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PART 5



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THE DEMOGRAPHY OF AUSTRALIAN JEWRY

by WALTER M. LIPPMANN

This study of the Demography of Australian Jewry resulted from the writer's concern that the spectacular growth of the number of Jews in Australia after World War II was leading to a mushrooming of activities which could not be maintained when the intensity of involvement of coming generations would be different from that of their immigrant parents.

Winston Churchill once said "It is only by a study of the past that we can, however dimly, foresee the future". The whole weight of Jewish teachings and traditions presents the same lesson. A study of the demographic foundation of the Australian Jewish communities, therefore, appeared to be desirable.

The tables presented in this paper demonstrate that the present generation of Australian Jewry is different from that of, say, the 1910's and also the 1930's. They point to the fact that the composition and attitudes of Jews in Australia will again be substantially different in the 1970's and 1980's.

The study brings to light important differences in the composition of Jewish communities in the various States of the Commonwealth. It also underlines the over-aged nature of Australian Jewry and shows up the fact that, quite apart from the inroads which assimilation and inter-marriage will undoubtedly make in the number of Jews in Australia, the present rate of births will be far from sufficient to maintain its numerical strength.

In preparing this study, the writer also had in mind to foster the development of a greater sense of communal thinking among Australian Jewry. Sociological and demographic studies of American Jewry lead to the conclusion that the future generation of Australian Jewry, too, will be

less committed to the established forms of our communal organisations. It will be a generation better educated, better established economically, but less related to the well-springs of Jewish tradition. Its loyalty to Jewish life may well be to a generalised constellation of a Jewish community rather than to specific organisations, *landsmannschaften* or other sectionalised involvements of their migrant parents.

In the preparation of the study I have had valuable advice and assistance from Dr. Charles Price, Reader in Demography at the Australian National University, Canberra; from Mr. Lionel Sharpe, B.A.; and from Prof. Maurice Freedman, London, who edited the original paper for publication in the *Journal* from which the current reprint has been made. To all of them I record my grateful thanks for their assistance. I also desire to express my appreciation to the officers of the Commonwealth Bureau of Census and Statistics who supplied much of the basic material from which the tables were prepared. Responsibility for the final tables and analysis, however, remains mine.

Walter Lippmann

THE 1,183 Jews who lived in Australia in 1841 represented 0.57 per cent of the total Australian population at that time. Although the total number of Jews grew steadily, their proportion of the Australian population declined until in 1933 it had reached the lowest point of 0.36 per cent. Immigration, mainly of victims of Nazi persecution, has since caused a revitalization of Australian Jewry and a substantial growth in their numbers. Yet it was not until the 1961 census that the proportion of those declaring themselves to be Jews again reached the 1841 figure of 0.57 per cent. In the context of world Jewish communities, Australian Jewry still represents a relatively small number. But because of both its geographic position on the fifth continent and its relatively firmly established economic position, Australian Jewry occupies a place of some significance beyond its actual numbers. Unfortunately, very little historical and biographical material has been published¹ to preserve a record of the colourful and, at times important contributions which Australian Jews have made to the development of their country and community. Sociological and demographic studies of Australian Jewry have been even more neglected.² It is in an effort to contribute to the closing of this gap in the knowledge of the Australian Jewish community that this study has been prepared. It is based primarily upon figures

disclosed by the last Commonwealth census of 1961 and presents an illuminating picture of Australian Jewry in the early 1960's.

The 59,329 people who disclosed their religion as "Hebrew" represent 0.57 per cent of the total population of Australia. It must be noted, however, that disclosure of religion was not compulsory, and approximately 11 per cent of the total population left this question unanswered. As it is impossible to determine whether the Jewish rate of non-disclosure is greater or smaller than the overall total, I accept, for the purpose of this paper, the Australian average as the appropriate mean for the Jewish group.³ Therefore the adjusted total Jewish population for the Commonwealth in 1961 is 65,985. Comparing this with the 1933 census disclosed total of 23,553 and the 1954 disclosed total of 48,436, we have in a nutshell the story of the growth of Australian Jewry during the past 30 years: a story of doubling, mainly through the immigration of victims of Nazi persecution between 1933 and 1954, and of almost trebling of the 1933 figure by 1961, again through further immigration as well as the birth of children mainly to the large numbers of post-war immigrants.

This growth, however, has by no means been spread evenly throughout the Commonwealth. Victorian Jewry (33,335), which today comprises 50.5 per cent of the Jews living in Australia, grew by over 350 per cent between 1933 and 1961. New South Wales, until 1933 the home of the largest number of Jews in Australia, has lost this position. With 26,673 Jews and a growth rate during the same period of 260 per cent, it now contains 40.4 per cent of Australian Jewry. Growth in the other States was very much smaller. South Australia (1,095) with just on 100 per cent growth, West Australia (3,090) with barely 50 per cent, and Queensland (1,494) with 40 per cent have benefited little from this wave of immigration, while Tasmania's Jewish population (150) has resumed its declining trend which was temporarily arrested between 1933 and 1954. In terms of percentages, the growth of Jewry in the Australian Capital Territory (122) and the Northern Territory (26) has been spectacular, but the actual numbers are so small that in the overall picture their numbers are of little significance.

The full impact of immigration on the growth of Australian Jewry can, perhaps, best be illustrated by reference to a study published in 1940 by Dr. J. Gentili,⁴ then Lecturer in Statistical Methods at the University of Western Australia. His careful analysis of the then pre-

vailing age distribution and trends led him to forecast an Australian Jewish population of 21,500 for 1963. The heavy post-war wave of immigration as well as the children subsequently born to these migrants account for the fact that his forecast has proved to be far off the mark.

Table 4, giving the distribution of Australian Jewry, underlines the heavy congregation of Jews in the States of Victoria and New South Wales. It also emphasizes their concentration in the capital cities. 96.6 per cent of Australian Jewry live in metropolitan areas, 2.5 per cent in country towns, while only 0.9 per cent are living in the rural areas which represent a large part of the Australian continent.

Australian Jews (like other minority groups) tend to draw together and congregate. It is interesting to note how the census figures not only underline this fact, but also pinpoint the specific areas of Jewish congregation within metropolitan areas. In Melbourne, for instance, over 60 per cent of the Jews live in the south-eastern suburbs between Prahran and Moorabbin (see Table 5); in Sydney 59.5 per cent live in the eastern suburbs of Randwick, Woollahra, and Waverley, with another 18.8 per cent on the North Shore. In Queensland, on the other hand, the congregation is by no means as pronounced. In Brisbane itself there are five statistical sub-divisions each containing between 10 and 20 per cent of Queensland Jewry, with the Moreton division, including the Gold Coast, accounting for another 16.5 per cent.

The extent to which population movements between suburbs take place is another interesting aspect to be studied in the census statistics. Table 5, for instance, shows that during the seven years 1954-61, 7,000 Jews moved into middle and upper middle class south-eastern suburbs of Melbourne, while the more industrialized inner suburbs and the city of Melbourne (including Carlton) lost almost half of the Jews who had lived there in 1947.

The most startling growth was in the city of Moorabbin where in 1947 only 89 Jews were recorded, while in 1961 no fewer than 1,998 Jews resided in that suburb. The eastern suburbs of Kew and Box Hill also recorded substantial gains in their Jewish population.

In Sydney the movement into specific areas was less pronounced. Both the City of Sydney and the inner western suburbs recorded drops in the percentage of Jews residing there, but their movements appear to be spread in many directions with some slight proportional increase towards the North Shore suburbs.

The composition of the Australian Jewish communities is much affected by the migrant content of its numbers, and it is noteworthy that the origin of the predominant migrant group varies from State to State. Tables 6 and 7 record the origins of Australian Jewry in the various States and at various censuses. They demonstrate the changes which have come about in the various communities through migration. In all States (with the exception of Western Australia) the content of Australian born Jews is substantially smaller now than it was, for instance, at the 1911 census. On the other hand, in most States the proportion of Australian born Jews was greater in 1961 than it had been in 1954, reflecting the birth of children to recent migrants.

If we look at the origin of the Jews in the various States, in Victoria the east European influx is clearly reflected in the fact that the 1954 census shows 31.6 per cent of the Victorian Jewish community to have been born there. On the other hand, in New South Wales only 14.6 per cent come from eastern Europe. There, the west European influx was greatest, as reflected in the 25.3 per cent of New South Wales Jewry of west European origin. Further, the number of English migrants has been greater in New South Wales than in Victoria. These influences are not only shown in the figures disclosed by the census, they are also noticeable in the nature and attitudes of the respective communities and in the intensity of their Jewish life.

The much smaller number of migrants who have settled in the other States is clearly reflected in the fact that the drop in the Australian born content of these communities was much smaller between 1911 and 1954-61 than in the major migrant reception centres of Victoria and New South Wales. Nevertheless, the fact that an unusually large proportion of the Egyptian Jewish refugees was attracted to Adelaide, South Australia, is reflected, for instance, in the high proportion of "African" Jews in South Australia (21.8 per cent in 1961). Similarly, the unusually large "Asian" content of the Western Australian Jewish community owes its origin to an *aliyah* of Jews from Palestine in the 1920's. On the other hand, their attitude to subsequent migration to their community is perhaps reflected in the particularly high content of Australian born Jews in West Australia, as well as in the relatively small growth of that community between 1933 and 1961.

Subject to local variations, however, the overall pattern of Australian Jewish communities reveals that all of them are—in this generation—predominantly foreign born communities. Comparison between the 1954 and 1961 figures, however, shows an almost universal increase in the number of Australian born: in other words, the native born children mainly of foreign born parents. (Analysis of the relevant tables leads me to the assumption that the number of Australian born adults of an age group that would have children between 1954 and 1961 would be less than 20 per cent of the total number of Jews of that particular age-group).

Table 8 records the occupational status of Australian Jewry. It shows substantially larger proportions of Australian Jews listed as "Employers" or "Self-Employed" than for the general Australian population. Yet the influence of post-war migration is again reflected in the fact that the proportion of employers and self-employed among Australian Jewry has fallen in the post-war years, while the proportion of "Jewish employees" has risen correspondingly.

An accurate reading of these figures, however, is difficult, as a disproportionately large number of Jews conduct private companies with family shareholdings, giving rise to the question whether in such cases they would have identified themselves in the census returns as "Employers", which they are *de facto*, or as "Employees" of their own companies, which would be the correct legal position.

In any demographic analysis of a community, the age distribution is of particular significance as indicative of future trends and survival possibilities. Reference has previously been made to the fact that some twenty-five years ago the prognosis for the survival of Australian Jewry was far from encouraging. Post-war migration has revitalized the communities and caused the significant growth which has been disclosed by recent census figures. The question which must now exercise us is whether this represents a temporary arrest of assimilatory tendencies or whether the age distribution of Australian Jewry in the 1960's is such that one can confidently predict its survival. Unfortunately, the data presented in Tables 9a, 9b, and 10, and Figure 1 contain many factors which must cause serious concern about the future of Australian Jewry.

Tables 9a, 9b, and 10 demonstrate that in the age groups up to 35 years of age, the proportion of Jews is

substantially below that of the corresponding age group in the Australian community generally, while the "middle age" group from 40 to 60 years of age represents a very much greater part of the Australian Jewish community than of the general community. 32.1 per cent of the Australian Jewish community belongs to this age group, as against only 22.6 per cent of the general community. In the over 60 age groups the difference is smaller: 14.8 per cent of the Jewish community compared with 12.4 per cent of the general community.

