



Israel Miller and Daughter Ethel Allman: A Jewish Family's Life as Alberta Pioneers

Calgarian Ethel Allman's essay about her father Israel Miller's efforts to raise his six children as a Jewish widower in small town Alberta was recently published in *Living Legacies; a collection of inspirational contemporary Canadian Jewish women*, PK Press, 2007. The book was reviewed in the *Jewish Free Press* in September, 2008.

In 2001, Ethel Allman was interviewed by Bertha Gold for the JHSSA. This article is extracted from that interview. Sections in brackets or italics are from an article about the Israel Miller family in an Alliance local history or from Ethel Allman's essay.

My father was Israel Miller. He came to Alliance, Alberta to homestead in 1914. Alliance is southeast of Camrose, one of three towns all in a row on the CPR – Alliance, Galahad, and Forest-

burg. Galahad had a hospital.

His brother, David Miller, a sister, Ida, and their mother came in 1915. (*The Millers bought three quarters of adjacent land from the CPR. Only Israel stayed in Alberta.*) He spent the first winter in a one-room shack. His neighbours were wonderful, he said. He knew very little about farming, and they helped him learn.

The brothers had come from Russia to the United States, where they spent four years in various locations. They worked in a New York sweat shop for a year. David, a year older than Israel, said, "We thought we were slaves in Russia. This is worse. Did we come to America to be in this dark hole?"

The Miller brothers went briefly to Boston, where they had cousins, and then headed west. They worked on farms in Kansas and Nebraska before moving to Alberta, where virtually-free homestead land was still available.

(*The Canadian Northern Railway came through in 1916, and the town of Alliance, very close to the Miller farms, was established. The Miller brothers built a hotel in the new town. It stood until 1922, when it was destroyed in a block-long fire.*)

My father heard that there was a group of Jewish people in Trochu, and he rode on horseback all day to get there. The first Jewish farm he came to was that of Charles Waterman. He said he knocked on the door and it was opened by a girl with the smile of an angel. It was Esther Waterman, Charles' sister. They courted, and were married in 1917.

They had a daughter, Phyllis, who died in infancy in the 1918 flu epidemic. My sister Evelyn was born soon after that.

About 1922 the family moved to Edson, west of Edmonton, the supply point for the mining towns on the "coal

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The Israel Miller Family, c. 1938. Left to right: Stan, Ruth, Israel, Mona, Evelyn, Clarice and Ethel. Photo: Courtesy of Jewish Archives and Historical Society of Edmonton and Northern Alberta (JAHSENA)

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Israel Miller and Daughter Ethel Allman

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branch" railroad that went south into the Nordegg area. He peddled clothing to the miners in the settlements along the rail line and had a "Gents' Furnishings" store in Edson.

I was born in 1924 in Edson. In 1925 we moved back to Alliance, where my father purchased a general store. My brother Stan was born in Galahad. Ruth was born at home – inadvertently, and then Mona and Clarice came along; both were born at the Galahad hospital.

I remember as a child belonging to CGIT – Canadian Girls in Training (a United Church-sponsored club). It was wonderful. I went to different churches with all my friends; they asked me and I would go. It became part of my education. The nearest synagogue was in Edmonton. We didn't have a car, and the train didn't go in that direction.

My mother died of breast cancer in Calgary at the age of 40, in 1933. She left six children, one an infant.

My father celebrated all the Jewish holidays, but with one difference. The observance was always on a Sunday, because the store was open on Saturday, and Sunday was the only time he could be sure of having time with his children. Rosh Hashanah was on Sunday. Yom Kippur was on Sunday. The Passover seder was on Sunday.

I went as far as grade 11 at school in Alliance. My ambition was to be a nurse. But my father had a long talk with me and said, "I have only one son, and I am obligated to see that he gets a good education because he will have a family to support." He told me what it would cost to send me to Edmonton to become a nurse, and said it was beyond our family's means.

He wanted me to go to Calgary, stay with the Watermans, and go to Garbutt Business College. I had no interest or desire to become a secretary, but that's what I did. I went to Garbutt for three months. My brother became a pharmacist. I do not fault my father – that was the philosophy of the time.

When I finished my course, I went back to Alliance, and spent a lot of time with my friends, going as a group to barn dances and parties. My father

could see the writing on the wall. If we stayed, we would not marry Jews. We moved to Edmonton so that I – and my brother and sisters – could be with other Jewish children. He sold the store and rented the farm; he would not give up his land. This was in 1944.

