

ירשה

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HERITAGE

The Journal of THE JEWISH ARCHIVES & HISTORICAL SOCIETY OF EDMONTON & NORTHERN ALBERTA



Arthur Hiller
Interviewed
for JAHSENA
Historical
Documentary
Project

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**Family
Genealogy
Chart**
Community-wide
genealogy,
family & oral
history project

pages 4 & 5

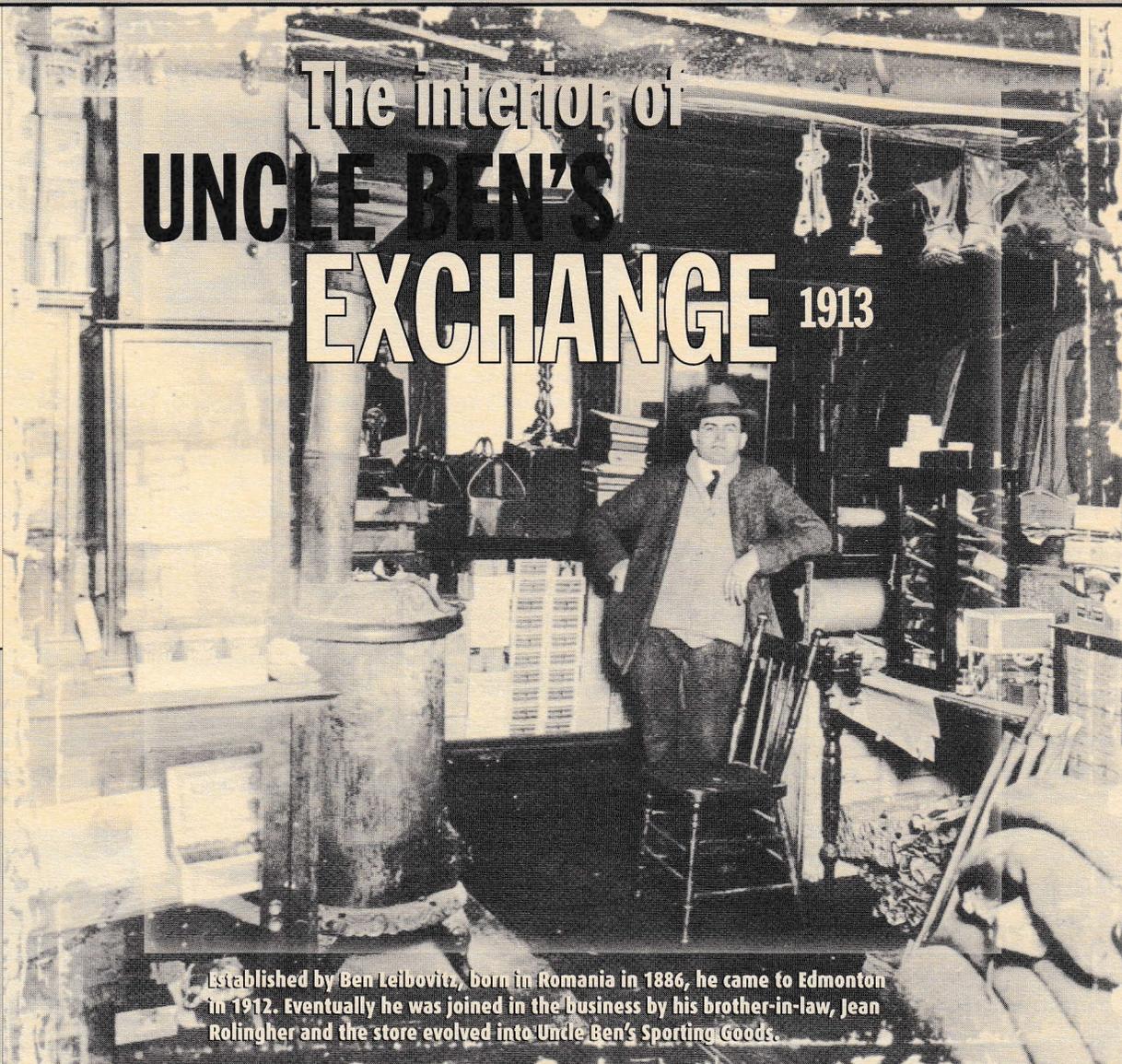


Eva Gorasht
The story of her
life in Russia,
her journey to
Canada and her
life in Edmonton

pages 6 & 7

www.jahsena.org

JAHESNA is pleased to announce the launch of its official website: www.jahsena.org. We hope that this website will help to publicise our society and promote our interests throughout the world-wide-web community. It presently contains the text of our last newsletter, which will be updated every time a new one is published. If anyone has any comments or suggestions, please contact the JAHSENA office.



