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Australian Jewish Historical Society

VOL. V.

PART VII.



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PART VII.

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Brief Biography and Obituary of Rabbi Jacob Danglow

by M. GORDON,

President of the Jewish Historical Society, Victorian Branch.

The Melbourne Jewish community mourned the passing of Rabbi Jacob Danglow, and the St. Kilda Hebrew Congregation was deeply grieved by the loss of the Emeritus Minister, who had been its much revered Minister for so many years.

Rabbi Danglow died on Monday evening, 21st May, 1962. He had not been well for some time, yet he carried on until he was confined to bed. So ended a great life.

Jacob Danglow, son of Michael and Jessie Danglow, was born in England on 28th November, 1880. Unlike his elder brother, who was a builder, Jacob entered the Jews College, in the mid-nineties of the last century, and became President of the Jews College Union Society. Whilst in College, Jacob Danglow advocated boxing, which he considered was to the advantage of the students.

In 1921, Rabbi Jacob Danglow wrote the history of the St. Kilda Hebrew Congregation, and some extracts are being used for this brief biography.

The foundation stone of the St. Kilda Synagogue was laid on 1st July, 1872, by Mr. Moritz Michael's, who was assisted by Mr. Israel Bloomington. On 29th September of that year, the Synagogue was consecrated in the presence of a large gathering, including many non-Jews.

The question of the appointment of a Minister was considered by the Committee, and a letter was written to Mr. Isaac Hallenstein—who was on a visit to Europe—with a request to look out for a Minister. Mr. Hallenstein was successful in his task and engaged Rev. Elias Blaubaum, who became the first Minister of the St. Kilda Synagogue and served the Congregation for 31 years—from 1873 to 1904.

Rev. E. Blaubaum reached Melbourne on 21st December, 1873, on the good ship "Great Britain"—3,500 tons. The Minister was aged 26 years when he entered his sacred duties as minister and member of the Beth Din.

The term of four years for which Rev. Blaubaum had been engaged expired in September, 1877, but the Congregation entered into a fresh engagement with him.

The Rev. E. Blaubaum married in 1877 Miss Rebecca Cohen, the daughter of Mr. and Mrs. Samuel Cohen, of St. Kilda.

During that same year a portion of the St. Kilda Cemetery was set apart for Jewish burials, and was consecrated by the Rev. E. Blaubaum.

On the passing away of this minister in April, 1904, two members of the St. Kilda Hebrew Congregation Board of Management who were in London, were asked by letter to act as an Advisory Committee for the selection of a suitable successor. They approached Chief Rabbi Adler to recommend someone to fill the position of Rabbi for their Congregation. The Chief Rabbi recommended Jacob Danglow—a senior student and associate of the Jews College, London. He was then not quite 24 years of age. Jacob Danglow was engaged and elected as Rabbi for the St. Kilda Congregation, at the General Meeting, held on 11th December, 1904.

After being ordained by the Chief Rabbi, the Very Reverend Dr. Herman Adler, Rabbi Danglow sailed on 29th July, 1905, by the ss "Aberdeen"—2,386 tons—which carried 48 passengers and arrived in Melbourne on 15th September, 1905. He was inducted into office five days later, in the St. Kilda Synagogue, by Rabbi J. Abrahams and Rev. M. Lenzer.

Rabbi Danglow, soon after his arrival, took a great and active interest in "Montefiore Home", and in 1960 a plaque was presented to him by the Board of Management of "Montefiore Home" in recognition and appreciation of his distinguished services for 55 years. Rabbi Danglow was also given the honour of laying the foundation stone of the new four-storey building of the "Montefiore Home", on Sunday, 25th February, 1962.

In November, 1909, Rabbi Jacob Danglow was appointed Chaplain to the Commonwealth Military Forces, and in the same year, he obtained a B.A. degree at the Melbourne University. In 1911, an M.A. degree was conferred upon him.

Rabbi Danglow married Miss May Baruch, daughter of Mr. and Mrs. D. Baruch—grand-daughter of Mr. and Mrs. Moritz Michaelis, on 24th November, 1909.

At the suggestion of Rabbi Danglow, the name "Lovers of Peace" was given to the Congregation in 1910.

Rabbi Danglow and Mrs. Danglow founded "The Jewish Young People's Association" in 1911, to provide facilities for educational, philanthropic and social effort among the young members of the local Jewish community.

In December, 1916, after a prolonged illness, Rev. A. Feuerman, who had given twenty years' service, passed away, and Rev. J. Falk then became second Reader.

In 1920, Lieutenant-General Sir John Monash, G.C.M.G., K.C.B., V.D., late G.O.C. of the Australian Corps, who had returned to Australia covered with well-earned honours won on the battlefield, became a member of the Congregation, and also accepted a seat on the Board of Management, on which he proved a very active member.

On Chanukah, 1920, the Congregation's Roll of Honour was unveiled in the Synagogue by Lieut. General Sir John Monash, in the presence of a large assembly of worshippers.

The Jubilee year of the Congregation, in 1921, witnessed a unique event in the history of British Jewry, when on a pastoral tour of the Dominions, the Chief Rabbi, the Very Rev. Dr. Joseph H. Hertz, M.A., preached a sermon in the St. Kilda Synagogue on Sabbath, 2nd April."

Friendly, eager to help and co-operate, full of energy, Rabbi Danglow took part in every social movement of the Jewish community. He was a fine orator and humorous after-dinner speaker.

He knew how to handle children and youths, and being very approachable and kind, he made due allowances for their behaviour. He was the principal of the St. Kilda Hebrew Sabbath School.

The third St. Kilda Danglow Group (of which Rabbi Danglow was a foundation organiser and trustee) was founded on 24th April, 1924 by (Judge) Trevor Rapke.

Rabbi Danglow was a great sportsman. He played golf, and was a member of the Metropolitan Golf Club, with a handicap of 16-18; he was a keen bowler, and a member of the St. Kilda Club and M.C.C. For many years Rabbi Danglow rode a bicycle, and he used to visit Justice Isaac's mother, in Auburn, and played billiards with the Judge.

On the outbreak of the first World War, Rabbi Danglow served as a member of the Military Censor Staff.

Later, in 1918, he served in the front lines of France, as Jewish Chaplain of the A.I.F. He replaced Rabbi D. L. Freedman, of Perth.

In 1925, the Jewish Advisory Board asked him to be the official representative for Victorian Jewry on public occasions.

For his military service Rabbi Danglow was awarded the V.D. During the second World War, he was promoted Senior Jewish Chaplain in 1942, and also served as voluntary Chaplain to the Royal Australian Air Force. He visited North Australia, New Guinea, and the Pacific Islands, and at the request of Army Headquarters he investigated the morale of the occupation troops in Japan.

In 1950, King George VI, awarded Rabbi Danglow the O.B.E., and Queen Elizabeth later honoured him by conferring the C.M.G. (Commander of St. Michael and St. George).

Rabbi Danglow was the Honorary Director of the United Jewish Education Board. He was also connected with the Melbourne Jewish Philanthropic Society.

He played an important part, too, in the affairs of the general community. For years he served the Australian Red Cross Society, the Committee of Management of the Hospital Sunday Appeal, the Lord Mayor's Fund, and was Vice President of the Victorian Deaf and Dumb Institute, and was a Rotarian.

The Golden Jubilee of the Congregation was held on 1st September, 1955, in the St. Kilda Town Hall. The huge hall was crowded, not only by the members of the St. Kilda Congregation and their families, but also by many of the Melbourne Jewish Community, who gathered there to pay their respects and affection to Rabbi Danglow.

The St. Kilda Congregation honoured Rabbi Danglow by erecting front entrance bronze doors in September, 1955. On the right hand side of the entrance to the Synagogue there is a plaque: "These doors were erected to mark the completion by Rabbi Jacob Danglow, O.B.E., M.A., V.D., of fifty years' devoted service as the Minister of the St. Kilda Hebrew Congregation—September 1905 to September 1955, Ellul 5665 to 5715."

The Congregation was delighted to celebrate Rabbi Danglow's 80th Birthday at a dinner in his honour at the "Stanmark", on 28th November, 1960. His daughters came over from New Zealand and Sydney to share his joy, and so did Mr. John Goulston, who was then 90 years of age.

Rabbi Danglow was interested in Freemasonry. He was a Past Deputy Grand Master, a past Senior Grand Warden and a Past Grand Chaplain. He was greatly appreciated when visiting various Lodges. He was asked by the Grand Master of the Grand Lodge of Victoria, His Excellency Sir Dallas Brooks, the Governor of Victoria, to deliver the oration at the funeral of Judge Book (a past Grand Master) who died on 8th June, 1954.

Rabbi Danglow conducted the funeral service at the State Funeral of the late Sir John Monash, at the Brighton Cemetery, and when Sir Isaac Isaacs died, Rabbi Danglow was recalled from New Zealand, where he was visiting his daughter, Claire (Mrs. Brahams).

Mrs. May Danglow, his dear wife, passed away in 1948. When visiting London, he remarried and Mrs. Diana Danglow, a kind, friendly lady, became his helpmate and inspiration.

Wherever Rabbi Danglow went, he always impressed people with his dignity and friendly attitude. He was recognised as a reader, an observer, a thinker and philosopher.

