replace the bourdet.

The farmers' determination in the face of adversity was admirable. In 1911 there were late spring storms and an early frost. The farming community grew quickly, absorbing available land through homesteads and pre-emptions.

Community spirit emerged, nourished by common experience and mutual interests. Local events helped bridge the gaps between the divisive ethnic and social backgrounds of the settlers. In Rumsey, Rowley, and Scollard, active participation by Jews in local sporting activities like baseball and hockey are credited with

reducing anti-Semitism and integrating the Jews into the community.

Dominion Day celebrations on July 1st brought together people of all ages for games, picnics, and dances. Branding day was a communal effort to brand, geld, and dehorn calves owned by all the farmers of the region. Friendships (and romances) developed and grew at after-branding barbecues, and at local rodeos and barn dances.

The community coalesced further in 1911-12 when the Canadian Northern Railway extended a branch line to the region and built a station named "Rumsey." A dry goods store quickly appeared, and construction began on the tall wooden grain elevators that marked every prairie town.

The new town of Rumsey sprang up, with a post office, a blacksmith shop, and a grocery store that operated on credit, giving an aura of permanence to the community. A few Jewish farmers moved into town to open new businesses, practicing the trades they had learned in Europe. (The Jews had among them a blacksmith, jeweller, two carpenters, a harness maker, and two midwives.)

The farming acreage expanded likewise. Moses, in 1912, had 43 acres in crop and broke an additional 31 acres. By 1914 he had 65 acres in crop and his homestead was fully fenced. Max's quarter section had a water well. Harry became a naturalized British Citizen in 1914. They had fulfilled the requirements to receive full title to their land.

Harry Srolovitz received patent (title) to his land in the spring of 1914, Moses in the summer. The farms now produced enough to support them during the winter. Moses, Max, Harry and Ralph no longer had to look for work in Calgary, and could stay on the farm full time. A four-man family, they all lived together in their log house on Moses' farm.

By living on the farm year round, the Srolovitzes added livestock, and were able to expand into mixed farming. They already had a few work horses; they added a milk cow and some cattle to breed and sell. They raised chickens for eggs and meat, kept a few ducks, geese, and turkeys, and acquired dogs to herd cattle and cats to keep down the mice.

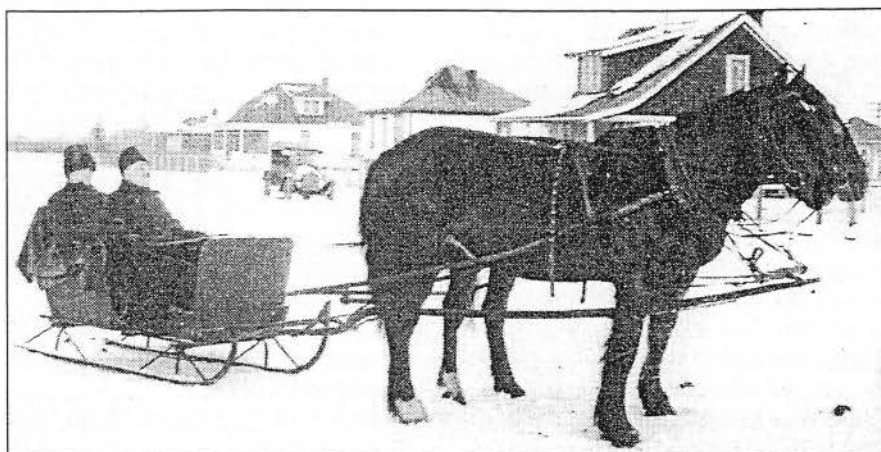
The Srolovitz men were roughly clothed, heavily muscled, bedraggled, with weather-worn faces, but they were free, self-supporting, respectable land-owning Jewish farmers.

*Continued on Page 8*

## New Photos from Our Archives



Three Jewish teens were members of the 1933 East Calgary High School rugby team. They are Louis Segal (top row, second from left), Max Belkin (top row, second from right) and Aby (Abe) Rosen (bottom row, third from left). Many readers will recognize teacher Sid Jones and principal F. Weir, who later became fixtures at Central High School. The photo hangs at Colonel Walker School on Ninth Avenue East. **Source** - Reva Love, principal of Colonel Walker School.