The age pyramid (Fig. 1) clearly demonstrates the uneven and over-aged nature of the Australian Jewish community. The very small proportion of both males and females in the 20-30 age group indicates that there is little immediate prospect of a rise in the birth rate of the Australian Jewish community, which at the time of the 1961 census was barely two-thirds of the birth rate of the general Australian community. The only time when the proportional Australian Jewish birth rate even approached that of the general population was during the years 1947 to 1951 (aged 10-14 in 1961). There are, of course, easily understandable historical reasons for both the small number of Jewish births in the years 1933-47, and the substantial rise shortly after the war: the arrival of the bulk of the post-war immigrants seeking to establish new homes and families in Australia after their war-time persecution. On the other hand, the drop from the 1951 peak of births has been severe, giving rise to concern about the future of the community.

The relatively large number of old people presents Australian Jewry with special social responsibilities and problems. Nor are these likely to be short-term ones. Tables 9a and 9b, giving a breakdown of the numbers in the various age groups, indicate that for the next thirty years at least there is likely to be an increasingly high proportion of the Australian Jewish community belonging to the older age groups.

In analysing the age distribution of Australian Jewry (Table 10) and in comparing it with the age distributions of a "standard" community and the general Australian community, we can see the reason for the concern about the future of Australian Jewry. A sound age distribution would disclose gradual descending percentages for each advancing age group. The figures for Australian Jewry, however, show a much smaller proportion in the 0-4 age group than the general Australian population, and a very irregular pattern with its highest proportions in the 34-55

year old groups. In fact, from the point of view of prognosis for the future, Australian Jewry's age distribution in 1961 was even more unhealthy than it was in 1933. In the latter year 58 per cent of Australian Jewry was under 35 years of age, while in 1961 only 45 per cent was in that category. In the light of these facts, the larger number of those 0-4 years old in 1961 may represent a ray of hope, but it seems doubtful whether even this slight improvement is likely to be maintained.

As in the analysis of the origin of Australian Jewry, so in the age distribution some significant differences are noticeable from State to State. New South Wales, for instance, has the largest number of people over 60 years old—4,015 out of a total of 24,000 (16.5 per cent), while in Victoria 3,841 Jews of the same group represent only a slightly smaller percentage. On the other hand, Victoria is the only State in which the Jewish percentage of young people (under 20 years old) is at least fairly close to that of the general population: 32.9 per cent as against 37.3 per cent. The Tasmanian figure in this age group is particularly distressing. Only 17.6 per cent of the small Jewish population of the island State is under 20 years of age. As already mentioned, however, the Jewish figures for this age group right through the Commonwealth contain an ominous warning for the future. The average Australian proportion of people under 20 years old is 38 per cent. The Jewish figures are between 8 and 10 per cent below the corresponding percentages of young people in their respective States.

Some additional facts are worthy of comment. Victoria and the Australian Capital Territory are the only two States in which the numbers of Jews under 20 years of age outweigh those of over 50. In Western Australia they are almost evenly balanced, while South Australia, New South Wales, Queensland, and particularly Tasmania must be listed as States which, Jewishly speaking at least, are over-aged. Of these, South Australia and New South Wales, with their recent rates of migrant influxes, may be expected to show a rate of improvement by the next census.

Concluding this comment on the age distribution of Australian Jewry, one can only repeat the earlier warning. Currently, the important age group of 20-50 year olds, who represent the bulk of any population and bear the burden of communal responsibilities, compare soundly on superficial examination with the proportion in the general community (39.2 per cent of Jewish against 40 per cent of the

TABLE 1. *Growth of Australian Jewry*
(as disclosed by Commonwealth Census figures)

State	Census, 1961					Census, 1954		Census, 1947		Census, 1933		Census, 1921		Census, 1911	Census, 1901
	Disclosed total	No reply %	Adjusted total	Increase numbers	1954-61 %	Disclosed total	% Inc.	Disclosed total	% Inc.	Total	% Inc.	Total	% Inc.	Total	Total
Victoria	29,932	11.4	33,335	5,916	24.6	24,016	62.0	14,910	57.0	9,500	24.0	7,677	22.0	6,270	5,907
N.S.W.	24,026	10.6	26,673	4,443	22.7	19,583	46.4	13,194	28.0	10,305	1.5	10,150	33.0	7,660	6,447
Queensland	1,334	12.0	1,494	—6	Nil	1,340	32.2	1,011	—2.9	1,041	3.8	1,003	49.0	672	733
South Australia	985	11.2	1,095	263	34.7	722	61.3	454	—14.0	528	—40.0	743	—3.0	765	786
Western Australia	2,782	11.1	3,090	227	9.1	2,555	12.7	2,294	9.0	2,105	77.0	1,919	30.0	1,790	1,259
Tasmania	136	11.0	150	—22	—13.9	158	27.2	123	75.0	70	—42.0	121	—7.0	130	107
Northern Territory	23	15.0	26	15	187.5	8	87.0	7		—		1			
Aust. Capital Territory	111	10.0	122	57	10.6	54		26		4		1			
Australia	59,329		65,985	10,893	18.4	48,436	51.0	32,019	36.0	23,553	8.9	21,615	25.0	17,287	15,239
Total Population Australia	10,508,186 (increase 1954-61; 16.9%)					8,986,530	18.57	7,579,358		6,629,839		5,435,734		4,455,005	377,389
Jewish per cent	0.57					0.56		0.42		0.36		0.40		0.38	0.40

TABLE 2. *Distribution of Jews in Australian States*
(as disclosed by Commonwealth Census)

State	1933		1947		1954		1961	
	Jewish %	Total Pop. %	Jewish %	Total Pop. %	Jewish %	Total Pop. %	Jewish %	Total Pop. %
Victoria	40.38	27.46	46.57	27.1	49.81	27.3	50.51	27.89
N.S.W.	43.75	39.23	41.21	39.4	40.15	38.1	40.41	37.25
South Australia	2.24	8.76	1.42	8.6	1.52	8.9	1.66	9.24
Queensland	4.42	14.29	3.16	14.6	2.77	14.7	2.26	14.41
Western Australia	8.94	6.69	7.16	6.6	5.29	7.1	4.68	7.03
Tasmania	0.30	3.74	0.38	3.4	0.32	3.4	0.25	3.34
Aust. Capital Territory	0.02	0.10	0.08	0.2	0.14	0.5	0.19	0.58
Northern Territory		0.18	0.02	0.1			0.04	0.26
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

TABLE 3. *Jewish Population Index by States*

State	1901	1911	1921	1933	1947	1954	1961
Victoria	100	106	130	161	278	451	564
N.S.W.	100	119	157	159	227	333	414
Queensland	100	92	137	142	153	202	205
South Australia	100	98	94.5	68	64	104	140
Western Australia	100	142	95	167	200	225	245
Tasmania	100	121	113	65	128	162	155
Aust. Capital Territory						100	206
Northern Territory						100	288

TABLE 4. *Distribution of Australian Jewry, 1961 Census*

	<i>Victoria</i>	<i>N.S.W.</i>	<i>Queensland</i>	<i>S.A.</i>	<i>W.A.</i>	<i>Tasmania</i>	<i>A.C.T.</i>	<i>N.T.</i>	<i>Australian Total</i>
Metropolitan City	29,484	23,106	982	901	2,644	89	111	—	57,317
Country Urban	313	709	296	46	68	41	—	} 23	1,496
Rural and Migratory	135	211	56	38	70	6	—		516
	29,932	24,026	1,334	985	2,782	136	111	23	59,329

Percentages

Metropolitan City	98.5	96.2	73.6	91.5	95.4	68.7	100		96.6
Country Urban	1.0	2.9	22.2	4.7	2.5	27.3			2.5
Rural and Migratory	0.5	0.8	4.2	3.8	2.5	4.0			0.9

TABLE 5. *Jewish Population of Melbourne (Census Totals)**

<i>Municipality</i>	<i>1871</i>	<i>1891</i>	<i>1901</i>	<i>1921</i>	<i>1933</i>	<i>1947</i>	<i>1954</i>	<i>1961</i>
<i>City of Melbourne</i> (North Melb., Carlton, East Melb.) Total	1,576	2,426	2,272	1,959	2,800	3,003	2,613	1,677
Percentage	61.9	43.9	44.4	28.2	31.4	21.1	11.2	5.7
<i>Inner East</i> (Richmond, Collingwood, Fitzroy) Total	508	1,370	985	869	571	369	552	311
Percentage	19.9	24.9	19.3	12.5	6.4	2.6	2.4	1.1
<i>Northern</i> (Northcote, Preston, Heidelberg, Coburg, Brunswick, Shire Broadmeadows, Shire Keilor) Total	13	100	86	508	764	1,145	2,577	2,165
Percentage	0.5	1.8	1.7	7.3	8.6	8.0	11.0	7.4
<i>Western</i> (Essendon, Footscray, Williamstown) Total	5	79	96	136	132	195	249	260
Percentage	0.2	1.4	1.9	2.0	1.5	1.4	1.1	0.9
<i>Southern</i> (Port Melb., South Melb.) Total	116	356	348	382	249	264	308	268
Percentage	4.6	6.4	6.8	5.5	2.8	1.9	1.3	0.9
<i>South-Eastern</i> (Prahran, St. Kilda, Caulfield, Malvern, Brighton) Total	319	1,019	1,186	2,826	3,991	8,140	12,986	17,732
Percentage	12.5	18.4	23.2	40.7	44.8	57.2	55.6	60.6
<i>Outer South-Eastern</i> (Sandringham, Mordialloc, Chelsea, Moorabbin, Oakleigh) Total	2	7	5	39	84	192	1,385	2,525
Percentage	0.1	0.1	0.1	0.6	0.9	1.3	5.9	8.7

* From Charles Price, *Jewish Settlers in Australia*, Canberra, 1964, Appendix IXA.

TABLE 5 (continued)

<i>Outer Eastern</i> (Box Hill, Nunawading, Ringwood, Dandenong, Springvale, Waverley) Total		11	6	15	12	58	242	622
Percentage		0.2	0.1	0.2	0.1	0.4	1.0	2.1
<i>Eastern</i> (Kew, Hawthorn, Camberwell) Total	8	160	130	210	308	865	2,461	3,692
Percentage	0.3	2.9	2.5	3.0	3.5	6.1	10.5	12.6
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

TABLE 10. Age Distribution

	<i>Standard Western Community</i>	<i>Australian General Community</i> 1961	<i>Australian Jewish Community</i>	
			1933	1961
	%	%	%	%
0-4	12.0	10.5	5.7	6.7
5-14	21.0	19.7	14.9	17.6
15-24	18.0	14.3	16.4	10.7
25-34	15.0	14.1	17.1	9.9
35-44	12.0	13.7	16.4	16.3
45-54	9.0	11.6	13.9	17.4
55-64	7.0	8.0	8.7	12.0
Over 65	6.0	8.1	10.9	9.4
	100.0	100.0	100.0	100.0

TABLE 6. *Origin of Australian Jewry in Percentages*
(Comparison of 1911, 1954, and 1961 Censuses)

Birthplace	Victoria			N.S.W.			Queensland			S.A.			W.A.			Tasmania			Australia Total		
	1911 %	1954 %	1961 %	1911 %	1954 %	1961 %	1911 %	1954 %	1961 %	1911 %	1954 %	1961 %	1911 %	1954 %	1961 %	1911 %	1954 %	1961 %	1911 %	1954 %	1961 %
Australasian born	63.5	36.2	37.5	65.4	39.5	38.3	64.0	50.5	53.1	68.2	42.1	36.8	51.7	51.9	56.4	71.5	48.1	45.0	63.4	38.9	39.1
United Kingdom	16.7	6.9	6.8	15.5	11.8	10.7	16.9	10.2	11.0	16.6	11.5	14.4	15.5	10.1	10.4	11.0	7.2	8.4	16.5	9.4	8.8
Western and Central Europe*	4.4	19.1	16.7	4.4	25.3	25.2	6.8	12.6	11.1	3.4	16.2	14.0	6.9	7.7	6.6	2.3	30.9	32.8	4.7	20.8	19.5
Southern Europe*	0.1	0.2	0.3	0.1	0.4	0.3	0.1	0.1	0.2	—	0.3	0.4	0.1	0.3	0.3	—	0.5	—	0.1	0.3	0.3
Eastern Europe*	10.0	31.6	29.7	9.3	14.6	13.3	9.4	18.2	14.1	8.0	8.8	5.6	18.3	14.8	11.7	8.4	10.0	6.6	10.4	23.1	21.4
Unspecified Europe	0.9	1.6	3.3	0.6	1.6	3.6	0.4	1.3	2.0	0.4	2.0	2.4	2.4	0.8	1.1	—	0.5	2.2	0.0	1.5	3.2
Asia	1.2	3.3	4.0	0.8	4.3	5.5	0.4	4.3	5.1	0.9	3.7	3.5	12.7	11.5	0.8	2.3	3.0	1.1	4.3	5.0	5.0
Africa	0.5	0.8	1.3	0.9	1.1	2.5	0.4	1.2	2.1	1.1	15.2	21.8	0.5	1.2	1.6	1.6	—	1.0	0.7	1.1	2.2
America	0.7	0.3	0.4	0.9	0.6	0.6	0.1	0.9	1.3	0.3	0.2	1.1	0.5	0.5	0.4	0.8	0.5	1.0	0.7	0.5	0.5
Unspecified	2.0	—	—	2.1	0.8	—	1.5	0.7	—	1.1	—	—	1.6	—	—	3.6	—	—	1.5	0.1	—
	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

*For detail of the divisions of Europe see Table 7.

