

FROM ADVISORY BOARD TO BOARD OF DEPUTIES IN VICTORIA
An Address before the Australian Jewish Historical Society
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by
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First I wish to thank you for asking me to speak to you and I am particularly glad that this meeting is in the home of the son whose father was one of my contemporaries and a co-worker in many fields of communal endeavour, whether it was the education committee, immigration, social welfare, or whatever, within the framework of the Victorian Jewish Advisory Board, and later, the Victorian Jewish Board of Deputies. For many years we were very good friends and I was pleasantly surprised to know that this is the home of the son of the late Dr. Wolf Davis, whom I respected very much although we disagreed on many occasions.

Before referring to events in 1939-1940 which is the theme of this talk, I wish to state that one of the main difficulties anyone will encounter when speaking about happenings during this period, as well as during the years of World War II and those following it, is the fact, that many documents and even many files containing correspondence and other archives belonging to the Zionist Federation, Advisory Board, or the Board of Deputies had been lost. As an example, if not for my personal diaries, correspondence and notes as well as my own collection of newspaper cuttings from all over Australia and the personal files referring to the first ever visit to Australia in 1939, of the Eretz Israel (Palestine) Maccabi Soccer Team, the whole important event would not have been known, neither to present and future generations of Australian Jews, or even to Israelis.

Also, the events of reconstruction of the Victorian Jewish Advisory Board, its democratisation or, what was still more important at that time — in 1940 — the arrival of the ship *Dunera* carrying nearly 2,500 Jewish (including some non-Jewish) refugees from Germany, Austria and other central European Nazi occupied countries, for internment in Australia.

My habit of keeping bits of paper on which certain data was recorded, also some newspapers, letters, diaries, copies of correspondence etc, creates confrontations with my wife who complains that because of my records placed in various cabinets, she has no room to put house linen and other such items, so please help and support me in my struggles for more space to keep what I have, to safeguard from being lost.

The year 1939 was one of the most tragic years in the history of the Jewish people, in as much, as that year was the actual forerunner of the extermination of the six million European Jews. The infamous pact concluded between the Soviet Union and Nazi Germany, brought about the division of Poland and subsequent occupation of one half of it by the Communists and the other half by the Nazis. It was not long after this event

when the fate of the three Baltic States, Latvia, Lithuania and Estonia was sealed and they fell into the laps of the Soviet Union and Nazi Germany. Some of the first pictures published in the world press after the German occupation of the above mentioned countries showed German soldiers shaving and/or cutting beards and peyot (sidelocks) of Jewish men. Pictures from the Russian side, on the other hand, depicted Soviet soldiers driving Jewish men, women and children, whom the German soldiers were trying to compel to leave German occupied Poland, back to Western Poland, where they came from. Although the Nazi persecution of Jews started in 1933, during which time small numbers of refugees from Central and Eastern Europe began to arrive in Australia, the Jewish community here did not feel their impact until about the years 1938 and 1939. At that time, the Jewish community of Australia numbered approximately 24,000, whilst the Jewish population in Victoria numbered only about 10,000 or less. Nevertheless, the small Jewish community was very active in many fields of communal endeavour. The community in Victoria, if to judge it by the institutions it had in its midst, and considering that some of these had their own affiliated organisations, such as the auxiliaries and individual clubs of the Judean League, auxiliaries of Synagogues, the weekly newspapers etc, the number was most probably over 50, each having its own committee with its own officers.

I will concentrate on three important events which occurred in 1938, 1939 and 1940. On 18 April, 1938, the Melbourne daily, *The Herald*, published a press notice under the heading "Jews seek permits", with a sub-heading "Two thousand more to come here", saying *inter alia*:

"Two thousand Austrian Jews holding a minimum total capital of four hundred thousand pounds (that's about two hundred pounds each) have applied to Australia House (in London) for permits to land in Australia . . . The rush for visas to British Consulates in Austria indicates the numbers would be increased ten times if Jews could escape and transfer their money . . ."

On the following day, 19 April, the same newspaper, *The Herald*, published an interview with I.H. Boas, at that time, President of the Victorian Jewish Advisory Board, who said, in part as follows:

"The Jewish community of Australia was opposed to anything in the nature of mass migration from Austria or anywhere else . . . naturally, our community (that's the Jewish community), has been deeply stirred by the events in Austria, but we are carefully avoiding anything in the nature of hysteria . . . working through the Jewish Welfare Boards in each state, carefully selected Jews were assisted to immigrate to Australia. Between 500 and 600 had been settled in the last three years . . ."