The interior of **UNCLE BEN'S EXCHANGE** 1913

Established by Ben Leibovitz, born in Romania in 1886, he came to Edmonton in 1912. Eventually he was joined in the business by his brother-in-law, Jean Rolinger and the store evolved into Uncle Ben's Sporting Goods.

From Henderson's Directory, 1913

JEWISH CLOTHING AND OUTFITTERS BUSINESSES IN DOWNTOWN EDMONTON

Abrams and Kline	805/807-1st St.
Adilman, Max	843-1st St. 340 Jasper Ave. E.
Brody and Goldsmith	362-Jasper Ave. E.
Cohen, Alexander	518 Kinistino
Cohen, Samuel	435 Jasper Ave. E.
Cristall Palace Clothing	202 Jasper Ave. E.

Freed, Benjamin	443 Kinistino
Fruchtman, F.	801-1st St.
Garfin, Hymie	815-1st. St.
Karp and Goldberg	428 Jasper Ave. E.
Lauer, Max	827-1st St.
Mayer, Samuel	323 Jasper Ave. E.
Mickelson, Joseph	829-1st St.

Myers, Samuel	323 Jasper Ave. E.
Newhouse and Shaw	818/896 1st. St.
Rodnunsky, M.	865-1st St.
Rodnunsky, S.	840-1st. St.
Satanove, H.	896-1st. St.
Shugarman, David	334 Jasper Ave. E.
Shugarman, William	337 Jasper Ave. E.
Van Goor, Abraham	443 Jsaper Ave. E.

FROM THE ARCHIVES...

From the Edmonton Journal, Friday, May 3, 1935:

Four Floors of Quality Furniture In Crescent's New Home Moving to New Location Climax to Rapid Growth Mr. Podersky Started Business as Modest Auctioneer.

Another important milestone will be passed Saturday when Crescent Furniture officially opens their splendid new store on 101st. St.

The many friends of Mr. Louis Podersky, president and general manager, will want to congratulate him on the move. It is a far cry from the small auctioneer stand on 97 St. to one of the finest furniture houses in

Western Canada. Yet this is the case, through fair dealing and dealer confidence in 32 years in Edmonton.

In 1913, Louis Podersky entered the furniture business in the role of auctioneer, in which profession he built for himself one of the finest reputations, second to none in Western Canada in this line of endeavour. Private auctions held by Mr. Podersky were



unequaled in success. Mr. Podersky's first store was built on 97 St., then known as Namayo Ave., and considered the centre of

the city. Yearly increases in business over the period of 12 years in this location, at last forced him to

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JAHSENA Recent Acquisitions

These items have recently found their way into the archives, and are available for research purposes:

Personal Collection of Cindy Lister Thompson, comprising newspaper articles and pictures about Lister Furs.

Jewish Federation of Edmonton - photo collection: approximately 1000 photos of UJA, Federation and JCC events.

"Vera - The biography of Vera Nabokov" - by Stacy Schiff. This book by a part-time Edmontonian was the winner of the Pulitzer Prize for biography for the year 2000.

Videotaped interview with Hollywood Director Arthur Hiller, by JAHSENA President Dan Kauffman.

Collection of the Canadian Zionist Federation, Edmonton Office

Personal collection of Cecil "Tiger" Goldstick, Edmonton sports legend.

A collection of 78rpm records of Yiddish and Jewish music donated by Aube Levine.

The Jewish Archives & Historical Society of Edmonton and Northern Alberta is always looking for new donations. If you have any personal papers, photographs, negatives, books, audio-visual recordings or other items relating to the history of the Jewish community of Edmonton and Northern Alberta that you would like preserved for generations to come, please contact our office at (780) 489-2809.