He was an active member of the Jewish Historical Society and attended meetings frequently. Most members of the Society in Melbourne are of the St. Kilda Hebrew Congregation.

Rabbi and Mrs. Danglow were always hospitable, and to sit in the den in a comfortable armchair was a pleasure and relaxation. The walls were surrounded by bookshelves filled with books. Some were presents from Sir Isaac Isaacs and many other illustrious people and included a great collection of papers and letters, many from Sir Isaac Isaacs, in which he discussed biblical matters.

When visitors left, Rabbi Danglow never failed to escort them to the gate leading to the street.

When Rabbi Danglow died, the whole Jewish Community mourned his passing, and most people felt that they had sustained a personal loss.

Messages poured in from all quarters, from Congregations, Rabbis, Societies and Institutions. Some of the messages are given hereunder:—

The Prime Minister, Mr. R. G. Menzies, paid the following tribute: "I knew Rabbi Danglow very well and admired him very much. He made an outstanding contribution to our community life. He always expressed the view of those of his own faith with clarity and tolerance,

qualities which were at all times reinforced by his lofty character”.

From the Leader of the Opposition, Mr. A. A. Calwell: “The death of Rabbi Danglow would bring sadness and regret to many people outside the bounds of his own religion. A man of erudition, sincerity, and singleness of



JACOB DANGLOW, C.M.G., O.B.E., V.D., M.A.
1906 - 1962

Rabbi and Rabbi Emeritus — St. Kilda Hebrew Congregation.

purpose, he dedicated his life to his faith, but also found time to assist, with his noted ability, many other works in general communal interest.”

The Acting Vic. Premier (Mr. Rylah): “Rabbi Danglow brought great dignity to his calling.”

The Right Hon. The Lord Mayor of Melbourne, Councillor Maurice Nathan, paid glowing tribute to the late

Rabbi : "The community has suffered the grievous loss of a distinguished citizen, who has given outstanding service to his country in peace and war."

From the Anglican Archbishop of Melbourne, Most Rev. Dr. Frank Wood: "Rabbi Danglow was a man who had won the respect of every section of our community. His deep spiritual faith, combined with his winning personality, made him a leader, not only in his own Jewish community, but outside it. *We of the Christian faith congratulate our Brothers of the Jewish Community on his life and labours, and thank God for his example*".

From the Melbourne Beth Din: "It is with deepest grief that we have received the news of Rabbi Danglow's passing. For 57 years he served the Beth Din, having joined it in 1905. His service was of the highest dedication. He was a man of sound scholarship and deep understanding. His presence at Beth Din meetings gave us the feeling of having among us a fine tower of strength. Today, we stand bereaved and sorrow stricken." Rabbi Dr. I. Rappaport (Av. Beth Din), Rabbi S. Gutnick, Rabbi Dr. S. Herman".

The Royal Australian Army Chaplains' General Conference, representing all religious denominations paid the following tribute:

"We record with affectionate remembrance and profound gratitude to God our esteem for the person and service of Senior Chaplain Rabbi Jacob Danglow, who entered into the Eternal on May 21st.

"In each generation there are those who stand out in any company, choice spirits whose gifts of heart and mind attract confidence, trust and deep affection. Jacob Danglow was such a man.

"His warm-hearted humanity, his rich culture and his unswerving devotion to life's highest ideals brought him into close personal association with a great company of people and identified him noble for the common good.

"For more than 50 years Rabbi Danglow served as a chaplain in the Australian Army. He was first commissioned on 3rd November, 1908, and rendered distinguished service during World War I. He displayed courage and a deep concern and love for soldiers to whom he was proud to minister as a true man of God.

"On 7th December, 1942, the Rabbi assumed the important position of Senior Jewish Chaplain and during World War II, added lustre to his already fine record. From that time on he brought wisdom and dignity to the

councils of the Royal Australian Army Chaplain's Department. His brethren of the Chaplains' General Conference and all chaplains rejoiced in the royal recognition accorded him through the well deserved awards of the C.M.G. and O.B.E. He also qualified for the volunteer decoration. *"We, with many others, will miss Rabbi Danglow and will always remember his loyal and faithful service as a Chaplain and member of the Conference to which he was proud to belong. His great qualities of sincerity, humility and friendship will not be forgotten. Truly, Rabbi Danglow walked humbly before God and his fellow-men. We salute him as a good soldier"*.

The only Jewish representative at the conference, held at Victoria Barracks, was Rabbi Chaim Gutnick.

From Anthony Blashki (Acting President of the St. Kilda Congregation): "World Jewry is poorer by the passing of Rabbi Danglow. He was doyen and guide to so many, and he had an inflexible code of ethics. His benign influence can be traced, like a golden thread, through three generations. At the celebration of his Jubilee Service, he said 'St. Kilda Synagogue was my first and will be my last Congregation'. We who knew him all our lives will sadly miss him."

Rabbi Herman, at the funeral service in the St. Kilda Synagogue, was assisted by Rabbi Dr. I. Rappaport and Rev. E. Kovadlo.

Rabbi Herman, in his oration, said: "With the passing of Rabbi Danglow, the last page of a great volume in Australian Jewish History has ended. For half a century, Rabbi Danglow was the prime mover behind every worthwhile religious, educational, cultural and philanthropic cause within the Jewish community and beyond. Melbourne Jewry, as a whole, and generations of men, women and children grew up with him. It is difficult to believe that the man, who became a legend during his lifetime, is no more. His passing will leave a void, not only in the hearts of his loved ones but also in the many communal organizations, where his name and his presence lent so much lustre and inspiration."

Rabbi Rappaport was present at the Hospital Sunday Committee meeting, held in the Melbourne Town Hall, presided over by the Lord Mayor—the late Rabbi Danglow had been a member of this Committee for many years—and mentioned to the Anglican Archbishop that Rabbi Danglow

had passed away the previous evening. The Lord Mayor stood up and invited the gathering to rise and pay silent tribute to the departed Rabbi.

From Professor Zelman Cowan:

"Rabbi Danglow stressed the value of tolerance and understanding. He had a deep insight into Jewish aspirations. I mourn his passing, and the community has lost a distinguished leader. He commanded respect and occupied a position of rare regard in the non-Jewish community. I do not think we shall look upon his like again."

Rabbi Dr. Sanger, of Temple Beth Israel:

"The sorrow felt throughout the Australian nation at Rabbi Danglow's death is shared sincerely by our Congregation, particularly by our Ministers. Rabbi Danglow always knew how to prevent differences of outlook from interfering with happy and friendly personal relationships. His distinguished service in so many spheres makes his death a grievous loss to us all".

From Baron Snider, M.L.A.:

"It marks the end of an important era in the history of Melbourne Jewry".

Mr. Sam Wynn:

"In the later years, he became one of Israel's most loyal supporters, devoting himself to many of its causes."

Mr. M. Ashkanasy, C.M.G., Q.C., President Jewish Board of Deputies:

"Rabbi Danglow's death will leave an irreplaceable gap in our communal life. Nobody stood higher in the estimation of the general community. He served Jewish charities devotedly from the time of his first appointment until his death".

The death notices in the Jewish Press were from all Jewish Congregations of Melbourne and Ballarat, Institutions and Societies; from the President of the Australian Federation of Jewish ex-Servicemen, Mr. Frank Shutzkin; the Victorian Jewish ex-Servicemen, Mr. L. Susman; and from the President of the New South Wales Jewish ex-Servicemen, Dr. H. Owen.

Rabbi Danglow was given full military funeral honours. The inside entrance of the Synagogue was flanked by Jewish ex-servicemen, and the Synagogue was packed by members of the Congregations and leaders of every walk of life in Melbourne. The chief mourners were Mrs. Danglow, his two daughters and his son, Frank.

Rabbi Dr. S. Herman gave a heart-rending oration, and after a short service, the coffin was borne by ex-

servicemen to the gun carriage. The funeral procession made its way to the St. Kilda Cemetery. There were hundreds of cars and many people walked to the Cemetery. The funeral service was conducted by Rabbi Dr. S. Herman and Rabbi Dr. Rappaport, and the Masonic service was read by Mr. L. Susman.

It rained heavily during the service, but the many hundreds of mourners were there with one thought apparent, to bid farewell to their loved, most revered Rabbi, who gave so many years of his life to their needs, in joy and sorrow.

Rabbi Danglow still lives in the minds of many of the St. Kilda Congregation, in thought and spirit. He was the one who preached the sermons, who officiated at their Bar-Mitzvah, their weddings, and on other occasions. On Yom Kippur Day, he used to address the Congregation with simple words, which impressed the young and old, and when he recited "Neilah" his words reached the hearts and souls of the congregants.

Rabbi Danglow's name will surely live in the history of Melbourne Jewry.

THE STORY OF TWO JEWISH CONVICTS

Joseph Samuel, "The Man They Couldn't Hang"
and

Isaac Simmons, alias "Hickey Bull",
Highwayman and Constable

By

G. F. J. BERGMAN, D.Ec., LL.B. (Munich).

In his article, "The First Century of Australian Jewry",¹ the late David Benjamin wrote "perhaps the most famous of all early Jews in Australia was Josef Samuels, the man they couldn't hang, a murderer who was lucky enough to escape the death penalty because the rope broke".

