

AUSTRALIAN JEWISH HISTORICAL SOCIETY INC.

Member of the JCA Family of Communal Organisations



NEWSLETTER

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ROSH HASHANA GREETINGS

The President and Committee of the Australian Jewish Historical Society extends to all its readers its best wishes, *L'Shona Tova Tikatevu*. We hope it will be a good year for all Israel, and especially for the members of the Australian Jewish Historical Society. We certainly did not expect to be conveying the same sentiments as last year but sincerely hope that everyone stays healthy and trust these very challenging times will be behind us very soon.



CENSUS 2021

As we await the results of the recent Census to see what changes there have been in our community in recent years as well as to use this information to plan for the future, it is also the time in the Jewish calendar when we pause and reflect on our deeds over the last year. In this Newsletter we have also paused, to reflect briefly on our community and look at its history and achievements.

Rabbi Ben Elton looks at the development of the community and the numerous strands of migration that make it what it is today whilst Helen Bersten outlines the achievements of Australian Jews which, in all fields, exceed the norm in terms of the percentage to the overall population.

WHO ARE THE JEWS OF AUSTRALIA?

Rabbi Benjamin J. Elton

The first Jews arrived in Sydney in 1788 and have been joined by successive waves of Jewish immigrants ever since. Australia is one of the few countries that can exactly date the start of its Jewish presence: On Jan. 26, 1788, approximately 16 Jews — 15 convicts and one baby — arrived in what is now Sydney Harbor. Australia is also the only country in the world other than Israel to have had a Jewish head of state (twice), a Jewish head of the judiciary and a Jewish head of the armed forces.

Those early Jews were the first of several waves of immigrants that would repeatedly change the Australian Jewish community. At the time, they represented just 0.4% of the first cohort of British convicts shipped off to the Australian colonies — about the same as the Jewish proportion of the total Australian population today.

Some 120,000 Jews live in Australia now, the vast majority of them in Sydney and Melbourne, with smaller communities in Perth, Brisbane, Canberra, Adelaide and Hobart. The community boasts a wide range of institutions that serve its needs, protect its interests and express support for Israel. But in those first years of Jewish settlement there was neither the ability nor the inclination to form an organized community.

The convicts themselves came from the London underclass and were not on the whole religiously educated. They were also spread around the state of New South Wales. It was only when convicts began to be emancipated, and some Jewish free settlers started to arrive, that the embryo of a functional community could be formed.



Esther Abrahams was among the first group of Jewish convicts to arrive in Australia in 1788.

Makeshift Jewish services took place in private premises from about 1820, but a request to use an empty government building for Jewish services was rejected by the colonial administration in 1828. That same year Philip Joseph Cohen arrived in New South Wales and claimed authority from the chief rabbi of Great Britain to perform marriages. The first rabbinic presence was a visit by a member of the London Beit Din, Rabbi Aaron Levy, to carry out a divorce. It is likely that he brought a Torah scroll, prayer books and other useful Jewish items with him.

A congregation was formed in Sydney in 1831, but it conducted services in rented premises. The first purpose-built synagogue wasn't opened until 1844 on York Street in Sydney. Another synagogue was built in Hobart, in Tasmania, in 1845. And the Melbourne Hebrew Congregation, founded in 1841, built its synagogue building in 1848. By the end of the decade, synagogues had been built in four Australian colonies.

Still, there were few Jews in Australia. The population began to increase in the late 1840s with the goldrushes — particularly in the state of Victoria, where the Jewish population increased from 300 to 3,000 within a decade. This meant there were enough people and enough money to establish several new synagogues and to organize Jewish education in Sydney and Melbourne. In Sydney, a new synagogue was founded in 1859, which later merged with the York Street congregation to form The Great Synagogue in 1878. The minister, Alexander B. Davis, served for 41 years and molded the outlook and character of the congregation. In keeping with the British stock of most members and their religiously lukewarm outlook, the synagogue practiced a very mild form of Orthodoxy, with a mixed choir, English readings and no expectation of a high level of observance from its members. Synagogues also opened in Adelaide and Brisbane and a community was formed in Western Australia in 1887, first in Fremantle and then Perth.

By 1881, there were just over 9,000 Jews in Australia. But several waves of eastern European migration beginning in the 1880s raised the Jewish population to over 21,000 by 1921. The new arrivals not only increased the size of the community, but also influenced its nature, particularly in Melbourne. These immigrants were much more religiously committed and less influenced by tepid Anglo-Orthodoxy. Unhappy with the Anglicized services in established synagogues, they organized their own worship when they could afford it. In time, the traditionalists founded their own congregations to rival existing synagogues. Yiddish culture also flourished in Melbourne, which after World War II was one of the few places in the world where secular Yiddish institutions continued to exist.



