

Heritage



ירשה

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Historic Agreement With Provincial Archives

By
Dr. Theodor Shnitka &
Uri Rosenzweig

Following its incorporation as an independent Society, registered under the Societies Act of Alberta on February 12, 1997 the Jewish Archives and Historical Society of Edmonton and Northern Alberta has concluded an historic agreement with Alberta Community Development through its Provincial Archives of Alberta department.

In making the announcement, Uri Rosenzweig, the Society's Founding President, thanked Dr. Sandra M. Thomson, Director of the Provincial Archives and Provincial Archivist, for her help and encouragement in negotiating the Permanent Loan Agreement.

The agreement is historic in the sense that the Society (JAHSENA) is the first, and only Jewish group in Alberta to enter into what is essentially a working partnership with the Provincial Archives.

The major clause in this agreement is that all material, including photographs, oral histories, video and micro film, minutes, publications etc. will be on a Permanent Loan basis. This means the Jewish Community, through the Society, will retain ownership of the material with the exclusive right to loan or remove the collection to another location if desired.

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Standing, Dr. Sandra M. Thomson
Director and Provincial Archivist,
Provincial Archives of Alberta.

Uri Rosenzweig, President,
JAHSENA.

Seated, Dr. Claude M. Roberto
Provincial Archives Head of
Private Collections

Photo: Dennis Hydak

Courtesy Provincial Archives

From The Editors: HELP!

In trying to find the right words for the title of this, our second editorial, we performed the traditional brainstorming activity: write down all ideas; accept everything; don't evaluate yet; go with ideas that work! Well, we came up with slogans that sounded like General Kitchener's 1914-1918 military posters: "Your Community Needs You"; "Ready, Willing and Able"; "Volunteer Now"; and more of that ilk. It sounded hackneyed and clichéd and yet within those oft-repeated clichés lay kernels of truth. We do need you. We need committed volunteers: volunteers who are prepared to give time on a regular basis; who enjoy researching and writing articles; who enjoy listening to oral histories and assisting with their transcription; who would like to learn with us how to record those histories; volunteers who are content to file, collate and organize activities.

All the earliest institutions of our Edmonton Jewish community were initiated by volunteers: our first religious congregation, Beth Israel synagogue; our burial society, Chevra Kadisha; the Hebrew Free Loan Association; and our Hebrew and Yiddish schools, The Talmud Torah and Peretz Schule; and the continuance of the numerous institutions and organizations in our community today depends on volunteer commitment.

Too frequently we hear: "If only I had asked my grandmother that" and "My father's aunt did tell me where they came from but I didn't write it down" or "I wish I'd listened more carefully when they spoke about those early days". We have the opportunity, now, to redress some of our omissions - but **we do need you**. Please call JAHSENA President Uri Rosenzweig at 481-1997 or Vice-President Dan Kauffman at 487-0877 and tell us how and when you would like to help.



Who Was Really First President of Talmud Torah?

By
Uri Rosenzweig

In the first journal published by the Jewish Historical Society of Canada, Victor Sefton, President of the Society wrote as follows;

"History tends to become what someone who was not there at the time deduces from often minimal evidence. We read sweeping generalizations enshrined in historical verities, and quoted and repeated for generations, so that those who do learn from history come to the wrong conclusions based on inaccurate deductions.

"It is therefore necessary for history to be written as accurately as possible, facts and circumstances, attitudes and philosophies, that actually existed around the events and the times being described.

"Despite the fact that each of us has a personal history to tell, its telling is subject to human frailties of forgetfulness and bias, and inability to understand the importance of individual events and attitudes currently held, or held at the time."

In doing preliminary research for the Talmud Torah story on page 5 of this issue, I found two publications, with different historical claims as to who was the first president of Talmud Torah. The first publication was a booklet published in 1953 for the Dedication ceremonies of the Talmud Torah building on 106 Avenue. It states that the Talmud Torah was established at a meeting December 1912 (above) and "we can visualize what took place at that first meeting."

"We can see a small group of men and women..." The next paragraph states, "Mr. A.H. Goldberg, now of Calgary, was the first president." This publication has photos of Past Presidents of Talmud Torah, with years of their tenure, with the year 1916, shown for A.H. Goldberg!