Dr. Herman Goldberg and wife Lisa in Onoway, Alberta, 1932. The Goldbergs, a surgeon and nurse, escaped from Russia during the post-revolution civil war and came to Calgary, where Lisa's brother Hyman Cohen was in the livestock business. Goldberg practiced in Myrnam, Spirit River, Onoway, and Lethbridge, before settling in the Crow's Nest Pass area as a coal mine company doctor. Their son, Dr. Julius Guild, was a psychiatrist in Edmonton. **Source** - Emanuel Cohen

(Left) Standing: (Dr.) David Pearlman, Betty Switzer (Yan) in uniform of Harold Segall, Morris Grinstein. Kneeling: Sam Huberman, Harold Segall, Calgary, 1943. **Photo** - Dinah Spindel

## The Srolovitz Saga ...

*Continued from Page 6*

Many of the Jewish homesteaders in the area were related to each other: often several brothers filed for land near each other, and many of the men were related by marriage, either before or after settlement. In the early years, however, few women lived on the prairie homesteads, where there were no provisions made for family life or child-rearing. Married Jewish men generally left their wives in the care of relatives in Calgary, Montreal, or eastern Europe until they could afford to send for them.

The Jewish Colonization Association (ICA) offered loans to Jewish married men to help them speed family reunions. Single men were not eligible for these loans. (The ICA questioned their dedication, fearing they would take the money and abandon their homesteads for city life.)

Many young Jewish men left their farms temporarily to seek brides in the cities; a few moved on to urban pastures permanently. According to one Jewish farmer, Curly Gurevitch, a few mail-order brides were brought into the community. The family of the potential bride paid her fare from overseas. If the man did not want to marry her, he was obliged to pay her return fare.

Gradually the Jewish community evolved from bachelorhood to family life. About 70 Jewish families farmed near Rumsey, Rowley and Scollard between 1912 and 1914, mostly from Russia, Ukraine, Poland, and Rumania. Fewer than five of the seventy families had farming experience prior to emigration, but with determination, innovation, and hard work, most were succeeding quite well.

Perhaps the family atmosphere of the community made Moses lonesome for his wife Brucha. Perhaps his sons Max and Harry wanted to marry; they were certainly old enough—both were in their twenties. Maybe the death of his brother Isaac drew him back. Whatever the reason, Moses returned to Rumania in an attempt to convince his remaining family to emigrate to Canada, and very likely, to arrange a marriage for Max.

Moses encouraged all who would listen to return with him to Canada, without success. His oldest son, Favel, was farming and raising sheep in Rumania and did not want to move. His nephew Strul was interested, but he was still a boy and his mother would hear none of it.

Moses could not even convince his wife Brucha to travel with him; she said there

was no God in Canada. Moses alone travelled back to the farm in Scollard.

Meanwhile, a marriage was arranged for Max with Golda, the daughter of Yossel Mordechai and Brocha Rosenzweig, a family from a town near Bucheasa that they likely knew.

Despite the ban on Jewish farming, the Rosenzweig's had a small farm in Bessarabia, where many Jews raised tobacco, grapes, and fruit. They had five daughters, Ethyl, Chana, Dvorah, Gertie, Golda, Mary (Malya) and one son, Yankel. The Rosenzweig family had some social standing and very refined manners. The two youngest daughters, Golda and Mary, had spent a year in a convent at finishing school, where they learned domestic arts such as fine sewing and embroidery.

By the time their older daughters were wed, the Rosenzweigs had no dowries available for Golda and Mary. They had little choice but to emigrate to the New World, where dowries were not necessary. The two young women emigrated in 1911 to Montreal, where they worked in an Eaton's clothing factory, coping with sweatshop conditions while trying to adjust to a new life.

Max Srolovitch took a train from Calgary to Montreal to meet Golda. They were married on January 25, 1914 in Montreal's Austrian-Hungarian Synagogue on Milton Street. Max then took his bride to the farm in Scollard.