ירשה HERITAGE

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of Edmonton & Northern Alberta

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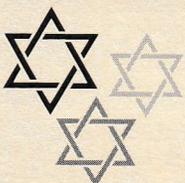
GENEALOGY ALERT!

Do you, or someone you know have a special interest in Jewish genealogy?

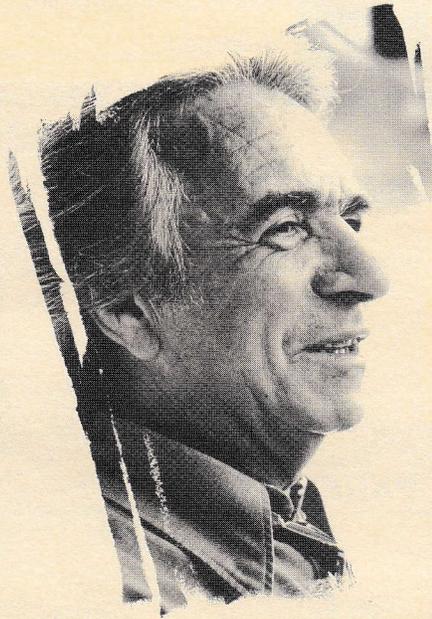
JAHSENA is considering establishing a genealogy committee.

If you do, please leave your name with **Debby Shoctor** in our office **489-2809**, and we will be in touch with you.

INTERESTED IN OUR JEWISH COMMUNITY'S HISTORY?



JAHSENA needs a volunteer historian who would like to write articles on the history of families, individuals, organizations and businesses of our community in Edmonton and northern Alberta for our newsletters. If you have an interest in history, please let us know in the office.



Arthur Hiller

Interviewed for JAHSENA Historical Documentary Project

“My brothers reported that the streets of Fort Edmonton were paved with gold!”

On his recent visit, acclaimed Edmonton-born Hollywood Director Arthur Hiller, agreed to be interviewed by JAHSENA president Dan Kauffman. His memories of his early days here, his family and friends and his sense of the Jewish community of the 1920s and '30s provide us with important insights. The following are some excerpts from his oral history:

“**M**y father and mother immigrated from Poland to New York in 1904. Two of my brothers came from Poland to Montreal and became newsagents on the Canadian Pacific Railway - carrying sandwiches and magazines across the country. Well, they came to visit our



Harry Hiller — 1923

“My father loved culture... he introduced me to reading - to literature.”

family in New York, and they reported that the streets of Fort Edmonton are “paved with gold” ... and so the whole family picked up and moved to Edmonton. Well, nobody found gold shall we say, but everybody liked living here - except my father’s brother and sister, who moved back to New York.

“My father came to the U.S. - he wanted to become a doctor. They wouldn’t let him into the Polish university because he was Jewish...he was a nurse - not a trained

nurse - when he came to New York. His father and sister came soon after. He had to support everybody, and he became a barber.

“He set up a barbershop here on 101st St. around 103rd Avenue. I think it was called the ‘American Barber Shop’ and he worked there. Around 1930, he gave up the shop. I didn’t go to a real barber ‘till I was 12 or 13 years old. And across the street he set up ‘Harry Hiller’s Exchange Shop’. Basically men’s clothing - but he loved musical instruments and such, so he had those, too.

“My father loved culture...he introduced me to reading - to literature. He instigated starting a Yiddish theatre. He loved their heritage. Once or twice a year they would do a play - and the same was true in Calgary. They would do a play and bring it to Edmonton - do it at the shul. We would do a play and go to Calgary.

“I had good involvement...at 7 or 8 years old I would help build and paint sets. By the time I was 11 I was acting. You know, with a beard and Payes. It really started my love of theatre.”

The Arthur Hiller interview was videotaped by JAHSENA for the historical video project being undertaken by the society.



(L-R) Dori Hiller Tussman, Rose Garfin Hiller & Goldie Hiller — 1938



Arthur Hiller with Mom & Dad - Mr. & Mrs. Harry Hiller — 1945

Donated by Florence Orvics

Donated by Florence Orvics

WE NEED YOU AS A MEMBER OF JAHSENA!
PLEASE HELP US PRESERVE OUR HISTORY FOR OUR FUTURE!