Edmonton Talmud Torah

1953 - 5714

The story of the Edmonton Talmud Torah is in a very real sense the history of the Edmonton Jewish Community. Its beginnings are in the seedlings planted at the turn of the century by those hardy pioneers who brought with them, not riches in gold and silver, but treasures in love, and pride of their heritage. This is a story of men of vision and perseverance, men who shaped the destiny of their community.

In the year 1909 the few families which then resided in Edmonton organized The Congregation Beth Israel. This was the first milestone in the history of Edmonton Jewry.

In the month of December, 1912, the Edmonton Talmud Torah was established. We can visualize what took place at that first meeting. We can see a small group of men and women—tired from their every day tasks—gathered to discuss Jewish education for their children. Such was the humble beginning of this institution whose newest premises we are dedicating today.

Mr. A. H. Goldberg now of Calgary, was the first President, followed by Mr. H. A. Friedman, Q.C., who served 15 years in this office. Mr. Jacob Baltzan was Chairman of the Board of Education from its inception to his decease in 1939, serving in this capacity 27 consecutive years.

The Talmud Torah had its initial quarters in the basement of the Beth Israel Synagogue for a period of thirteen years.

The second publication I looked at was put out in 1987 to mark the 75th Anniversary of the Talmud Torah. (below), and edited by Ron Pascoe. "On December 22, 1912, thirteen Jewish men gathered in the basement of the Beth Israel Synagogue on 95th Street...That evening they elected officers, formed several committees..."

A footnote on this page lists the thirteen men present, listing the "original" executive members and names Jacob Silver as president! Obviously one historical record was incorrect.

I then checked the Provincial Archives, where, among other things, the early minutes of the Talmud Torah are found. Meticulously preserved in binders, first by Jacob Baltzan and then by Hy Baltzan, and deposited in the Provincial Archives with personal papers of Louis Rudolph. I found minutes of that December 12, 1912 meeting, confirming the fact of Jacob Silver being the first president of Talmud Torah.

How well are your organizational and institutional minutes preserved? How accurately do they reflect differing opinions, the tones of the meetings, etc., for the historical records? ▲

PROLOGUE

On December 22, 1912 thirteen Jewish men gathered together in the basement of the Beth Israel Synagogue on 95th Street and Rowland Road in Edmonton. They were immigrants who had fled the pogroms and destitution of Czarist Russia. They earned their living as merchants, supplying and servicing the farmers, hunters and trappers of the Edmonton-based agriculture and fur industries. They had abandoned many of the trappings of *shtetl yiddishkeit*, but they had remained committed Jews. That evening they elected officers, formed several committees and began fulfilling the biblical directive that "all your children shall be taught of the Lord" (Isaiah 45:13). This was the first Board of Directors of the Edmonton Talmud Torah.*

*The original executive members were: Jacob Silver, President; B. Shaw, Vice Pnt; David Boyaner, Treasurer; J. Roseman, Secretary; Harry Brody, M.B. Cohen, M. Guoravitch, H.B. Klein, Samuel Lewitt, Moses Lyons, Moses Mickelson, Rabbi Abraham Pinsky, M. Rosen.

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Voices From the Past

By Ed Mickelson

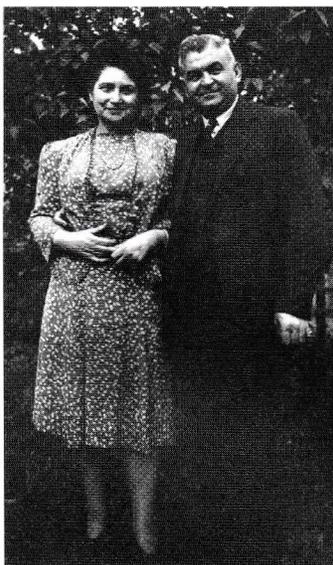
Nearly 65 phonotapes stored in our Provincial Archives provide an inspiring resource for learning about the history of our Jewish community. The voices are as clear and as vibrant as on the day of their recording twenty-five years ago. From time to time the Jewish Archives and Historical Society of Edmonton and Northern Alberta (JAHSNA) will present written excerpts and articles from some of these tapes in our local newspapers and our journal *Heritage/Yerusha*.