After Golda's marriage, Mary, the youngest, became eligible to marry. A match was made for her to marry a Calgary man. She arrived in Calgary, only to learn that her fiancée was a gambler who had lost all his money. She promptly broke the engagement, and at Golda's invitation, went to Scollard. There Mary Rosenzweig met Max's younger brother, Harry, and became engaged to him. They married in Scollard on December 25, 1916. Mary wore the wedding gown she brought with her for her intended marriage to Segal.

Soon after the wedding Moses rushed to the Canadian-American border to collect his youngest son, 16-year old Morris, the last of his children to emigrate. He had travelled with a female cousin from war-torn Europe to New York, and continued overland.

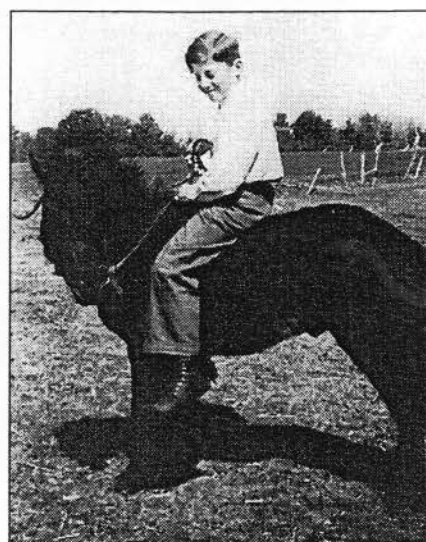
Mary and Harry Srolovitz had four children—Ralph (1918-1990, married Ruth Kosasky); Shirley (born 1922, married Max Corenblum); Helen Ann (born 1922, mar-

ried Sol Dlin); and Joseph Morris (born 1926, married Miriam Freedman). Mary Srolovitz died in 1956, Harry Srolovitz in 1965. (Patriarch Moses Srolovitz died while in Rumania, in 1934.)

Morris Sanders writes in the preface to the Srolovitz Story:

"Special thanks to my wife, Miriam, to my daughter, Alias, and my son, Harry, for compiling, writing and editing this first edition.

"Any additions, alterations, or new stories will be appreciated. This history is not a closed book."



Morris Srolovitz (Sanders) riding Shetland pony on farm, Scollard, Alberta, c. 1938.

### **Discovery Sponsored by Renfrew Thompson Insurance Ltd.**

This issue of *Discovery* is sponsored by a generous contribution from Renfrew Thompson Insurance Ltd. and its founder, Jack Edelson. Previous issues have been underwritten by Collins Barrow, Chartered Accountants; B'Nai Brith Calgary Lodge #816; We Can Copy, Division of West Canadian Industries; and by Mel and Reata Polsky along with the Dave Waterman family.

Sponsorship allows us to publish and distribute *Discovery* to every Jewish home in Calgary. We are the only Canadian Jewish historical journal with such wide circulation.

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

# Notable Biographies in JHSSA Library

By Agi Romer-Segal

The JHSSA's Harry B. Cohen Genealogical Library contains (among other topics) many works which can best be described as biographies—life stories. These biographies (and autobiographies) are relevant to the work of the Historical Society not just because some have Alberta connections, but also for two broader, equally important, reasons.

Some of the biographies provide useful models for our members to write their own life stories. Others present important pictures of Jewish life in the West. Although each person's life is unique—and usually interesting in its own right—that life is also part of the colorful mosaic of the immigrant Jewish experience in 20th century North America.

*Jews in Small Towns; Legends and Legacies*, edited by Howard Epstein, 1997. Epstein has collected personal anecdotes from Jews living in 140 small towns in the U.S. and Canada (Ontario, Nova Scotia and Saskatchewan.) Recurrent themes are details of the immigrant experience and the attempts to maintain Jewish communal life in towns where there were few Jews and where circumstances dictated extensive contact with gentiles.