I remember Mr. Boas very well, I considered him a wonderful and good-hearted man and a good personal friend. I cannot understand how he could possibly say such a thing. Something must have been wrong somewhere. But, I continue to quote the interview:

"The local Jewish Boards had not yet been consulted about the migration of Austrian Jews . . . Australian Jews were subscribing to funds for the relief of persecuted Jews in Europe, but immigration was only possible on a mutual benefit basis, there must be a definite opportunity in Australia before immigration was practical."

In other words, according to this interview, the Welfare Society or the Advisory Board would not assist migration of Austrian or German Jews or any other Jews to Australia, unless they were assured of employment in accordance with their trades.

On 21 April, the *Australian Jewish Herald* published an editorial expressing regret about what the daily *The Herald* published a few days earlier and according to a statement attributed to I.H. Boas, it wrote, in part, as follows:

"Of course, as far as Jews with capital are concerned, the matter does not come within the provinces of the local Jewish Welfare Society. The Federal Government will decide whether or not permits would be issued and any Jew coming to Australia will be helped in every possible way by the local communities. However, the Australian Jewish community does not consider that any sudden large influx is in the interests of the immigrants themselves. The stream should be regulated so as to give them a chance to be absorbed by the Australian people.

"The Jewish community in Australia is opposed to any scheme which tends to segregation. The newcomers must be Australianised as soon and as completely as possible, in order that they might be enabled to accept their responsibilities as Australian citizens and make the most of the new life into which they have entered. The process of Australianisation would be seriously impeded if the newcomers were permitted to establish for themselves a community apart."

Commenting on the interview with I.H. Boas, as published in *The Herald*, the editorial in the *Australian Jewish Herald* stated:

" . . . It is unfortunate that the caption which the Herald gave the remarks of Mr. Boas should have been so worded as to give a completely erroneous idea as to the chief point of the interview. From the heading, "Influx Opposed", readers might have deducted that in Mr. Boas's opinion, any concessions for Jewish immigration into the Commonwealth granted by the Federal Government, would be opposed by the local Jewish community. Such a reading will be regarded by the community as obviously ridiculous. But for this, Mr. Boas cannot be held responsible."

At this stage, it is important to mention that during the month of April, 1939, in answer to an appeal received from France and from England, the Victorian Jewish community had opened a fund to assist the stricken Jews fleeing from Austria. A campaign committee was set up with Reuben Hallenstein as Chairman and Colonel Harold Cohen, M.L.A., as the Hon. Treasurer.

In its issue of 28 April, 1938, the *Australian Jewish Herald* published the statement by I.H. Boas, following its own comments entitled:

The Immigration Problem

“The necessary correction having been made, the statement of the President of the Victorian Jewish Advisory Board, Mr. I.H. Boas, on the subject of Jewish immigration to Australia, will commend itself to all responsible members of the Jewish community. Whatever might be our feelings and our desire to help, we shall not succeed in any effort which we might undertake, unless we take a realistic view of the situation and face the facts. Unless we appreciate all the circumstances, we may, in our zeal, not only contribute little to the solution of the problems with which we are confronted, but on the contrary do irreparable harm to the measure of relief which Australia, even at this moment, is providing for those refugees from Central and Eastern Europe.”

Mr. Boas's statement: “This is not the time for shouting and clamouring as to what we in Australia should or should not do. It is the moment for calm and serious consideration of what we can do — and then, having so determined, to go ahead and do it. Those associated with the several Australian Jewish Welfare Societies know that the work is being done. There is no publicity accompanying it and those who are doing their job are not conducting a personal advertising campaign so that the community may know what wonderful people they are. The work does not suffer as a consequence. Those who never do anything unless the limelight is everlastingly on what they do, have long ago drifted off the various committees. Those who are left are getting on with their task knowing full well the difficulties before them and the delicacy of the negotiations which they are continually forced to undertake. Whilst others talk and gesticulate, these workers are even now seeing the fruits of their labours. Their concern at the moment is that some well-intentioned but quite irresponsible individual might, like the proverbial bull in the china shop, seriously jeopardise all their efforts and plans for the future.”