TABLE 7. Australian Jewry according to Birthplace, 1961 Census

	Victoria		N.S.W.		Queensland		S.A.		W.A.		Tasmania		A.C.T.		N.T.		Australia Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Australasia	11,242	37.5	9,206	30.3	708	53.1	363	36.8	1,568	56.4	61	45.0	50	45.1	10	47.5	23,208	39.1
United Kingdom	2,021	6.8	2,575	10.7	146	11.0	142	14.4	289	10.4	11	8.4	8	7.2	1	4.3	5,193	8.8
Western & Central Europe																		
Austria	1,157	3.9	1,338	5.5	24	1.8	23	2.3	57	2.0	13	9.7	8	7.2	2	8.7	2,622	4.4
Czechoslovakia	755	2.5	806	3.3	15	1.2	21	2.1	26	0.9	3	2.2	3	2.7	—	—	1,620	2.7
Germany	1,959	6.6	1,750	7.3	69	5.2	56	5.7	90	3.3	21	15.5	9	8.1	1	4.3	3,955	6.7
Hungary	1,029	3.4	2,055	8.6	31	2.3	29	3.0	9	0.3	7	5.4	1	0.9	—	—	3,161	5.3
Netherlands	82	0.3	119	0.5	8	0.6	9	0.9	3	0.1	—	—	—	—	—	—	221	0.4
Southern Europe																		
Malta & Greece	15	0.1	23	0.1	—	—	4	0.4	2	0.1	—	—	—	—	—	—	44	0.1
Italy	71	0.2	53	0.2	3	0.2	—	—	6	0.2	—	—	—	—	—	—	123	0.2
Eastern Europe																		
Latvia	23	0.2	50	0.2	2	0.1	3	0.3	17	0.6	—	—	—	—	—	—	145	0.2
Lithuania	89	0.3	75	0.3	1	0.1	5	0.5	2	0.1	—	—	1	0.9	—	—	173	0.3
Poland	7,769	25.9	2,307	9.6	99	7.5	51	3.2	201	7.2	6	4.4	9	8.1	1	4.3	10,423	17.6
Ukraine	13	—	10	—	2	0.1	—	—	1	—	—	—	—	—	—	—	26	—
U.S.S.R.	912	3.1	600	2.9	82	6.2	16	1.6	104	3.7	3	2.2	1	0.9	—	—	1,808	3.1
Yugoslavia	61	0.2	61	0.3	2	0.1	—	—	3	0.1	—	—	—	—	—	—	127	0.2
Other Europe	986	3.3	833	3.6	27	2.0	24	2.4	29	1.1	3	—	5	4.5	1	4.3	1,908	3.2
Total Europe	16,992	56.8	12,745	53.1	511	38.4	363	36.8	839	30.1	67	50.0	45	40.5	6	25.9	31,568	53.2
India, Pakistan, Ceylon	34	—	145	—	3	—	2	—	6	—	—	—	1	—	1	4.3	192	0.3
Other Asia (incl. Israel)	1,163	—	1,181	—	65	—	32	—	315	—	4	—	9	—	2	8.7	2,771	4.7
Total Asia	1,197	4.0	1,326	5.5	68	5.1	34	3.5	321	11.5	4	3.0	10	9.0	3	13.0	2,963	5.0
South Africa	86	—	144	—	10	—	6	—	13	—	1	—	3	—	1	4.3	264	—
Other Africa (incl. Egypt)	296	—	452	—	18	—	208	—	31	—	1	—	2	—	1	4.3	1,009	—
Total Africa	382	1.3	596	2.5	28	2.1	214	21.8	44	1.6	2	1.0	5	4.5	2	8.7	1,273	2.2
Canada	8	—	20	—	2	—	2	—	—	—	1	—	—	—	—	—	33	—
United States	75	—	110	—	14	—	9	—	4	—	1	—	1	—	1	4.3	215	—
Other America	29	—	17	—	1	—	—	—	6	—	1	—	—	—	1	4.3	54	—
Total America	112	0.4	147	0.6	17	1.3	11	1.1	10	0.4	2	1.0	1	0.9	2	8.7	302	0.5
Other (unspecified)	7	—	6	—	2	—	—	—	—	—	—	—	—	—	—	—	15	—
Grand Total	29,032	—	24,026	—	1,334	—	985	—	2,782	—	136	—	111	—	23	—	59,329	—

TABLE 8. *Australia, States and Territories—Number of Jews classified according to Occupational Status, Census, 1961*

Occupational Status	N.S.W.		Vic.		Qld.		S.A.		W.A.		Tas.		N.T.		A.C.T.		Australia	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
<i>In Work Force:</i>																		
At Work:—																		
Employer	2,103	749	2,793	1,008	109	36	49	16	294	66	16	2	2	—	3	4	5,369	1,881
Self-employed	17.7%	6.1%	18.7%	6.7%	15.5%	5.7%	10.0%	3.2%	20.9%	4.7%	20.0%	3.6%	15.4%	—	4.8%	8.2%	18.2%	6.3%
Employee (a)	1,039	484	1,570	663	75	19	29	16	138	33	9	1	2	1	1	1	2,862	1,219
Helper (b)	8.8%	4.0%	10.5%	4.4%	10.7%	3.0%	6.0%	3.2%	10.0%	2.3%	11.1%	1.8%	7.7%	20.0%	1.6%	2.1%	9.7%	4.1%
Not at Work (c)	4,339	2,678	4,545	2,776	221	97	217	97	364	198	35	14	9	2	36	11	9,766	5,873
	36.7%	21.9%	30.3%	18.6%	31.5%	15.4%	44.6%	19.4%	25.9%	14.2%	44.0%	25.0%	69.2%	20.0%	58.1%	22.4%	33.0%	19.7%
	21	40	16	69	1	—	—	2	2	2	—	1	—	—	—	—	40	114
	0.2%	0.4%	0.1%	0.5%	0.1%	—	—	0.4%	0.1%	0.1%	—	1.8%	—	—	—	—	0.1%	0.4%
	186	122	335	215	12	4	3	3	27	7	1	—	—	—	—	—	564	351
	1.6%	1.0%	2.2%	1.5%	1.7%	0.6%	0.6%	0.6%	1.9%	0.5%	1.3%	—	—	—	—	—	1.9%	1.2%
Not in Work Force:	4,143	8,122	5,734	10,208	284	476	188	365	579	1,072	19	38	1	6	22	33	10,970	20,320
	35.0%	66.6%	38.2%	68.3%	40.5%	75.3%	38.8%	73.2%	41.2%	78.2%	23.7%	67.8%	7.7%	60.0%	35.5%	67.3%	37.1%	68.3%

M = Male

F = Female

(a) On wage or salary.

(b) Not on wage or salary.

(c) The category 'Not at Work' includes those who stated that they were usually engaged in work but were not actively seeking a job at the time of the Census by reason of sickness, accident, etc., or because they were on strike, changing jobs, or temporarily laid off, etc. It also includes persons able and willing to work but unable to secure employment, as well as casual and seasonal workers not actually in a job at the time of the Census. The numbers shown as 'Not at Work', therefore, do not represent the number of unemployed available for work and unable to obtain it.

Occupational Status of Jewish Males in Work Force

	1947 Jews	1947 Gen. Pop.	1954 Jews	1961 Jews	1961 Gen. Pop.
Employers	35.4%	8.2%	33.9%	26.7%	7.4%
Self-employed	18.7%	14.3%	17.7%	15.0%	12.0%
Employee	45.9%	77.4%	48.4%	58.3%	80.6%

TABLE 9a. *Age of the Australian Jewish Population*
(according to 1961 Census)

<i>Age last birthday</i>	<i>Queensland</i>			<i>South Australia</i>			<i>Tasmania</i>			<i>A.C.T.</i>			<i>N.T.</i>		
	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
0-4	52	37	89	42	31	73	5	5	10	8	3	11	—	1	1
5-9	53	43	96	33	38	71	6	2	8	3	3	6	—	1	1
10-14	57	43	100	36	37	73	—	2	2	4	5	9	—	—	—
15-19	42	33	75	39	34	73	4	—	4	6	4	10	—	—	—
20-24	30	25	55	33	17	50	6	1	7	4	5	9	3	1	4
25-29	43	29	72	22	21	43	5	5	10	8	5	13	3	2	5
30-34	37	34	71	34	38	72	9	4	13	4	4	8	1	1	2
35-39	43	46	89	29	37	66	6	4	10	4	5	9	—	2	2
40-44	53	39	92	49	35	84	4	3	7	5	3	8	1	1	2
45-49	51	52	103	32	40	72	5	5	10	4	2	6	1	1	2
50-54	52	50	102	44	48	92	6	6	12	6	3	9	2	—	2
55-59	49	50	99	26	33	59	10	5	15	3	4	7	1	—	1
60-64	36	51	87	21	25	46	6	4	10	1	3	4	—	—	—
65-69	45	33	78	17	17	34	3	6	9	2	—	2	1	—	1
70 & Over	59	67	126	29	48	77	5	4	9	—	—	—	—	—	—
Total	702	632	1,334	486	499	985	80	56	136	62	49	111	13	10	23

Under 20

27.0%

29.5%

17.6%

32.5%

8.7%

20-49

36.1%

39.3%

42.0%

47.7%

73.9%

Over 50

36.9%

31.2%

40.4%

19.8%

17.4%

TABLE 9b. *Age of the Australian Jewish Population*
(according to 1961 Census)