Ben Leibovitz

Ben Leibovitz, affectionately known as "Uncle Ben", was interviewed by David Nelson when Ben was 87 years old. With very little prompting from David, Ben was able to recall in detail his life's journey from the time he left Dorohoi, Romania, to the time of the interview in Edmonton in 1973.

Ben's sense of humour is demonstrated frequently on the tape - asked when he was born, he responded: "August 27, 1886. The hour I can't give you!" Upon landing at Ellis Island, New York, Ben was faced with the problem of being admitted. He had not written his relatives that he was coming and without someone to vouch for you, you were not allowed to enter. The only other way to be admitted was if you had sufficient American funds. Fortunately, Ben had changed his money in Hamburg and when the immigration officer asked him whether he had any money on him, Ben showed the officer his wallet. "I've still got the wallet." Ben told the interviewer.

Ben went looking for his relatives in New York, but they had moved from the address that he had been given and no forwarding address was available. An acquaintance suggested advertising in the newspaper- "But what if they can't read?" asked Ben. Luckily, Ben met one of his lost relatives on the New York streets and there followed two



Ben & Ghizella Leibovitz
Photo: Courtesy Provincial Archives

weeks of celebration and visiting with friends and relations from Romania. A cousin suggested selling postcards from a pushcart. This was to be one of Ben's first business ventures in America. "We opened up a *gesheft*. All of a sudden bums were throwing ropes to catch me. "Sam, *vos is dos* in America, catching *menschen* with ropes? Let's go away." When they went to another location a policeman on horseback asked for their license. "*Vos zugt ir?*" asked Ben. "*Vos is 'license?'*" That was enough of pushcart life for Ben.

Next, Ben met a man with a limp and a bandaged foot. The man had been stepped on by his horse while delivering fruits and vegetables and had quit his job. Sensing an opportunity for a new business venture Ben obtained that delivery job which began at \$6 a month plus board and room. The family that he lived with, taught him English and he did such a good job delivering green groceries that his wages soon increased to \$18 a month.

Ben's relatives, the Davis family in Calgary, begged him to come to see them. The journey from New York cost \$57.40. And, in the midst of winter, this was quite an adventure for him. He did not have any winter clothes and, to keep warm when he arrived in Calgary, he ran out of the train station when he saw someone passing, asked them if they knew where the Davis family lived, and then ran back inside to get warm again. He finally met a man towing a car, who took him to the Davis' home. Hearing

a knock on the door, his cousin asked: "Who is is there?" "It's me!" "Who's me?" asked the cousin, and then added "go round the back." Ben responded "NO!" When the door finally opened, Ben's foot became entangled in some wire, he tripped, fell into the house, spraining his foot en route. That was his welcome to Calgary.

Ben started working in his cousin's bakery and everyone seemed anxious to see him settled. The first attempt to arrange a *shidach* for him did not meet with his approval. The second attempt by his uncle became more successful. His uncle was writing to the Rollinger family in Europe and he told Ben that there were three daughters and that he should write a greeting in the letter. "Feter," said Ben "I don't know them." "*Kost ir gelt? Gib a grees,*" was his uncle's reply.

After much correspondence, Ben said that he sensed Ghizella Rollinger would make a suitable wife and arrangements were made for her to come to Calgary. Ghizella and her sisters were scheduled to sail on the Titanic. Fortunately, they missed the sailing because the youngest sister did not have a signed form from her mother giving her permission to travel. When the required document was obtained they all set sail for Canada. On meeting his intended bride Ben said: "I hope you didn't come for a millionaire. What you see on me is all I got."

Ben's cousin in Edmonton, also named Davis, asked Ben to come into business with him and this caused a rift with the Calgary branch of the family. Ben tells how he decided on a name for the business he established in Edmonton, the sporting goods store that became a fixture on 101st street for many years: "In the United States they have 'Uncle Sam' so in Canada I'll be 'Uncle Ben.'" ▲

[To be continued. The next instalment will tell of Ben Leibovitz's active involvement with many of the community's organizations and institutions.]