My sister Evelyn also went to business school and had moved to Edmonton. She worked with Hy Weisler in wholesale. Then she joined the army, the WACs. In the army she did clerical work; women could not be in combat, but she did go overseas, to England and Belgium. She had quite a career.

After the war Evelyn went to the University of Alberta and became an



Ethel Miller and Ralph Allman, September, 1947. Photo courtesy of Ethel Allman.

accountant. Later she moved to Los Angeles, where we had lots of cousins.

My brother Stan Miller was also in the Canadian army in World War II. Then he became a *mahalnik*, an overseas volunteer, and fought in Israel during the War of Independence.

My father bought a little two-storey house in Edmonton. With two children away in the army, that left four of us at home. I worked as a secretary for Charlie Margolis at Canadian Bedding.

I remember my first volunteer job. I collected for the Community Chest in the worst part of town, on 95th Street.

People were very poor, but very generous; they would give me 25 cents, 50 cents, and even a dollar. It was an important part of my education, that these poor people were so willing to share. That was my first volunteer job and I've been doing it ever since.

My father bought a little dress shop on Whyte Avenue. Then he opened another store in an industrial area of north Edmonton, a men's wear shop. But he really did not like city life; he never had a car, and it was hard getting around.

In 1950 he bought a variety store in Vermillion, east of Edmonton. By this time all the kids were grown up; my youngest sister Clarice was in university. Dad served on the Board of Trade and was very happy there. The business was a success.

I stayed in Edmonton, and got involved with Jewish groups. The National Council of Jewish Women had Junior Council, which I joined. We sponsored tea dances at the Talmud Torah, where Jewish servicemen and other single Jews could drop in.

At one of the dances a man named Bernie Dlin talked to me and said we had met at a Young Judean convention in Edmonton years earlier, when I was just sixteen. He introduced me to a friend he said was very shy, who had just come back from officer's training in Calgary. It was Ralph Allman, who became my husband.

Ralph "courted" me for over three years. He was in university, taking civil engineering. Every penny he made in the summer went to his education, so he couldn't take me out very much. We didn't have much of a social life, and I saw other boys in the interim. I knew Ralph was extra special, but I wasn't going to sit home and twiddle my thumbs. That's the way it was done in those days.

We were married in Edmonton, in 1947. We got engaged when Ralph graduated in May, and we were married in September. We lived for six months in a makeshift apartment at his parents' house.

I did not get pregnant right away and

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Congregation House of Jacob Rejuvenated – 1979

By Douglas Wertheimer, excerpted from "1979 – The Wonder Year", *The Jewish Star*, Calgary, April 19–May 11, 1989. Reprinted with permission.

2009 marks the 100th anniversary of the official incorporation of Congregation House of Jacob. We have featured articles about the history of the Congregation in past issues of *Discovery*. Here we are reprinting an article that describes some of the factors that lead to the rejuvenation of the Congregation which was renamed Congregation House of Jacob-Mikveh Israel in the mid-1980s.

In the ten years between 1968-78, Calgary's population had risen by nearly 50% to just over 500,000.

All aspects of life in Calgary and in the province were being affected by this big boom. The city's Jewish community was no exception.

In terms of numbers, a post-war population spurt between 1951-61 had seen a growth of 37% to nearly 3,000 Calgary Jews. That rate had slowed to a more modest 14% between 1961-71. Then came Calgary's boom.

Census returns for the decade ending in 1981 reveal that while the Jewish population in Canada as a whole rose by 7%, Calgary witnessed a stunning increase of 70% (to 5,575).

Though the newcomers became numerically more significant with each passing year, many did not feel that their needs were being met by the established community.

Matters came to a head in 1979.

Danny and Freda Gottesman moved to Calgary during the Stampede, in July 1978, with their three young daughters. A partner in an environmental engineering company, Mr. Gottesman, who was then 40, was in Calgary to open a branch office of his firm.

Though eager to move west, it was perhaps the timing of his arrival which, he later recalled, led him to wonder, "What is a nice Jewish family from the suburbs of Montreal doing in a cow-town like this?"

Danny Gottesman had been involved in several leadership roles at the Orthodox Congregation Beth Tikvah, in Dollard des Ormeaux, and the couple was

eager to find a place for themselves and their children at one of Calgary's synagogues. But what they encountered at the Shaarey Tzedec or the Beth Israel synagogues was unsatisfying for social, religious and programmatic reasons.