The story of Joseph Samuel, which has become a *cause celebre* in criminal history, is the scurrilous and tragic story of a juvenile delinquent.

JOSEPH SAMUEL

Joseph Samuel², then a boy of 14, was tried at the Middlesex Gaol Delivery by the 1st Middlesex Jury before the Recorder on 20th May, 1795.³ He was indicted for feloniously stealing a large number of objects, bed and table linen, some pieces of cloth, a silk cloak, two silver tablespoons, of the value of approximately 70 shillings.

It was alleged that he had helped two other men who broke into the house of Mr. Henry Hodges in Chiswell Street, Moorfield, and stole the objects mentioned in the indictment. From the cross-examination of witnesses it appeared that none of the witnesses was too sure that Samuel was really identical with a boy who might have helped the two housebreakers who had escaped.

Samuel himself, who seems to have been a servant or apprentice, said in his defence that, at the time when the goods were stolen, he was at the home of his "master". The "master" was not, however, called as a witness.

The result was that he was found guilty of "larceny only" and sentenced to seven years' transportation.

He was probably kept in gaol awaiting transportation, until he sailed from England on 21st June, 1801, in a transport of convict ships, comprising the *Minorca* and *Canada* and the female convict ship *Nile*, which arrived in Sydney Cove on 14th December, 1801.⁴

It must be assumed that, like many other convicts, he was employed as a Government servant on road and other works in and around Sydney.

THE MURDER OF CONSTABLE LUKER

On 28th August, 1803, the *Sydney Gazette* reported the brutal murder of Joseph Luker, a constable.

Some nights before the murder, the house of Mrs. Mary Breeze, who was one of the town's most successful ladies of easy virtue, had been broken into and a desk in which she had hidden many valuables, including 24 guineas for a rainy day, had been removed. The matter was reported to the Chief Constable, who stationed watchmen in the bush at the back of Mrs. Breeze's house. One of these watchmen, Constable Joseph Luker, whilst setting out on patrol at midnight, was savagely attacked by some unknown persons and killed. The next morning he was found, his own cutlass still embedded in his brain.⁵ Near Luker's body was found the missing desk, but without the valuables. Only clue to the murder was the bloodstained wheel of a barrow which was found nearby in the bush.

The gruesome discovery caused horror throughout the settlement, so much so that even the Sydney Militia Corps was called to arms. It blockaded the roads, and the search for the assassins started at once.

Luker, before going on patrol, had told Mistress Breeze that he suspected that the rogues who had stolen the desk were among the fellows who used to gather at the lodgings of his fellow-constable, Isaac Simmons, known as 'Hickey Bull', who was notorious for the bad company he kept.

ISAAC SIMMONS, HIGHWAYMAN AND CONSTABLE

Isaac Simmons, "otherwise Bull", had been tried at the London Gaol Delivery by the London Jury and indicted on 15th February, 1797, "for making an assault in the King's Highway upon Bartholomew Hyatt on the 4th January, 1797, and putting him in fear, and taking from his person one leather pocket book, value 1d., one banknote, value £20, and another banknote, value £10, the property of John Stanton, the keeper of the White Heart Inn at Smithfield".

Isaac, who was then a man of 32, was accused, together with another man, of waylaying and robbing Mr. Hyatt, an agent of Mr. Stanton, who had collected some money for his employer.

Whilst the other man got away with the money, Isaac was caught by Mr. Woodward, a bank clerk. The witnesses were cross-examined by the prisoner's counsel, Mr. Knowlys, but although there seemed to be some divergence in their statements, the chief-witness, Mr. Woodward, maintained that Isaac was the highwayman whom he had apprehended.

In his defence, Isaac said that he was "as innocent as a child unborn" and that he had just come along the road and saw Mr. Hyatt fighting with some men and that these men had ran away. He had then, with the other people present, cried "Stop thief!", but had been caught himself. He had said to Woodward: "You are wrong, I am not the man", but he was kept and taken to the police.

The fruits of the robbery were not found on him, but the jury regarded this as irrelevant, as Isaac's accomplice had obviously run away with the money. He was not believed and the sentence was DEATH.⁶

The death sentence having been commuted to transportation for life, Isaac was deported in the ship *Glatton*, which arrived in Sydney Cove on 11th March, 1801.⁷

He was not the only Jew on the ship. We note the names of Isaya Jacques and Esther Absolom, the first with a fourteen years' sentence and the second with a seven years' sentence, and there might have been others.

It seems that Isaac Simmons made a career in Australia. From highwayman he advanced to constable, and as such we find him at the time of the murder of his fellow-constable, Luker.

THE HUNT FOR THE MURDERERS

The lead given by the wheel was followed and a barrow without a wheel was soon found at the house of Sarah Laurence, where Constable Simmons lodged. It was not long before a man named William Bladders (alias Hembridge, alias Embridge), and some other suspected persons, among whom were Joseph Samuel and R. Jackson, who had been denounced by a third suspect named Brown, were examined before the Lieutenant-Governor and magistrates. The prisoners denied the charge, but two witnesses declared that they saw, at about 6 o'clock on the day of the murder, two men at the back of Mistress Breeze's garden. "One of the men," one witness said, "had a straw hat and in other respects strongly resembled Samuel." The prisoners said in their defence that they had been in the house of Constable Simmons until after eight, when they went to bed in an opposite house. Simmons was now interrogated, and from his evidence the Court found it necessary to take him also into custody. Samuel and Simmons, the two Jews, were lodged in a cell together.

There was no trial by Jury in the Colony, and the tribunal charged with the final jurisdiction was still of the military type, created by Letters Patent at the landing.

The following day, Mr. Harris, the magistrate,⁸ was informed by Simmons that "he had received intimation respecting the robbery from Samuels who, he believed, was solicitous of being admitted".

Accosted by Mr. Harris, Samuel finally admitted that he had committed the robbery, together with a certain John Russell, but absolutely denied all knowledge of the murder.

"The subtle villainy of Samuel required ingenuity to deal with," wrote the *Gazette*.

Harris took Samuel into the bush behind Brush Row to search for the different allotments concealed by him, and in the course of the day all the stolen property, except some copper coins, was found in different hiding places.

Jackson helped in the search and was accepted as Crown witness, whilst Samuel went with the three others to trial.

Samuel still vehemently denied to have had anything to do with the murder. "I didn't even know Luker was dead," he cried, "I didn't see him, I only took her money." On 10th September, 1803, both Samuel and Simmons were remanded.

On 21st September, Samuels and Russell were indicted for breaking and stealing. Russell produced an alibi and was acquitted.

On 23rd September, the Court resumed the trial against the prisoners, among whom was now also Isaac Simmons.

Things did not look well for Simmons, because another constable, Mr. Redman, declared that Simmons "had gone off the watch at 12 o'clock and should have relieved another watchman at 6 the same morning, but it is unusual for the morning relief to be made before seven". He also said that "the desk had been placed into his care and that Simmons had attempted to rub off several spots of blood which appeared on it". To make it worse, in Simmons' house a shirt and three handkerchiefs stained with blood had been found! Simmons asserted his innocence and declared that for a long time his nose bled habitually.

Bladders accounted for blood on his clothing as coming from a pig which he had slaughtered.

The Court finally came to the decision that the evidence offered by the Crown was insufficient, and both Simmons and Bladders were therefore discharged.

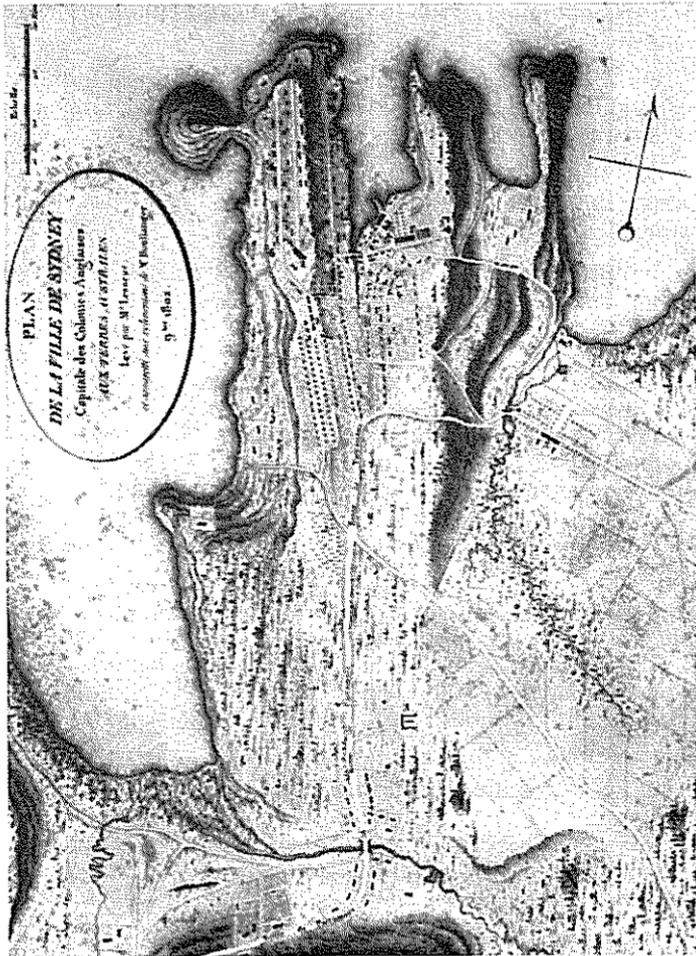
Poor Samuel, however, his story not having convinced the judges of his innocence, was found guilty and sentenced to death.