Age last birthday	Victoria			N.S.W.			Western Australia			Australian Total			%	Australian General Population %
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total		
0-4	1,045	1,080	2,125	709	760	1,469	110	102	212	1,971	2,019	3,990	6.7	10.5
5-9	1,333	1,235	2,568	941	831	1,772	125	111	236	2,494	2,264	4,758	8.0	10.0
10-14	1,655	1,544	3,199	1,055	1,006	2,061	136	119	255	2,943	2,756	5,699	9.6	9.7
15-19	982	967	1,949	764	773	1,537	97	87	184	1,934	1,898	3,832	6.5	7.7
20-24	592	659	1,251	482	521	1,003	61	70	131	1,211	1,299	2,510	4.2	6.6
25-29	589	652	1,241	488	498	986	71	63	134	1,229	1,275	2,504	4.2	6.2
30-34	717	943	1,660	646	746	1,392	88	75	163	1,536	1,845	3,381	5.7	7.0
35-39	1,157	1,349	2,506	941	1,046	1,987	88	97	185	2,268	2,586	4,854	8.2	7.3
40-44	1,256	1,284	2,540	919	936	1,855	88	104	192	2,375	2,405	4,780	8.1	6.5
45-49	1,372	1,332	2,704	1,096	1,031	2,127	120	88	208	2,681	2,551	5,232	8.8	6.3
50-54	1,459	1,070	2,529	1,143	1,006	2,149	118	113	231	2,830	2,206	5,126	8.6	5.4
55-59	1,025	794	1,819	880	793	1,673	101	108	209	2,095	1,787	3,882	6.6	4.4
60-64	726	768	1,494	661	754	1,415	78	86	164	1,529	1,691	3,220	5.4	3.8
65-69	514	488	1,002	465	544	1,009	43	45	88	1,090	1,133	2,223	3.8	3.2
70 & Over	571	774	1,345	641	950	1,591	80	110	190	1,385	1,953	3,338	5.6	5.4
Total	14,993	14,939	29,932	11,831	12,195	24,026	1,404	1,378	2,782	29,571	29,758	59,329	100.0	100.0
Under 20	32.9%			28.4%			31.9%			30.8%				
20-49	39.7%			38.9%			36.4%			39.2%				
50 & Over	27.4%			32.7%			31.7%			30.0%				

AGE PYRAMID — AUSTRALIA JUNE 1961

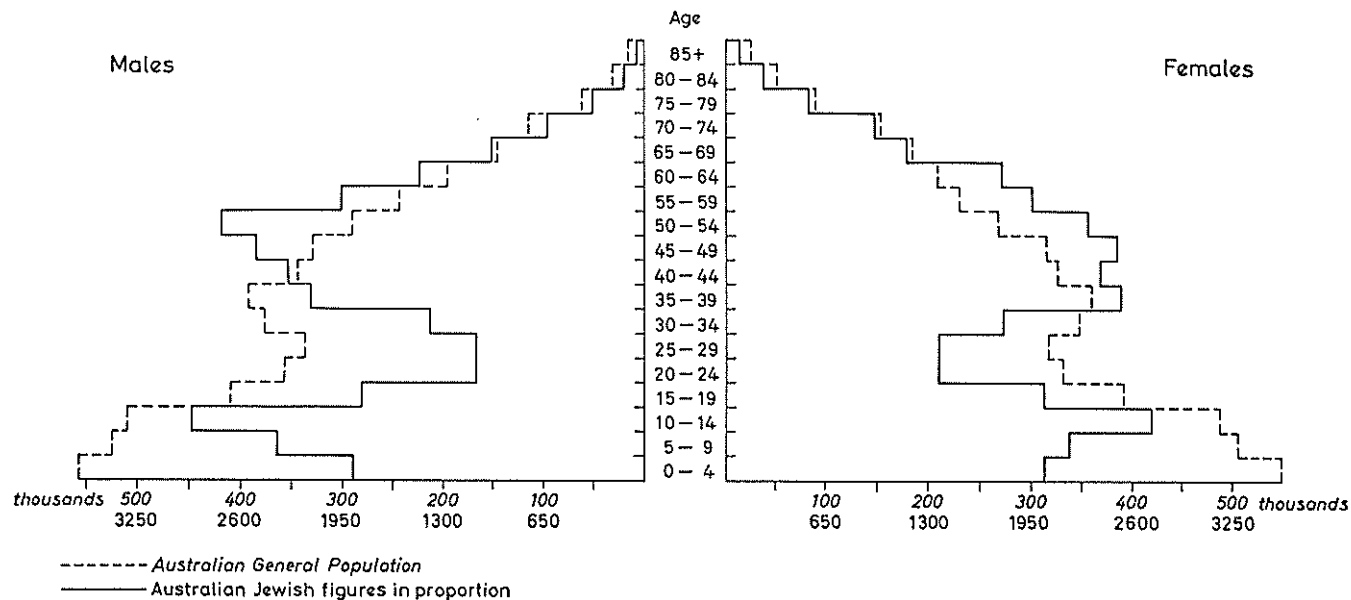


Figure 1

TABLE 11a. *Australia, States and Territories—Number of Jews classified according to Conjugal Condition, Census, 1961*

Conjugal condition	General population		Queensland				South Australia				Tasmania				Australian Capital Territory				Northern Territory			
	Males	Females	Males		Females		Males		Females		Males		Females		Males		Females		Males		Females	
	%	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Never married— Under 15 years of age	30.6	29.9	162	23.1	123	19.5	111	22.8	106	21.2	11	13.8	9	16.1	15	24.2	11	22.4	—	—	2	20.0
15 years of age and over	20.7	14.8	122	17.4	66	10.4	96	19.8	61	12.3	20	25.0	5	8.9	13	21.0	8	16.4	4	30.8	—	—
Total never married	51.3	44.7	284	40.5	189	29.9	207	42.6	167	33.5	31	38.8	14	25.0	28	45.2	19	38.8	4	30.8	2	20.0
Married	44.5	45.1	378	53.8	335	53.0	251	51.6	243	48.7	43	53.8	30	53.6	32	51.6	26	53.1	8	61.5	8	80.0
Married but permanently separated	1.3	1.5	14	2.0	5	0.8	10	2.1	6	1.2	—	—	1	1.7	—	—	1	2.0	—	—	—	—
Widowed	2.2	7.9	21	3.0	95	14.9	12	2.5	77	15.4	3	3.7	9	16.1	—	—	1	2.0	—	—	—	—
Divorced	0.7	0.8	5	0.7	8	1.4	6	1.2	6	1.2	3	3.7	2	3.6	2	3.2	2	4.1	1	7.7	—	—
Grand Total	100.0	100.0	702	100.0	632	100.0	486	100.0	499	100.0	80	100.0	56	100.0	62	100.0	49	100.0	13	100.0	10	100.0

TABLE 11b. *Australia, States and Territories—Number of Jews classified according to Conjugal Condition, Census, 1961*

Conjugal condition	General population		New South Wales				Victoria				Western Australia				Australia			
	Males		Males		Females		Males		Females		Males		Females		Males		Females	
	%	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Never married Under 15 years of age 15 years of age and over	30.6	29.9	2,705	22.8	2,597	21.3	4,033	26.9	3,859	25.8	371	26.4	332	24.1	7,408	25.0	7,039	23.6
	20.7	14.8	2,011	17.0	1,536	12.6	2,323	15.5	1,674	11.2	236	16.8	170	12.2	4,825	16.3	3,520	11.8
Total never Married	51.3	44.7	4,716	39.8	4,133	33.9	6,356	42.4	5,533	37.0	607	43.2	502	36.3	12,233	41.3	10,559	35.4
Married	44.5	45.1	6,556	55.4	6,108	50.1	8,098	54.0	7,749	51.9	733	52.2	682	49.5	16,099	54.4	15,181	51.0
Married but permanently separated	1.3	1.5	130	1.1	131	1.1	114	0.8	120	0.8	15	1.1	20	1.5	283	1.0	284	1.0
Widowed	2.2	7.9	268	2.3	1,607	13.2	309	2.0	1,380	9.2	29	2.1	159	11.6	642	2.2	3,328	11.2
Divorced	0.7	0.8	161	1.4	216	1.7	116	0.8	157	1.1	20	1.4	15	1.1	314	1.1	406	1.4
Grand Total	100.0	100.0	11,831	100.0	12,195	100.0	14,993	100.0	14,939	100.0	1,404	100.0	1,378	100.0	29,571	100.0	29,758	100.0

TABLE 12. *Number of Marriages celebrated according to the Rites of the Jewish Religion*

State	1956	1957	1958	1959	1960	1961	Rate per 1,000 of population 1961
Victoria	137	183	151	157	167	166	5.5
N.S.W.	113	142	118	116	130	119	4.9
Queensland	1	1	7	3	7	2	1.5
South Australia	3	1	2	—	4	2	2.03
Western Australia	16	7	14	19	13	10	3.6
Tasmania	—	6	—	—	1	1	6.6
Aus. Capital Territory	—	—	—	—	—	—	—
Northern Territory	—	—	—	—	—	—	—
Australia	270	340	292	295	322	300	5.05 (7.31)

TABLE 13. *Mixed Marriages as recorded in Censuses, 1911-1961*

	N.S.W. %	Victoria %	Queensland %	S.A. %	W.A. %	Tasmania %	Australia %
(a) Jewish Wife							
Married to—							
Jewish husband							
1911	87.0	88.0	84.0	89.0	87.0	75.0	87.0
1921	84.0	86.0	78.0	88.0	87.0	75.0	84.0
1933	87.0	93.0	85.0	85.0	92.0	85.0	89.0
1961	92.0	96.0	83.0	86.0	94.0	100.0	94.0
Non-Jewish husband							
1911	13.0	12.0	16.0	11.0	13.0	25.0	13.0
1921	16.0	14.0	22.0	12.0	13.0	25.0	16.0
1933	13.0	7.0	15.0	15.0	8.0	15.0	11.0
1961	8.0	4.0	17.0	14.0	6.0	—	6.0
(b) Jewish Husband							
Married to—							
Jewish wife							
1911	74.0	74.0	55.0	68.0	81.0	58.0	73.0
1921	70.0	74.0	68.0	79.0	74.0	55.0	71.0
1933	77.0	85.0	67.0	55.0	84.0	65.0	80.0
1961	86.0	91.0	71.0	76.0	79.0	67.0	88.0
Non-Jewish wife							
1911	26.0	26.0	45.0	32.0	19.0	42.0	27.0
1921	30.0	26.0	32.0	21.0	26.0	45.0	29.0
1933	23.0	15.0	33.0	45.0	16.0	35.0	20.0
1961	14.0	9.0	29.0	24.0	21.0	33.0	12.0

TABLE 14. *Mixed Marriages as Recorded in 1961 Census in Various States*

	<i>N.S.W.</i>	<i>Victoria</i>	<i>Queensland</i>	<i>S.A.</i>	<i>W.A.</i>	<i>Tasmania</i>	<i>A.C.T.</i>	<i>N.T.</i>
(a) <i>Jewish Wife</i>								
Married to—								
Jewish husband	5,455 92.0%	7,200 96.0%	285 83.0%	210 85.7%	525 94.0%	20 100%	25 100%	—
Church of England husband	185 } 8.0%	100 } 4.0%	20 } 17.0%	15 } 14.3%	25 } 6.0%	—	—	—
Catholic husband	80 }	75 }	20 }	10 }	5 }	—	—	—
Other Protestant husband	120 }	75 }	20 }	5 }	5 }	—	—	10 100%
Others, incl. not stated	90 }	50 }	— }	5 }	— }	—	—	—
	5,930	7,500	345	245	560	20	25	10
(b) <i>Jewish Husband</i>								
Married to—								
Jewish wife	5,455 86.0%	7,200 91.2%	285 71.0%	210 76.4%	525 78.9%	20 66.7%	25 71.4%	—
Church of England wife	390 }	225 }	35 }	35 }	60 }	10 }	— }	—
Catholic wife	185 }	175 }	20 }	10 }	30 }	— }	— }	—
Other Protestant wife	210 }	220 }	50 }	5 }	35 }	— }	— }	—
Others, incl. not stated	100 }	75 }	10 }	15 }	15 }	— }	— }	10 100%
	6,340	7,895	400	275	665	30	35	10

TABLE 15. *Mixed Marriages, Outside Metropolitan Area, 1961 Census*

	<i>Australia</i>		<i>N.S.W.</i>		<i>Victoria</i>		<i>Queensland</i>		<i>S.A.</i>		<i>W.A.</i>		<i>Tasmania</i>		<i>A.C.T.</i>	
(a) <i>Jewish Wife</i>																
Married to Jew	395	72%	180	76·6%	65	56·6%	105	84%	20	66·7%	20	66·7%	5	100%	25	100%
Mixed marriage	155	28%	55	23·4%	50	43·4%	20	16%	10	33·3%	10	33·3%	—		—	
(b) <i>Jewish Husband</i>																
Married to Jewess	395	66·9%	180	65·4%	65	65%	105	80·8%	20	100%	20	44·4%	5	50%	25	71·4%
Mixed marriage	195	33·1%	95	34·6%	35	35%	25	19·2%	—		25	55·6%	5	50%	10	28·6%

general community). However, in the Jewish community the vast majority of these people are already in the over 40 group, with a particularly small share in the 20's. In addition, the Jewish community has a substantially higher proportion of over 60 year olds, and this surplus of old people is balanced by a shortage of young, a very disturbing factor pointing ominously to the eventual decimation of Australian Jewry unless new waves of immigration provide the revitalizing influences as they have done in the past.