SOURCE; Leibovitz, Ben. Phonotape. 1973. Edmonton, Provincial Archives of Alberta. Acc. No. 73.451

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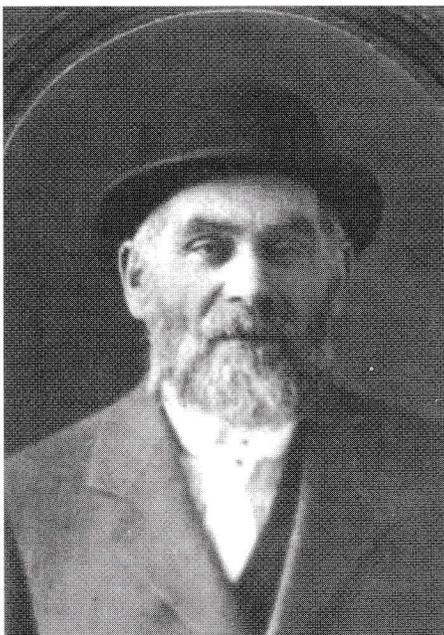
The Search For Family Roots

By Uri Rosenzweig

One of the aims of the Jewish Archives and Historical Society is to foster interest by individuals in tracing and recording their own family histories.

Bernie Estrin is on such a search for his genealogical roots and is donating material to our Society for deposit in the Provincial Archives. He posted a message on the Jewish Genealogical Internet Web site and within 72 hours heard from 15 possible relatives.

Bernie recently obtained a copy of a eulogy for his great grandfather, Reb Shlomo Estrin, written in 1932 by Jacob Baltzan. Written in Yiddish, it was translated by Sam Frohlich.



Reb Shlomo Estrin

The following are extracts from the eulogy coupled with some information gleaned from an oral history taped interview with the late Abe Estrin, one of Reb Shlomo's sons, taped in 1973. The tape is deposited in the Provincial Archives along with sixty-four tapes of other elders of the community.

Reb Shlomo Estrin came to Canada in 1911 from Kronepolia, a small town (Malestovka) in province of Malevna Giverna, White Russia. The family first considered homesteading opportunities in Argentina, but officials of the Jewish Colonization Association, established by Baron de Hirsch in 1891, convinced them to emigrate to Canada.

The Estrin family first settled in Calgary, taking in boarders as a source of income, then moved to a homestead in 1914 in Campeer, Alberta, some 30 miles north of the Alsask/Montefiore Jewish farm colony located close to the Alberta and Saskatchewan border.

"Reb Shlomo and his family experienced all the hardships of other homesteaders in those years, but he retained his spirit, even in the wilds of Alberta. And he kept up the beautiful, spiritual treasures of our people by continuing Jewish studies night and day.

In 1919, Reb Shlomo's wife Mariashi (Lipkov) Estrin took ill and the family sold their cattle and moved to Edmonton, where Reb Shlomo became Shamus of the Beth Israel Congregation. Mrs. Estrin passed away in 1920.

According to the Baltzan eulogy, "Reb Shlomo was not only the Shamus, he was everything in one. He could have been the leader of any synagogue. A Jew, a wise scholar, in him was embodied Torah, wisdom and the humility of Hillel. We would talk for hours and when he was asked, "Where is such

The Jewish Archives and Historical Society of Edmonton and Northern Alberta was founded in 1996 and a year later became a registered not-for-profit Society under the Societies Act of Alberta.

The aims and purposes of the Society are to gather, sort, catalogue, preserve and present the history and the religious and cultural heritage of the Jewish people of Edmonton and Northern Alberta. To this end, we have embarked on an ongoing program of acquiring documents, photographs, memorabilia and artifacts as well as recording oral histories of elders of the community.