Until 1936, the Advisory Board in Victoria consisted of representatives of only three Congregations, Melbourne, St. Kilda and East Melbourne. By the end of 1936, due to certain pressure and representations by Jewish groups and individuals who recently arrived from Eastern and Central Europe, the Advisory Board agreed to accept as members, the Carlton Hebrew Congregation, and the Temple “Beth Israel” Congregation. Each of these Synagogues were represented by the President and Treasurer, respectively. Nobody, at that time, asked if the President or any other representatives of any of the Congregations was also capable to look after any other interests or needs of a normal Jewish community, whether in the fields of Jewish education, social welfare or any other aspects of Jewish life.

Meanwhile, following the intensification of Jewish persecutions in Eastern Europe, Germany, Austria and other countries of Central Europe,

Jewish migration to Australia was on the increase, and each wave of new migrants brought men and women who for many years were either leaders in their countries of birth or took an active part in various phases of Jewish life in their home towns. Naturally, many of the new Jewish migrants became members in various Synagogues as well as in the Zionist organisations, the Jewish National Library "Kadimah", the Judean League, Eretz Israel "Ivriah" Society, and took initiative to establish new institutions and organisations.

A few days after the publication by *The Herald* of the unfortunate interview with I.H. Boas about the migration of Austrian Jews, an unintended lunchtime meeting took place at Cohen's Kosher restaurant in Carlton, between Mr. Maurice Ashkanasy, at that time, the President of the Judean League, Dr. Aaron Patkin, the President of the Victorian Zionist Organisation and myself; and naturally, our discussions centred on the above mentioned interview as well as on the comments on it, as published by the *Australian Jewish Herald*. Considering the fact, that the efforts for the past two years, by some organisations and individuals, to influence the Advisory Board to reconstitute itself into a more representative communal body, were not successful and, bearing in mind the latest happenings in connection with migration of Jews from Europe, we decided to call a meeting of a number of institutions such as the "Kadimah", the Judean League, The Eretz Israel "Ivriah" Society, the State Zionist Council of Victoria, and maybe one or two others, and jointly, to take action in order to widen the Advisory Board. The idea was to make the Advisory Board more representative so that it should engage itself in matters concerning the community as a whole, stop expressions of opinions and actions by individuals which were not a credit either to the Jewish community nor to any individual Jew.

On 20 May, 1938, the *Australian Jewish News* published an editorial under the headings:

The Issue Before Us

"An autocratic oligarchy, according to dictionary definitions, is a form of government in which the power, self-derived, is vested in the few.

"The Victorian Jewish Advisory Board, as present constituted, is controlled and conducted by a few, who have presumed to represent and speak on behalf of the Jewish community.

"And, following the policy of autocratic oligarchies, the Advisory Board is loathe to surrender its authority without a struggle — even though its attitude may threaten the solidarity and well-being of our communal life.

"These words may, to those not closely familiar with recent events, appear unduly alarming and exaggerated, but here are the facts:

"The Victorian Jewish Advisory Board was originally organised as a governing and consultative body among the local Synagogues. Its membership was, and still is, comprised exclusively of congregational delegates.

"Until a month ago, it was practically non-existent as far as the

community as a whole was concerned. A month ago, however, the President of the Board permitted himself to be quoted in the daily press on a matter of vital importance. He was represented as speaking for Australian Jewry, declaring that Australian Jewry was opposed to the mass immigration into Australia of persecuted Jews from Austria and Germany.

"This spark ignited the bomb, the explosion of which has been far reaching. It was this blast that forcefully brought to the realisation of communal leaders that the Jewish community is not united, that it does not possess a spokesman that truly represents the community, and that a very small clique was attempting to usurp that power for its own ends — whatever they may happen to be.

"Immediately, a meeting of several leading organisations — including the "Kadimah", the Judean League, the Zionist Organisation, "Ivriah" and delegates from the East Melbourne and Carlton Synagogues — was held, and a resolution was adopted denying the right of the Advisory Board to act as the spokesman for the community.

"Realising that its public utterance had aroused the indignation of the community, the Advisory Board convened a meeting to which the organisations were invited to send delegates.

"After a stormy session during which it was resolved by an overwhelming majority that the Advisory Board "does not fully and adequately represent the Jewish community of Victoria on matters of general importance and concern", it was decided that a sub-committee of six, three from the Board and three from the other groups, draft a constitution for a new and fully representative body.