Sir John Monash commanded Australian forces during World War I.

The early 20th century was a time of mixed fortunes for Australian Jewry. Jews rose to the top of Australian society and played major roles in many areas of national leadership, but intermarriage rates were high. Sir John Monash, born in Melbourne to German-speaking Jewish immigrants in 1865, commanded Australian forces in Europe during World War I. In the 1930s, Sir Isaac Isaacs served as chief justice of the Australian High Court and later as governor-general.

For more information on Australian Jews and the Military go to: - <https://www.ajhs.com.au/ajmd/>

These were sources of great pride to the community, but they did not solve its long-term problems. That solution came in the 1940s and 1950s, a period which saw a near-tripling of the Jewish population, from 23,000 in 1933 to 59,000 in 1961. These watershed years saw a major influx of Jewish immigrants from three principal sources. The first was Holocaust survivors, who arrived in such large numbers that Australia came to have the highest per capita population of Holocaust survivors and their descendants of any country outside Israel. The second was Hungarian refugees who came to Australia after the 1956 anti-Soviet uprising. The third was the so-called “Ten Pound Poms,” Britons who paid just 10 pounds to travel to Australia in a postwar scheme aimed at increasing the Australian population.



A group of Jewish refugees resettled in Australia in 1949.

A group of Jewish refugees resettled in Australia in 1949. This influx had significant and long-term effects on the character of the Australian Jewish community. Hungarian Jews tended to go to Sydney, where some became mainstays of the small strictly Orthodox community. Others were less religiously committed, although they made a strong communal contribution. British Jews, however, brought with them a strong commitment to synagogue membership and attendance, and bolstered the existing congregations. More religious Polish Jews tended to settle in Melbourne, resulting in a large and diverse Hasidic community that has no parallel in Sydney. Some refugees brought a tradition of Central European liberal Judaism with them, which led to the growth and strengthening of Reform Judaism in Australia, where it had previously been weak or absent. Jews from Arab lands and Asia created the small Sydney Sephardic community. Over time, the leadership of the community ceased to be the preserve of the British and came to include the central and Eastern European element

The arrival of Chabad — first in Shepparton, Victoria, and later in Melbourne and Sydney — had a massive effect on the religious leadership of Australian Jewry. Although Chabad remains only a small proportion of the Australian Jewish population, Chabad rabbis head both the Sydney and Melbourne Beth Din and even many Modern Orthodox congregations.

In the last half-century, the communities outside Sydney, Melbourne and Perth have dwindled although there are new communities in some regional and rural locations. In the 1980s and especially in the 1990s and afterwards, Jews came in large numbers from South Africa and the former Soviet Union. South African Jews became deeply involved in the Australian Jewish community and to some extent revived it, with their commitment to synagogue life and to ritual practices like keeping kosher. Soviet Jews tended to be semi-detached, making rare and brief appearances at synagogue services, although some Jews of Soviet origins have now reached prominent positions in the community.

As a whole, the Australian Jewish community in the early 21st century is not particularly religiously observant but has a vibrant Jewish identity. Major traditions are widespread, as Seder night at home and Rosh Hashanah and Yom Kippur at synagogue. The community gives generously to fundraising causes and has a proud record of making aliyah to Israel. It succeeds in producing strong communal leaders to defend the community's interests. The most recent research indicates that the community has still been growing, albeit by only about one per cent between 2006 and 2016, but it remains to be seen whether this becomes a long-term trend.

This article first appeared in *My Jewish Learning*. If you would like to read further or subscribe, go to: - <https://www.google.com.au/amp/s/www.myjewishlearning.com/article/who-are-the-jews-of-australia/amp/>

For more details of historical events go to: - <https://www.ajhs.com.au/australian-jewish-timeline/>

**JEWS ARE NEWS - The contribution of Jewish individuals to Australian Society.
Helen Bersten - (Adapted from an address given at the 2011 B'nai B'rith Day of Culture)**

Ask any non-Jew how many Jews there are in Australia today and they will wildly overestimate the numbers. Even many Australian Jews have little idea of the numbers. It is the high profile of the Jewish individuals who have made and continue to make a significant contribution to the wider Australian Society which gives the false impression that we are everywhere. Most people would know that Australia's population is a little over 25 million, but they are not aware the Jewish population is only a little under 110,000. (i.e. less than 0.5%). As one of the smallest ethnic groups in Australia we definitely punch far above our weight!

The following quotation from Mark Twain appeared in *Harper's Magazine* over 120 years ago in 1899.

If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous, dim puff of stardust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of.

He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, art, music, science, medicine and abstruse learning are also way out of proportion to the weakness of his numbers. He has made a marvellous fight in the world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself and be excused for it.