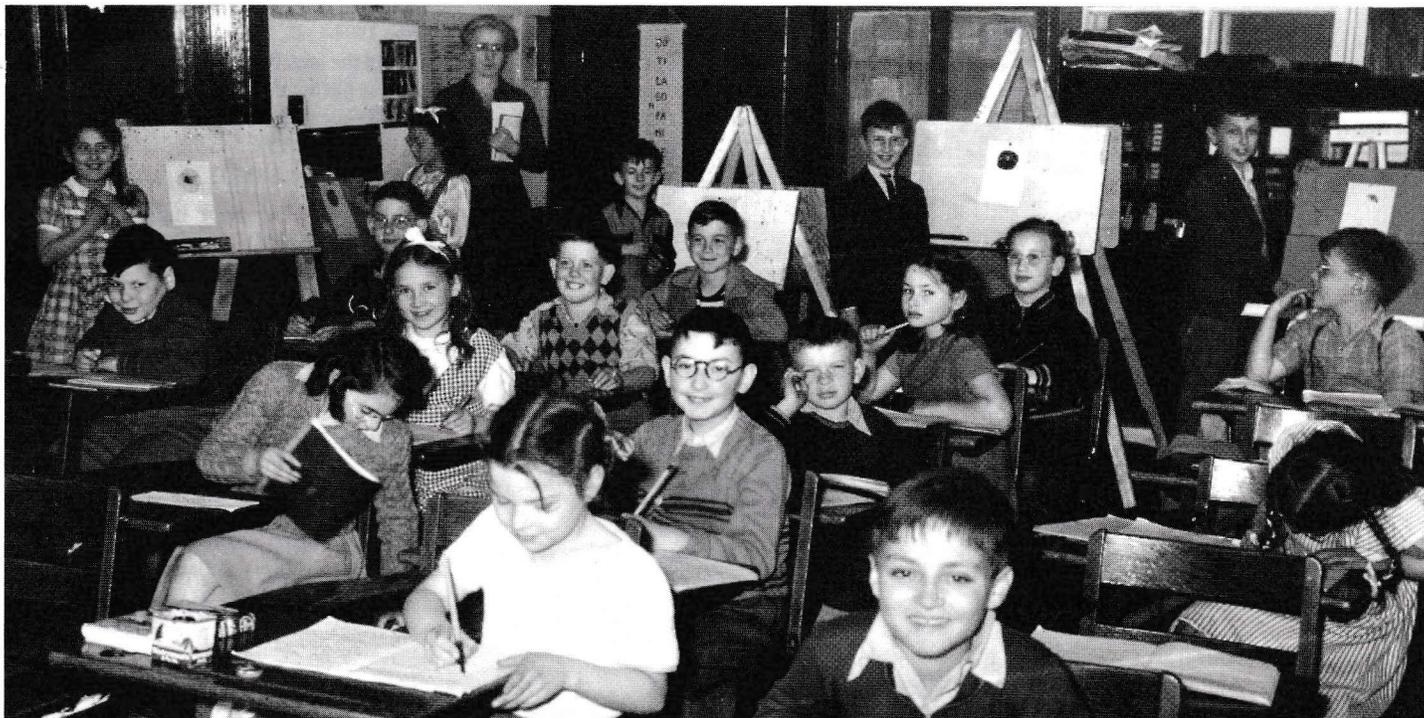
By special Permanent Loan arrangements with the Provincial Archives of Alberta, material deposited by the Society will be available for research, genealogical study, publications and periodic exhibits and serve as a central resource for students, teachers, authors, historians and others.

Until such time that we are able to engage in fund raising activities, membership fees are our only source of income and are tax deductible.

and such a passage?" he would instantly relate a whole chapter of Tanach or a whole page of Gemora."

Reb Shlomo Estrin was a vice-president of Chevra Mishnais for several years and acted as an assistant rabbi. After a brief illness, Reb Shlomo Estrin passed away in 1932 leaving behind his second wife (formerly Mrs. Gofsky) four sons, Yehuda Leib (Bernie Estrin's grandfather) and Dov Ber of Calgary, Benjamin of California, and Abe of Edmonton, one daughter, Mrs. Harry (Tsivia) Segal of Vegreville, and eighteen grandchildren.