"Up to this point, the matter had been conducted in a fashion satisfactory and perfectly fair to every individual and group involved. But the clique which controls the Advisory Board suddenly felt qualms; it feared the possible loss of power and authority. So it called a special meeting of its own membership, including some who had themselves expressed dissatisfaction with the present construction of the Board.

"At this meeting, held a week ago Monday, the Victorian Jewish Advisory Board broke faith with the community. Instead of waiting for the sub-committee's report, it acted hurriedly in an effort to forestall the movement to democratise the Board. It was resolved that the Board continue as now constituted, but would also include two delegates each from the "Kadimah", the various Zionist organisations, the youth groups, and this is a very important point, of co-opted individuals.

"When the sub-committee convened, instead of building from the ground up, it was presented with this decision by the Board's representatives. Although a proposed constitution was presented with which they found no fault, they declared that it would be unsatisfactory because it was too representative and did not relegate the final voice in communal affairs to the congregational delegates.

"It was counter-proposed that the congregations maintain an Advisory Board to deal with congregational business and affairs, and that they also have representatives on the same basis as other organisations on the Communal Consultative Council. This, too, they opposed, contending that

they should have the final say on all matters.

“Naturally, such a position was obviously untenable and the matter rested at that point, no conclusion being reached. The conference of the whole is to meet again on 30 May — that is if the Advisory Board does not find it more convenient to forget about it.

“And forget about it they may for the other organisations are now in a fighting mood, determined that the community be united on a democratic, representative basis — and this, apparently is contrary to the wishes of those who now dominate the Board.

“The issue before us is plain. Now is the time for public opinion to express itself so that its meaning cannot be misunderstood. The answer is in your hands. What will it be?”

The Proposed Constitution for New Communal Council

The Australian Jewish News, 20 May, 1938.

“The constitution was drafted and presented by three delegates of the sub-committee which was appointed by the erst-while Advisory Board and by official delegates for the “Kadimah”, Judean League, and Zionist groups.

“This is the constitution which the congregational members of the Advisory Board approved in principle, but rejected from consideration because they felt it eliminated them as the final voice on important communal affairs.

“While there may be room for improvement on many “minor points” we believe that on the whole this constitution has been intelligently and fairly drafted.

NAME

1. The name of the Council shall be the Jewish Representative Council of Victoria (subject to change).

OBJECTS

2. The objects of the Council shall be:
 - (a) To represent the Jewish community of Victoria on matters affecting the Jewish community of Victoria generally.
 - (b) To take such steps as it may think necessary for safeguarding the interests of Jewish people in Victoria.

REPRESENTATIVE BODIES

3. The Council shall consist of Representatives of the following Representative Bodies:
 - (a) The Beth Israel Congregation;
 - (b) The Carlton Hebrew Congregation;
 - (c) The East Melbourne Hebrew Congregation;
 - (d) The Jewish National Library Kadimah;
 - (e) The Judean League of Victoria;
 - (f) The Melbourne Hebrew Congregation;

- (g) The St. Kilda Hebrew Congregation;
 - (h) The Victorian Zionist Organisation;
- and such other bodies as may be recognised as Representative in accordance with this Constitution.

REPRESENTATION

4. Each Representative Body, shall be represented by two delegates and (except in the case of purely charitable societies) one further delegate for every 250 members of such body above 250 with a maximum of 4 delegates.

NEW BODIES

5. A body shall be recognised as Representative if:
- (a) The Standing Tribunal, after investigation reports:
 - (i) That the applicant body has been established for at least two years prior to the application during which time its financial membership has never been less than 150;
 - (ii) That the applicant body has a financial membership of not less than 250;
 - (iii) That the applicant body is organised for the advancement of some Jewish ideal and is open to Jews and Jewesses only.
 - (b) The Board resolves by an absolute majority of its members that such a body be recognised as Representative.
6. (a) Two or more societies each of which fulfills the requirements of Clause 5(a) except as to numbers may associate together to secure joint recognition as a Representative Body and may be so recognised if their combined memberships fulfil the requirements of Clause 5(a);
- (b) The fact that an applicant body is affiliated or constituent to a larger body shall not disqualify it from being recognised, but if so recognised its membership shall be so deducted from that of the major body for the purposes of the recognition or Representation of the major body.