*And Prairie Dogs Weren't Kosher; Jewish Women in the Upper Midwest since 1855*, by Linda Mack Schloff, 1996. This highly readable work incorporates the voices of four different generations of Jewish women in small-town frontier America. These pioneers adapted to strange and hostile conditions, and created new roles for themselves outside the home through vigorous participation in communal life. Chapter headings are: Life in the Old Country; Settling in the Upper Midwest; Domestic Life; Women

and Work; Women and Synagogues; and Women and Organizations.

*Rachel Calof Story: Jewish Homesteader on the Northern Plains*, edited by J. Sanford Rikoon, 1995. This book, originally written in Yiddish in 1936, focuses mainly on the narrator's farming experiences in North Dakota between 1894 and 1917. The biography began with hand-written memoirs, later translated, typed, and distributed to family members.

These personal aspects are then put into historical perspective in two essays—"Jewish Farm Settlements in America's Heartland," by J. Sanford Rikoon, and *Rachel Bella Calof's Life as Collective History*, by Elizabeth Jame-son.

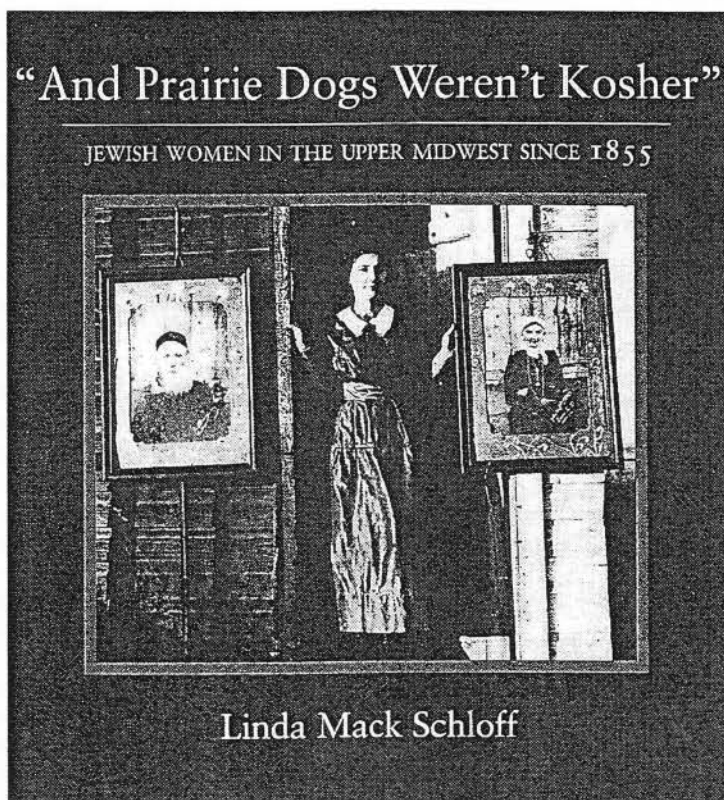
*L'Chaim, the Story of Minnie Kahanoff*, as told to Allan MacRae and Al Kahanoff, 1982. Minnie Kahanoff, who died in Calgary in 1995 at age 100, describes her long and active life, from her birth in the Ukraine in 1895, through the years in various Canadian Prairie communities, to her years in Calgary. One interesting aspect of this

life history is her depression-era involvement in communist circles. This autobiography is an enjoyable read because Minnie Kahanoff's unique and vivid voice comes alive on every page.

*The Jew Store; a Family Memoir*, by Stella Suberman, 1998. This memoir was written by the child of a Jewish immigrant who ventured west to rural Tennessee in the 1920's. It is a vivid account of southern small town life and the role of the Jewish dry-goods merchant. The eldest daughter's interest in the local non-Jewish boys prompts the family to move back to New York.

*Never Surrender*, by Henry Balaban, with Dave Greber, 1997. This autobiography by the father of Calgarian Jack Balaban, is a true page-turner. It begins with a detailed and interesting account of his early life in Poland, and continues with a gripping re-telling of his wartime experiences in the Soviet Union. He made it to Israel, and later settled in Toronto. The force of the author's personality can be felt on every page. This is an excellent example of how a personal story can be transmitted to strangers. Co-author Dave Greber is a Calgary writer.