Family Genealogy Chart

Contact information: _____

Name of respondent: _____

Address: _____

GRANDPARENTS

paternal grandfather

name:
 birth date: birth place:
 married to:
 date/place:
 died/date:
 1a

paternal grandmother

name:
 birth date: birth place:
 married to:
 date/place:
 died/date:
 1b

name:
 birth date:
 married to:
 date/place:
 died/date:
 1c

father

name:
 birth date: birth place:
 married to:
 date/place:
 died/date:
 2a

PARENTS

SELF

name:
 birth date: birth place:
 married to:
 date/place:
 died/date:
 3c

name:
 birth date:
 birth place:
 married to:
 date/place:
 3a

Your Children

Draw lines to indicate parent (add more boxes and paper if needed and draw lines to indicate children)

name:
 birth date: birth place:
 married to:
 date/place:
 died/date:
 4a

name:
 birth date: birth place:
 married to:
 date/place:
 died/date:
 4b

name:
 birth date: birth place:
 married to:
 date/place:
 died/date:
 4c

name:
 birth date: birth place:
 married to:
 date/place:
 died/date:
 4d

IDENTITY NUMBER

If more than one spouse, add details here

From the Archivist's Desk...

by DEBBY SHOCTOR



This month, we are asking you to do a little work for us. We are embarking on a community-wide genealogy, family and oral history project, the first stage of which is the genealogy component. In the center spread of this edition of *Heritage*, you will find a chart, which we are hoping you will fill out over the summer and return to us. As you will have noted in the last edition of *Heritage*, we are endeavoring to create a genealogy subcommittee, and this project will fall under their jurisdiction. I have noted, as I go through the archives holdings, that many of the Jewish families in Edmonton are related, some in many intricate and complex ways. By filling

out these charts, you will help us and future researchers straighten out these intricate links, which will aid them tremendously in doing their research.

This project is based on a similar one launched in British Columbia by their Jewish Historical Society a couple of years ago, in which they targeted over 6,000 Jewish families in BC. In Edmonton, we are first targeting you, our members, to see what kind of response we get, and then, depending on the response rate, we will target the entire Jewish community through the community newspaper.

Please try to fill out the chart accurately and

legibly to the best of your ability. You will note that each person on the chart has a number. If you are able to give us more detailed information about any individual on the chart, please refer to them by this number as well as their name on a separate sheet of paper for each individual. When you are finished, please send the information in to the Archives office, along with any other family photos or other items you may wish to donate. Alternatively, you can drop them off at the JCC - we'd love to see you in person!

Thank you for your willingness to participate in this important project, and we look forward to hearing from you!

Phone: _____ Email: _____

I have other items to donate

I would like to be interviewed for the oral history project

Use this sidebar to include information on your siblings. If needed, use more paper.

SIB 1

name: _____
birth date: _____ place: _____
married to: _____
date/place: _____
died/date: _____
children: _____

SIB 2

name: _____
birth date: _____ place: _____
married to: _____
date/place: _____
died/date: _____
children: _____

SIB 3

name: _____
birth date: _____ place: _____
married to: _____
date/place: _____
died/date: _____
children: _____

SIB 4

name: _____
birth date: _____ place: _____
married to: _____
date/place: _____
died/date: _____
children: _____

SIB 5

name: _____
birth date: _____ place: _____
married to: _____
date/place: _____
died/date: _____
children: _____

SIB 6

name: _____
birth date: _____ place: _____
married to: _____
date/place: _____
died/date: _____
children: _____

SIB 7

name: _____
birth date: _____ place: _____
married to: _____
date/place: _____
died/date: _____
children: _____

paternal grandfather

maternal grandmother

birth place: _____

name: _____
birth date: _____ birth place: _____
married to: _____
date/place: _____
died/date: _____
1d

mother

name: _____
birth date: _____ birth place: _____
married to: _____
date/place: _____
died/date: _____
2b

name: _____
birth date: _____
birth place: _____
died/date: _____

3b

parents if more than one spouse

Your Grandchildren

If more grandchildren or great grandchildren, use an additional sheet. Please draw lines to indicate their parents

name: _____
birth date: _____
birth place: _____
married to: _____
date/place: _____
died/date: _____

5a

name: _____
birth date: _____
birth place: _____
married to: _____
date/place: _____
died/date: _____

5b

name: _____
birth date: _____
birth place: _____
married to: _____
date/place: _____
died/date: _____

5c

name: _____
birth date: _____
birth place: _____
married to: _____
date/place: _____
died/date: _____

5d

FROM THE ARCHIVES...