AFFILIATION FEE

7. Each Representative Body shall pay an annual affiliation fee of £5.5.0 but subject to variation by a two thirds majority of the Council.

OFFICERS, ETC

8. The Council shall meet as soon as possible after 1 August in each year for the purpose:
- (a) Of electing from its members a President, Vice-President, an Honorary Treasurer and appointing an Honorary Secretary;
 - (b) Of considering the Hon. Treasurer's Financial Statements for the preceding year;
 - (c) Electing the members of the Standing Tribunal for the coming year.

Notwithstanding anything in this Clause, all officers hold office at the will of the Council, which may fill any vacancies at any time.

TRIBUNAL

9. The Standing Tribunal shall consist of the President and two others, and shall be a Judicial Body and shall deal with the matters referred to in Clause 5, shall decide the number of delegates to which any Representative Body is entitled at any time and such other matters as may be referred to it.

RETIREMENT. ETC

10. A Representative Body shall cease to be recognised as such:
 - (a) If it gives notice of resignation and such resignation is not withdrawn within three months; or
 - (b) If its affiliation fee is unpaid for more than 12 months.

MEETINGS

11. Meetings of the Council shall be convened by the President at least once in every two months.

ALTERATIONS

12. This Constitution may be altered by a three fourths absolute majority of the Council on a resolution of which, at least 21 days written notice is given to delegates.

DEPUTY DELEGATES, ETC

13. Each Representative Body shall notify the Hon. Secretary of the name and addresses of its Delegates; all notices shall be sent to such persons; but any Representative Body may authorise its Delegates to send Deputies in their place.

BASIC RULE

14. It shall be the duty of the Council at all times to endeavour to secure that the Council should be generally representative of the Jewish community of Victoria generally.

At last the ball started rolling. The discussions between the various communal organisations, on the one hand, and the Advisory Board on the other, were going on for some time with the result that the Victorian Jewish Advisory Board was reconstructed by admitting representatives of the State Zionist Council of Victoria, the Judean League of Victoria and the Jewish National Library "Kadimah".

As the Jewish community in Victoria grew, and under the influence of World War II events and plans for post-war development, action was taken by a number of organisations to democratise, if possible, the Advisory Board. A special sub-committee was formed to prepare a draft constitution as a basis for the envisaged changes. It consisted of Dr. Aaron Patkin, Mrs. Ida Wynn, Mr. Ben Abrahams, Dr. Michael Traub, who at that time, was

visiting Australia on behalf of Keren Hayesod, and myself (Benzion Patkin).

The sub-committee met continuously for two weeks in our house near St. Kilda Junction and after 10 nights of deliberations, at times, until 2 o'clock in the morning, its proposals became the nucleus for the constitution of the reconstructed Victorian Jewish Advisory Board; which was adopted on 14 March, 1943. (See my book: "Heritage and Tradition" — pages 25-28).

Considering that the Victorian Jewish community then numbered only about 12,000, and that the number of institutions affiliated with the Advisory Board was only 10 or 11, the changes achieved were quite good. When the name of the official Representative Council of the Victorian Jewish community was changed on 7 May, 1947, from the Victorian Jewish Advisory Board to the Victorian Jewish Board of Deputies, the number of its constituent organisations and institutions was 18.

Today, the number of Synagogues is three times as many, the number of big organisations is about 10 times as many, the number of affiliated organisations and institutions about four or five times as many.

The Melbourne Jewish community is unique because, notwithstanding its comparative smallness in numbers, it has eight or nine Jewish day schools, and judging by the notices about meetings, cultural, social and any other functions, Jewish theatrical and musical performances, as seen in the Jewish press, I think we ought to be satisfied but not be complacent. We should never stop building institutions for a better tomorrow, irrespective of however good the community is today.

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Answers to Questions

In 1933, the census showed that approximately 7,000 Jews lived in Victoria, whilst a little over 13,000 lived all over Australia. In 1940 and 1941 it showed the number of Jews in Victoria as approximately 12,800.

As to immigration to Australia, remember that the difference in the size of the Jewish community by nearly 6,000 between the years 1933 and 1941, was not because of natural increase. It was chiefly due to immigration.