*Prisoner 88; the Man in the Stripes*, by Roy D. Tannenbaum, 1998. This biography of Calgarian Sigmund Sobolewski, an Auschwitz survivor and non-Jew, examines the psychology of holocaust survivors and of Christian-Jewish relations. Sobolewski is one of Canada's best known holocaust awareness activists. *Prisoner 88* is, more than anything, the portrayal of a forceful personality who has chosen to remain an active player in the drama of twentieth century history into which he was thrust. Author Roy Tannenbaum is a former Calgary rabbi.



All these books may be borrowed by JHSSA members. Call 253-8600, local 209, for office hours.

# Calgary Zionists: the First Ten Years, 1907-1917

By Jack Switzer

In 1907 the Calgary Zionist Association—officially the Agaduth Zion Society of Calgary—was formed as the community's response to the growth of the international Zionist movement. Calgary's Jews, in concert with their co-religionists around the world, were now to focus on the development of Eretz Israel—Palestine—as a Jewish homeland. (Palestine was then a Turkish territory.)

The Calgary Jewish community numbered about 400 in 1907. It had a burial society and a small cemetery. The synagogue, House of Jacob, operated in rented quarters and shared a rabbi, Hyman Goldstick, with the Jews of Edmonton. Calgary's population was exploding, rising from 4,000 in 1901 to about 20,000 by 1907.

Jewish newcomers, including east-European Jewish immigrants and migrants from more established Canadian Jewish communities, entered the booming community almost daily.

The early Calgary Zionist leaders, E. Geffen, H.J. Cooper, and Charles Malkin, all had stores on 8th Avenue East. The Malkin family ran a grocery store, while Geffen and Cooper were clothiers.

Calgary's Agaduth Zion was a branch of the Canadian Federation of Zionist Societies, began in Montreal in 1899. It was Canada's first national Jewish organization. (It later became the Zionist Organization of Canada.) It united the Zionist groups that formed soon after the 1897 founding conference of the International Zionist Organization in Basle, Switzerland, at which Theodor Herzl finally brought together many Zionist groups. Clarence de Sola, wealthy Montreal Jewish leader, met Hertzl in 1899 and attended the 1900 Zionist conference in London.

The Canadian Zionist federation was dominated by Montreal's Agaduth Israel, apparently a group of "establishment" Jews, which did not include many of the recent immigrant group. This was not to be the model in smaller Jewish centers like Calgary, where Zionism was much more inclusive and democratic.

Calgary Zionists were active in all aspects of the parent organization's fund-raising strategy. Each paid 50 cents for a "Shekel," the basic membership dues.

Donations were made towards Palestine land purchases by the Jewish National Fund; blue boxes—"pushkes" were common in Calgary Jewish households. Funds were raised for tree planting in the Herzl Forest. And most substantially, Calgary Jews bought Jewish Colonial Trust bearer shares, the method by which major Zionist work was financed.

These activities are outlined in the few early Calgary references in the Canadian Jewish Times, a Montreal-based English-language newspaper. In a March, 1909 interview, E. Geffen told the editor that Calgary's Agaduth Zion Society, which he headed, had been formed in 1907 with the help of Montrealer M.B. Steine (a ZFC officer.) The paper noted Geffen's re-election a few weeks later, as well as H.J. Cooper's purchase of ten Jewish Colonial Trust bonds and 215 national Fund stamps.

In October of 1909 the Calgary Agaduth Zion Society reported 25 members, and remitted \$13 in federation fees to Montreal.

Charles Malkin became Zionist president in 1910. Other officers included M. Cohen, J.J. Goodman, I. Serot (Sereth) and I. Rudnick. "The newly elected officers are all devoted Zionists of long standing, especially Mr. Goodman, who is an ex-vice-president of the Federation." This may be the same J. Goodman the paper reports as starting the Edmonton Zionist society in 1911.

Social events were often used for Zionist fund raising. Four dollars was collected "for the National Fund at the Brith Milah (circumcision) of the infant son of I. Krisnick." "E. Geffen collected \$13.50 at the engagement of Hyman Rosenthal to Miss Kathie Rosenthal (sic) on July 7, 1912."