The whole sitting of the Court had been a sensational one, and the Court had passed sentence of death for different offences to no fewer than eight prisoners.

As Governor King had, however, already exercised his prerogative for clemency, when it came to the execution of Samuel, there was only another prisoner left to hang with him, James Hardwicke, who had been convicted of robbery from a debtor's room in gaol, a most unlikely and certainly unprofitable place, one would think, for such an enterprise.

THE ABORTIVE EXECUTION

At half past nine on Monday, 26th September, 1803 the New South Wales Corps got under arms and proceeded to the place of execution of James Hardwicke and Joseph Samuel. The gallows were then standing near the village



Peron's Map of Sydney, 1802

of Brickfield Hill,⁹ in Lower George Street. The prisoners, accompanied by the Reverend Samuel Marsden, were taken by horse carts to the gallows.

The *Sydney Gazette's* reporter left us a moving account about what happened there:¹⁰

Both prisoners conducted themselves with becoming decency. . . . When the Reverend Marsden turned to Samuels (who being a Jew, was prepared by a person of his own profession), and questioning him on the subject of the murder of Luker, he solemnly declared that during the interval of his confinement in the cell with Isaac Simmons, nicknamed Hickey Bull, they in the Hebrew tongue exchanged an oath, by which they bound themselves to secrecy and silence in whatever they might disclose.

Conjured by that God before whom he was shortly to appear, not to advance anything in his latter moments that would endanger his salvation, he now repeated with an air of firmness what he had before declared; and appearing deeply imprest with a becoming sense of his approaching end, appealed to Heaven to bear him testimony that Simmons had, under the influence of his oath, by which they were reciprocally bound, acknowledged to him that Luker had accidentally surprised him with the desk belonging to Mary Breeze; and that he, in consequence thereof, had knocked him down and given him a topper for luck, adding at the same time that if he had not been kept in the dark with respect to the concealment of the money that had been taken out from it, that catastrophe never would have happened, but as it was that he would hang 500 Christians to save himself.

Simmons, who was purposely brought from George's Head to witness the awful end of the unhappy culprit, heard what he advanced and repeatedly endeavoured to check the declaration which was delivered with mildness and composure and which, as it appeared, whole untutored with acrimony, gained credit among the spectators in whose breasts a sentiment of abhorrence was universally awakened.

Odium and suspicion were attached to Simmons from the very day on which the dreadful crime was perpetrated and every eye was fixed in doubt upon his countenance, when he assiduously assisted to lower the mangled corpse into the grave . . .

The troopers had to shield Simmons from the fury of the crowd.

"At about ten, the criminals re-ascended the carts, and were about to be launched into eternity, when a reprieve for James Hardwicke was received", whose sentence the Governor had commuted to life imprisonment.

The mode of hanging was then not by a trapdoor. Samuel was to swing into eternity when the dray moved, leaving him dangling.

Samuel devoted the last awful minute allowed to him to the most earnest and fervent prayer; at length the signal was given, and the cart drove from under him, but by the concussion, the suspending cord was separated at the centre and the corpse fell to the ground on which he remained motionless with face downwards.

Cursing, the hangman, who was himself executed in 1807, called back the dray.

The cart returned and the criminal was supported on each side until another rope was applied in lieu of the former. He was again launched off, but the line unroved and continue to slip, until the legs of the sufferer trailed along the ground, the body being only half suspended.

All that beheld were also moved by his protracted sufferings, nor did some hesitate to declare that the invisible hand of providence was at work in the behalf of him who had revealed the circumstances above related. To every appearance lifeless, the body was new revived, and supported on men's shoulders while the executioner prepared a new work of death. The body was gently lowered, but, when left alone, again fell prostrate to the earth, this rope having also snapped short, close to the neck.

A unique event in criminal history had happened, the rope had broken three times! Pandemonium broke out among the crowd.

Compassion could no longer be restrained; winged with humanity, the Provost Marshal sped to his Excellency's presence in which the success of his mission overcame him. And a reprieve was announced.

Samuel, when the Provost Marshal arrived with the tidings which diffused gladness throughout every heart, was incapable of participating in the general satisfaction. By what he had endured his reasonable faculties were totally impaired, and when his nerves recovered from their feebleness, he uttered many incoherences, and was alone ignorant of what had passed. Surgical assistance has since restored him. And may [concluded the *Gazette*] the grateful remembrance of these events direct his future course.

The ropes used were later tested, and it was found that each supported seven weights of 56 pounds each, without breaking. "It would seem there has been Divine Intervention," Governor King had said, when he commuted Samuel's sentence to life imprisonment.

Alas, the pious wishes of the *Gazette* that Samuel would repent, and from now on be a model prisoner, were not to be granted.

Two years passed. Samuels had been transferred to the feared penal settlement of Kings Town, Newcastle. Here, in August, 1805, he was again apprehended for theft and confessed of having in July, 1805, together with an accomplice, wrenched open a chest belonging to Mr. John Green, of Kings Town, the accomplice having received the property from Samuel and secreted the whole among the sand of the beach. The spot could, however, not be found.¹¹

Samuel received, certainly, heavy—probably corporal—punishment for this dereliction, which might have induced him to the desperate step he took in December, 1805, to abscond from the Public Laborate at Newcastle. The inhabitants throughout the country were cautioned by the *Gazette* and forbidden to harbour him.¹²

Was he caught? we do not know.



The Brickfield Hill on High Road to Parramatta, 1796

JOSEPH SAMUEL'S DEATH

On 18th May, 1806, six months later, the *Gazette* reported that among a group of eight convicts who tried to escape from Kings Town on 1st April, 1806, in a boat, but are supposed to be lost, was also Joseph Samuel.

The Government ship, *Resource*, went in pursuit of the fugitives, but could not find them. Finally, the captain of the ship was "satisfied that the unhappy men had never outlived the tempest on the second night subsequent to their unfortunate flight".¹³

And so ends the tragic story of the "man they couldn't hang".

ISAAC SIMMONS, A FREE MAN

But what happened to Isaac Simmons?

After he had drawn suspicion on himself during the trial, and because he had as a constable harboured in his dwelling persons of infamous character, and had concealed and encouraged their ill-doings, he was demoted and sent to George's Head for hard labour in the Battery Gang.

Yet somewhere he must have come into favour again. Did he again become a constable? Unlikely perhaps. But he may have started some business, like many of his co-religionists.

Be it as it may be, on 8th December, 1817, he petitioned Governor Macquarie for a remission of his sentence, and the Reverend William Cowper¹⁴ backed this petition, saying: "I believe the petitioner to be an industrious, honest and sober man".¹⁵ He was successful. His free pardon is dated 31st January, 1818.¹⁶

Curiously enough he is not mentioned in the Census of 1828. Yet he must have become some person of substance, because in 1831 he applied to Governor Sir Richard Bourke for two male convicts as servants for the year 1832, a request which was duly granted to him,¹⁷ and for the following year he applied again for one convict servant, and this request was also attended to.¹⁸

He did not, however, enjoy his life as a free man very long, because on 13th October, 1833, Isaac Simmons, alias "Hickey Bull", died, aged about 68, and was buried in the Jewish portion of the old Devonshire St. Cemetery.¹⁹

The mystery who really murdered Constable Luker will probably never be cleared up.

ACKNOWLEDGMENT

I wish to acknowledge the valuable assistance given to me by Mrs. Marjory Hancock, Deputy Mitchell Librarian, and by the staff of the Mitchell Library, Sydney.