Crescent's New Home

Continued from page 2

expand, when he bought out the location on the corner of 98 St. and Jasper Ave., which was known as Greenfield's Furniture Exchange. The name of the store was then changed to Podersky's Furniture Mart, and known by that name until 1929. At this time, Mr. Podersky entered into partnership with Mr. Harry Baltzan at which time the name of the business changed to the Crescent

Furniture Co. Ltd. A huge sign was erected, which illuminated the front of the building.

In this stage of the business, one girl was employed in the office and one salesman on the floor. However, through constant fair dealing and maintaining a high standard of quality at popular prices, the yearly turnover was doubled and trebled. Soon the credit and budget plan was introduced. "Make your own terms," became the well-known slogan of the company through an extensive advertising campaign and it became a household word in every home in central and

northern Alberta. The plan enabled home owners to completely furnish with only a moderate outlay of cash, and a little every week for the balance.

The next step was the introduction of the "Trade-in" plan in furniture. This idea, through a splendid advertising campaign, became so popular that it was necessary to devote an entire floor of the store to the disposal of good used furniture. Thus the Bargain Basement came into existence, supplying a long wanted need for people who required only this type of furniture.

Eva SHOCTOR GORASHT



The following excerpts were recorded during three separate interviews with Eva Gorasht, when she shared with Joy-Ruth Mickelson the story of her life with her family in Russia, her journey to Canada, and her early life in Edmonton.

"Eva is the matriarch of our family". These are the words of her brother, the late Joseph Shoctor, a brother of whom she is inordinately proud. During the time we spent together it is easy to understand how she was so described, because her energy and vivacity, perseverance despite adversity, and her generosity, were present throughout.

These are parts of Eva's story, presented in her own words.

"I was born in the Ukraine in the town of Rashkove, in January 1912. My mother's name was Naomi Tulman, she came from another town which was smaller, but which had a Jewish community in it. In those years, under the Czar, the Jewish people were not allowed to own land. They could, however, go and ask for a community, and there would be ten or twelve families living in the round-like a round circle-and they would buy crops or whatever there was to make a living from the gentiles. They were allowed to do that. Her family were in that colony and they were buying the tobacco crops from the Ukrainians.

"My mother came from a very religious family. Her mother passed away at the age of thirty-six, giving

birth to a child, a man-child. And it was left in my mother's hands because my mother was the oldest of the four children that were there already. She was twelve years old. However one baby, born the year before, was still alive, and this new little boy-child didn't have the mother and it didn't live. So my mother used to go to the neighbour to learn how to take care of the children. And her father loved his first wife so much that he said that he would never get married. But he had to have someone for the children. So his neighbour women recommended that he try and marry off his daughter so that he would be left without anyone to look after the children and then he would be forced to marry. And he knew that, but it didn't happen so fast.

"So my mother used to take her little group and go next door to babysit anyone else's children, just to be with them. While playing there-but I must tell you-that the home next door belonged to Mr. Abe Cristall's mother and father [and we have the bust of Mr. Abe Cristall on the corner here and that is one reason that I, knowing the history, decided that we would leave our south-side home and come over here where Mr. Abe Cristall owned this area here.] So, she was playing with the children and next door to him was my Mima Mariam, my aunt



Mrs. Morris (Nachama) Shoctor and three of her children, circa 1912, before the family came to Canada from Russia in the early 1900s.

Mariam. I know now it wasn't my aunt but that was the way it was then. The older person got the respect and either you called them bubba or mima-and the younger ones were on your own level-it was kind of a nice thing the respect that they got.