So they looked around to see if other Calgary Jews felt a similar void. They received particular support from Freda Gottesman's old Montreal classmate, Eleanor Doctor and her husband, Labie, and later from Judy and Phil Parker, long-time Calgarians. Although contemplating starting a new synagogue, eventually their attention was focused on possibly rejuvenating Congregation House of Jacob.

holding services there, with, as Wertheimer relates, an aged and diminishing membership. Ed.)

"There is a widespread feeling that the Beth Jacob is on the verge of folding," Prof. Harvey Rich wrote in the early 1970s. "Attempts to convince the membership to amalgamate with the Shaarey Tzedec have hitherto been in vain. But many see the attempts to keep the Beth Jacob synagogue going over the past few years as a temporary postponement of its inevitable demise."

Indeed, Mr. Gottesman thought that the situation at the synagogue was "dismal". Even on Shabbat, the aged membership was rarely able to muster the 10



Interim building of Congregation House of Jacob, 12th Street and 13th Avenue SW, C. 1980. Photo: JHSSA #1049.

That institution traced its roots to the earliest days of the city's Jewish community, when it served as the focal point for local activities. But in the post-World War II years the Orthodox synagogue had begun to fall on hard times, as Calgary Jews joined Conservative (Beth Israel) or "modern Orthodox" (Shaarey Tzedec) congregations.

(The original [1911] House of Jacob building was expropriated by the City [for \$110,000] and demolished in 1968. Rabbi David Barenholtz left the congregation about the same time. The congregation bought the Eagles Lodge Hall at 13th Avenue and 12th Street SW, and began

men needed for a minyan. Women did not attend. In 1979 Meyer Blitt was directing the synagogue's affairs, Lewis N. Ginsburg was the presiding rabbi, and Isaac Pepper was the synagogue functionary for religious matters.

The synagogue's membership income from the previous year had been about \$4,000, from 29 people.

To test the interest in rejuvenating the House of Jacob, or starting an Orthodox synagogue, a meeting was called at the Gottesman house in the spring of 1979. On May 6, a second meeting took place at the same location.

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From the JHSSA Archives

The Montefiore Colony and its “Little Synagogue”

The Montefiore Institute, “The Little Synagogue on the Prairie,” is now at Heritage Park and can be visited when the Park opens for its 2009 season. The synagogue was the community centre for the area’s 25 Jewish homesteaders and their families. The settlement was just north of Sibbald, near the Saskatchewan border about half way between Calgary and Saskatoon.

Following are newspaper accounts and excerpts from official reports about the Montefiore Colony’s heyday in 1916 and its decline several years later.

“Prosperous Jewish Farmers in Alberta: Montefiore Colony”, *Canadian Jewish Chronicle (Montreal)* September 15, 1916. (Reprinted from the *Calgary News Telegram*)

Before the Canadian Northern railway trains were running as far as Sibbald, Alta., a few young Jews decided that they would go farming and (*in 1910*) filed on land 18 miles north of that town, a distance of 199 miles from Castor, then the nearest railway point. (*Note: The Jewish farms were seven or eight miles from Sibbald; Castor was 90 miles away. Editor*)

In 1911 they went on the land and

commenced their homestead duties without experience or capital; in fact not one of the homesteaders knew what a plow was, while oxen were used for traction purposes. Like other homesteaders, they suffered terrible hardships, but pluck and perseverance proved successful.

Gradually the homesteaders brought their brothers and sisters and parents in, until today there are 15 (extended) families, making a population of 75, of which 30 are farmers, each farmer owning a homestead and pre-emption, in all 320 acres.

These farmers have now formed a credit union called Montefiore Jewish Farmers’ Co-operative Credit Union, which organizations are under the auspices of the Jewish Colonization Association (Canadian committee). The working capital of the credit union consists mainly of moneys received from sale of shares. The money is loaned to the members at reasonable rates of interest.

The Jewish Colonization Association loans a farmer money on the security of his farm at five per cent interest per annum, and in many other ways assists them.

The farmers at Montefiore are a

prosperous aggregation. Recently two Calgary carpenters built an institute containing a hall 40 x 22, at a cost of \$1,500. Here the farmers congregate, particularly on Saturday, when the gossip of the week is thoroughly gone into. In the evening there is a meeting or a dance and generally the farmers derive great benefit from the hall.