The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendour, then faded to dream stuff and passed away; the Greek and Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned, and they sit in twilight now, or have vanished. The Jew saw them off, beat them all, and is now what he always was...All things are mortal but the Jew; all other forces pass, but he remains.

I would not use exactly that language myself, but the nub of it remains true, despite antisemitism over thousands of years and the Holocaust in recent times. Where Jews in Diaspora communities found acceptance, they were free to join the mainstream society, to become educated, follow their choice of career and contributed out of all proportion to their numbers.

Looking at 230 years of Jewish contribution to Australian society is a big topic, I will concentrate on individuals whose contributions were significant enough to gain public attention in fields such as politics, law, business, education, medicine and military service. This is by no means an exhaustive list and there are many other examples.

In politics (or I could say above politics) we find two highly acclaimed individuals in the Melbourne personalities of Sir Isaac Isaacs and Sir Zelman Cowan, each of whom attained the highest post in the land – that of Governor General. Both were lawyers; the former was a dual groundbreaker as Governor General because in 1931, he was the first Australian born person to be appointed Governor General and the first Jew. We can be proud that there is no barrier in this country to stop a Jewish Australian from holding political office, be it Governor General or Prime Minister. Sir Matthew Nathan was Governor of Queensland in the 1920s.

Many years before Isaacs, Cowan and Nathan, Lionel Samson was a nominee in the Western Australian Legislative Council in 1849 and in 1854, (and before any Jew in London was allowed to sit in that country's Parliament). Saul Samuel was a member of the Legislative Council in NSW and later had the honour of being the first Jewish minister of the Crown in the whole of the British Empire, when he was Colonial Treasurer in 1859. There have been numerous Australian Jewish parliamentarians since. Historian Hilary Rubinstein has estimated that there have been no less than 83 Jews in all Australian legislatures since 1849.

There was a period in the late twentieth century when there was a larger number of Jewish representatives in Australia's parliaments than we have today. Today Mark Dreyfus and Joshua Frydenberg represent Victorian seats in Federal Parliament and David Southwick in the Victorian Parliament, while Julian Leiser and Michael Frelander are Members of the NSW Parliament.

For Australian Jewish Parliamentarians go to- <https://www.ajhs.com.au/database/jewish-parliamentarians/>

There have been Jewish Lord Mayors in Sydney, Melbourne and Adelaide – Ernest Marks and Leo Port in Sydney, Sir Benjamin Benjamin in Melbourne and Henry Ninio in Adelaide. Several Jews in country towns in the nineteenth century served as parliamentary representatives and as local Mayors. In NSW there were Jewish Mayors in Bombala, Campbelltown, Cooma, Lismore, Mudgee, Nowra, Orange and Tamworth. Many country towns in the goldrush period of the 1850s to 1870s benefited from Jewish businesses, especially Goulburn and Maitland in NSW. From George Judah Cohen to Major General Paul Cullen, the Cohen family is an example of one which has made a lasting contribution. Broken Hill in the far west of NSW had many Jewish families in business in the late nineteenth into the early twentieth century and grew large enough to maintain a synagogue, as did the gold towns of Geelong, Ballarat and Bendigo in Victoria which supported and were supported by Jewish communities for many years.

Today's philanthropists such as the Pratt, Lowy, Gandel, Smorgon and Triguboff families began as small businessmen. John Saunders, who was responsible for establishing the Sydney Jewish Museum, had owned a delicatessen in partnership with Frank Lowy. In the early colonial times Jews were also often auctioneers, hotel keepers, postmasters, who became wealthy landowners. To name a few- Samuel Lyons, James Larra, Philip Joseph Cohen. The Solomons, Josephs and Montefiores supported both the Jewish and wider communities in the nineteenth century when inter-colonial trade made them wealthy merchants. In the 1840s Moses Joseph purchased the land for the York Street synagogue in Sydney and Judah Solomon provided land for the Hobart synagogue in Tasmania.

Jews have been prominent in theatre, art and music – Barnett Levey founded the Theatre Royal in Sydney in 1826, Eliezer Levi Montefiore took an active part in the creation of art galleries in both Sydney and Melbourne in the 1890s, Isaac Nathan was an early musical composer and conductor in Sydney in the 1840s. The twentieth century also saw Jews prominent in these fields to mention only a few – Ron Elisha, Judy Cassab, Maximillian Fuerring, Bert Flugelman, George Dreyfus, Felix Werder, Larry Sitsky, Werner Baer and Simon Tedeschi. Other examples include Musica Viva established in 1945 by Richard Goldner and in Adelaide Emanuel Solomon, and Vaiben Solomon built the Queen's Theatre. Emanuel also became the patron of Mary McKillop when her own Catholic church rejected her.