NOTES

1. Australian Jewish Historical Society, *Journal and Proceedings*, Vol. V, Part III, p. 131.
2. In the official records ("Trial Notes and Indent of Convict Ships") Samuel's surname is spelt "Samuel", whilst in the newspaper reports about his trial in Sydney he appears as "Samuels".
3. The whole proceedings . . . in the Old Bailey, 20th December, 1795, and the following days (Old Bailey Session Papers), No. 283, pp. 759-62.
4. Indent of *Minorca, Canada and Nile. N.S.W. Indent of Convict Ships, 1801-1814*, p. 21 (Mitchell Library, 4/4004, N.S.W. Archives).
5. References to the robbery, the murder and the subsequent trial and abortive execution are to be found in the *Sydney Gazette* of 28th October, 1803; 4th September, 1803; 18th September, 1803; 2nd October, 1803; 25th October, 1803. See also *Sydney Morning Herald* of 23rd May, 1831.
6. The whole proceedings . . . in the Old Bailey, 15th February, 1797 (Old Bailey Session Papers), No. 160, p. 241.
7. Indent of *Glatton. N.S.W. Indent of Convict Ships, 1801-1814*, p. 122.
8. John Harris (1754-1838), pioneer surgeon, was appointed magistrate in 1800 (*Australian Encyclopaedia*, Vol. IV, p. 433).
9. The gallows can be clearly distinguished near Brickfield Hill on the map which the French explorer, Monsieur François Péron drew of Sydney on the occasion of his visit in 1802. This is the only picture existent of the gallows at this location. The gallows were removed in 1804 to the corner of Park and Castlereagh Streets (J. H. Heaton, *Australian Dictionary of Dates*, Sydney, 1879). Brickfield Hill was in Lower George Street, where to-day the Store of Anthony Hordern's is located. The map contained in Part 2, *Parti Historique, Atlas by Lesueur et Petit* of Péron and Freycinet's "Voyage de découverte aux Terres Australes", Paris, 1811.
10. *Sydney Gazette*, 2nd October, 1803.
11. *Ibid.*, 18th August, 1805.
12. *Ibid.*, 22nd December, 1805.
13. *Ibid.*, 18th May, 1806.
14. The Ven. Archdeacon William Cowper, D.D., who arrived in Sydney on 18th August, 1809, was incumbent of St. Philip's (see Heaton, as above).
15. N.S.W. Colonial Secretary In-Letters. Petitions for mitigation of sentences, 1817, Vol. L-S, p. 299 (Mitchell Library, 4/1852).
16. List of Free Pardons granted, 1st January, 1810-31st December, 1819. N.S.W. Government Despatches, No. 27, of 1st September, 1820, encl. 893 (Mitchell Library, A.1192).
17. Governor Bourke Despatches, 1833, No. 1211, p. 690.
18. *Ibid.*, 1835, No. 1214, p. 745.
19. Map of the Jewish portion of the Old Devonshire Street Cemetery, which was abolished when the Central Railway Station was built. (In possession of the Great Synagogue, Sydney).

Australia and the Evian Conference

There was published in Vol. V, Part 5 of this Journal, a paper by the late D. J. Benjamin on "Australia and the Evian Conference." Since that date an article appeared in the Wiener Library Bulletin, London, entitled, "The Failure of Refugee Conferences." [Vol. XV, No. 3, 1961]. Although the tone of this article is strongly critical of Australia's role at the Evian Conference, it is republished with the permission of the Wiener Library, in this Journal. A subsequent letter by Norman Bentwich to the Editor of the Bulletin is appended [Vol. XVI, No. 1, 1962].

NONE TO COMFORT THE PERSECUTED

*The Failure of Refugee Conferences
Evian, July, 1938*

In Spring 1938, President Roosevelt called upon the nations of the world for a co-operative effort to facilitate emigration of political refugees. This appeal was caused by the events following the Nazi annexation of Austria. Reports about the horrors—mainly against Jews—filled the international press and provided the shock necessary for action. Persecution had been going on in Germany for five years already, but there the anti-Jewish measures were taken step by step, the effect was cumulative, and no single action was sufficient to arouse world opinion. In Austria all the measures were taken at once, and public opinion, at least in America, felt that something ought to be done. Roosevelt's appeal was answered by 32 States whose representatives met at Evian in July, 1938.

But the President had only called for a conference, he did not give a lead as to what should be discussed and what decided. In this respect he was no more advanced than American opinion generally. While few questioned the wisdom of his effort to find an ultimate solution of the refugee problem, those who favoured more liberal immigration laws were the exception rather than the rule. The public in general was distinctly committed to the policy of restricted immigration. The same feeling prevailed elsewhere. "Almost every country in the world is already struggling with the problem of its own unemployed", wrote the *London Daily Telegraph*. "Settled nations under such conditions are in no position to offer a refuge to the alien who comes without property."

Those who gathered at Evian were not even sure whether they should restrict themselves to the refugees

from Germany and Austria or deal also with the Jews from Eastern Europe. For in 1938 anti-Jewish discrimination was being applied also in Poland, Hungary and Rumania and beginning even in Italy. The difference was decisive. The number of Jews from Germany and Austria, who had to emigrate was then estimated at between 200 and 300,000; the number of those other Jews amounted to nearly five millions.

In his opening speech the chief American delegate, Myron Taylor, said: "Some millions of people, as this meeting convenes, are actually or potentially without a country. The number is increasing daily. Men and women of every race, creed and economic condition are being uprooted from the homes where they have long been established and turned adrift without thought or care as to what will become of them." The Conference, he thought, might have to "focus immediate attention upon the next pressing problem of political refugees from Germany (including Austria)". But if it was intended to deal only with the limited problem of greatest emergency, with at most 500,000 people, a workable plan might have been drawn up as to how many of each of the 32 countries should accept, how to deal with vocational retraining, transport, etc. As it was, vague talk of millions only tended to frighten people out of doing anything even for the more limited number of emergency cases. By failing to prepare a concrete proposal the conveners of the conference, i.e. the U.S.A., made it easy for the other States to wriggle out of their responsibility.

One of the most negative of all speakers was the British delegate, Lord Winterton. While praising Britain's record in the past he managed to omit mentioning Palestine as a country that had absorbed and still could absorb refugees, and he vaguely referred to minor possibilities in East Africa which would be studied. "No thickly populated country", he said, "can be expected to accept persons who are deprived of their means of subsistence before they are able to enter it, nor can the resources of private societies be expected to make good the losses the emigrants have suffered". The British press followed suit. "Whatever relief may be afforded by outside nations", declared the *Daily Telegraph*, "a catastrophe that springs from German action will have to be overcome by Germany itself."

France was warmer in tone but non-committal. Apart from the U.S.A. with her fixed quota, and possibly Brazil, no country was ready to accept refugees in any appreciable

number except trained farmers or people with special qualifications. The most depressing speech was that of Australia's Minister of Trade, Colonel White, who said: "As we have no racial problem, we are not desirous of importing one by encouraging any scheme of large-scale foreign immigration". Incidentally, after the war Australia, ironically enough, did admit quite a number of refugees of various nationalities and religions without thereby introducing a racial problem. Nor did Britain suffer when, after the November 1938 programme, she granted temporary asylum to a relatively large number of penniless refugees.

Eventually no plan to admit refugees was adopted, no hope of help was given to the Jews of Germany and Austria, let alone those of Poland, Hungary or Rumania, but an Inter-Governmental Committee was set up in London under the unpromising chairmanship of Lord Winter-ton. This Committee tried to negotiate with Germany on the question of orderly emigration and the right of emigrants to take their property with them. Yet before anything could come out of it Nazi Germany had begun to deprive the Jews in Germany of most of their property, and the Inter-Governmental Committee was in fact still-born.

But while the various Governments did not cut a very imposing figure at Evian, neither did the Jewries of the free world. A number of Jewish organizations submitted proposals, some dealing with special aspects, others with the problem in general. If these proposals had been co-ordinated they might have been helpful, but they were not and thus added to the confusion. One of the more important memoranda (No. 1 of the list) was endorsed by the Jewish Agency for Palestine, which distinguished clearly between the position in Germany and Austria, where there was no hope for Jews, and between Eastern Europe, where there was discrimination, but no immediate need for mass evacuation. In a separate paper, which contained the now famous sentence "The world to-day is divided into countries in which Jews cannot live, and countries which they must not enter", the Jewish Agency dealt mainly with the contribution which Palestine had already made and could make yet.

Another organisation, the then two-year-old World Jewish Congress, asked the Conference to deal with the Jewish problem in the whole of Europe, not only in Germany. The German Government, of course, was to permit

Jewish emigrants to take their property with them, and in order to stress this point the Congress declared: "Apart from the moral aspect it will be impossible in practice to provide a refuge and possibilities to make a living to hundreds of thousands of German Jews if they are being pushed penniless across the border". This unfortunately was also the theme song of all those at the Conference who sought a good excuse for not doing anything practicable.

A particularly unpleasant aspect of the Evian debacle was the reaction of the Nazi press. The fact that no country seemed willing to take in additional Jewish refugees, was hailed as a confirmation of Nazi racial theories. The 32 powers represented at Evian had been "forced to recognise the existence of the Jewish problem", wrote the *Europäische Revue*, August 1938, and the "revealing" debates had shown, said the *Nationalsozialistische Parteikorrespondenz*, 15 and 16-7-38, "the danger which World Jewry constitutes". Another paper, *Danziger Vorposten*, 12-7-38, jeered "The Jewish Conference in Evian becomes more and more an anti-Jew Conference. We see that one likes to pity the Jews, as long as one can use this pity for a wicked agitation against Germany, but that no state is prepared to fight the cultural disgrace of Central Europe by accepting a few thousand Jews. Thus this Conference serves to justify Germany's policy against Jewry".

Altogether the Conference of Evian was a pitiful failure, and a melancholy lesson was drawn in a leading article of the *New York Times*: "If thirty-two nations that call themselves democracies cannot agree on a plan to rescue a few hundred thousand refugees, then it is futile to hope that they can co-operate in anything".

A LIST OF MEMORANDA SUBMITTED AT EVIAN

1.—*Memorandum of Certain Jewish Organisations (i.e., The Council for German Jewry, The Jewish Colonisation Association, The Hias-Ica Emigration Association, The Joint Foreign Committee of the Board of Deputies of British Jews and the Anglo-Jewish Association, The German Jewish Aid Committee and The Agudas Israel World Organisation) concerned with the Refugees from Germany and Austria; Evian Conference concerning Political Refugees. In English and French.*

2.—*Memorandum des Jüdischen Weltkongresses, überreicht den Herren Delegierten der Konferenz in Evian-les-Bains. Geneva, July 6, 1938.*

3.—Memorandum submitted to the Inter-Governmental Conference on Refugees, July 6, 1938, by The Jewish Agency for Palestine, London.