July 26, 1912—"Malkin, C. and M. Muskovitz collected funds for the Zionist National Fund at the wedding of B. Gurewich, in Calgary. Guest also collected at the Pidyon Haben (redemption) of the first born of Mr. and Mrs. Myerowitz, at which Rabbi I. Kahanovitch, of Winnipeg, was present."

A few luminaries visited Calgary to aid fund-raising and provide an educational element to the Zionist efforts. Madame Belle Pevsner, "famous Zionist lecturer," spoke to Calgary's Jews late in 1911 to

raise funds not for the Zionist federation but for a specific Palestine charity, the Bezalel School.

In early 1914, Dr. John Shayne, of Toronto, visited Calgary; E. Geffen asked the Young Men's Hebrew Association (a short-lived group) for its co-operation in making the Zionist leader's visit "productive of results."

The Beth Jacob synagogue, opened in 1911 and seating 500, served as Agaduth Zion's main meeting hall. Some later meetings were held at the Paget Hall on 7th Avenue SE. The Calgary Hebrew School, even though it operated only intermittently before 1918, carried out much of Zionism's cultural mission—the encouragement of modern Hebrew language and literature. Awards to the 1912 graduates included Hebrew dictionaries.

Social events raised both awareness and funds. A 1914 Purim masquerade realized \$150 towards the Calgary group's pledge of \$500 to help support a Canadian "colony" in Palestine. Prize for the best woman's costume went to Mrs. Churgin for "Dr. Herzl in the Land of Freedom."

Lethbridge Jews also embraced the Zionist cause. The Canadian Jewish Times reported a Lethbridge meeting held in February, 1914. "After a few opening remarks by Mr. L. Keel, Mr. P. Levine delivered a very appropriate and stirring address, with the result that Zionism is, so far, richer by 41 new and ardent Zionists." This likely involved nearly every Jewish family in the small community.

Calgary's Jewish population, and its Zionist involvement continued to grow. By the outbreak of World War I in 1914, there were about 1,000 Jews in the city. The war brought a brief change of focus for Calgary's Zionists; European war-victim relief was a major concern.

Attention soon returned to Palestine, where Turkey and the western allies were at war. Zionists aided Jewish war sufferers and worked for diplomatic gains with the victorious British. Calgary Zionist leaders, including newly-arrived Rabbi Simon Smolensky, met with civic officials and Christian clergymen to organize fund-raising for the relief of Palestinian Jews. The resultant campaign and "tag day" raised \$2,500 for the Palestine Relief Fund.

1917 was a momentous year for Canadian and world Jewry. In the August, 1917, Balfour Declaration, the British promised that Palestine could become a Jewish homeland. This ushered in a phase of expanded Zionist activity in Calgary. The

*Continued on Page 11*

## Calgary Zionists

*Continued from Page 10*

same year saw the beginning of Hadassah, the major Women's Zionist organization, which soon had a Calgary chapter.

Harry L. Epstein was president of the Calgary Zionist organization in 1917, while Selig Grinker became Calgary's representative to the Council of the Zionist Organization of Canada, which met that year in Winnipeg.

Canadian Jews were credited by world Zionist leaders (in 1910) as contributing the most per person of any Jewish community. Calgary and other small Jewish centres certainly helped established this record.

After the "Great War" Calgary Zionists would join their international brethren into factious political division. Local Zionism's relative unity of purpose in the pre-Balfour years can be viewed as both refreshing and instructive.

*Sources: JHSSA Archives; Glenbow Alberta Archives; Harry Gutkin, Journey into our Heritage; L.F. Tapper: A Biographical Dictionary of Canadian Jewry, 1909-1914; G. Tulchinsky: Taking Root, The Origins of the Canadian Jewish Community.*

## Palestine Relief Fund Attracted Many Non-Jews

Donors to the June, 1917, "tag day" for the Palestine Relief Fund were anonymous—they made small donations, usually a few coins, to sidewalk volunteers in return for "tags"—much like our Remembrance Day poppy fund.