Jewish comedians, some of whom became household names, also feature prominently. The most notable is probably Roy Rene (born Henry van der Sluys) and his beloved character Mo McCackie. More recently is Sandy Gutman and his character Austen Tayshus, whilst Henri Szeps although a comedian is also a well-respected stage actor. Amongst present day well-known comedians are Geoff Sirmai, Rodney Marks, Danny Katz and Libby Gorr.

In the field of architecture, Harry Seidler, was very influential and controversial with his designs for both public and private buildings. Coming from Vienna as a refugee, he had spent some years in the United States where the Bauhaus movement influenced many architects. Other Jewish architects in Sydney were Harold Smith, Aaron Bolot, David Nathan, Orwell and Peter Phillips.

In the twentieth century, far-sighted, public-spirited women such as Fanny Reading, Ruby Rich-Shalit and Riecke Cohen were the faces of NCJW and WIZO helping settle new migrants in NSW. Jewish women have been prominent in education at all levels, from the pre-school Hippy program started in Australia by the late Miriam Stein through public and private schools to university levels. Once positions became open to

women, many began to take leadership roles in Jewish organisations all over Australia, two becoming presidents of the ECAJ. Today, Jewish women hold leading positions in a number of organisations.

Australia's best-known military figure from WWI, General John Monash, was knighted on the battlefield by King George V – a great moment for Australian Jewry. Two Jewish soldiers, Issy Smith and Leonard Keysor, were proudly honoured with the Victoria Cross. Many Jews have served their country in war from the Boer War to Afghanistan. Russell Stern, writing in the AJHS Journal, estimates that 70 Australian Jews may have participated in the Boer War. The number of Jewish men and women who volunteered in both World Wars was disproportionate to the size of Australia's Jewish community. Jewish rabbis today, such as Rabbi Mendel Kastel, continue the tradition of Rabbis Falk, Danglow and Apple as military chaplains.

The NCJW organized the Martin Place Kiosk to serve refreshments to the troops in 1941 and were regular workers at the Monash Hut in Hyde Park which had been established by the forerunner to the NSWJBD the previous year. The Jewish Women's contingent was honoured to serve turkey and all the trimmings to 4,000 troops for Christmas during World War II!

The law, of course, is a great source of Jewish contribution. From David Poole in the eighteenth century who supported the well-known ex-convict and widow, Esther Johnstone, (nee Abrahams) in a court case against one of her sons who tried to have her declared insane, to James Spiegelman's ride for Aboriginal freedom in the 1960s and George Newhouse's fight for human rights today, Jews have not only maintained a high profile in legal circles, but also in the wider community. Judges such as Sir Bernard Sugerman, Aaron Levine, Mahla Pearlman, Harvey Cohen and many more have contributed beyond their everyday judgments to make Australian society a better place for us all.

The number of Jewish medical personnel is again a source of community strength. Today doctors are making groundbreaking strides in cutting-edge research in all fields of medicine, especially into such diseases as cancer, diabetes, heart research, osteoporosis, gastro-enterological conditions and gerontology. After World War II many immigrant Jewish doctors struggled to have their qualifications recognized but with the help of the Fellowship of Jewish Doctors, they were able to afford to retrain. Professor Suzanne Rutland has stated that of 114 who requalified at Sydney University between 1936 and 1956, over half were Jewish. In scientific research there are also Jewish names, not always working in Australia, but still proud to be Jewish Australians. One such is award winning astronomer, Bryan Gaensler.

The first Jewish schools in Sydney were established in the 1840s and of course Jewish schools today are still strong. In academic fields, Jews are also well-represented throughout the country in both teaching and research. The notorious British transport ship, *Dunera*, brought a number of Jewish intellectuals to Australia in 1940 who contributed to Australian education in numerous fields from music to mathematics.

From pre-schools to the highest university levels, you will find Jewish individuals who are contributing to the education of future generations of Jews who will undoubtedly add their knowledge and their energy to making Australia a better, wiser society. From the older retired community members who continue as volunteers in so many areas – museums, art galleries, welfare support, University of The Third Age etc, - to the young adults starting their working lives, Australia can give thanks for a small community which places such emphasis on *tikkun olam*.

The different streams of Jewish migrants who have arrived since 1788 have given back manyfold to this country which nurtured them when so many other societies internationally were destroying their Jewish communities. In recent times, South African immigrants in particular have made a strong contribution to Australian society. Australia is indeed a lucky country to have a Jewish population living in its midst and we Jews are lucky to enjoy such full acceptance here.