They certainly are extremely happy and are doing everything they possibly can to better their own condition and that of their families. The two carpenters are busy making additions to the homes, and a Calgary painter is working to beautify both inside and outside of the farm houses.

The farmers have a Hebrew teacher for the children and also a Shochet. They have an arrangement with a Calgary Kosher butcher to express meat to them once a week, and the farmers take turns in traveling to Sibbald obtaining their meat then delivering the orders, quite arduous work, as the farms are a considerable distance apart.

Last year the crops were a huge success, but this year for the first time in their experience they are suffering from a slight frost. Still, owing to the high price of wheat, the farmers will not suffer much. Do they worry because they have lost a few dollars on their wheat? Not much. Isn’t there the cattle and the stock to fall back on, for these farmers are mixed farmers.

“Jews Farm Alberta Land”, *Canadian Jewish Times (Montreal)*, September 27, 1916. (Reprinted from an editorial, *Calgary News Telegram*)

It has often been charged that the Jewish people lack the ability and the inclination to operate farms, but this allegation receives a serious setback in the existence of a prosperous Jewish agricultural colony at Sibbald, Alberta.

A few years ago a number of Alberta Jews decided to abolish the fallacy of the claim that their race could not develop wealth from the land.

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The Bercovich family in Montefiore Colony c.1914. Left to right: Bertha Rose, Mariam, Max, Saul, Abe, Jacob and Morris. Missing: daughter Sarah Bercovich Ullman. Courtesy of Jewish Colonization Association collection, Canadian Jewish Congress Charities Committee National Archives.

The Montefiore Colony

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Although they had no experience in farming they took up homesteads. Now after many hardships and trying experiences, they have become well-to-do and contented.

They have their own credit society and a community hall where they meet once a week, or more frequently if they so desire, to discuss social and other matters and have a good time. They are perfectly happy and are on the high road to wealth.

They are a credit to the Province of Alberta and the Jewish community, as they are prospering and law-abiding citizens. They are an object lesson to the Jews congregating in the cities, because they prove conclusively that the Jews can be successful farmers, and when a farmer is successful, he is much better off in every possible way than his brother in the city.

Should anyone say that the Jews do not make ideal or even good farmers, let him go to Sibbald, Alberta.

From: Report of the Canadian Committee, Jewish Colonization Association, to the Paris headquarters, July 16, 1932

The Association holds title to three acres of land in the Montefiore colony, upon which is situated a building known as the Montefiore Institute, which was used by the colonists as a Synagogue and place of meeting.

No use has made of this building for many years, nor is it likely to be ... that the number of Jewish farmers in this district will ever be increased.

...there are only two Jewish farmers left in the colony, T. Wargulescu and B. Zukerman.

The building is deteriorating from year to year being unoccupied and we cannot keep it protected by insurance... We have been approached at various times by the local school district and by other non-Jewish groups and individuals to sell the building. At one time we were offered \$300 for it.

Our records show that in 1916, we disbursed a loan of \$300.00 towards the erection of this building, which amount was subsequently written off to



Abandoned Montefiore colonist's home. Photo taken by Reevan Dolgoy, 1979. Courtesy of JAHSENA.

Loss Account.

...we would recommend that you authorize us to sell it to the local school board or to any other purchaser for the best price obtainable.

"A Tragedy"

Israelite Press, Winnipeg, November 22, 1937; by M. Selchen (translated from Yiddish).

In our office (*The Israelite Press*) there is a package of cancelled cheques totaling more than \$1,000. These cancelled cheques mark a tragic chapter of Western Canadian history. They tell of the decline of a flourishing Jewish settlement which was built with the sweat of the brow of sacrificing Jewish farmers.

These cheques were brought into us some years ago by one of the last Jewish farmers of the former Jewish farm colony at Sibbald, Alberta, which was known as Montefiore. These cheques were made out in favor of the Israelite Press or the Western Canada Hilfsverband for war sufferers and were signed by the Montefiore Jewish Ladies' Aid Society.

These cheques were the contribution of the wives of the Jewish colonists for their brethren suffering from the war in Europe, and were dated from 1918 to 1921, and they mean that during that time the Jewish farm wives of Montefiore contributed more than \$1,000 for this cause.

This man, who is the last or almost the last of the Montefiore farmers, brought these cheques in to us as historic documents to remind the Jewish world of a flourishing Jewish settlement which no longer exists.