"My father was in the army-the Russian army-I think it was a stint of three or four years. And he came home on leave and he came to see his Auntie Mariam, and he looked out of the window and saw a very beautiful childlike person playing with, and taking care of, these tiny babies. And he asked his aunt who

continued on page 7

As we tell our stories we relive them

It is in this re-living and re-experiencing that our emotions become mercurial. Images, perhaps long forgotten, appear before our eyes, surprising us with their clarity. Words sound in our ears: messages; admonitions; praises; warnings; phrases of love and caring; and of rescue and relocation.

Sharing our stories with others is an enriching experience, one deeply felt by the teller and by the listener. The gentle smile of remembrance, the throb and catch in the throat, the tear welling but not falling, the body stiffening for the past danger, the voice cracking or laughing as it, too, remembers. The listener sees and hears it all.

It is through this re-telling of oft-told stories that our present lives impinge, affecting what we choose to say and how we choose to present it. Sometimes our memories are crystallized and we may expand or contract them; or we may construct our own reality as we give meaning to our past.

The dilemma in writing from an oral history tape is evident: how to share with readers the quality of the telling, the authenticity of the experience? I have had storytellers say to me 'I speak so badly, correct my grammar, leave out my ers and ums, don't let them know I cried, my laugh is harsh' and so on. 'It is your story and your voice that must be heard' I say, 'not a sanitized version, which strips your story of its richness and quality'. The dilemma remains, how to present to the reader the experience of hearing the story? — JOY RUTH MICKELSON

Eva Shoctor Gorasht

Continued from page 6

was that? And his aunt told him the history. 'She was twelve and her mother just died and she comes here so that I can help her learn how to handle the children'. And he said: 'I'm going out there to talk to her' and his aunt said: 'Go out there.' So he went out to talk to her and he looked at her beautiful face." [Here, Eva showed me a photograph, saying: "That's her, that's my mother. I think that's the engagement picture. Did you ever see anything so beautiful?"] "And he said to her: 'Little girl. How old are you?' And she said: 'I'm twelve years old.' [The story unfolds with their engagement, marriage, and early life together, but this excerpt finishes with Eva's words.]

"He said: 'Is that right? But I want you to know something. From this minute on I'll love you. And don't you dare get married. Because I will come back in another year or two when I'm through with my service for the Czar and I will marry you.' And she said: 'If you say so I'll have to believe you.' To her it didn't matter who it was as long as she had some thing to work for.

"So they laughed and they talked and he looked at her again the next day when she came. And he went away. And when he was released from the army he came back, and Mama was fifteen and a half, and they got engaged and they got married."

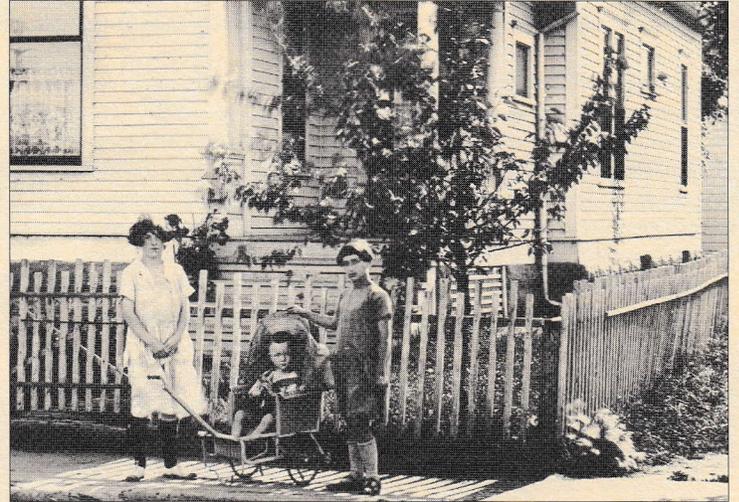
"So my Dad is now in Canada, and we're still there. So this is already a year. I'm still growing up, I'm six or seven. I have to start school, but Mama hasn't got the money. But she must send this one — that's Eddie and she must send David. But we had a big tragedy happen. We went — we thought Mama would leave earlier than when we could get out. I forgot to tell you—we had our own house but when Dad left and things started to go badly we sold our house and went to live with Grandma and Grandpa.