According to Baltzan's eulogy, "His funeral was one of the largest in the community. From his will one can see his greatness and wisdom. He did not forget each and every grandchild, and also left bequests to Talmud Torah, the Old Folks Home, orphans, Keren Kayemes, the Chevra Kadisha and other venues he had been associated with - an indication of his noble character and his beautiful soul. And I must close with 'Gone but not forgotten.' Edmonton, second day of Chol Hamoed Pesach, 1932." ▲



Talmud Torah, Grade 4, 1946, taken in the first school building on 103 Street. In the left background is Elizabeth MacLeod, who, according to Talmud Torah archival records taught English studies at the school for twenty-five years. As is the case with many such photographs, this copy does not identify the pupils.

The Talmud Torah On The Move Third Time

By Uri Rosenzweig

The building blocks of Edmonton's organized Jewish community started with the Edmonton Hebrew Association, established under the leadership of Abraham Cristall and William "Boss" Diamond and eight others in 1906. From this foundation other Jewish organizational and institutional life flowed, including the Beth Israel congregation, Chevra Kadisha and the Talmud Torah.

The Talmud Torah was formally incorporated May 13, 1912 and its first board elected December 12, 1912.

Initially, the Talmud Torah operated as an afternoon Cheydar located in the basement of the Beth Israel Synagogue for thirteen years.

The Talmud Torah moved into its own building on 103 Street and Jasper in 1925 and in 1933 became the first Hebrew Day School in Canada. The Talmud Torah moved into its own second building at 106 Avenue and 133 Street in 1953, built a new wing in 1957 and a gymnasium in 1963, which also served



as the Edmonton Jewish Youth Centre of the Jewish Community Council.

On April 20, 1997, with construction of a new elementary and Junior High School well underway on Edmonton Public School Board land located on 64 Avenue and 172 Street, the Talmud Torah Society held its ground breaking ceremonies. The new school is expected to open in late 1997. ▲

At Left, the first Beth Israel Synagogue, on 95th Street and Rowland Road (101A Ave.) where the Talmud Torah had its first home in the basement for thirteen years. Below, a front view of the present Talmud Torah which has been sold.



Appreciating Nature

This is the second story to appear in *Heritage/Yerusha* from Jacob Baltzan's memoirs of life on the Lipton farm colony in Saskatchewan from 1904-1908. The memoirs were assembled from a series of his articles published in 1936-1937 in the *Israelite Press*, Winnipeg, Manitoba. They were translated from the Yiddish by Sam Frohlich, and were published privately by Hymie Baltzan. The excerpt is printed here with Hymie Baltzan's kind permission.

Many a time I observed how at sundown the dew rose from low places.

First a silvery, white, barely noticeable substance spread from the ground and slowly rose higher and higher. I'd sit for hours looking at the silvery white matter which grew slowly and I'd ponder it. I was reminded of the "manna" mentioned in the Bible which is explained in the verse, "And when the layer of the dew was gone up, behold upon the face of the wilderness (prairie) a fine, scale-like thing, fine as the hoar frost on the ground". So I'd sit and ponder and never tire of fantasizing till my brother would poke me, "What?" Again lost in thought?" At other times I'd study the fireflies through the window. Their winking appeared as tiny balls of fire.

Oh how beautiful was nature around us in the large endless space. As far as the eye could see there were flashes and winks of fire.

Little lamps flared up in the dark grasses and trees, and golden braidings emanated from the fireflies. A great murmur came from the high grass. The light breezes swept the bushes and softly shook the green leaves on the trees in the surrounding tall forest, whispering their secrets in the solitude.

I reached the height of ecstasy, no loneliness was evoked, rather my heart was filled with joy, with mystery. It felt good to be alive. Something magnanimous was in God's wonderful creation. I, a city Jew who never had the opportunity to see nature for himself, was sitting alone on the prairie and my eyes were beholding such beautiful pictures. Days were filled with sorcery.

I was continually drawn to the trees, vegetation and flowers. They had been an attraction to me since my youth when I could enjoy the garden on my father's estate.

I used to listen to the howling of the prairie wolves (coyotes - not dangerous animals). I heard the croaking of frogs and the clucking of the prairie chickens from the nearby woods. The call of the wild ducks from the surrounding sloughs mingled with the monotonous song of the wild geese flying freely in their marvellous formation following their leader.

