

role in opening up the inland for trade and communications during the 1850s. The presence of Jews on the First Fleet is mentioned and a chronology is provided about the establishment of synagogues and Jewish communities throughout Australia.

Generally, each chapter of the book covers religious bodies with common theological concepts. Each chapter usually presents the brief history of the religion, the principles and beliefs underlying it, the current organizational structure/s and divisions together with a short history of the religion's arrival and progress within Australia. Amongst numerous points, the chapter on Judaism distinguishes between the Ashkenazi and Sephardi traditions and mentions a number of the differences between the Orthodox and Liberal approaches. The observance and meaning of the High Holydays, important festivals and the Sabbath are described; the importance of the *Shema* is referred to, as well as the Bar Mitzvah, Talith and the dietary laws. There is also a discussion about the place of women in Judaism and attitudes towards the admission of converts.

The book provides a detailed table of contents and an excellent series of indexes for principal persons, e.g., Abraham and Moses; principal publications of each grouping (*Australian Jewish News* and *Australian Jewish Times*), beliefs and practices (Bar Mitzvah, Circumcision, Kosher) and an index of sects or groupings not listed in the table of contents (Chassidic Judaism and Conservative Judaism).

I found this book to be very readable and an interesting introduction into the varied religious institutions which now occur within Australia. The authors are to be congratulated for their initiative and on a task well done by them.

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E. PHILLIPS FOX AND HIS FAMILY

by Len Fox, Potts Point, N.S.W., 1985, pp.148

The publication by private citizens of family histories has become a phenomenon of recent years. These idiosyncratic efforts have proletarianised history, an arena of cultural concern traditionally dominated by the academics. 'E. Phillips Fox and his Family' by Len Fox is an example of this trend. Fox tells the story of his uncle, E. Phillips Fox, a Jewish painter of national prominence, who worked both in Australia and France. He was associated with Australia's famous Heidelberg School and other movements in Great Britain and Europe. The painter's life is traced from his formative years to his death in 1915.

The author does not attempt to provide an aesthetic appreciation of the artist's work. Comment on this score is vicariously accomplished by reference to numerous learned authorities. There are photographs of family members and small black and white reproductions of the artist's work currently hung in major galleries throughout Australia. Further biographical information is provided from previously unpublished letters and the remembered words of the author's mother.

Len Fox attempts to decant the many influences, both artistic and economic, that impinged upon the painter's professional career. However, as might be expected from a longtime socialist, his ideological preferences shine brightly throughout. The family is shown as a self-supporting community in which reciprocal and earthy affection dominates. "Uncle Mannie's" humanism, his concern for the human condition, is

manifest both through his art and concern for his fellow artist. The painter's career is bound up with the inherent worthiness of his labours.

The text is at its best when it illuminates the life and times of E. Phillips Fox. He recounts the fact that many of "Uncle Mannie's" family forbears, contemporaries and later members gained social prominence in Australia and England. Yet even here the author's ideological brush is busy emphasising their fervent support for democratic principles. The book is at its least convincing when the author attempts to illustrate the characteristics of Fox's life that accord with a personal view of Jewishness. He insists that Jews are traditionally known for having two features — a love of learning and intense care for the family unit. E. Phillips Fox displayed these characteristics in ample measure. Thus, claims the author, his uncle should be seen as Jewish painter in the full sense of the word despite his estrangement from the Jewish religion and the lack of overt Jewish content in his art. Nevertheless, Len Fox has provided us with a labour of love which stimulates the reader to pursue a deeper interest in this Australian painter of great national rank.

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PERIODICAL PUBLICATIONS FROM THE AUSTRALIAN JEWISH COMMUNITY

Monograph No. 2. Archive of Australian Judaica, Sydney

The General Editors of this Bibliography are the directors of the Archive of Australian Judaica, Jennifer Alison, Alan Crown, and Neil Radford. It has been compiled by Marianne Dacy, with an Introduction by Alan Crown and M. Dacy. There have been listed the holdings of some 300 Australian Jewish periodicals and 100 annual reports and year books in 29 libraries, and Jewish resource centres throughout Australia. The task of compilation, as the Editors say, must have been an arduous and complicated one. The end result, even though the listings are not, and cannot be, complete, justifies such a publication. In the past, and even today, too many of these items have been lost, their relevance and significance unappreciated. The varied material of which this Monograph is a catalogue, is indeed a kaleidoscope of the organizations of the Jewish community, of its culture, its history, and its strivings, whether in the field of the media, religion, education, Zionism, welfare and youth work and communal politics. A great number of these publications are in the Archive of the Australian Jewish Historical Society, and in some instances the Society is one of the very few bodies holding a particular item, e.g., *The Voice of Jacob*, *The Westralian Judean*, *The Australian Israelite*.

In Supplementary Notes it is stated at page vii that "The Great Synagogue and its archives, records and staff frequently provide assistance towards the publications projects of the Australian Jewish Historical Society, which has its own offices and archive at the Synagogue." This statement is, however, misleading if it intends to suggest that the Synagogue staff are in any way involved in the Society's publications. The Society has its own personnel and it is of course completely autonomous of the Synagogue. The historic archives of both organizations are separately kept and