While the general Australian population figures show a 10 per cent larger number of males than females, the Jewish figures are almost evenly balanced (only 187 more females than males). It is also interesting to note that Australian Jewry has a preponderance of males in the 0-19 age group and again among those between 45 and 59 years of age, while there are more women than men in the 20-44 age group and again in the age group of 60 and over.

Tables 11a and 11b give the number of Jews classified according to conjugal condition. In this respect there are no significant differences between Jews in the various States. On the whole they show a somewhat larger proportion of Jews married than in the general Australian population. Another noteworthy fact is that there is a rather significantly larger proportion of Jewish widows in every State of the Commonwealth. Another factor worth noting is the rather larger proportion of Jewish divorcees than is shown for the general population. Even allowing for the Catholic content of the general population and adding the "permanently separated" group to that of the "divorced", we can see that the Jewish rate is still running ahead of that of the general population.

Although little enough comfort can be gained from the age pattern of Australian Jewry previously examined, a look at the marriage rates discloses a further reason for concern about the ability of Australian Jewry to maintain its current numerical strength. Before referring to marriage figures, however, we must draw attention to a reservation about the completeness of the figures presented. The information recorded at the time of marriage does not require any particulars concerning the religion of the partners. "Jewish marriages" as recorded in marriage statistics merely cover those recorded by celebrants of Jewish marriage. They would not include a marriage by two Jews if their marriage was contracted at a Government Registrar's Office.

Some slight allowance must therefore be made for the Jewish rate running below that of the general community, although, taking into account the religious basis of the Jewish community, one might expect the number of such purely civil marriages to be balanced by the fact that (as we have previously noted) proportionately more Jews are getting married.

Be that as it may, in 1961 the Jewish marriage rate was 5.05 marriages per 1,000 of population as compared with the overall Australian rate of 7.31. In the subsequent years of 1962 and 1963 the Jewish rate was even lower. This can be partly explained by a sharp fall in the number of Jews in the 20-30 age group, but for a full explanation recourse must also be had to such information as is available on intermarriage. Because no religion is recorded at the time of marriage, the only source of information in this regard derives from the census. These figures, which are contained in Tables 13, 14 and 15, are illuminating, but again are subject to some serious shortcomings:

1. They include only those couples who on the census night were residing together. They also cover only those couples who recorded their different religions on the census forms. (The answer to the question was not compulsory).
2. The figures do not cover couples in which neither partner disclosed any religion, nor do they include couples living apart—either divorced, separated, or even only temporarily absent. All these categories would undoubtedly include some mixed marriages.
3. The figures also do not disclose marriages in which either partner was converted either to Judaism or out of it, either before or after marriage. Where conversion occurred into Judaism, the marriage would in these tables be included as "Jewish", while in the reverse case of a Jew having been converted out of Judaism or not recording his religion, the marriage would not be included in the figures. Again in this category a number of mixed marriages would exist.

Although these reservations detract from the completeness of the tables, they offer some information on the minimal extent of mixed marriages in Australia. In interpreting them, we must clearly understand that the actual extent of mixed marriages will undoubtedly be greater—how much greater is, unfortunately, a matter for conjecture and must remain so until the means, both technical and financial, are available to conduct a survey in greater depth.

Certain factors, however, emerge clearly enough to warrant the following comments:

- (a) A comparison between the overall Australian figures for the various census years shows a rising trend of intermarriage between 1911 and 1921, followed by a substantial drop in the period between 1921 and 1933, and a further decrease between 1933 and 1961. During these periods Australian Jewry experienced its largest influx of immigrants, with a resultant intensification of Jewish life. This factor would, no doubt, account for the arrest of assimilatory tendencies so clearly evident from the earlier figures. Limited satisfaction can therefore be derived only from the great improvement of the 1961 figures as compared with those from earlier censuses. A better test of the degree of intermarriage currently taking place in Australia will be possible only after the 1966 figures can be compared with those of 1961, covering as they will a current period and one in which the relatively settled ways of the community are not overshadowed by the arrival of large numbers of newcomers.
- (b) It is interesting, though not surprising, to note that the figures throughout disclose a substantially greater number of Jewish males marrying out than Jewish females, although the figures of mixed marriages outside the metropolitan area show a much smaller discrepancy in that regard than in the capital cities. In Victorian and South Australian country towns and rural areas this trend has even been reversed.
- (c) Some reservation must be exercised in comparing the percentage figures for the States having smaller Jewish communities with those of New South Wales and Victoria. With their smaller overall numbers each mixed marriage represents, of course, a greater relative rise in the percentage figures. This also applies to the figure for mixed marriages outside the metropolitan areas.
- (d) Finally, the figures clearly show that intermarriage is at its lowest in areas of active Jewish life, the major decreases having occurred in the States with the largest number of recent immigrants (Victoria and New South Wales).

This finding is in line with similar data in other parts of the world. Summarizing his "Studies of Jewish Intermarriage in the United States", Erich Rosenthal observes that they "reveal the effect of the size of the Jewish community upon the rate of intermarriage".⁵

A comparison of the overall Australian intermarriage rates with those of the less populous State, and, even more so, a comparison of the figures for any particular State with those of "outside metropolitan area" in the same State, will confirm that these observations are also applicable to Australia.

It is of particular importance for us also to take note of a warning contained in Rosenthal's analysis of Jewish intermarriage figures in the Washington area:

The analysis of the Washington data has revealed that the intermarriage rate rises from about 1 per cent among the first generation—the foreign born immigrants—to 10.2 per cent for the native-born of foreign parentage and to 17.9 per cent for the native-born of native parentage (third and subsequent generations). The considerable differentials that were observed in the intermarriage rates among the first, second, and third generations have a threefold significance:

1. They show that the Jewish community of the United States is subject to the processes of assimilation and amalgamation in such a manner that the ethnic and religious bonds that welded the immigrant generation into a highly organized community are becoming progressively weaker.
2. They cast doubt on the doctrine of the persistence of religious endogamy in American life and on the idea of the "return of the third generation".
3. They reveal that a total intermarriage rate is not very meaningful. Since intermarriage is virtually completely absent among the first-generation immigrants, the gross rate hides the process of assimilation that is at work among subsequent generations.

The numerical predominance of foreign-born Jews in the Australian communities and the absence of further research preclude us from drawing meaningful comparisons between the Australian and American figures in this respect at this particular stage of the development of Australian Jewry.

It would, however, take a rash man to say that the observations which Rosenthal makes in respect of second and third generations in America may not equally be applicable to the Australian Jewish scene when it reaches a comparable stage of development. The attached tables in fact point to a parallel development in the apparent arrest of assimilatory tendencies during periods of intense immigration. The figures revealed by the American studies, therefore, represent a warning to Australian Jewry of the problems which lie ahead.

Rosenthal's final observation also appears to me to hold significant relevance for the Australian scene, if not of the present, then at least for the future. He writes:

That intermarriage usually spells the end of belonging to the Jewish group is demonstrated by the fact that in at least 70 per cent of the mixed families in Greater Washington the children are

not identified with the Jewish group. This finding, which repeats earlier European experiences, takes on special significance if viewed against the fact that the fertility of the Jewish population in the United States is barely sufficient to maintain its present size. In the absence of large-scale immigration, it may well be that intermarriage is going to be of ever increasing significance in the future demographic balance of the Jewish population in the United States.

Although the figures and tables presented in this study bear no direct relationship to the American studies, I have quoted at some length from the conclusions drawn by Rosenthal because I believe that trends are already observable here of Australian Jewry developing along social lines similar to those known by our American congeners during the past fifty years.

At this stage, however, we are still—or should I say, again—a predominantly first generation immigrant community. The intermarriage figures presented in this study may therefore mask the portents of the future.

A superficial glance at the great variety of activities which make up current Jewish life in Australia may easily lead us to the conclusion that these activities in themselves represent a guarantee of continuing strength and vitality of Australian Jewry. To reach such a conclusion, however, would be misleading. It would ignore the fundamental sociological truth that no society is static and that vital changes are constantly occurring in the composition of each community affecting the attitudes and outlook of succeeding generations.

This study has examined Australian Jewry at the beginning of the seventh decade of the twentieth century. It shows a community vastly different in composition from that which was Australian Jewry in earlier parts of this century. It has also pointed to the fact that twenty years hence Australian Jewry will again be materially different from its present pattern. Apart from its contribution to our knowledge of Australian Jewry in the 1960's, I hope that this study will awaken the present-day leadership of Australian Jewry from the Delusion that the future of the community is secure because the present generation shows a remarkable vitality.

The study has shown that the future of the Australian Jewish communities rests upon demographically unsound foundations. Even posing the question "Is there a future for Australian Jewry?" will be regarded as heresy by many. Yet it is only by pressing the question that there seems to be any hope of arousing the present generation of Jews in Australia to the special efforts that are necessary to understand their precarious position.

Currently, Jewish life in Australia has reached a peak. However, below the surface of the vitality of the committed and involved, the alluring pressures of the free society are causing a steady drift of the uninterested, if not disaffected, away from Jewish communal life. We do not have so many committed and responsible Jews that we can afford to be so cavalier about the uncommitted. Moreover, it is not the first time in Jewish history that some of the best Jews made their contribution divorced from the setting of their community rather than from within it and through it. Australia's active post-war immigration policy has created the basis of a pluralist society in Australia. Australian Jewry has so far failed to take full advantage of the opportunities offered by this for the development of positive Jewish community organization and of active group participation in that society.

In the years ahead, numbers, emotional motivation, and intensity of involvement are likely to decline as second and third generation attitudes replace those of the closely-knit communities deriving their current vitality largely from the impetus of first generation immigrants. It is hoped that, by drawing attention to these factors, this study will help underline the need for Australian Jewish communities to probe below the surface of their current activities and analyse their problems. Vigorous joint efforts by all forces of Jewish life must be undertaken, to strengthen the group to continue as viable communities in an Australian environment.

NOTES

- 1 L. M. Goldman, *The Jews of Victoria in the 19th century*, published by the author, 1963. Max Gordon, *Sir Isaac Isaacs*, Melbourne, 1963. Max Gordon, *Jews of Van Diemens Land*, Sydney, 1965. The Australian Jewish Historical Society has also published short biographies in its *Journal*.
- 2 But see: Charles Price, *Jewish Settlers in Australia*, published as Australian National University Social Science Monograph, No. 23, 1964. J. Gentili, "Australian Jewry—A Statistical Study", *Westralian Judean*, January, 1941. I. Porush, "Some Statistical Data on Australian Jewry", *Journal of the Australian Jewish Historical Society*, Vol. IV, 1953, pp. 1-7.
- 3 Some argue that fear, engendered by past experiences abroad, may cause many Jews to abstain from identifying themselves as Jews. Others point out that many Jews would regard themselves as Jews by nationality or race, but not by religion. Yet a greater consciousness of Jewishness and pride of belonging to the Jewish group are advanced as reasons why there may be a smaller proportion failing to disclose their religion among the Jewish group than among the general population.
- 4 "The Twilight of Australian Jewry", *Australian Jewish Forum*, 1941.
- 5 *American Jewish Year Book*, Vol. 64, 1963.