"So now, Mama lives there with her three children. However she said,

'I've got to be ready to leave at any time, your father will get in touch with me, and we have to have our passports and photographs.' But there was no photographer on our side. We had to go over to the Roumanian side. And the town there was called the same thing. Also Rashkove but the Roumanische Rashkove. Where I was born was the Ukrainische Rashkove. And this was a border and you have to get permission to go. And who's going to get permission and who's going to cross? When your life is at stake you suffer. However, we crossed over one day and we took pictures in that town. And coming from there we walked down a hill to get to the water to the river where the crossings were—you used to get a little boat that you paid for, a fellow took you with a paddle. And as we're going along a dog jumped out from nowhere and bit my second brother, my brother David. And it took a chunk out of wherever it was, I can't remember, probably the rear end that's where they grabbed you, usually. And by the time we got back home to our place — it took a few hours — the child was aflame and was already talking things that he shouldn't be talking — and in three days he died. So, Mama wasn't anxious to go to Canada. My mother cried for him all her life. How can you tell your husband I lost your two daughters and I lost your son?

"She didn't want to write and she didn't want to go. But she couldn't stay with Grandma and Grandpa. They had their own problems. Anyway, if she would go we would take Grandpa and Grandma, because they had nothing to stay there for. Although they had brothers and sisters, but it isn't the same as a son.

"So she finally wrote to Dad and told him what happened to the twins and to David and he wrote and said for those two reasons is all the more reason that you should get out of Russia and forget about those horrible things and come to a land where there is freedom. And he told us that he's got a buggy and he's got a horse and he's making a living and that he's selling fruit and vegetables and fish in the winter time and he



Eva and Joe Shoctor and friend, Tyrna Newhouse (Tussman) in front of the Shoctor home on 95th St., circa 1925

said you know for the fish you hardly have to pay there's so much fish in the rivers.

"So we decided we were going to go but the war came in 1914, and we couldn't leave Russia. And the war ended in 1918 and Bolshevism came to that end of Russia. And that's when we started to really suffer. There was no food and there was nothing to live with."

Eva tells of the next part of their journey in details which are vividly descriptive and which chronicle the aid they were given by gentile strangers, themselves at risk for helping Jewish refugees.

EN ROUTE

"I'll tell you an incident. We had to have some money—we must have changed some, I don't know how. There were people in the helping out business who were already prepared. They knew who was coming and who would be passing by that night. Everything was bribery. We got as far as a farmer's place and it must have been the rainy season, because the mud was up to here.

"Mama had her candlesticks. I gave them to my sister-in-law, Kayla. You weren't allowed to take out anything written so Mama memorized Dad's address. And only the clothes we had on our backs were what we had the good fortune to take out of Russia. And she carried me most of the way and she wrapped me

in a big shawl which today I still have, as a treasure. But you know, now I understand the danger we were in. I didn't then. I was a child. I didn't know anything better. It was over eighty two years ago...

"We came to a farm and it was midnight and there must have been a certain signal between the one who was driving us and that house and he said 'You'll have lodging here tonight.' And a man came out and he spoke Roumanian... and he said, 'You're going to sleep in Casa Maria tonight and Mama said, 'Oyvey iz mir!' so I asked, 'What's wrong? What's the matter?' 'That's the beautiful living room they create for Jesus Christ's mother if they're able to and have the money.' And the statue of Mary was in that room and that's where they prayed. They did their good deed by letting us sleep on the floor in Casa Maria and we stayed there the rest of the night.

"In the morning he said, 'I can't keep you much longer but the wagon that's supposed to take you is not ready—I'll let you know exactly when. But usually we get the army coming through early in the morning looking for refugees like you, and your mother's a very beautiful woman so I'm going to put the two of you in the pigsty to feed the pigs for me and you'll dirty yourselves as much as you can. And when they come your mother will tell them that

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Eva Shoctor Gorasht

Continued from page 7

you are dumb and that she can't hear.' And he gave us stuff to feed the pigs and he sat me down amongst all that crap and Mama fed the pigs. And the soldiers did come by looking for refugees—that was how they made their money. And we left a little money with the farmer—that helped the ones who came after us."

EVAS EARLY DAYS IN EDMONTON

I asked Eva to tell about school, what it was like for her.