The associated campaign for cash donations did, however, result in publication of donor names and gift amounts, allowing us a glimpse into the relative generosity of Jewish community members. The donor list also included the names of several prominent non-Jews.

In only one previous Calgary campaign—for funds to help Jewish pogrom victims in Russia in 1905—were Jews and Christians known to unite publicly for charity. Jews donated almost \$800.

The average donation in the 1917 Palestine Relief campaign was \$5 (a day's wages.) Prominent non-Jews making donations included Calgary mayor Michael Costello, \$10; Unitarian Church leader Rev. W. Irvine, \$5; prominent lawyer James Short, K.C., \$5; newspaper publisher (The Albertan) W.M. Davidson, \$10; city commissioner

Arthur Graves, \$5; and Mount Royal College principal (formerly Central Methodist Church minister) Dr. G.W. Kerby, \$5.

*Source: Glenbow Alberta Archives  
(Calgary Daily Herald)*

## JHSSA Acquires Jewish Star Newspapers

*By Harry Sanders*

With the recent acquisition of the Jewish Star newspapers from 1980-1990, the JHSSA's collection of Jewish community newspapers has become much more complete.

The JHSSA has a reproduction of the Canadian Western Jewish Times, a single issue Calgary publication from 1914. The collection also includes one issue of the Jewish Community Centre Bulletin from September 1943.

The JHSSA has a nearly complete collection (1962-1983) of the Calgary Jewish News, a monthly newspaper published by the Calgary Jewish Community Council. The next major publication to serve the community was the Jewish Star, established in 1980 by Douglas and Gila Wertheimer. Between 1980 and 1990, the Star published a biweekly Calgary edition and a monthly Edmonton edition.

When the Wertheimers moved to Chicago, the Star was succeeded by the current community newspaper, the Jewish Free Press. Free Press editor Judy Shapiro recently donated her collection of Jewish Stars, which includes almost every issue ever published. She has also donated a complete set of Free Presses.

Other local Jewish newspapers in the JHSSA's collection include copies of the Alberta Jewish Chronicle (1966) and Our Community News, an Edmonton publication (1964-1967).

Do you have any old Jewish Stars at home? You might be able to complete our collection. We are missing:

- Vol. 1 (1980-81), No. 11, 12, 16, 18-22
- Vol. 2 (1981-82), No. 2, 8, 21
- Vol. 3 (1982-83), No. 14, 15, 19
- Vol. 5 (1984-85), No. 3, 6
- Vol. 6 (1985-86), No. 9, 16
- Vol. 7 (1986-87), No. 3, 4, 5
- Vol. 8 (1987-88), No. 2, 6, 10
- Vol. 9 (1988-89), No. 12

If you can help complete our set, please call the JHSSA office at 253-8600, local 209.

## Thank You to Members, Special Donors

Thank you to all of our members and to these recent donors, who have made special contributions to the Jewish Historical Society:

### Special Donors:

The Alvin & Mona Libin Foundation  
Calgary B'Nai B'rith Lodge # 816,  
Will & Hilda Manolson, Toronto,

### Benefactors:

Murray Blankstein, Toronto  
Jack & Rose Edelson  
Dr. Noel & Lil Hershfield  
Jay and Barb Joffe  
Michael Moscovich, Vancouver  
Chuck & Laurie Mozeson, Edmonton  
Donna Riback  
Faith Riback  
Dolores Cornblum Rosen, Montreal  
Dave Rosenthal  
Al & Phyllis Rubin  
Bill Schwartz  
Leo & Goldie Sheftel  
Barry & Debby Smolkin  
Stan Winfield, New Westminster