WHERE HAVE ALL THE FILES GONE? (Apologies to Peter, Paul & Mary)

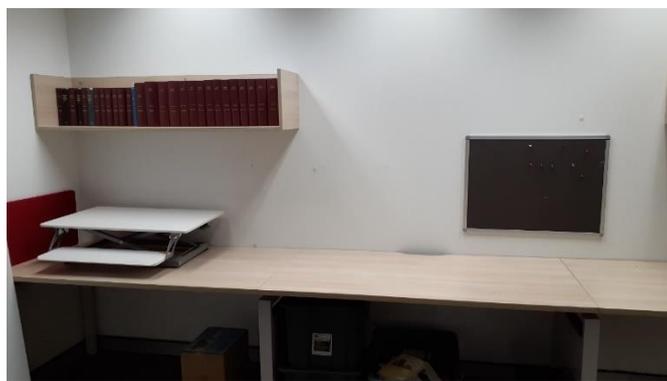
Peter Philippsohn (President)

For the last six years, the Society has been housed in the bowels of the Sydney Jewish Museum on the lower ground floor with additional storage space in two/three areas even deeper. The Museum is about to embark on a major refurbishment of the lower floors adding more space and toilets for the large number of students who pass through the Museum daily. In addition, the Kadima area will become the Museum's temporary exhibition space. Because of this we have been relocated to Level 1 alongside the administration area of the Museum and this will be our new permanent home.

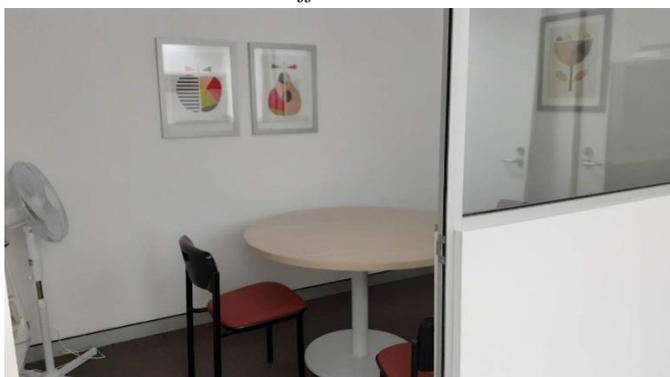
Although the new space is smaller (53sqm v 77sqm), it's all in one area giving us almost the same amount of usable space. We also have access to the Museum's conference room. The Museum have left their fitout which required only minor modifications to suit our needs. Much of the cost of relocation will be offset by a generous donation from the Lesnie family which will be recognised by appropriate naming.



Main Office



Volunteer Workstations



Meeting Room



Vertical Files Room

Late in 2019, we completed the Louise Rosenberg Communal Archive located on Level 4 of the Darlinghurst communal buildings. This space is almost full, and we are now in the planning stages to fit out Level 5. This presently houses the lift motor room for the building and will become vacant when the lift is upgraded at the end of 2021. The NSW Jewish War Memorial which owns the space has offered to lease it to the Society for a very reasonable rent. This space can only be accessed via our archive on Level 4. We anticipate that the fit-out cost for this space will be similar to that to establish the archive on Level 4 including a staircase between the two floors. Level 5 will contain additional compactus units and be climate controlled to protect the community's valuable archives.

One of the biggest challenges has been where to hold much of our collection for the next six months while all these works are taking place. Thankfully, the community has come to our rescue with Centennial Property Group giving us free use of a large empty commercial storage unit nearby in Crown Street.

We look forward to welcoming you to our new home once we are out of lockdown.

JEWISH WOMEN ON THE VICTORIAN GOLDFIELDS

Helen Bersten (Adapted from an address given to B'nai B'rith in Sydney on 15 June 2016)

The 1840s and 1850s had seen gold discovered in both New World hemispheres and word spread throughout Europe that fortunes were to be made in America and Australia. Men flocked to the goldfields in California and Victoria where they were expected to claim small parcels of land by buying a licence to dig for gold. Gold was discovered in Ballarat in 1851 and by 1855 there were 100,000 people in the town and surrounds. Shanty towns arose near the diggings with shops selling food, grog, hardware. Pawn shops and pubs rubbed shoulders with parlours and prostitutes, and peddlers moved from town to town hawking their wares. Some Jews were miners but many were auctioneers, jewellers, tobacconists and publicans. Women came in smaller numbers either as wives or washerwomen or storekeepers, and in some cases, the lack of 'decent' women was so great that organised emigration was arranged.

Caroline Chisholm came to Australia in 1838 with her husband who was employed by the East India Company. By 1841, Sydney had 600 homeless and destitute immigrant women and Chisholm lobbied to establish a 'Home' for them and a 'Women's Employment Bureau'. As the government of the day was not supportive she raised subscriptions when her own funds were inadequate. During her travels throughout the countryside she saw the need for wives and families to fill the lonely settlers' lives. In 1846 she went to England to put her case for emigration to the Colonies and eventually the Family Colonization Loan Society was established to support families wishing to emigrate.