"I will. I started MacAuley school and I couldn't speak a word of English. And I cried. And my father said: 'Don't worry about the English. You'll know the English before you'll know the Jewish.' And I said, 'Why?' He said, 'Because in Edmonton we have two schools. One teaches Hebrew, it's called the Talmud Torah, it's in the basement of the Beth Israel synagogue. The other one is on 95th street four or five blocks further than that, and it speaks Jewish only, and those are the Peretzisas.' And I looked at my dad and I said: 'Yes!' And how do I know what a Peretzisas is? That was the school-The Peretz schule. And believe it or not, they had more students than the Hebrew school.

"But my dad said: 'You won't be going to the Peretz school you'll be going to the Hebrew school, but I can't send you this year because you don't know any English. And when you learn how to handle a boy or a girl and to say hello and how are you, that's when you'll start the Talmud Torah'... so I started at MacAuley school and I went there for about two months and they had an overflow of children so they opened two houses that's opposite the gyro Park that's on 95th street... I used to paddle there at

recess — the children would take off their shoes and stockings and paddle..."

[Eva speaks of the families in the community who helped each other out during those early years...they had to move and were looking for a house to live in...]

"Lo and behold there was another batchelor here. He was Esther Wiseman's uncle. He had a jewelry shop on 101st st. His name was Israels. He had a mother and father and he was looking for a bride. And he said: 'I don't think I'll ever find a bride. If you rent my house, you'll probably live there the rest of your life.' My father said: 'OK I'll rent the house.' If the other house was nice, this was even nicer. It was 10645-98st.

"And lo and behold, there were a few Jews living there a block or two apart. There were Mr. and Mrs. Liskear — you knew Tyrrel, didn't you? — and they had Albert and they had Morris, he passed away, and they had Fanny, and we became very good friends. At least we had someone to talk Jewish to. They were from the farm and they couldn't talk English very well either. As a matter of fact my brother and I spoke a lot of Jewish together, and my husband and I spoke only Jewish to each other.

"I liked the way my Grandmother and Grandfather carried their life here—they came with us from Europe. My Grandmother was a very charitable person. She used to get up at five-o'clock in the morning on Friday and she used to make challah. Not one, but maybe a dozen or fifteen, because the day before, on Thursday—we were such a small population—she went out and found out with her Jewish, never mind her English, she couldn't talk it, she found out who was in need of a bread. That was a big item. To go to the table in this wonderful country—to be an immigrant and not to be able to pay 25 cents for a challah—that was

something. She would bake the challah and make sure that when she took it to them it was already cool, so that they wouldn't know that she even got up at five-o'clock. And my mother, who got married at fifteen and a half, had this wonderful mother-in-law to teach her... And we were big immigrant families here — we had no welfare — we had to create our own. And we had to take things from each other and give them to the ones that needed a share. That's the kind of a life I liked. My grandmother spent all her life doing charity.

"My Grandfather, Isser Shoctor, was a member of the Chevra Mishnayas. At that particular time my Grandfather could not work. He'd had an accident in the Ukraine. He was driving a team of horses and the horses got wild and ran away and he was

thrown onto the stone walls. And as a result here, he spent his days sitting in the sun—there was a group—Anne Eaman's father [Mr. Shragge] and her two uncles—and they said: 'What! We have a synagogue and we haven't got a group that comes to study and learn'. Her uncle was like a dayan. You know what that is? It's like a dean, a dean of history, or a dean of languages. So they made the Chevra Mishnaya. And as soon as my grandfather heard about that, that was the place to go to. He spent his days learning. He'd learned as a child and as a boy—but this was on a different level. My grandfather spent his days there, with that group, learning Torah constantly and being active on the Chevra Kadisha. You know they bought that land they have for \$160, and now I hear they have some new land."

Can you identify this photo?



What is the setting, the year, and the event? Who are the people in it? If you would like to try your luck, there are many more like this one in the office waiting for you to identify!

CALL FOR VOLUNTEERS



We need volunteers in our office to identify photos, photocopy newspapers and clippings, do oral history summaries and transcripts and many other interesting tasks. Your own desk and all the coffee you can drink awaits you!

Call Debby Shoctor at 489-2809

NOTICE

This is the first issue of Heritage to be sent exclusively to our membership. From now on, in order to receive this newsletter, you must be a member of the Jewish Archives and Historical Society of Edmonton and Northern Alberta.