PHINEAS MOSS

(1795-1866)

Public Servant and Author

A contribution to early Tasmanian Jewish History

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

When on 11th August, 1843, the *Hobart Town Courier and Van Diemen's Land Gazette* reported that the "first stone of the Synagogue about to be erected in Argyle Street in this City, for the worship of Jehovah by the descendants of the people of Israel, was laid on Wednesday, 9th August, 1843," Phineas Moss was mentioned as the Secretary of the Committee of Management.

After the President, Louis Nathan, had deposited a bottle containing documents in the cavity where the foundation stone was to be laid and had read portions of Scripture (I. Chron. Chapter 29), Messrs P. Levi, H. Nathan and J. Friedman read Psalms 84, 132 and 100 respectively in Hebrew, followed by Phineas Moss who translated these psalms into English.

"Mr. Louis Nathan," the paper continued in its report, "then took the silver trowel and spread cement over the slab upon which the foundation stone was to be laid; after which Mr. Moss offered the following solemn and appropriate prayer, composed by himself for the occasion:

"O High and Mighty God, Thou who inhabitest eternity, deign to look down from Thy lofty dwelling place on us, Thy servants, who are assembled together this day to glorify Thee, and to praise Thy Holy Name. Thou hast promised, O eternal God, that wherever we record Thy Name, Thou wilt come unto us and bless us.

O then, out of Thine abundant mercy, remember Thy covenant; behold with favour the foundation we are about to lay for Thy holy house; cause the work to prosper in our hands; suffer it to be concluded with joy, and dedicated to Thy service with gladness; and in Thy goodness bless those who assist in the good work. O strengthen us by Thy grace, renew a right spirit within us, so that we may delight to do Thy will, and to observe Thy statutes and judgments; let us become pure and undefiled, that when our supplications come before Thee, Thou mayest incline Thine ear to our petition, and accept it as Thou didst accept the sacrifice and oblation in days of old.

And, O Lord God, eternal and beneficent Father, cause us to enter Thy gates with thanksgiving and Thy courts with praise, so that we may be prepared to enter Thy everlasting tabernacle to dwell for ever in Thy glorious presence, and in Thy exceeding kindness deal mercifully with us and with all Israel and remember us for good. AMEN."

Who was the man who composed this wonderful prayer and who is remembered as the faithful secretary

of his congregation in the tablet on the right side of the interior of the Hobart Synagogue which records the officers of the Synagogue in 1843?

Phineas Moss was born in 1795 in Portsea (Hampshire). Little is known of his antecedents, but he must have come from a very good and orthodox family and have had an excellent education, both religious and in the humanities.

Although no record of his arrival has so far been found, he seems to have come to Van Diemen's Land as a free settler in the early thirties of last century.

The Minutes of the *Hobart Town Hebrew Congregation* record that Moss was secretary of the Congregation for almost ten years until 19th September, 1851. On his official retirement, a beautifully written testimonial, signed by Samuel Moses, President; Robert Hart, Honorary Secretary and Judah Solomon, Treasurer, was presented to him. At the constitution of the "Hobart Town Hebrew Congregation and Philanthropic Society" in December, 1841, Moss became "President Protemp" and in March, 1843, Honorary Secretary.

On 27th June, 1853, the *London Jewish Chronicle* reported that on 22nd May of this year the Reverend Herman Hoelzel had arrived in Hobart Town. It appears that Moss became his secretary, because on 5th June, 1853, signing as "Secretary", he informed the shocked Sydney Community that the Reverend Dr. Nathan Marcus Adler, Chief Rabbi of the Jews in the British Empire, had "nominated and appointed the Reverend Herman Hoelzel to be the Presiding Rabbi in the Australian Colonies".

The fact that some kind of "Australian Chief Rabbi" had assumed office in Hobart Town and not in Sydney came as a great surprise to Sydney Jewry and was much resented.¹

Although Moss had officially resigned as Secretary of the Congregation in 1851, he seems to have kept working in this position for some time, because in 1853 he still wrote letters from "Synagogue Chambers, Hobart Town", signing as Secretary, and he also signed the address which was presented to the Reverend Hoelzel on 18th July, 1853, as "Secretary of the Congregation".

Moss had obviously entered the Public Service of the Van Diemen's Land soon after his arrival in Van Diemen's Land. We have, therefore, to consider him as one of the first Jewish free settlers to become an Australian Public Servant. Lionel Samson occupied the position of Post-

master in Freemantle, W.A., in the early thirties² and either he or Moss was the first free Jewish Public Servant.

We find the earliest records of Moss in 1835, when he worked as a clerk at the Police Station at Bothwell.³ By this time he was active in the literary circles of the colony. The records show a letter by Moss, written in 1837 to John Montagu, the Colonial Secretary, forwarding on behalf of the Literary Society of Bothwell, a copy of a resolution, passed at a meeting of the Society.

On 3rd January, 1840, the members of the Bothwell Literary Society published in the *Hobart Town Courier and Van Diemen's Land Gazette* a highly laudable testimonial to Moss, pointing out his "unremitting exertions" to promote the interests of their society.

He remained in Bothwell until 1841, when he became Chief Clerk of the Registrar, Probation Department.⁵ From 1843 until at least 1855 he worked as a clerk in the Convict Department.⁶

It is difficult to see, how, in these circumstances, he could have been "in business in the forties in Elizabeth Street, Hobart Town", as reported by Mr. M. Gordon in his "Jews in Van Diemen's Land".⁷

During his work in the Convict Department, Moss was obviously and rightly regarded as an authority on Jewish matters and was often consulted by the authorities. There is an interesting series of documents, dating from July-August, 1846, in the despatches of Governor Sir Charles A. Fitzroy.⁸

An enquiry was sent from England concerning the death of a Polish Jew named Ansezel Davidowicz who allegedly had died in one of the Australian Colonies under the name of Dewis and had been "possessed of some property in one of the Australian Colonies". An advertisement concerning this was inserted in the *Hobart Town Gazette*. After the report by the Chief Magistrate that a Jew named Oscar Davis, who had kept an inn at New Norfolk, had died there some years ago, and that this man might have been identical with the Dewis, mentioned in the advertisement, Moss was consulted on the matter.

He pointed out that the "name Anzell Davidoviz appears to be Polish and may probably be in English, Ansell Dewis. About twelve or fourteen years earlier, a Polish Jew had died at New Norfolk and by a transition, as is not uncommon, the Judaic name may have been changed from Ansell or as it is often pronounced in Hebrew, Anshell, to Oscar".

When, however, the widow of Oscar Davis was interviewed, she said that her husband was decidedly not the person referred to in the enquiry. "Oscar Davis", she said, "was a native of Prussia by the name of 'Osr'. He arrived in the Colony in 1815. He had no trade and died in indigent circumstances leaving a wife and many children who maintain themselves by labour"

In a concluding Memorandum to the Colonial Secretary, Moss then gave his final opinion and advice:—

"From recent enquiries I have made here, and from the informations I have gathered among my co-religionists, it appears very doubtful whether the Oscar Davis, I mentioned, could have been the individual alluded to under the name of Anzel Davidoweis Dewis (which Anglicised may be Ansell Davis). Very few foreign Jews retain their common Judaic or Surnames on their arrival in England, and this makes the difficulty of ascertaining the identity of such persons much greater, but I would suggest, though the enquiry would occupy time, that the facts could be probably ascertained more readily if the question were put through the Presiding Rabbi of the Jews of the British Empire, the Reverend Dr. Nathan Adler in London, by whose influence amongst the various congregations pains would be taken to ascertain the identity."

signed P. Moss.

Hobart Town, 23rd July, 1846.

This memorandum gives also an interesting sidelight on the conditions of the many Jewish immigrants from the Continent who went to England in the second half of the 18th Century, many of whom ended their life, like Oscar Davis, as a convict in Van Diemen's Land. . . .

In 1855 or 1856 Moss seems to have resigned from the Public Service, because the Hobart Town Directory for 1857 lists him as living at 29 Murray Street and gives his calling as a "bookseller and stationer". This kind of business suited him very well and he remained in it until his death. Here he had the time to continue his studies and to widen his knowledge, and to prepare the booklet which made him one of the first Jewish authors in Australia.

In 1853 he had published in London the first Jewish Calendar in Australia in the Hebrew and English Languages, "sanctioned by the Rev. The Chief Rabbi". He dedicated this Calendar "To the honourable and pious matrons and mothers of the House of Israel, in this Island, and in other lands of the Southern Hemisphere", "humbly presented by the author for the instruction of their offspring ANNO MUNDI 5612".

In the preface of this booklet of thirty pages, Moss wrote:—

"The author of this, saith to his brethren and friends of the House of Israel, in this Island and also to those sojourning in

other remote isles,—whether associated, or alone,—Distance every impediment tending to prevent you from God's service and holy worship', fear the Lord; serve Him reverently; adhere to Him; that you may keep His precepts, His statutes, and His commandments. Do justice, love mercy, and walk humbly with your God. Trust confidently in Him, that your end may be good. Amen! And ye, virtuous parents who seek the welfare of your children, place this Manual in their hands; and may they become duly impressed with the fear of the Almighty, and not deviate from it when they arrive at old age! And may the blessing and protection of the universal God be ever upon ye!"

The "Calendar" gives a thorough and learned explanation of the Jewish year and its Holy Days with "remarks and explanations", showing the Hebrew name of the months and the "approximate English date", to enable the reader to fix the dates of the Holy Days!

One of the reasons by which Moss might have been induced to compose this Calendar, was probably his great concern about the many mixed marriages in the Colony, the offspring of which in most cases became lost to the Jewish Community. His warning "not to deviate from the fear of the Almighty, when they arrive at old age", might refer to men like Joseph Solomon, the former treasurer of the Synagogue, who "married out" and left the faith of his fathers."

Only very few originals of this Calendar have survived and I am most grateful to Professor Cecil Roth to have drawn my attention to Phineas Moss and to have supplied me with a copy of the Calendar. Two other copies have been located in the State Library of Tasmania and in the Rabbi L. Falk Library in Sydney.

Moss's great knowledge of Judaica was rewarded, when, in 1859, the Royal Society of Tasmania, in its "Papers and Proceedings" published his paper "on the Science of Astronomy among the Ancient Jews".¹⁰

In the introduction to this essay, Moss wrote: "taking encouragement from the circumstance that as a lineal descendant of that people, I may possess readier access to their records than a stranger could have".

The paper shows Moss not only as an accomplished Talmudist and expert in Bible commentaries and as a Jewish historian, but also as a person who had made a thorough study of astronomy and its history. He came to the conclusion "it is certain that a knowledge of the Heavens, as far as they could be viewed without telescope, was familiar to the learned Jews at a remote period, references being made to each of the Zodiacal constellations or signs in succession in the ritual composed about the 10th or 11th century, a copy of which I possess".

The fact that the Royal Society of Tasmania published his paper, shows the esteem in which Moss was held in the Colony.

He was certainly one of the most prominent Jewish personalities who ever lived on the Island.

Phineas Moss died on 13th April, 1866, aged 71, after a protracted illness of "debility paralysis". In his death certificate,¹¹ references to marriage and children were crossed out and the certificate records "Amelia Clark, Underwriter's daughter" as informant of his death.

On 17th August, 1842, Moss had married Miss Emily Josephine Morgan who was probably a convert because the marriage had been celebrated by Reuben Joseph, in the presence of Louis Nathan, the President of the Congregation.¹² His wife had, however, predeceased him and there is no record of any children. So Phineas Moss died lonely, a "bookseller and stationer" who had lived among his beloved books.