When gold was discovered the idea of single female immigration to provide wives for the diggers was a topic of interest to the Jewish communities in London. As the *London Jewish Chronicle* put it in August 1852, writing about the gold diggings in NSW:

The steady-going English Jew will not expect to build up a fortune with ... rapidity; ... he will see that the acquisition of gain must of necessity become a work of time. .. the young Jewish emigrant will find that after he has become settled, and has found a sphere where his energies may be advantageously employed, the social and domestic feeling, inherited from his ancestors; will make him find that he requires affection; that he wants a home; that he craves a gentle partner, who by her assiduous love and sweetness may lighten his labour and give to that home "a local habitation and a name." ...He then casts his eyes around that he may select one to be all this to him and bear the holy name of his wife; he therefore seeks the society of the fair sex; becomes enamoured of one in whose company he has been thrown; delivers his happiness into her keeping, - and she not an Israelite! Wherefore has he done so? ... The best remedy will be to preach from the pulpit the necessity of "female emigration"...unless a Mrs. Chisholm rises up out of Israel, and the greater... part of the labour is taken from our hands.

Three months later we find in the *London Jewish Chronicle* (November 26, 1852) a letter from H. I. Ansell, of Geelong, to his brother Moss Ansell, in England, which reads, in part:-

Our leading men would be doing a good service to the Jewish young men out here by sending out a few respectable single girls, for it would save many a young man from marrying a Christian.

A year later, the paper reported that Mrs. Chisholm would address the Emigration Committee of the Jewish Ladies' Benevolent Loan and Visiting Society. Although a Roman Catholic, she had sworn early in her career to know 'neither country nor creed' in her drive for female emigration to the Colony. A notice in *The Jewish Chronicle* of 22 July 1853, stated:-

The Auxiliary of the Jewish Ladies' Benevolent Loan and Visiting Society begs to inform the public that they have made arrangements to send out to Australia twenty Jewish young women under the immediate charge of Mrs. Chisholm by the ship *Caroline Chisholm* which is due to sail in September..... the Committee, being desirous of increasing the number of emigrants, intends assisting Jewish families to emigrate to Australia and America - should the means

placed at their disposal enable them to carry their resolution into effect.

On 7 January 1853, an article appeared dealing with the difficulties of providing kosher food on board the ship. It stated that some 'benevolent and pious parties' had taken the matter in hand, and intending Jewish immigrants were granted permission to provide their own meat during the voyage (the Ladies' Committee raised the funds in order to provide such emigrants with the necessary lawful food).

Caroline Chisholm did not sail with her namesake ship returning to Australia in 1854 on the *Ballarat* bringing with her a further 34 Jewish women out of 120 emigrants. The passengers were also provided with kosher food and prayer books by The Jewish Emigration Society in London. It was hoped that, away from the traditional crowded English cities, the young women would find a new liberation in the open life of a new frontier in Australia. However, politically and legally in Australia, women were treated as second class citizens who could not vote or own property. Some women overcame this by dressing as men on the diggings.

Between 1853 and 1857 married women arrivals outnumbered single women. The latter had to assure the Emigration Society that they had a home to go to on arrival in Australia. By 1857, single females were no longer allowed to depart without their parents, owing to reports of profligacy sent by clergy in Australia. The Society assisted only those whose 'characters and trades or occupations would enable them, by industry and perseverance to gain an honest livelihood'. Only British-born Jews or foreign-born who had resided in Britain for ten years or more were assisted.

The following are some of the women who sailed on the *Ballarat* and the *Caroline Chisholm*: -

- Rebecca Abrahams married at the end of 1854 in Sydney, her groom being Isaac Goldsmid.
- Jane Solomon also went to Sydney, marrying John Herman Hendricks on St. Valentine's Day 1855.
- Amelia Soares married Simon Levy Goodman, an office-bearer of the Sydney Synagogue, in November 1856. Her unmarried sister Clara lived with them.
- Amelia Ottolangi married George Mendes in Melbourne in December 1854.
- Rachel Solomon married Benjamin Joseph in February 1855.
- Amelia Lyons married Abraham Norden in March 1856.
- Sarah Marks married gold buyer Hyman Joseph.
- Ann and Elizabeth Moses kept a store on the road to the Ballarat diggings.
- Catherine and Rebecca Solomon returned to England.
- Hannah (or Harriet) Isaacs was in service in Auckland where her married sister Esther lived.
- Annie Silberberg, born Poland in 1837, arrived Victoria in August 1853 with her parents, Golda and Jacques and siblings Esther, Eva, Myer and Isaac. She married Lewis Hollander, son of Rev Moses Hollander of Birmingham, in Melbourne in 1860 and moved to Ballarat. She died in Sydney in 1931.
- Annie Goldberg, daughter of Lewis Goldberg and Hannah Brasch, born in Prussia in 1837, married Lewis's brother Jacob Hollander. She had 16 children and died in 1898. She is buried in the Old Ballarat Cemetery with her children Morris, Fanny, Jane and Eva who all predeceased her.

