

finances and was therefore against it, but Rabbi John Levi was all for it. Norman Rothfield was the first headmaster. It has been a success.

As well as its rabbis and cantors, the book describes some of its many congregants, such as Walter Jona, Pamela and Alfred Ruskin, the Wittner family of Lady Zelman Cowen, Marlis Cohen, Isidore Magid and many others.

The book also discusses the, at times, fraught relations with the Orthodox community and rabbinate. This tension is not helped by referring to various Orthodox rituals as 'oriental' and by claiming to be more contemporary than the Orthodox community.

Two curious quasi omissions are the lack of openness about Rabbi Sanger's marriage and the very brief mention of Rabbi Harold Vallins, former rabbi of a suburban temple and his departure from Judaism when readers are referred to old issues of Jewish weeklies.

There are adequate notes, a good index, several pages of photographs of rabbis and their spouses and of leading congregants and buildings, as well as appendices listing inaugural members, presidents of the Temple, chairpersons of the Victorian Union for Progressive Judaism, rabbis and ministers, musical leaders, leaders of the Women's Guild, benefactors and supporters.

In conclusion, I believe that this is a solid, well researched and soberly written history of a key institution in Melbourne Jewry, which will endure.

Sophie Caplan.

DEAR DR JANZOW: AUSTRALIA'S LUTHERAN CHURCHES AND REFUGEES FROM HITLER'S GERMANY

*by Peter Monteath, Australian Humanities Press, Adelaide,
2005, pp116.*

This monograph deserves a place among the growing number of books on pre-World War II refugees and would-be refugees to Australia, although it concerns an unusual group of supporters of Jewish refugees — the Lutherans. They migrated to Australia in the mid-nineteenth century to seek religious tolerance for their particular kind of Lutheranism and were proud of the 'renaissance of Germany' under the Nazi regime, because they were proud of their German heritage. However, they were not Nazis. They had themselves escaped religious persecution under the

Prussian monarchs and some were also political refugees from absolutism.

During the First World War, Australian xenophobia and paranoia led to the internment of many unnaturalized Germans, the closure of German language schools and changes of many town and village names in the Barossa Valley of South Australia where many Lutherans had settled. There were even the burning of some Lutheran churches there and in Toowoomba, Queensland. In Melbourne at least one kosher butcher shop whose owner bore a German surname had to close.

In the 1930s, Dr Janzow, born in Minnesota, USA, and trained at the Concordia Seminary in St Louis, Missouri, was appointed the General President of the Lutheran Church in Australia. He had lived in Australia since 1907. When the November 1938 pogrom took place in Germany, Australian newspapers gave prominence to the plight of Jews in Germany and in Austria. Although there was fear of immigrants taking up scarce jobs, many believed that more Jews should be allowed to immigrate to Australia. The most prominent advocate for increased Jewish immigration was Sir Stanley Bruce, Australian High Commissioner in London and a former Australian Prime Minister. Other politicians feared 'a serious influx of Jews', and the official Australian Jewish leadership was at best only lukewarm, fearing their own position would be affected.

At that time Dr Janzow published a letter in *The Times* of London on 18 November 1938 offering to bring Jewish refugees to Australia. He also condemned the November pogrom and stated that the Lutheran Church was already raising money and seeking employment for the refugees. The letter somehow caught the attention of numerous Jews as well as 'non-Aryan Christians', Jews converted to Christianity, or whose parents had brought them up as Christians who were also in danger of persecution. Many of these refugees wrote to Dr Janzow seeking the help he said he would bring them. A total of seventy-three letters that reached him have been preserved in the Lutheran Archives in Adelaide and these form the basis of this book.

The efforts which the Lutheran Church then put into bringing Jews and non-Aryan Christians to Australia show the difficulties which faced anyone wanting to bring refugees to Australia. The Lutheran Church had scant success in this endeavour. Indeed many of the Lutheran activists themselves became suspect to the Australian government and some spent time in internment in Australia during the Second World War.

The author, a lecturer in Social Sciences at Flinders University, has had a number of the appeal letters translated, although some

were written in passable English, and has included them in the book. The ones he has chosen are those of people whose subsequent fate he was able to ascertain. Some people survived by emigrating to England or elsewhere. One even survived in Germany. Most of the writers of the appeal letters perished. One of the few lucky ones was the family Elsasser, later Ellis, whose daughter, Gretel, married the young Don Dunstan. The letters show graphically the despair which German and Austrian Jews felt at that juncture and make the book a must for Shoah libraries. It is also interesting to see how compassionate the Australian Lutheran Church was towards German Jews.

Among the individuals the author acknowledges as having helped to inform him are our editor, Associate Professor Suzanne Rutland, our genealogical colleague Lionel Sharpe in Melbourne, and several people active in Jewish history and genealogy in Australia.

Sophie Caplan

BAD FAITH, A FORGOTTEN HISTORY OF FAMILY AND FATHERLAND

By Carmen Callil, London: Jonathan Cape, 2006, pp.614.

Carmen Callil was born in Melbourne and came to the United Kingdom in 1960. In the early 1960s she tried to commit suicide and was then placed under the care of Dr Anne Darquier, a psychiatrist in London whose mother was Australian, born in Tasmania, and whose father was French. After seven years of psychiatric care and friendship with her patient, Dr Darquier died suddenly, aged forty.

At the psychiatrist's funeral, Carmen Callil heard her name had been Anne Darquier de Pellepoix. By chance about a year later, Carmen Callil saw the French documentary by Max Ophuls *'Le Chagrin et La Pitie'* (*The Sorrow and the Pity*, the Story of a French town, Clermont-Ferrand, during the Nazi Occupation) and discovered who Dr Anne Darquier's father had really been. He had been the French equivalent of Adolf Eichmann, the Commissar for Jewish Affairs, who had collaborated with the Nazis and organised the deportation of the bulk of the 78,000 Jews who were deported from France between February 1942 and late August 1944. Puzzled