ACKNOWLEDGMENTS

I wish to acknowledge the valuable help given me by Professor Cecil Roth, Jerusalem, the late Mr. P. R. Eldershaw, Principal Archivist, Archives Office of Tasmania, the Registrar General's Dept. of Tasmania, the Librarian of the Parliamentary Library, Hobart, Rabbi John Levi, Mrs. H. Fixel, Hon. Secretary of the Hobart Hebrew Congregation, the Staff of the Mitchell Library, Sydney, and the State Library of Tasmania for a photo of the title page of the Calendar.

NOTES

1. Austr. Jewish Historical Society, Journal and Proceedings, Vol. II, Part IV, page 181ff.
2. Aust. Jewish Historical Society, Journal and Proceedings, Vol. II, Part V, page 233.
3. V.D.L. C.S.O. 50/16.
4. V.D.L. C.S.O. 8/124.
5. V.D.L. C.S.O. 50/16.
6. V.D.L. C.S.O. 50/24.
7. M. Gordon, "Jews in Van Diemen's Land", Sydney, 1965, p. 85.
8. Governor Fitzroy despatches, Vol. 52, 1845. Mitchell Library, Sydney: A 1241, p. 182ff.
9. See biography of Joseph Solomon in "Dictionary of Australian Biography", Melbourne, 1967, Vol. II, p. 458.
10. Papers and Proceedings of the Royal Society of Van Diemen's Land, Vol. III, Part II, 1859, pages 221-27.
11. Death Certificate of Phineas Moss, Reg. Gen. Dept. Hobart, Certificate No. 6171 and *Tasmanian Morning Herald*, 13th April, 1866, *Mercury*, 16th April, 1866.
12. Entry No. 6 in the Register of Marriages of the Hobart Town Hebrew Congregation.

APPENDIX

LIST OF SUBSCRIBERS OF PHINEAS MOSS'S CALENDAR

	Copies
Abraham, Moses, Esq., Hobart Town	6
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On the Science of Astronomy Amongst the Ancient Jews

by Mr. PHINEAS MOSS

Trusting that the subject may not be thought entirely out of place in the Transactions of the Royal Society of Tasmania, or altogether uninteresting to its members, I have ventured to throw together a few brief notices of the Science of Astronomy as known amongst the ancient Jews, taking encouragement from the circumstance, that as a lineal descendant of that people I may possess readier access to their records than a stranger could have. At the same time I experience some diffidence, from the feeling that the time and attention of the Society might be claimed for matters of higher importance and of greater practical utility.

The earliest notice we meet with of the stars and of the constellations in the Zodiac is by Job, who, according to Hebrew chronology, lived in the year of the world 2362, or about 1400 years before the Christian era,—contemporary with, or at least very few years antecedent to, Moses. In chap. ix. verse 9 of Job, the words *ousai ush*

Ksil v'cheemo occur, in reference to Areturus, a star of the first magnitude in Bootes,—Orion, a brilliant constellation,—and Pleiades, a group in the neck or shoulder of Taurus.

Again, in the 31st and 32nd verses of the 38th chapter, Job mentions them in connection with Nazareth, a Hebrew word, which literally means Zodiacal constellation, and might have been rendered by the well understood term signs. In the Vulgate it is given in the expression "*duodecim signis*." The Hebrew words *hauskaushyr mauadownous kemo*—in the 31st verse translated "*canst thou bind the sweet influence of Pleiades*," might with greater propriety be read thus,—*canst thou restrain the subtle influence, that is, the attractive force, of the Pleiades*—the word influence being understood as a directive or impulsive power, such as the attraction of gravitation. Job appears in this to convey his knowledge of our whole Astral system revolving round that group,—or rather one of the stars therein. The profound researches of the modern German Astronomer and Geometrician Mædler having established as a fact the hypothesis that our system does certainly revolve round Alcyone, a star of the third magnitude in the Pleiades, a sufficiently convincing proof that the Heavens had been carefully observed, and the movements and revolutions of the celestial bodies consecutively noticed in the remotest ages.

It is evident that Job was well aware that the globe of the earth was suspended in space, for in speaking of the Divine architect, in chap. xxvi, verse 7, he uses the words *Toulai airtetz ol b'lemo*, which in the English Bible are rendered, "*he hangeth the earth upon nothing*," literally, he suspended the earth in a vacuum, the Hebrew word *B'lemo*, meaning in English *Space*. In Genesis, chap. vii, verse 11, where the deluge, which, according to Jewish chronologists, occurred Anno Mundi 1654, (the present year (1854) being reckoned by them 5614 of the creation), is described as covering the face of the earth, it is spoken of as having begun on the seventh day of the second month.

I shall only adduce one or two more instances, from the numerous references made in the Bible to astronomical facts, in proof of the antiquity of the science amongst the Jewish people.

The commemoration of the deliverance from Egypt (or *Mitzroyim*, so termed in Hebrew from the name of its founder, Mizraim, the son of Ham), was ordered to be kept in the first full moon after the vernal equinox, when the sun had entered the Zodiacal signs of Aries, on or from the first day of the lunar month in which the occurrence took place, (termed in Hebrew *Nissan*), from which the Jewish ecclesiastical year began, and by which all their festivals were regulated.

Before concluding I will give the Hebrew names of the months, with the corresponding periods of their connection with the Zodiacal signs, merely observing that the rules for compiling the yearly calendar at present in use amongst the Jews are chiefly from the direction of the learned Maimonides, who flourished about the year 1150 of the present era, and, following the system adopted by some sages who preceded him, divided the hour into 1080 parts, so as to facilitate their calculations of time, this number being divisible without remainder by any of the units except seven.

The Jewish year, from the earliest time, is what may be termed *luni solar*: that is, the months being lunar, their calculations were all made in reference to the lunar cycle—the cycle containing 235 lunations, which were divided into twelve years of twelve months,

and seven (termed embolismic) years of thirteen months; every nineteenth year, therefore, they came to the same date in the solar or common year. That their months for the earliest time have been lunar is likewise shown in the 1st Book of Kings, chap. vi, verse 38, where the words are: *Oovaushono oachoss esri Tyoriauch Bul hoo aachoudsch haushmence*: "and in the eleventh year in the month of Bul, which is the eighth month." In the Hebrew text the two words thus translated "month" vary, the first being derived from *yorjauch*, moon, and the last from *choudsch*, new, or innovation.

The celebrated mathematician Meton of Athens, who flourished 432 years before the Christian Era (in the reign of the king Zedekiah), made a similar division of time but the first mention of the calendar is by the learned philosopher Rab Judah, surnamed the Prince, in the Mishna written by him about 140 years before the present era, and in which he speaks of embolismic years.

It is recorded of Rab Samuel, an astronomer of Babylon about the same period, who was well acquainted with the science as known in his day, that the paths of the Heavens were as familiar to him as the streets of Nahardea, where he resided; he calculated the solar year to consist of 365 days and 6 hours,—the same as the Julian, which is incorrect. Pope Gregory in 1582 altered it by deducting from October 10 days, making that month in the same year to consist of 21 days only; and in order to prevent the occurrence of discrepancies in future, he then ordered every fourth, instead of every centenary, year to be Bissextile.

Contemporary with Rab Samuel was Rab Ada, born in Babylon in the 188th year of the common era, and who wrote a century at least before the convocation of the Council of Nice: his calculations are still in use by the Jews; he computed the solar year to consist of,—

	Days.	Hours.	Minutes.	Seconds.
	365	5	55	2525/57
The lunar year from one conjunction to the other	29	12	44	3½
And the lunar cycle of nineteen years	6939	16	33	3½

From this calculation in 353 C.E., about 170 years afterwards, Rabbi Hillel formed the tables for the calendars now in use amongst the Jews. The difference between the Hebrew year according to Rabbi Ada, and the same number according to the Gregorian system, in four centuries will be about one and three quarters of a day, or exactly 1 day, 17 hours, 29 minutes, 3525/57 seconds less. This will occur in the year 2000 of the Christian Era, 5760 of the Jews, and 146 years from the present time.

I have omitted to notice that the astronomer Rabbi Samuel calculated the precise time of the commencement of the *T'koofous* about 243 years before the current era; and it is certain that a knowledge of the Heavens, as far as they could be viewed without the telescope, was familiar to the learned Jews at a remote period, references being made to each of the Zodiacal constellations or signs in succession in the ritual composed about the 10th or 11th century, a copy of which I possess, and which is still in use in their places of worship in various parts of the earth.

At the commencement of the vernal and autumnal equinoxes, each month with the Hebrew name is mentioned separately therein, with reference to the sign of the Zodiac in which the sun is at the

time, commencing with Tishri in the months of September and October. They are as follows:—

HEBREW MONTH	HEBREW SIGN	SIGN	ENGLISH MONTH
<i>Esauncem</i> or <i>Tishri</i>	<i>M'auuncem</i>	Libra	Sept. and Oct.
<i>Bul</i> or <i>Cheshvan</i>	<i>Ekrauv</i>	Scorpio	Oct. and Nov.
<i>Kisluv</i>	<i>Kaysheess</i>	Sagittarius	Nov. and Dec.
<i>Tivess</i>	<i>G'dee</i>	Capricornus	Dec. and Jan.
<i>Sh'vaut</i>	<i>D'lee</i>	Aquarius	Jan. and Feb.
<i>Odur</i>	<i>Dogim</i>	Pisces	Feb. and March
<i>Ovio</i> or <i>Nec's'n</i>	<i>T'lee</i>	Aries	March and April.
<i>Ear</i>	<i>Shoor</i>	Taurus	April and May.
<i>Sivin</i>	<i>Tioumim</i>	Gemini	May and June.
<i>Tomuz</i>	<i>Sort'n</i>	Cancer	June and July,
<i>Auv</i>	<i>Aurcoh</i>	Leo	July and Aug.
<i>Elul</i>	<i>B'soolah</i>	Virgo	Aug. and Sept.

In conclusion, I cannot but observe how much a critical knowledge of the Hebrew language might be made subservient to scientific and literary researches; as not only the names included therein, but even the very words composing the language appear to have been originally framed on strictly philosophical principles. I will adduce two or three instances:—The word in Hebrew applied to the Terrestrial Globe (our earth) is *airetz*, three letters derived from the simple root *Rutz*, consisting of only two signifying literally a running or rapid motion, proving, as far as analogy of language can prove, that in the most remote period of human history the Jews possessed such a degree of acquaintance with the science of astronomy, as to be in possession of the fact that the earth revolved round her axis most rapidly, independent of her movements in her orbit. At an early period of history, it is said by Job, chap. xxvi, verse 7, as already cited, *Toulai airetz ol b'lemo*, that the earth hangeth on nothing,—or rather, as it ought to have been rendered, *in a vacuum*—the word *B'lemo* signifying literally *space*. Again, there are three words in the Hebrew language incorrectly rendered in English by a single word, namely, Sun: one is *shaimesh*, the orb or body of that luminary; the other *chaumo*, its heat, the last *Tsaur*, its light; whilst there are two for the moon, one *yorlauch*, signifying the orb, the other *L'vono*, her pale or white light; but there is not any implying her heat; the word *choudesh* is sometimes given in English as the moon, but this literally signifies new, in reference to her change only. Thus the knowledge of Philosophy amongst the Jews appears to have been coeval with their very existence as a people; and the instances I have brought to your notice are but a drop in the ocean of similar cases occurring in the language.

Testimonial to Phineas Moss

[From Hobart Town Courier and Van Diemen's Land Gazette,
3rd January, 1840]

Bothwell, November, 1839.

SIR,

WE, the members of the Bothwell Literary Society, and inhabitants of this district, beg you to receive the assurance of the high sense we entertain of your conduct since you have resided among us; we have had the opportunity of witnessing for the last four years your unremitting exertions to promote the interests of our limited society, in connexion with an institution of which we have all reaped the benefit.