The abandoned cemetery where lie the bones of many pioneers and their children, and the empty synagogue which tells the story of the decline of Jewish life on the distant Alberta prairies, these the farmer could not bring into us for our archives.

The bitter blizzards of winter are now blowing over the abandoned cemetery, disturbing the rest of the lonely Jewish pioneers who have been abandoned by their living brethren, and the synagogue – who knows what has become of it? If it is still standing it may have become a dance hall and is a centre of life and youthful happiness, but not of Jewish life. Perhaps new inhabitants have inherited it after the departure of the Jews who developed the prairie into a farm settlement with their sweat and with their blood.

That is the sad fate of Montefiore, a former flourishing Jewish settlement, and that is also the fate of many similar small farm settlements. Jewish pioneers built them with their sweat and blood, and others have inherited them.

Editor's note: Graves from the Montefiore Colony were re-interred in the Edmonton Jewish cemetery in 1938.

Israel Miller and Daughter Ethel Allman

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I continued working. We didn't have two pennies to rub together. Ralph was working for the city of Edmonton, for the waterworks department. Eventually he went to work for a small pipeline company, in the new "oil and gas" industry.

There was no such discipline as pipeline engineering at the time, and he learned "by the seat of his pants". He was free to do the research on how to build a pipeline and he just did it.

Our first child, Daniel, was born after about two years. We realized our apartment was too small and we bought a little tract home. I think it was in 1949. Fifteen months later we had a little girl, Esther.

In 1951 we moved to a brand new house at the edge of the city. It developed quickly into a district with 250 homes. My volunteer work was all by telephone, because I didn't have a car or even know how to drive. I organized a cancer campaign from absolute scratch and phoned all 250 homes to get canvassing supervisors.

We had two more children – Phillip, born in 1955, and Lawrence, who came along in 1960.

Father lived in Vermillion, but he often came to Edmonton to see the grandchildren. Once my youngest sister was married, he decided to remarry. He

flew – for the first time in his life – to Winnipeg to meet Jenny Levi, the sister-in-law of a cattle buyer he knew. They married in 1957; he was well into his sixties. They moved to Edmonton in 1963. Jenny had been married twice before. She raised two children, Al and Evelyn Marcus, in Calgary.

Five of us had settled in Edmonton and were raising families. There were sixteen grandchildren, all in the same city. My father tried to find a small business to buy, but Jenny always had wonderful and convincing reasons not to buy. After a while my father decided she had the right idea, and he gave up the idea of another store. He spent time in the legislature, at the library, and visiting his large family.

(Israel Miller died in 1973, at the age of eighty-two. In her article in Living Legacies Ethel writes about her father: "I consider myself extremely fortunate to have had a father who was such a wonderful role model for me, my brother, and my four sisters. We can see his values, dedication and selflessness being embraced now, even by his great-grandchildren. He left a legacy of hope, courage, and the challenge to meet life head on.")

In 1972 Ralph went to work for the Natural Resource Conservation Board, just before they moved their head office

to Calgary. Daniel was spending a year in Israel, and Esther was at the University of Alberta. So we moved to Calgary with two children, Phillip and Lawrence, then 12 and 17.

I went to work for Fanny's Fabrics, which was just getting started; that was very exciting. Ralph blossomed in his new job and became head of the pipeline division of the NRCB. He worked there until he died of a heart attack in 1985 at age 60.

I worked as a teacher's aide in the home economics department of Bishop Carrol High School, and later I became an aide at the Akiva Academy. Before Ralph died I had thought of going to university to become a teacher, but I didn't follow it up. Ralph traveled a lot on business, and I was able to go with him. So we were able to spend some time together before he passed away.

The principal of the Akiva Academy called me a week after Ralph died and said they had tried to replace me but couldn't. "We need you desperately." Those were the magic words. I couldn't say no. So I went back to work. My life had changed drastically but less so because I had my job to go to.

Ethel's family is now scattered from British Columbia to Israel. Only her daughter, Esther Silberg, and her family still live in Calgary.

Congregation House of Jacob

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Rabbi Peter Hayman, c. 1980. Photo: JHSSA #3021.

This time, Rabbi Robert S. Hirt, Associate Dean of the Division of Communal Services of RIETS, of Yeshiva University in New York City, was present. He had been contacted by Mr. Gottesman about the Calgary situation. The Orthodox sponsored Yeshiva University is the major institution combining advanced Jewish and secular learning in the United States.

