

does not hold for all periods and locations. In the first settlement of Norfolk Island, among the small population there were fairly equal numbers of Jewish women and men, almost all finding life-time partners but none were marriages of two Jews. One convict marriage missed in *Sefer Shemot* is the marriage of Joshua Valentine to Julia Dias on 13 September 1831 at St John's Church Parramatta, witnessed by Solomon and Phoebe Lyons. The witnesses, Solomon Lyons and Phoebe Benjamin, had been the second marriage of two Jewish convicts. Incidentally, it was not unusual among the convicts and emancipists for a Jew, or a non-Jew married to a Jew, to witness a church marriage of a Jew and a non-Jewish woman, which is one indication of the existence of a rudimentary convict Jewish community before the arrival of free settlers.

Sefer Shemot is an extraordinary comprehensive biographical encyclopaedia. There will always be new information and corrections. A future edition could hopefully be in a digital form to more easily allow regular updates.

Gary Luke

THE JEWISH EMIGRANT FROM BRITAIN 1700-2000: ESSAYS IN MEMORY OF LLOYD P. GARTNER

Edited by Gabriel A. Sivan, published by the Jewish Historical Society of England Israel Branch, Jerusalem, 2013 (60 shekels/\$20 plus postage).

Lloyd Gartner, in whose memory this book has been published, was professor of Modern Jewish History at Tel Aviv University. His magnum opus, *The Jewish Immigrant in England 1870-1914*, now in its third edition, is still the standard work on the subject. This tribute to him reverses the theme. Instead of focusing on Jews who came to Britain, it looks at Jews who left. Five emigration movements are discussed: to North America, Australia and NZ, South Africa and Rhodesia, Russia and the Soviet Union, and Palestine and Israel.

Jewish immigrants played a major role in all these lands, which as far as Australia and New Zealand are concerned is no news to readers of this review. There are colourful pen-portraits of these pioneers, some of whom founded massive commercial enterprises. The motivation for their migration was generally not persecution but a spirit of adventure.

The most surprising destination is Russia and the USSR. In its case we are dealing with Jews from Eastern Europe who tried life in

Britain and decided to go back to 'the *heim* [homeland]', even though 'the *heim*' was never easy. Strange phenomena resulted, even in terms of family surnames. In England in my time at the Hampstead Synagogue I had a congregant called Solomon London, whose family went from Eastern Europe to London, back to Eastern Europe where they were known as Londoners, and then to Britain again – leading to Mr. London who lived in London.

British immigrants to English-speaking countries were part of the formation of the local ethos. They brought with them the English language and British principles such as the Westminster system of government. The historic ties with the monarchy lingered, as did, for the Jews, the religious links with the chief rabbinate. The break with Britain took different forms and different lengths of time so that Sir Winston Churchill declared that the British and the Americans were two nations divided by a common language.

In pre-State Palestine and now Israel, Jews from Britain helped create the newly emerging society in the *Yishuv*. Some, like Viscount Edwin Samuel, built up the civil service – not that they succeeded in implanting civility amongst the locals. Others, like Abba Eban, were treated with reserve because their accent was too British. Israelis today tend to lump all English speakers together as Americans. They cannot recognize the contrasts between English-speaking countries; those who do acknowledge the existence of Britain are still resentful of British Mandatory policies.

The chapter on the Antipodes is written by me. It proves that from the Gold Rushes onwards Australian Jewry had a much less significant British strain than is generally thought. Immigration brought Jews from many other places. Though there were times when official policies urged British migration, recent migration waves have been largely Holocaust survivors, Sephardim, Israelis, South Africans and Russians.

Some cities used to have a divide between the 'Australians' (probably best delineated linguistically as native English speakers) and the '*Yidden*'. Few of the Brits achieved the commercial eminence of the postwar arrivals, though Australia remains a rather British country with British-type institutions, which are replicated in the Jewish community, for example in 'British' terminology like Boards of Deputies and synagogue ministers. Despite the monarchical thinking in some quarters, few Australians – and even fewer Jews – today feel part of Britain. 16% of recent immigrants are from UK: amongst Jews the figure is lower. Contemporary Australian Jewry has no formal ties with the British chief rabbinate, though they enjoy visits from the chief rabbi of Britain.

New Zealand is possibly more 'British' than Australia, and British

Jews are more visible on the NZ scene, but here too the emotional feeling for 'home' has evaporated.

Professor Gartner was the founder and chairman of the Israel Branch of the Jewish Historical Society of England. His successor as chairman, Dr. Gabriel Sivan, is the editor of the book, which provides a stimulating insight into an important segment of world Jewry. It is to be hoped that it will sell well and be read in the Antipodes.

Raymond Apple

**GOULBURN PIONEER CEMETERIES: ST SAVIOR'S,
MORTIS STREET, TOWRANG STOCKADE, JEWISH
AND ST PATRICK'S COLLEGE;**

*by Jan L Grant and June F Penny; Self published, Dickson ACT,
2013*

ISBN 9780987487308, softcover, 282 pages.

Goulburn became Australia's first inland city on 14 March 1863 when Queen Victoria granted royal assent for the establishment of the Anglican Diocese of Goulburn. This survey of the five earliest cemeteries is the authors' personal contribution to the city's 150th anniversary. It contains brief histories and information about the cemeteries, transcriptions of thousands of inscriptions with notes about the state of the headstone, schematic plans to assist location of graves, and photographs of sample monuments of each cemetery. A surname index assists in finding a burial, and mentions of people within text sections.

St Saviours Anglican cemetery served as a general cemetery until the general cemetery at Mortis Street cemetery was dedicated with sections for other denominations, Presbyterian, Roman Catholic and Wesleyan. The small St Patrick's cemetery was dedicated in the 1870s for burials of priests and teachers and a few students of the Catholic college. Towrang Stockade was the convict centre during construction of the southern road from Sydney. It is worth a visit if in the district. Turn into the rest stop on the south side of the highway about 12 km before Goulburn, just west of Carrick Road on the north. Wander around to find the burial area and remnants of convict era constructions.

While other histories of Goulburn acknowledge the part played by Jews, this publication allows the usage and establishment dates of the Jewish cemetery to be compared to others. Similar to the Jewish cemetery,