Other Jewish women on the Victorian goldfields include: -

- The mother of Australia's first Jewish Governor-general, Sir Isaac Isaacs. Rebecca Abrahams married Polish-born tailor Alfred Isaacs in London in 1853. They migrated to Victoria in 1854, living in Yackandandah and Beechworth from 1859. Sir Isaac is said to have described his mother "as an extraordinarily gifted woman with a phenomenal faculty of absorbing and retaining knowledge", and
- Evelina Nathan, born 1823, married Charles Dyte who became president of Ballarat Synagogue She had four daughters including twins Miriam and Teresa, born in 1858, who lived to their mid-eighties but never married. Her son, Peter was born in 1853. Evelina died in 1899
- Augusta Jacobs was the third daughter of E Jacobs of Manchester, she arrived in Melbourne in 1860 and moved to Ballarat. In 1861 she married Hyman Levinson who was to become secretary of the Ballarat Synagogue. They later settled in St. Kilda. When Augusta died in 1923, she left 10 children (2 sons had died) and she had 31 grandchildren and 8 great grandchildren!

JEWISH ENTREPRENEURS ON THE NSW GOLDFIELDS

Simeon Solomon Moses, the third son of Solomon Moses of Goulburn, was one of several young Jewish men who went to the goldfields, not to look for gold but to trade with the prospectors. With the discovery of gold and the family's departure from Goulburn, Simeon, together with his older brother Abraham, moved around the countryside as Auctioneers at Emu Creek (Grenfell), conducting the Doncaster Hotel at Braidwood and also a Tobacconist at Araluen, before setting up in Gulgong.

Early in 1871 he advertised his establishment at Gulgong as "The Greatest Wonder of the World" where Melbourne made clothing was on sale. *Every article, it was said, is marked in plain figures for which no abatement will be made.* In other words, no discount or price reduction might be expected. Boots were on sale: *the quality and price defy competition.*

IMPORTANT NOTICE.

To the MINERS of GULGONG, and those from Victoria, Queensland, New Zealand, Kiandra, Lambing Flat, Forbes, Eurrongilly, and Grenfell.

The Greatest Wonder OF THE World

SO well known to the Miners, has NOW OPENED his Extensive Establishment with a Magnificent and Fashionable Assortment of

MELBOURNE MADE CLOTHING,

Which for STYLE and DURABILITY is not to be surpassed on any of the Gold Fields, and he will receive a MONTHLY CONSIGNMENT from MELBOURNE, so that the Miners may always have a FRESH SELECTION to choose from. The Greatest Wonder of the World will not advertise Prices nor "Puff," but merely ask the miners and others to come and have a Look at his Stock, which he has purchased for CASH, therefore he is in a position to Sell the BEST CLOTHING at the LOWEST PRICES.

Every Article is Marked in Plain Figures, from which No Abatement will be made.

Boots. Boots.

Especial attention is called to the Large Assortment of Men's, Women's, and Children's COLONIAL and ENGLISH Made Boots, which for Quality and Price

Defy Competition.

The Colonial Boots are manufactured by the Best Workmen in Sydney, and a Better and Cheaper lot of Boots was never offered in the District.

The Greatest Wonder of the World is FAMOUS on the various Gold-fields for Colonial Manufactured Boots.

The LADIES can also Select from a Splendid Assortment of Boots, which for Quality and Cheapness will astonish them.

Call and See your Old Friend

THE GREATEST WONDER OF THE WORLD,
Queen-street, Gulgong.

The Gulgong Guardian, Saturday 11th March 1871.



Simeon and Abraham Moses in front of the shop. Holtermann Collection photo.

During his time in Gulgong, Simeon became involved in a number of public activities. He seconded a Resolution supporting the formation of a Hospital and was appointed to the hospital Provisional Committee becoming the first Treasurer when tenders were called for its erection. He was on the Provisional Committee of the local Progress Association. Also, he was interested in Freemasonry and was on the Working Committee to establish a Lodge, becoming the Worshipful Master of the new Abbotsford Lodge of Freemasons at Gulgong.



Today, Simeon’s shop and the “American Tobacco Warehouse” next door, which was operated by his brother Abraham, are part of heritage restored “Historic Gulgong” and Simeon’s shop houses the Gulgong Holtermann Museum.