Many more Jews from Austria and Germany could have come to Australia prior to the outbreak of the War. An announcement to the effect that Australia would take in 15,000 refugees from Germany and Austria was made by its Minister for Immigration, Sir Thomas White, at the Evian conference held in 1938, but only a couple of thousand came.

Notwithstanding that during the years 1930 to 1933, Australia experienced a bad economic crisis, a substantial number of Jews from Eastern Europe did come into the country. The so called Jewish establishment, at the time, was not happy about it. The community was divided into two parts, one consisting of comparatively new arrivals who lived in suburbs north of the Yarra — Carlton, Brunswick, Parkville and even Northcote, and the other part who lived in St. Kilda, Caulfield, Brighton or Middle Park. Those who lived north of the Yarra were concentrated socially and culturally around the "Kadimah" and partly around Monash House — the home of the Judean League and the Zionist

organisations. Those who lived in the southern suburbs concentrated around the St. Kilda and Melbourne Hebrew Congregations, their auxiliaries, the Council of Jewish Women, and other organisations established around them. Whilst the former spoke mainly Yiddish and Hebrew, the latter spoke mostly English. Naturally, the contact between them was scanty and whilst the trend for assimilation for the English speaking sector was rather strong, the Yiddish speaking sector not only tried to preserve its mother tongue, and the Jewish culture but also made its maximum efforts to increase the immigration of Jews from Europe, without first considering the economic situation and the so-called "Australianisation", something they fought against most vigorously. Because for them "Australianisation" was not integration into the general community but — assimilation, which they vigorously opposed.

APPENDIX

The Herald — 18 April, 1938.

Jews seek permits — 2,000 want to come here

London 17 April — Two thousand Austrian Jews, each claiming to possess at least £200 in Australian currency, and holding a minimum total capital of £400,000, have applied to Australia House for permits to land in Australia.

Many other applications continue to be received. All are being forwarded to Canberra.

The rush for visas to British Consulates in Austria indicates that the numbers would be increased 10 times if Jews could escape and transfer their money.

The thoughts of thousands of Jews and others in Czechoslovakia, are also turning to Australia following Herr Hitler's declaration that he would unite all Germans after the Austrian plebiscite.

Far-seeing Austrians who sought permits before the annexation of Austria, are already on their way to Australia.

The Herald — 19 April, 1938.

Migration of Jews — influx opposed

"The Jewish community of Australia was opposed to anything in the nature of mass migration from Austria or anywhere else," said the President of the Victorian Jewish Advisory Board (Mr. I.H. Boas), commenting on the cabled report from London that 2,000 Austrian Jews with a capital of at least £400,000 were trying to migrate to Australia.

"Naturally, our community has been deeply stirred by the events in Austria, but we are carefully avoiding anything in the nature of hysteria. Sympathy is not enough — an immigration policy must be practical," said Mr Boas.

Working through the Jewish Welfare Boards in each State, carefully selected Jews were assisted to immigrate. Between 500 and 600 had been settled in the last three years.

These were first selected by the London committee and then had to be approved by a Committee in Australia.

The Australian Committee insisted that there must be a definite opening for the particular qualifications of the migrants. Anything in the nature of segregation was rightly opposed. Most of the immigrants were technicians, artisans or settlers. The

local Jewish Boards had not yet been consulted about the migration of Austrian Jews. From past experience it seemed likely that men with capital were either traders or professional men. For these there were few opportunities and they were not encouraged to settle in Australia.

Australian Jews were subscribing to funds for the relief of persecuted Jews in Europe but immigration was only possible on a mutual benefit basis. There must be a definite opportunity in Australia before immigration was practical.

The Herald — 20 April, 1938.

Grim sidelights of Nazi persecution in Austria

Australian Associated Press. (Prague — Tuesday, 19 April).

Hearing cries from the breakwater in the middle of the Danube, citizens of Theben (Czechoslovakia), near the Austrian and Hungarian frontiers, took boats out and found an aged Rabbi and 51 Austrian Jews, men and women, who said that Nazi storm-troopers had expelled them from Austria, despite their longstanding citizenship.

The storm-troopers dumped them foodless and without overcoats on the breakwater.

The Czechs landed them and fed them and housed them, but the Czech authorities declined to harbour them, so the exiles were pushed across the Hungarian frontier, only to be refused refuge. They are thus homeless as the Nazis will not allow them to return to Austria.