At such moments I'd find myself between despair and hope. Despair tortured my mind with the question of why had the Jewish colonists not accomplished anything more to this time? And will we achieve anything? I thought



of the old home, how I had lived a quiet worry-free life, with the richness of the warm climate and a good economic situation. Now I was torn far from the house where I was born - the house which I inherited from my parents, a continuation from several generations. It was the Sino-Japanese war of 1904 that dealt my fate, took me to Berlin, New York, and then to Canada where I had intended to sit out the troubled time.

Here I threw myself into the farm work with great hopes, and what if, God forbid, the hopes do not succeed? And what should I do with my family over there? Should I leave them in the nice comfortable nest? Or should I bring them from such a home, tear them away and drag them here to this frigid Canada?

After considerable thought, I still could not find any answer. A letter from home urged me not to make any commitments here, as the war could soon be over and I should be prepared to return home.

That night I stole away to the wood pile and sat there wrapped in thought. I knew the letter by heart. After several hours of the refreshing outdoors, I went to the milk house and I wrote a letter to my wife telling her that I had decided to stay in Canada where I would be free from Russian tyranny. Although the work would be very difficult, we were young people and could get used to it. Then I told her to liquidate and to come here with our two

children. My brother and sisters would not liquidate. Instead, they undertook to look after my share along with theirs, and after my wife had lived a full year in Canada, if we decided that we really wanted to stay, they would then sell everything and send us the money.

I was satisfied with this decision, and awaited the arrival of my family with great anticipation, which according to my calculations would be around Chanukah.

I received a reply that my wife was preparing to leave. Her letter contained a parody on the quotations of Ruth's words to Naomi, "Where you go, there will I go. Where you wander, there I will wander. We will share everything and I will help you carry the yoke of pioneer life."

"I know and I feel," she wrote in the letter, "that we will not lick honey there. Building a new land is wrought with many difficulties, but your will is also mine. I have much confidence in you, and we will share our future together."

And this dear, loyal soul that I loved so dearly kept her word. Many a time when I was at my wit's end, she consoled me not to doubt that God will help.

Sometimes when there was little to eat, passers-by were welcomed with food and hospitality. She'd give away the last bite, but no one knew. We shared everything. One time I came upon her crying, my little foolish one. Why break your heart? If you wish to return home, I'll go this instant to Lipton and telephone to let them know at home that we are returning.

She knew how much I hated Russia and that it was beneath me to return a defeated man. She soon calmed me, insisting that she had given way to crying in a moment of loneliness and that she was not totally recovered.

Another time we were out of everything. This dear, good soul was at her wit's end. She was not used to such a life, and it upset her more than me. My heart was troubled to see her struggles. I took a set of our good silver and took off for Lipton to either sell or pawn it in order to purchase some necessities in an effort to ease her burden. I hid the silver under some hay and left in the buggy.

I met Y. Jampolsky, but I could not hide my distress from him and he questioned my state. I told him all, as I knew I could confide in him. He laughed and said, "First, who'd buy this silver from you? Who needs it? And if you could sell it, what would you get for it? I'll give you the goods and some cash, and don't be stupid. I know that you won't fail and that you are trustworthy." *Continued Page 8*

Historic Agreement
Continued from Page 1

Mr. Rosenzweig noted that ownership by the Society was deemed necessary, because all material related to the Jewish community deposited prior to this agreement remains, in perpetuity, the property of the Crown.

The agreement will enable the Society to reach out to all segments of the Jewish community in a unified effort to gather and preserve archival material, much of which is in homes, basements and institutional buildings, in boxes or stored in places not easily accessible. The Provincial Archives will ensure the safe and secure storage under optimal climatic conditions and consolidation of the material under one roof will create a central resource for students, authors, historians and others as well as for genealogical study.

Preliminary work of the Society in gathering, cataloging and depositing material has started, including taped interviews with elders of the community. The Society is soliciting material from individuals and organizations that have some historical value related to communal, professional, business or artistic achievements and from descendants of pioneers. Jewish organizations and institutions, past and present, are invited to donate photographs, minutes, bulletins, publications to the Society. Family histories and photographs for genealogical purposes are also invited. Dr. Claude Roberto, Provincial Archives head of Private Manuscripts and Reference Services and head of its Business Management team, will guide the Society in its work.