For information on the Holtermann Collection and the connection to Gulgong click on: - <https://www.sl.nsw.gov.au/stories/holtermann-collection>

IS HE AN AUSSIE, IS HE LIZZIE? (With apologies to Mr Flotsam and Mr Jetsam)

<https://www.elsewhere.co.nz/fromthevaults/3836/mr-flotsam-and-mr-jetsam-is-e-an-aussie-is-e-lizzy-the-thirties/>

The following email was received recently from Rabbi Apple.

19th century Australian Jews produced a number of great men who went to England and gained fame. They include Rev. Julius Abraham Gouldstein who was born in Australia (probably in Sydney) in 1858 and was educated at a yeshivah in Jerusalem and later at Jews' College in London. He served the North London Synagogue in Lofting Road, Islington, from 1881 to 1902, and was chaplain at Newgate, Holloway and Pentonville prisons. He was involved in the Jewish Lads' Brigade and could have been one of the founders of the Norwood Homes for Jewish Children. He died as a relatively young man and his widow Lily, daughter of Rev. George Emanuel of Birmingham went with her children to live with her parents. Her son was Dr. Frank Emanuel Gould. Does anyone in Australia know anything about JA Gouldstein and his family."

The problem is that I cannot find any evidence that Julius Goldstein was born in Australia or any trace of him or his family in Australian records.

A primary source for Rabbi Apple's information was the following article about the death of Rev Gouldstein which appeared in the Hebrew Standard of 26 December 1902.

Death of the Rev. Julius A. Gouldstein.

The death is announced of the Rev. Julius Abraham Gouldstein who was born in Australia in 1858, and educated at a Jerusalem Yeshiba and at Jews College. Formerly he was Hebrew master at Stepney Jewish schools, from where he went to North London about twenty years ago.

The deceased left home in the best of spirits on November 14th last, carrying the sermon which was to be delivered on the morrow. On his way westward, when in Chapel-street, Edgware-road, he was seen to stagger and fall and on being removed to a hospital near by the doctor pronounced life extinct. No more striking sermon has been delivered even from the pulpit of the New West End Synagogue (says his biographer) than the silent message it gave out last Sabbath morning when the congregation looked towards the spot whence it expected to hear the voice which had been sharply stilled for ever.

His widow is a daughter of Rev. J. G. Emanuel of Birmingham.

The English records suggesting that Julius Gouldstein was born in Australia are inconsistent, to say the least.
1871 England Census: J A Goldstein, living in Spitalfields with the Bowitz family, age 16
(born 1855) Student, born Australia.
1881 England Census: Julius Goldstein, living in Aldgate with Howard sisters, age 26
(born 1855) Journalist & private tutor, born Australia, Sydney.
1891 England Census: Julius A Goldstein, living in Islington with Simmons family, age 33
(born 1858) Jewish minister, born Australia.
1901 England Census: Julius Goldstein, living in Islington with Lillie & 2 children, age 43
(born 1858) Jewish Minister of religion, born Sydney NSW.
(The surname is clearly written on the Census Returns as Goldstein)

It does seem strange that at the age of 16 (or 13?) he was not living with his parents but boarding with another family. Similarly, if he had already studied at a yeshiva in Jerusalem before arriving in England did he travel alone as a small boy. Did he have his bar mitzvah at the yeshiva and then travel to England?

The only other family information known (from the Marriage Register) is that his father's name was Joseph.

Extensive searches of numerous Australian sources using Julius and Joseph and several variations of Gouldstein such as Goldstein, Gouldstone, Gouldston, Goldstone have not revealed any trace of Julius Gouldstein and his family in Australia.

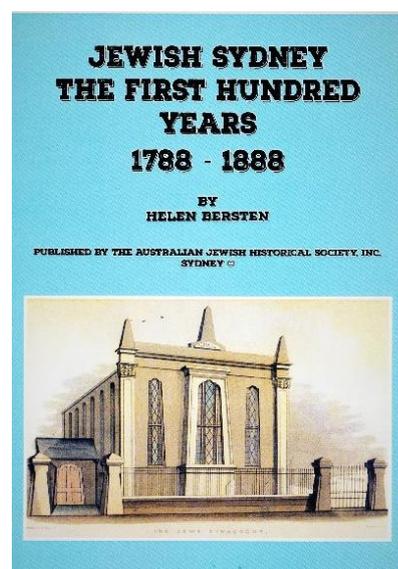
There are newspaper articles which reveal there was a Gouldstein family involved in the Jewish community in Kalgoorlie but until someone can shed some light on Julius Gouldstein and his family actually being in Australia, the question will remain:-

Is he an Aussie, is he Lizzie?

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Philip Moses. Newsletter Editor.

Contributions to the Newsletter are most welcome. They can be emailed to admin@ajhs.com.au.