4.—Memorandum on a solution of the problem of refugees, submitted to the Inter-Governmental Conference on the problem of Refugees at Evian-les-Bains, July 1938. The Research Centre for a Solution of the Jewish Problem, Paris. In English and French.

5.—The Migration Problem of the ousted German and Austrian Physicians and other Members of the Medical Profession, submitted to the Inter-Governmental Refugees' Conference at Evian-les-Bains by The Central Board of the O.S.E. Union for the Protection of the Health of the Jewish Populations, Paris. June 30, 1938.

6.—Memorandum from the Zentralhilfsstelle für Flüchtlinge in Brünn to the Refugee Conference, Evian, July 3, 1938. In German.

Letter to the Editor (Wiener Library Bulletin No. 1, Vol. XVI, 1962).

THE EVIAN CONFERENCE

SIR,—Your article entitled "None to Comfort the Persecuted" deals with two conferences at Evian and Bermuda, which were held to consider ways of helping refugees from Nazi persecution to emigrate and find a new home. It represents that both were utter failures. I cannot speak of Bermuda, but I was deeply engaged in the preparation of the Evian meeting and at the meeting, and you will allow me to correct your record.

Although the conference did not produce a full solution of the problem of settlement of the refugees, the immediate practical results were not negligible. The United States Government resumed at last, after five years, the admission of refugees up to the limit of the quota fixed by law for each European country. That meant 27,000 immigrants annually from Germany, and smaller numbers from Austria and Czechoslovakia. Then Australia, agreed to receive within the next three years 15,000, equal to half the existing Jewish community, and in fact did admit nearly that number before the outbreak of war. Some South American countries also undertook to accept more settlers.

An Inter-Governmental Committee for Refugees was set up to organise emigration and settlement, and did

obtain some arrangement with the Nazi Government about refugees bringing out a small fraction of their capital. It is to be remembered that, before the outbreak of war, the large majority of the Jews of Germany and Austria, and particularly of the youth, did get out, although sadly some tens of thousands were in countries of Western Europe which were later overrun by the Nazis.

The major disappointment of the Evian Conference was that it did little, if anything, to open the gates of Palestine. But at that time the British administration in Palestine faced a grave Arab revolt, and it felt that it could not excite more Arab resistance by admitting a large Jewish immigration. It proposed instead a refugee settlement in British Guiana. A mixed Anglo-American commission went to explore the possibilities of settlement there, and gave a favourable report. But before anything practical was done, the war had come.

I think the myth of the utter failure of the Evian conference, and the implied reproach of callousness against the Western powers, should not stand.

London.

NORMAN BENTWICH.

SOME STATISTICS CONCERNING MIGRATION FOLLOWING THE EVIAN CONFERENCE

by G. F. J. Bergman.

David Benjamin has at different times pointed out the difficulties in assessing the actual number of "refugees" who reached Australia as a consequence of the decisions of the Evian Conference.

The quota accepted by Australia was 15,000. We know that Professor Bentwich's opinion that the quota was filled, is unfortunately, not borne out by the facts.

Dr. Krieger estimated that by the outbreak of the war, half of the Evian quota (7,500) had arrived in Australia, whilst David Benjamin asserted that "at the most it would be one-fifth", i.e. 3,000.

Recent new research into this problem, made by Dr. A. C. Price, Senior Fellow in Demography at the Australian National University, Canberra,* on the basis of

* Dr. Price, in a lecture to the A.J.H.S., on 17/12/1962, entitled "Jewish Settlers in Australia" submitted a great number of Statistics, some of which will be published later.

Naturalisation Certificates issued to Jewish refugees who arrived in Australia between 1933-1940, tend however to favour rather Dr. Krieger's estimate.

According to Dr. Price, NON-BRITISH JEWS (MALE ONLY) arrived between 1933-1940, as follows:

from Germany	1602
from Austria	1508
from Czechoslovakia	122
from Hungary	105
	<hr/>
Total	3337

Taking into account that most of the refugees were married, that there were among them also many single women, and the number of those who had died between the date of arrival and the end of 1940, an estimate of at least 6,500 seems to be justified. If children were to be included, the figure of 7,500 could certainly have been reached.

Disturbing is the small number of Czechoslovakian Jews admitted to this country before the war. From what I have heard from reliable sources, it seems a fact that the policy of some Australian immigration officials in Czechoslovakia was unsympathetic, with the result that many Czechoslovakian Jews underwent baptism to obtain Australian immigration certificates. Most of these modern "Marrannos" returned to the Jewish community after their arrival in Australia. There were, however, many who abhorred this shameful procedure and their lives could not be saved. As such difficulties were not put in the way of the refugees from Germany or Austria, it must be assumed that this policy had been adopted in Czechoslovakia without the knowledge of the Australian Government.

The 100 Jews of S.S. "Palambam" in 1832, Rectification of an Error.

A CONTRIBUTION TO THE HISTORY OF TASMANIAN JEWRY.

by G. F. J. BERGMAN, D.Ec., LL.B.

In an article entitled "Tasmanian Jewry, Past and Present", published in the "Australian Jewish Forum", April, 1944, the Reverend J. Ansbacher, who was then Minister of the Hobart Hebrew Congregation, wrote:—

"On the size of the Jewish population the following figures are available from the Town Archives:—

1832:—100 Jews arrived in S.S. 'Palambam' from England".

Figures following this statement gave statistics about the size of the Jewish population in Tasmania from 1837 to 1891 which had been compiled from the Census cards.

The statement about the 100 Jews of the "Palambam" was accepted and literally repeated in subsequent articles about Hobart Jewry by Mr. Herbert I. Wolff¹ and the late Rabbi L. M. Goldman.²

I, for my part, have always treated the story of the "100 Jews in the 'Palambam'" with some suspicion for the following reasons:—

Firstly, the round figure of 100 seemed improbable and secondly I asked myself:—If 100 Jews had come to Hobart in 1832, how could the Census of 1837 show a total of only 132 Jews in the whole of Tasmania? There must have been in Tasmania, which had seen Jewish convicts and free settlers from the very beginning of the settlement in 1801, certainly more than just a handful of Jews before 1832!

Whilst doing some research work at the Tasmanian State Archives in February, 1962, I found my suspicions confirmed and was able to clear up a regrettable error.

There is in the Tasmanian State Archives, (not Hobart "Town" Archives, as alleged by Rev. Ansbacher), a "file" referring to the Solomon family and other Tasmanian Jews. In this file I found also a typewritten statement, compiled by an unknown author, containing some historical data about the Jewish Community, including the statistics quoted by Reverend Ansbacher, starting with the "100 Jews of the 'Palambam' in 1832".

It was quite obvious that Reverend Ansbacher had read and copied this statement and that subsequent authors

had accepted it. A check, however, of the relevant documents at the Tasmanian State Archives and the Mitchell Library in Sydney has proved that the statement about the "100 Jews of the 'Palambam'" was without any foundation. To avoid further trouble the Chief Archivist in Hobart, on my request, has put a warning note in the file.

How many Jews did actually come to Hobart in the "Palambam"? This vessel of 394 tons left London on 24th August, 1832³ with 116 passengers, 3 of whom were cabin, the remaining 113, steerage.⁴ The ship arrived in Hobart Town on December 13 or 14, 1832.

There are two documents in the Tasmanian State Archives about the ship's arrival in Hobart Town:—

1—The "Report of the arrival at the Port of Hobart Town of the ship "Palambam", 14th December, 1832."⁵
and

2—The "Passenger List" of the ship "Palambam" in the "List of arriving vessels in Hobart Town" of 1832."⁶

Document No. 1 shows that of the 116 passengers, only 14 adults alighted at Hobart Town. Of these 14 persons only 5 seem to have been of the Jewish faith. These were: Mr. and Mrs. Samuel Benjamin and 2 small children, and Mrs. Esther Solomon and her two daughters, Sarah and Rebecca. Esther Solomon was the wife of Judah Solomon who, in 1820, had arrived as a convict.

These 5 were definitely Jews. I am unable to say whether two other passengers, Messrs. G. E. and H. Sadgrin, who also remained in Hobart, were Jewish.

All the remaining 102 passengers, of whom 25 were probably Jewish, went on to Sydney.

Having now reduced the number of Jews arriving in Tasmania in the "Palambam" from 100 to 5 or 7 and by thus correcting a misleading error, I had to look for the source of the wrong information. There was no mention of the "100 Jews" in the Hobart Town newspapers of the time. I found however the source in a notice in the Launceston "Independent" of 15th December, 1832, which reported:—"The 'Palambam' has brought to our shores upwards of a hundred Jews".⁷

A report from Hobart that there were many Jews on the ship had obviously led to this exaggerated statement. It is not improbable, however, if we believe a strongly anti-Semitic article which appeared some days later in the Hobart Town "Colonial Times"⁸ that the Jews in the

"Palambam" originally intended to settle in Hobart, but changed their minds, when arriving in Hobart Town.