THANK YOU

We thank the following for their support of the Society through their membership received by publication date.

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TILLIE MICKELSON

As we went to press, Tillie Mickelson, sister and sister-in-law of our editors, Ed and Joy-Ruth Mickelson, passed away. We extend our sincere condolences to the Mickelson family. May her memory be for a blessing

There is a great need for volunteers to assist in the massive, important effort which has been neglected for at least 16 years. Those interested in volunteering their time are invited to call Uri Rosenzweig at 481-1997 or Dan Kauffman, Vice President at 487-0877.

Individuals and groups are invited to become members of the Society to assist in financing its activities and participate in meetings and affairs of the Society as voting members. Charitable receipts are issued for tax purposes.

In a meeting with the founding board of the Society in March 1996, Dr. Thomson welcomed its creation. "I'm very excited by this development," she stated. "The

Jewish community is a vital part of the history of this province and the records of its life should be preserved for its future. The Provincial Archives is honoured to be a part of this effort and we look forward to a splendid partnership.

"Every group," Dr. Thomson noted, "religious, ethnic, national, by gender, needs to feel a connectedness and a flow of the past to its present and future. This requires a sense of history which requires the most basic of tools - the archival record. Archives are a memory of a Society. Your community's efforts to preserve its records will allow future historians to know that your community lived and worked and contributed to Alberta." ▲

*Appreciating Nature
Continued from Page 6*

His words comforted me somewhat, and I approached the post office for letters and newspapers. There was a letter from my home. It contained a short note from my brother and my eldest sister telling me, "We're sending you money It's what we accumulated as your share. Try to find yourself, both of you and your children and prepare to return home. We see what happened to your Canadian fortunes. We will send you more money, as much as you require - it's yours."

I was overwhelmed. Before my eyes lay a cheque drawn on Molson's Bank. I wandered around to try to calm myself and think what I should do.

Finally I went to the Northern Bank and deposited the cheque, a substantially large sum in both of our names.

I told Y. Jampolsky what had happened. He listened attentively, smiled and said, "There! You see that one must never lose hope."

I bought medicine, some good wine and food, obviously a barrel of herring (how could one be without that?) and also a nice toy (a small iron stove) for our baby girl, Katie (now Mrs. Saslow). I drove home.

When I reached home, I carried everything off the buggy. My good friend, my dear wife in a quivering, frightened voice asked me, "How did you obtain all this?" I laughed and told her everything, showed her the bank book and returned the silver to her.

"Why did you take it?" she chided me. "You wanted to sell our precious mementos of our parents and our sisters and brothers?"

She broke down and cried. But her tears were actually tears of joy and this was the beginning of our comeback. Money arrived periodically, and if it had not been for the tragedy with our child Tosha, everything would have been good even farming. ▲

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You Name It They Were All There

My dad was already here in Edmonton, and he had connections. He had done some travelling in the country, peddling you might say. The Jewish community helped him out with a few dollars to buy a horse and buggy. They did it with everybody. And I peddled with him for a little while and then I got a job with Joe Mickelson on 101st Street. I worked for him for a couple of years and then I got transferred to I. Garfin. I also had nine years with Abe Estrin, also in clothing - used clothing, new clothing. (There were a lot on 101st Street, weren't there?) Quite a number - Satanove, Harry Hiller (Arthur and Goldie's father), he was a barber but he had a store. Dave and Louis Wiseman, International Furs which was Phillipson's Minnie and Louis. You name it, they were all there." ▲

This is an excerpt from recent interview with Eddie Zipperstein (forthcoming in *Heritage/Yerusha*) where he begins to tell of his early days in Edmonton. The Publication Committee of JAHSENA is hoping to highlight the 101st Street merchants in future issues. If you have any photographs of your family's store and stories to share about their merchant days please phone Ed or Joy-Ruth Mickelson at 487-2958

Thanks to JHSSA

Our sincere thanks and appreciation to the Jewish Historical Society of Southern Alberta, and particularly its president, Jay Joffe, for their help and encouragement.

We congratulate our Southern colleagues on their exciting publication, *Land of Promise*. Copies are available at \$55.00, including postage, from their office at:

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