### Patrons:

Walter & Bev Barron

Miriam Bloomberg, Oakland, CA  
Dr. Ted Busheikin  
Ruth Carnat  
Chevra Kadisha of Calgary  
Bill & Bernice Cohen, Cupertino, CA  
Judith Dwarkin  
Lil Faider  
Senator Ron & Myrna Ghitler  
Herb Guttman, Toronto  
Gordon & Eva Hoffman  
Yale & Lily Joffe  
Joe & Maureen Katchen  
Frank & Sophie Kettner  
Phil & Harriet Libin  
Norman & Beulah Martin  
Mel & Therese Nagler  
Jared Polsky & Debbie Levy, Larkspur, CA  
Morris & Miriam Sanders  
Allan & Sharon Sattin  
Betty Sherwood, Toronto  
Dave & Dinah Spindel  
Nat & Betty Starr, San Mateo, CA  
Dave Waterman  
Corporate:  
Fort Calgary Preservation Society  
Calgary Jewish Academy  
Lalie & Eleanor Doctor

## JHSSA News

### Correction

The mother and daughter photo illustrating the Marcia Goldberg story on page one of our Fall 1998 issue was incorrectly captioned, as several readers pointed out. The photo was taken at a conference of the National Council of Jewish Women, in 1953. Sorry.

### Land of Promise 90% Sold Out

*Land of Promise*, our 1996 photo history of southern Alberta's Jewish story, continues to sell well. Over 900 have been sold; this means less than 100 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 Centre front desk, as well as by contacting the JHSSA.

The first printing of our *Discovery* Col-

lection, 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.

### Genealogical Society has Website, Many Data Sources

The Jewish Genealogical Society (Southern Alberta) is actively pursuing its mandate of helping its members trace the branches of their family trees, and educating the Jewish public about the availability of genealogical resources and the importance of collecting family history data.

The JGS now has a website, with up-to-date program information and instant links to many other Jewish genealogy web sites. The site can be accessed at [www.geocities.com/heartland/village/9200](http://www.geocities.com/heartland/village/9200). "Webmaster" is Mel Fishman.

Electronic technology is an important part of the JGS member resources. In addition to the web site, the group has many database disks, videotapes, and e-mail connections.

The JGS is participating in the first annual Jewish Genealogy Month, planned for the month of Nissan, March

18 - April 16, 1999. Volunteers are preparing a Jewish genealogy kit which they hope to present at local Jewish schools, with the hope of encouraging students to trace their family histories.

Call Florence Elman at 850 - 4337 for more information, or e-mail her at [haflo@cadvision.com](mailto:haflo@cadvision.com).

### 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:

- Mona and Cy Joffe, on their 40th wedding anniversary;
- Barbara and Jay Joffe, on their 30th wedding anniversary.

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 donor opportunities.

### Yes, I would like to join the Jewish Historical Society

- ☐ Single - \$18  
☐ Family - \$25  
☐ Institution/Corporation - \$30  
☐ Patron - \$50  
☐ Benefactor - \$100  
☐ Other

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Province \_\_\_\_\_

Postal Code \_\_\_\_\_

Residence Telephone \_\_\_\_\_

Business Telephone \_\_\_\_\_

Please make cheques payable to:  
 Jewish Historical Society  
 of Southern Alberta  
 1607 - 90 Avenue S.W.  
 Calgary, AB T2V 4V7

*Do not send cash through the mail*

### DISCOVERY

#### Jewish Historical Society of Southern Alberta

President: Jay Joffe

Vice Presidents: David Bickman,  
 Harriet Libin,  
 Mel Nagler  
 Azriel Presma

Financial Secretary: Mel Polsky

Treasurer: Henry Gutman

Secretary: Zena Drabinsky

Directors: Arnold Cohen, Emanuel Cohen,  
 Les Diamond, Jack Edelson, Bertha Gold,  
 Sheila Gurevitch, Morris Hanson, Ida  
 Horwitz, Barb Joffe, Sid Macklin, Therese  
 Nagler, Judy Parker, Edythe Pearlman,  
 Tiby Presma, Mel Polsky, Harry Sanders,  
 Dinah Spindel, Jack Switzer

Editors: Jack Switzer, 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.

Please address all communications on editorial and circulation matters to:

Discovery  
 c/o The Jewish Historical Society  
 of Southern Alberta  
 1607 - 90th Avenue S.W.  
 Calgary, Alberta, Canada T2V 4V7

© 1999 by the Jewish Historical Society of Southern Alberta (a non-profit, registered society).  
 Donations gratefully accepted.