This article reads:—

"Is it true that the importation of Jews by the Palambam, is owing to strong representation made by the bearded fraternity here, to their brethren of Monmouth Street, and the Seven Dials? It appears they have informed them of the great advantages afforded to usurers in the Colony, and of their anxious desire to hand over their money connexions to them, receiving not IOU's, because such humbugs are only useful on "some occasions", but valuable consideration. The Shylocks, we have, might have been content with fobbing their pelf and sneaking out of the Colony, without burthening us with more of the same race, who like incubuses have fastened on, or who rather as vultures, have preyed on its vitals.

Is it true that the recent live cargo by the Palambam, finding the market here already forestalled by the beardless Shylocks, with whom the Colony swarms, have wisely determined to proceed to New South Wales, justly considering that a better harvest awaits them there than here by reason that the greatest part of our wealth is regularly leaving us for that well-governed, thriving Colony? When will these things mend?"

Such anti-Semitic outbursts were fortunately rare in the Australian Press of this period. This article, too, leaves however no doubt that the report about the "100 Jews of the 'Palambam'" was untrue. The final confirmation came from a check of the ship's passenger list, when the "Palambam" arrived in Sydney Harbour on January 10, 1833.³

The Sydney Tide Surveyors' report shows the names of the following steerage passengers who have "Jewish" names as alighting in Sydney:—

- 1 Catherine Phillips.
- 2 Elisha Hayes.
- 3 Elizabeth Hayes, his wife.
- 4 Marianne Hayes, their daughter.
- 5 Mary Ann Hayes, 28 years old.
- 6 Henry Simmons, bricklayer.
- 7 Sarah Simmons, his wife.
- 8 John Simmons, their son, 2 years old.
- 9 Ann Simmons, an infant.
- 10 John Barnett, Cooper.
- 11 Robert Freeman Barnett, 7 years old.
- 12 Mary Jane Barnett, 6 years old.
- 13 Israel Myers.
- 14 Esther Myers, his wife.
- 15 Emmanuel Wolfe, printer.
- 16 Abraham Moses.
- 17 Sarah Moses, his wife and an infant.
- 18 Sarah Moses, daughter, 16 years old.

- 19 Milian Moses, 9 years old.
- 20 Moses Moses, 3 years old.
- 21 Rebecca Moses.
- 22 Henry Moses, 3 years old.
- 23 Deborah Moses, 5 years old.
- 24 Hannah Moses, 2½ years old.
- 25 Norman Simon, a Rabbi.
- 26 Morice Leonard, Plasterer.
- 27 Margaret Leonard, his wife.
- 28 David Davis, Twill manufacturer.

It might be that the Hayes, Barnett and Leonard families were not Jewish. In any case, it becomes now also clear that the number of Jews on the "Palambam" was insignificant.

It is interesting to note the arrival of Norman Simon who claimed to be a "Rabbi", but nothing is heard of him afterwards in this capacity.

The shipping list also shows that the following passengers were "Bond Migrants" with a £20 bond:—

Elisha Hayes, Henry Simmons, Morice Leonard, Abraham Moses, Israel Myers and John Moses, and with a £10 bounty:—Catherine Phillips, Sarah Moses and Mary Ann Hayes.

The assumption that the report about the arrival of the 100 Jews in Tasmania in 1832 was true, led the late Rabbi Goldman to wrong conclusions about the size of the Jewish Community in Tasmania before 1832, when he wrote²:—

"It is apparent from the official figures of 1832 which state that 100 Jews arrived in Hobart Town on S.S. Palambam and that in 1837 there were a total of 132 Jews of whom 124 were free in the Colony that prior to 1832 there was a handful of Jews only on the island."

Now that we know that instead of 100, only 5 or 7 Jews, two of whom only were males, arrived in Hobart Town by the "Palambam" in December, 1832, we have to correct Rabbi Goldman's conclusions. Although the actual figures are not known, we might well estimate that the number of Jews in Tasmania in 1832 was at least around the hundred mark, if not more.

ACKNOWLEDGMENT

I wish to acknowledge the valuable assistance given me by Messrs. Eldershaw and Stilwell, Archivists, and the Staff of the Tasmanian State Archives, Hobart, and by the Staff of the Mitchell Library, Sydney.

NOTES

1. Herbert I. Wolff, A Century of Hobart Jewry in Australian Jewish Historical Society Journal and Proceedings, Vol. II, Part I, p. 1.
2. Rabbi L. M. Goldman, The History of Hobart Jewry in Australian Jewish Historical Society, Journal and Proceedings, Vol. III, Part V, p. 209/10.
3. Report of Thos. Jeffrey, Tide Surveyor, Customs House, Sydney of 10/1/1833 about the ship "Palambam". (Mitchell Library).
4. Hobart Town Courier, Vol. V, No. 333 of December 14, 1832.
5. File C.S.O. 1/632 No. 14277/1. (Tasmanian State Archives).
6. List of arriving vessels in Hobart Town, Vol I. Arrival 1/1a (18/1/1830-31. 10/1833) p. 174. (Tasmanian State Archives).
7. The Independent, Launceston, Vol. II, No. 91, of December 15, 1832.
8. The "Colonial Times" Hobart Town, Vol. 17, No. 869, of December 18, 1832 (page 2, col. 3).

 Book Reviews

JOHN MONASH, by John Hetherington. Oxford University Press, pp. 30. Illustrated. 5/-.

The publishers of this series of Great Australians have so far produced twenty-four booklets devoted to the lives of eminent men and women who have left their mark on Australian history. None will doubt that this series of biographies would be incomplete if it did not include the contribution made to our national life by Sir John Monash, Australia's greatest soldier.

All the salient facts of Monash's life are collected in this brief biography. The author properly divides his material between his subject's early family life and education in Melbourne, his professional attainments after graduation as an engineer, and naturally enough, great emphasis is laid on Monash's rise to fame as Australia's military leader in World War I. The brief account concludes with a short review of Monash's work as head of the Victorian State Electricity Commission in the decade which followed the Armistice.

John Hetherington does well to underline Monash's power of leadership, his resoluteness, steadfastness and strength of mind. He depicts a man who keenly understood the special needs of his country. Perhaps much of Monash's success as a military leader is to be attributed to the fine understanding which he had of the character of the Australian soldier.

The author makes only scant reference to Monash's Jewish origin and to the extraordinary fact that like another great Australian, Isaac Isaacs, an Australian-born child of foreign parents, should have risen to such great heights. This is an aspect of biography which the historian must assess and develop, particularly at a time when Australia is absorbing migrants on a scale which has never before been attempted.

Withal, John Hetherington has written a well balanced and readable story. He has conferred a boon on our rising generation who must become familiar with the lives of those who have laboured to make Australia great. The adult reader will also find much information in this small book and the reader's appetite should be stimulated to seek more in other fields. The author mentions three references for further reading. He might also have referred to some of the articles on Monash in this Society's Journal as well, also, the lengthy paper by Rabbi Braseh in the Journal of the Royal Australian Historical Society.

—M.Z.F.

PHILIP MASEL, *The First Decade. The story of the birth and growth of Liberal Judaism in Western Australia.*

HAROLD BOAS, *Personalities and Events. Temple David Congregation, 1952-1962.*

These two booklets, written at the request and published by authority of the Board of Management of the Temple David Congregation at Perth, W.A., supplement each other in giving information about the formation and development of the Liberal Movement in Western Australia. They trace its history from small beginnings to a well-established community under the leadership of Mr. Harold Boas, its initiator and Dr. Ronald Taft, its President since 1952.

Speaking about the origins of the congregation, Mr. Masel has stressed the point that Temple David is a "liberal" and not a "reform" congregation and that "the ultra-reform movement has no connection of any kind" with his congregation.

It appears that with the influx of immigrants from Central and Western Europe before and after the second World War, the time was ripe for a second Jewish con-

gregation in Perth. The kind of service conducted by the congregation appealed to the newcomers, many of whom had been accustomed to similar services in their respective homelands, whilst others, who were already living in Perth, joined the new congregation, because the Ladies' gallery in Brisbane-Street Synagogue had become completely inadequate during the High Holidays for the increased community and many women were unable to obtain seats.

Services were first held at the Manchester Union Community Hall, which had also served the Perth Hebrew Congregation before the building of the Synagogue, but when membership in 1953 had reached the 200 mark, the need for a proper house of prayer became apparent. In May, 1954, a property at 34 Clifton Crescent, Mt. Lawley, was acquired and transformed into a Temple and the name of the congregation which, until then had been "Liberal Jewish Group" was changed to "Congregation Temple David". As early as 1953, the congregation conducted community seders and inaugurated educational classes. In 1956 Rev.—now Rabbi—George W. Ruben was appointed a Minister.

It is of historic interest to note that two scrolls of the law, which had belonged to the former Kalgourlie Hebrew Congregation, were in 1953 made available to the congregation, one as a gift and the other to be held in trust against the—alas remote—possibility of a re-establishment of a Jewish congregation on the goldfields. Equally interesting, is the fact that Mrs. H. R. Nathan donated in 1957 a shofar which had been used by her grandfather, the Reverend Samuel Herman, while he was minister to the Geelong Hebrew Congregation, and also by her father, Mr. Solomon Herman.