Rabbi Hirt's visit was a great success. He encouraged the group to proceed in the revitalization of the House of Jacob, and promised to provide assistance. At a third meeting on May 8, at the Doctor home, 16 people drew up a rough list of those who could organize and lead various committees.

Within weeks a dozen new members were signed up, and 20-25 people were attending Shabbat services. Serious attention was being given to hiring a rabbi, and Rabbi Peter Hayman, then 27, was retained on an interim basis starting with Rosh Hashanah services for 1979.

Each passing month now saw new activity. At an historic Annual General Meeting in December 1979 Danny Gottesman was elected synagogue president, with an entirely new executive and Board; a new constitution was adopted; and a decision was taken to move the synagogue to southwest Calgary, where most of the city's Jews lived.

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JHSSA News

Sid Macklin (1923-2008)

Sid Macklin^{ztl} served as a Director of the JHSSA for many years. He was a strong supporter of our Tribute Card fund and was always quick to volunteer when called upon. He always came to monthly board meetings with a smile and a story. He loved to tell of his experiences in rural Alberta. Sid was proud of his war time service and of his role as past Commander of the Jewish War Veterans, Calgary Post #2. He was involved with numerous Calgary Jewish organizations and we look back fondly at his many years of involvement with JHSSA. Sid's support did not end with his illness and his passing. He remembered the JHSSA in his will and funds from the donation from his estate were used toward the publication of this issue of *Discovery*.

We will remember Sid for his friendship, kindness and support.

AGM Photo



Emma Fischbein models Phyllis Waterman Rubin's wedding gown from 1944 and Bertha Gold models Ethel Waterman's "mother of the bride" dress and evening bag. The shawl was crocheted by Hindah Baltzan, mother of the late Ida Horwitz. In the background, Barbara Joffe reads the script for the "The Way We Wore" program at the JHSSA's Annual General Meeting which took place on September 22, 2008. Photo: JHSSA. Photographer: Richard Bronstein.

JHSSA Casino

We are looking for volunteers who are able to help us with our Casino staffing on Sunday, May 31 and Monday, June 1, 2009. Please contact our office at 403-444-3171 if you are available to help us with this important source of funding for our projects.

Special Donations to JHSSA

Generous donations were recently received from Bernard Ghert and from The Alvin & Mona Libin Foundation. These funds will be used for future programming as well as archival development.

Looking for History Buffs

Heritage Park is looking for both volunteers and paid staff (students, seniors or others) to act as interpreters for the Little Synagogue on the Prairie this summer. Interpreters will be required to take the full Heritage Park training program. If interested, contact Heritage Park at 403-268-8500.

Welcome to New JHSSA Directors

Three new Directors, David Busheikin, Cliff Eisenberg and Darlene Switzer Foster were elected to the JHSSA board at our AGM on September 22, 2008. Henry Gutman and Mel Nagler, both long serving JHSSA Directors, were named Honourary Directors at the meeting. We welcome them on board and wish them a happy and fruitful tenure. We invite any of our members who wish to serve on our board or on one of our committees to contact the office.

Congregation House of Jacob

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A miracle had occurred. The House of Jacob had come back to life.

During 1979, those who had worked to revive Orthodoxy in Calgary had made a number of prudent moves.

Though they were able to retain relatively few of the old House of Jacob members, the synagogue itself had considerable assets: \$123,000 in term deposits and a building worth over \$400,000. And Yeshiva University, once approached, proved an eager supporter, eventually providing the synagogue not only with a rabbi, but with an arranged grant of \$20,000.

Wertheimer's article continues with reports of the 1979 formation of a Reform congregation, Temple B'nai Tikvah, as well as the opening that year of the Calgary Jewish Community Centre. Douglas Wertheimer is now publisher of the Chicago Jewish Star.

The Eagles Hall years for House of Jacob ended in 1981, when the congregation sold the building. House of Jacob briefly operated out of a house at Palliser Drive and 19th Street SW, and then held services at the Jewish Community Centre. In 1986, now called House of Jacob – Mikveh Israel, the congregation consecrated its new building on 92nd Avenue.

Yes, I would like to join the Jewish Historical Society

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Thank You to all our 2009 Members

Membership donations are used to support the projects and operations of the JHSSA which is an independent, self-sustaining organization. We issue official tax receipts for all donations. Our membership year is from September to August. Special thanks to all those members who have made donations beyond their membership fees.

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