Mr. Masel's History of the Congregation is fluently written and it speaks for his objectivity that he does not spare his criticism of his congregation's dealings on a certain occasion. It is a report which is outspoken and does not gloss over any contentious matter, as e.g. conversion to which he devotes a notable chapter.

Mr. Boas has painstakingly extracted from the records of the congregation most of the important items, e.g., the names of the foundation members, the annual and general meetings and the names of the executives, the numbers of births, marriages, deaths and conversions. He also mentions the names of all barmitzvas and bathmitzvas. For the purpose of Jewish genealogy in Australia I would, however, have preferred, if he would have recorded by

names all those who married and their respective parents, as well as those who were born and the names of their parents. Mr. Boas also relates the histories of the Religious School of the congregation, of its "Newsletter", the first of which was issued in September, 1962, of different "Sectional Groups" of the congregation, etc. Mr. Boas's records complete amply the more detailed 'history' by Mr. Masel.

The two booklets are examples of an effort which should be attempted from time to time by all Jewish congregations. There are large congregations in Australia which for many decades have not published similar records and I can only highly recommend them to imitate the work done by Messrs. Masel and Boas, whose endeavours will in later years considerably lighten the work of historians.

G.F.J.B.

Twenty-Third Annual Report

The Annual General Meeting of members of the Australian Jewish Historical Society was held in the Library of the Great Synagogue, 166 Castleragh Street, Sydney, at 7.45 p.m. on 12th December, 1961, about thirty members and their friends being present. The President, Rabbi Dr. I. Porush, referred to the passing of two leading communal figures, the late John Goulston and the late David J. Benjamin. (In each instance Obituary Notice has since appeared in Vol. 5 Part VI of the Journal.

The President drew attention to a proposal to approach communal organisations and Synagogues for originals or copies of their Reports and records. It was resolved that the sponsorship of the Executive Council of Australian Jewry should be sought in this matter.

The following Officers and Committee were elected for the ensuing year:—

President: Rabbi Dr. Israel Porush, Ph.D.

Vice-Presidents: Herbert I. Wolff, and Rabbi Dr. H. Freedman, B.A., Ph.D.

Hon. Treasurer: David Falk.

Hon. Secretary: M. Z. Forbes, B.A., LL.B.

Editor of Publications: M. H. Kellerman, B.Sc., M.A.C.E.

Committee: P. Barg, Dr. G. F. J. Bergman, D.Ec., LL.B., H. H. Glass, Q.C., B.A., LL.B., Rabbi R. Lubofsky, B.A., E. Newman, Dr. J. Schneeweiss, M.B., B.S., M.R.C.P.E., S. Stedman.

Hon. Auditor: David Bolot.

At the Annual Meeting, two short Papers were read by Dr. Bergman as follows:

“Joseph Samuel, ‘The Man They Couldn’t Hang’,” and “Isaac Simmons, alias ‘Hickey Bull’, Highwayman and Constable. The Story of Two Jewish Convicts”.

It is proposed to publish these Papers in this issue of the Journal.

At the same Meeting Mr. David Falk read a Paper entitled—“A Lifetime of Book Collecting. Some Autobiographical Notes of the late Rabbi L. A. Falk”. This Paper has since been published in the Journal, Vol. V, Part VI.

The Society’s present membership is 245 persons, and about 45 of these members are attached to the Victorian Branch. There are about 30 members who reside overseas or in other States of the Commonwealth. The interest of Universities, Libraries and other learned Institutions continues to be maintained in the Society. At one time it was customary to furnish some of these organisations with free copies of the Journal. In some cases it has now been found necessary to make a charge for this service, particularly as the Society’s finances cannot bear the costs which are incurred.

It is obvious that the drive for membership must be continued. The list of subscribers in Sydney and Melbourne needs to be augmented, and there is also a need for a greater interest on the part of the Jewish communities in the other States and in New Zealand.

There should be placed on record the passing of a number of members of the Society which extends its sincere sympathy to the families of the late—David J. Benjamin, David L. Cohen, Rabbi J. Danglow, David Glass, John Goulston, Miss M. Hollander, Mrs. T. Kessler, Max Krug, J. E. Meinrath, I. Lewinck, E. Y. Levi, Norman Schureck, Ralph Symonds, and Karl Wollstein.

In a small Society such as ours, such a loss of membership is speedily felt and the hope is expressed that the relatives and friends of departed members will continue

their association with us. Some of our members may wish to make a Benefaction in memory of their relatives and friends.

During the year the Society benefited by a legacy of £500 from the Estate of the late David J. Benjamin. The late Editor not only worked for the Society in his lifetime but he saw to it that it should benefit from his Estate. The Committee will give consideration to the best means of investing and using this asset.

In the last Annual Report reference was made to the History of Australian Jewry which had been commenced by the late David Benjamin under the auspices of the Executive Council of Australian Jewry. Our Committee has considered this matter on a number of occasions and recommendations were made as to a suitable author to continue the writing of this History. No finality has yet been reached in this matter.

At a General Meeting of the Society held in the Great Synagogue Library on 3rd September, 1962, the following two Paper were read:—

(1) "Pages from the Diary of Nathaniel Levi".

Some extracts from this Diary were previously read before the Victorian Branch by Rabbi Levi, the great-grandson of the diarist. This Paper gives us a contemporary's description of the day to day perils and difficulties which migrants of a century ago faced during a sea voyage to Australia.

(2) "The Hundred Jews of S.S. 'Palambam' in 1832. Rectification of an Error. A Contribution to the History of Tasmanian Jewry."

Dr. Bergman's Paper has established that statements that large numbers of Jews arrived in Tasmania by that ship, are completely without foundation. The Paper sheds some new light on this early chapter in the history of Australian Jewry.

Once again the practical assistance which the Great Synagogue, its Secretary and staff afford to our Society is gratefully acknowledged. This support is greatly appreciated.

**AUSTRALIAN JEWISH HISTORICAL SOCIETY
VICTORIAN BRANCH**

The first meeting for the year was held at the home of Mr. and Mrs. Stuart Cohen on 3rd July, 1962. There were 20 members and visitors present. Everyone stood in silence as a mark of respect to the memory of the late Rabbi Jacob Danglow, who had been a member of the Society from the date of the formation of the Victorian Branch. The Rabbi had played a significant part in shaping the course of Jewish History in Victoria from the time of his arrival in Melbourne in 1905.

Dr. H. Shannon spoke on the condition of public health in England and Australia during the second quarter of the nineteenth century, and made particular reference to general and infant mortality rates. He traced the history of his own grandfather's immigration to Australia at this time by way of photographed government records and he indicated some of the many dangers that faced early immigrants. One interesting aspect was his reference to cemeteries as records of historical epidemics. Reference was made to the fact that tuberculosis throughout the centuries has been practically non-existent among Jews.

The Annual General Meeting was held at the home of Dr. and Mrs. B. A. Stoll on 14th November, 1962, with approximately 30 members and visitors in attendance. Those present stood in silence as a mark of respect to the memory of the late Mrs. Leon Jona, a most esteemed member of the Society.

Professor Rufus Davis gave a talk entitled "Government and the Aggrieved Citizen". This talk was most informative and many of those present attempted to draw a parallel between the Parliamentary Ombudsman or grievance man and similar office-bearers in Jewish History.

The following office-bearers were elected for the calendar year, 1963: President, M. Gordon; Secretary, T. S. Cohen; Treasurer, I. Solomon; Committee, Dr. H. Shannon, Miss H. Feuerman, Miss F. Rosenberg.

**Statement of Receipts and Payments for 12 months ended
31st December, 1962**

	f	s	d	f	s	d
Cash at Bank 1st January, 1962				51	10	10
Receipts :						
Members' Subscriptions	34	13	0			
Sales of "The Selected Short Stories of Nathan Spielvogel"	7	19	10			
Bank Interest	1	7	7			
				44	0	5
				95	11	3
Payments :						
Subscriptions remitted to Sydney	33	7	0			
Secretarial Expenses	4	15	9			
				38	2	9
Cash at Bank 31st December, 1962				57	8	6

I. SOLOMON,
Hon. Treasurer.

23rd January, 1963.

**REGISTER, AS AT 1st JANUARY, 1963, OF MEMBERS
OF THE AUSTRALIAN JEWISH HISTORICAL SOCIETY,
AND OF BODIES SUBSCRIBING THERETO.**

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Green, Mrs. Israel

†Phillips, Orwell
†Symonds, Ralph
Green, Israel
Goldman, David S.
Lesnie, Harry

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Mrs. Arthur D. Rebb
H. H. Frankfurter
W. S. Jessop

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Jona, Walter

Kastelan, Mrs. C.

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Michaelis, Roy

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Freilich, Max

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Green, Lionel

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Newman, Mrs. Edgar	Solomon, Phillip
Newman, H. B.	Sperling, S. H.
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Phillips, Mrs. H.	Symonds, Reub.
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† Deceased.

* Member of the Royal Australian Historical Society.

‡ Fellow of the Royal Australian Historical Society.

NOTE.—The Hon. Secretary will be obliged to be notified of any omissions or corrections.

**Benefactions have been received in memory
of the following :**

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A person donating an amount of not less than £25 in one sum may be elected by the Committee a Benefactor Member of the Society.

—(From the Rules of the Society).