We have no doubt your integrity in, and attention to, the duties of the department with which you are connected, will ultimately insure for you that promotion and reward which your merits deserve.

Your demeanour in private life has secured for you the esteem of your friends; and we are happy to have the opportunity of offering you this testimony of our approbation of your conduct.

Wishing you every success in your future prospects, we are, Sir, your obedient servants,

Robert Barr
A. McDowall
John Clark, J.P.
Philip Russell
J. H. Patterson
A. McDowall, jun.
Alexander Anderson
William Anderson
James Maedonald
William Moyes
Jonathan Watson
William Allardyce
T. Wilkinson
J. Fisher
William Dykes
Roderick McKenzie
John McKenzie
E. Nicholas, jun.
Edward M. Horne
Thomas Gaby
H. M. Howells
Roderick Forbes
Duncan McRae
John Tod

C. Haines
Henry M. Cockerill
Robert Whiteway
George Larkins
Frederick Patterson
George Bisdee
John Donaldson
Edward Rowden
Walter Synnot
John Vincent
George Worthy
John Ibbott, jun.
George Ibbott
Richard Andrews
Robert Blake
Richard Allen
E. S. Hall, D. A. Surgeon
W. Clark, J.P.
A. F. Kemp, J.P.
J. Garrett, Minister
George Sherwin
John McRa
Hector McRa

To Mr. Phineas Moss, Bothwell.

Bothwell, December 28, 1839.

GENTLEMEN,

I have the honour to acknowledge the very flattering testimonial which you have this day placed in my hands.

It affords me no ordinary gratification to receive this expression of the estimation in which you regard my humble efforts; *such* a manifestation from so large a portion of the community of the district in which I reside, will ever be to me a source of the most agreeable emotion.

To engage in the promotion of Science and the Arts has at all times afforded me considerable pleasure, but I feel that the handsome manner in which you have noticed my services in connexion with the Literary Society here, has not only enhanced that pleasure, but will contribute to stimulate me to further exertion.

It will always be my highest ambition to merit approval, by the faithful discharge of the duties of the department with which I may be connected.

Be assured, Gentlemen, that wherever fortune may direct my steps, your welfare will be the object of my most sincere desire.—I have the honour to be, Gentlemen, your much obliged, obedient servant,

*To the Members of the Bothwell
Literary Society, and other
Inhabitants of the District.*

PHINEAS MOSS.

CALENDAR

OF ALL

DAYS AND NIGHTS,

SABBATHS AND NEW MOONS,

SEASONS, HOLYDAYS, AND FASTS,

DURING THE TWELVE MONTHS OF THE YEAR.

IN THE HEBREW AND ENGLISH LANGUAGES.

SANCTIONED BY THE REV. THE CHIEF RABBI.

COMPOSED BY

PHINEAS MOSS,

OF THE CITY OF HOBART TOWN, VAN DIEMEN'S LAND.

*Dated Thursday, the 1st day of the month of Tamuz, 5613 A.M.,
Corresponding with the 17th day of June, 1852 C.E.*

LONDON:

A. P. SHAW AND CO., PRINTERS,
11, CAMOMILE STREET, BISHOPSGATE.

PUBLISHED IN HOBART TOWN,
BY GEORGE ROLWEGAN, COLLINS STREET.

1853.

THE REV. ISAAC FRIEDMAN A COLONIAL CAREER*

by E. F. KUNZ, Ph.D. (Budapest), M.A. (Syd.)

[Paper delivered at the Society's Meeting on 5th December, 1967]

On 24th April, 1833, the ship *Enchantress* entered Port Jackson after a voyage from England via Hobart Town which lasted less than five months. The ship, which left London on 4th December, carried in the steerage deck a twenty-six year old "native of Hungaria", Isaac Friedman, with his wife, Rebecca, and seven months old son, Francis.¹

As Friedman and his wife walked for the first time through the streets of Sydney, they could have observed that:

"The humble wooden dwellings are fast giving place to neat houses and cottages constructed of brick or sand-stone; but, as may be expected in all recently established towns, there is much want of symmetry in the construction of buildings; and on perambulating the streets, specimens of several unknown orders of architecture are seen".

However, Friedman himself was probably more interested to find that,

"Shops of all kinds are rapidly multiplying; and lately there have been extensive immigrations of artisans of all descriptions from every part of the United Kingdom; butchers, bakers, pastrycooks, provision merchants, shoemakers, apothecaries, fancy-bread bakers, book-sellers, &c. &c. are numerous, and have neat, and some even elegant shops".²

Although the new arrivals might have received some advance information on the subject, they must have been nevertheless glad to register that three and a half hundred people of Jewish faith were to be found in the Colony, and of these about two hundred dwelt in Sydney Town.³

Soon after his arrival, Friedman set himself up in Clarence Street, Sydney, as a general dealer. One of his lines was slop-selling, and he saw to it that within six months of his arrival he was favoured with the assignment of a convict, by trade a tailor.⁴ He moved his shop to George Street shortly afterwards, and while he was trading there sickness struck the family, and almost within a month he lost both his son and his wife.⁵

Friedman did not remain a widower for very long. Four months after he buried his wife alongside his son's

* This *Journal* has already dealt with events connected with Isaac Friedman in its previous issues (vol. 2 pt. 1; vol. 3 pt. 5) but so far no full biography of this pioneer has appeared. This lecture has been based on a chapter of Dr. Kunz's forthcoming book, "Blood and Gold; Hungarians in Australia", to be published in Melbourne by Cheshire.—THE EDITOR.

grave in the Jewish section of the Devonshire Street cemetery, he married on 23rd December, 1835, Maria Nathan.⁶ During the following year he added auctioneering to his activities, and after some setbacks he secured a town allotment at Appin⁷ some miles from Sydney, and opened there a "Branch General Store . . . to his Sydney Establishment". The advertisement appearing on the occasion mentions that in addition to spirits, wine and groceries, there were varied descriptions of hosiery to be had in the branch store, also all types of slops, ironmongery, shoemakers' tools, powder and muskets, stationery, glassware "with an extensive stock of goods too numerous to mention". In recognition of the shortage of specie, arrangements were made to take payment in colonial produce "at the Sydney Prices, allowing for freight and Carriage".⁸

His second marriage did not make him, however, any more settled. After about five years in New South Wales⁹ he sailed to Hobart Town, which he had visited on his way out, and which he must have remembered with longing in the hot summer days. There, in Hobart he engaged in various business activities, and there his four sons were born between 1840 and 1848.¹⁰

It was in Hobart Town that Friedman's religious background put him for the first time in the centre of Jewish affairs. In 1842 in his home a meeting of young local Jews was held, and there a decision was made to collect money for the building of a synagogue in Hobart.¹¹ When on 9th August, 1843, the foundation stone of the synagogue was laid, Isaac Friedman was one of the foundation officers of the congregation present, and his name engraved on a tablet can be seen on the right hand side interior of the synagogue today.¹²

Being on the committee of the synagogue was, however, not all bliss for Friedman. It is on record that on one occasion he was charged by a fellow committee member with keeping a brothel, a grave charge indeed against the pious Friedman. A special Jewish adjudicating committee however, cleared his name, and Friedman, who by this time had earned not only the respect of many in the Jewish community, but also became the owner of landed property in Hobart,¹³ later moved back to New South Wales, and had no difficulty in finding people to recommend him as a man of good character, worthy to become Her Majesty's subject by naturalisation.¹⁴

On 20th June, 1851, Charles Augustus Fitzroy, Governor of New South Wales, duly signed his naturalisa-

tion certificate, according to which Isaac Friedman, a "native of Hungaria" at the time of issue of the certificate resided in the New South Wales town of Maitland.¹⁵ Though he described himself for the purpose of naturalisation as an "innkeeper and general dealer in Maitland", the three months elapsing between his memorial and the Governor's signature saw him again on the move and the certificate had to be delivered to Loders Station, Liverpool Plains, near Quirindi,¹⁶ where he succeeded in obtaining a lease of 160 acres of land for "other than pastoral purposes", embracing also six acres on which his inn, out offices, store and garden were situated. He held this land until February, 1854.¹⁷ By this time, however, his wandering spirit overtook him once more, and he returned to Hobart Town, where he kept a butcher's shop and became a pawnbroker in Argyle Street.¹⁸ His name became widely known from the tokens he issued in large number. These bronze tokens, issued for the value of both one penny and one halfpenny, carried the inscription on one side: I. FRIEDMAN PAWNBROKER, ARGYLE STREET, and on the other, above and below the figure of a sitting Justitia: TASMANIA, 1857.¹⁹

In the following year, Friedman, who was already at home in two Australian colonies arrived in the Victorian goldfield town of Sandhurst. Now, retiring after multifarious business ventures he concentrated again on Jewish affairs. "In the larger country centres . . . the Jewish community, after they had built their synagogues also appointed ministers . . . from men who had already migrated to Victoria . . . Sandhurst selected Isaac Friedman, a pious man who had been previously in business in Hobart".²⁰ Friedman, who acted in the capacity of "Chazan and Shochet"²¹ received remuneration and was entitled to use the title "Reverend". He lived in Dowling Street²² where the synagogue itself stood, and was associated with the congregation for ten years. In 1868, Friedman, sixty-two years old, resigned and moved with his family to Melbourne, spending the rest of his life collecting donations "for our unfortunate brethren in Jerusalem",²³ while his wife taught in the Melbourne Jewish Sabbath School.²⁴ Their second son, Solomon, died at the age of 28 in 1871. Isaac Friedman himself followed him four years later at the age of 70, dying in Melbourne on 13th June, 1875.

In 1862, while he was ministering at Sandhurst, Rabbi Saphir, of Jerusalem, visited him. "The name of the aged and God-fearing Chazan and Shochet is Gedalliah

Isaac Friedman (Ha-Cohen)"—wrote the Rabbi. "The Ghazan and Shochet already mentioned was also their teacher, and they knew him to be a genuine God-fearing man. He is an aged man, who in his young days ministered before the scholars of the Yeshiba of Hungary".²⁵ A Jewish paper announcing his death noted: "Mr. Friedman was one of the true orthodox Jews, and was highly esteemed".²⁶

NOTES

1. Friedman's naturalisation certificate *N.S.W. Nat. Certs.* 51/323 (4/1200) NA states that he arrived "about the year 1832". Ernest Cobb's recommendation to his Memorial *C.S.I.L.* 51/5560 (4/2936) NA mentions that he arrived by the *Enchantress*. *Port Jackson Shipping Lists, Inwards*, 24th April, 1833, (4/5204) NA lists the family amongst other Jewish immigrants as "British" with the following description: "Isaac Freedman, dealer, Rebecca Freedman his wife, Francis Freedman 7 months old".
2. G. Bennett, *Wanderings in New South Wales . . . being the journal of a naturalist . . . during 1832, 1833 and 1834*. London, Bentley, 1834, pp. 53, 55.
3. *Returns of the Colony of N.S.W.*, 1833, (4/264) NA.
4. Bourke to Glenelg, No. 111, 23rd November, 1835, p. 693 (A1214) ML. Also male convicts assigned to "Friedman, Isaac, Clarence-street, a tailor", *N.S.W. Govt. Gaz.*, 15th January, 1834, p. 29. Assignment dated November, 1833.
5. For his address *New South Wales Calendar and General Post Office Directory*, 1835, p. 54; 1836, p. 47. J. Meredith, *The Jewish Cemetery*. Scroll showing the names and dates of those buried in the Jewish section of the Devonshire Street Cemetery, 1844. Original MS. in the possession of the Jewish Synagogue, Sydney. Photocopy in ML (VI/Cemeteries).
6. New South Wales Register of births, deaths and marriages. *Jewish Marriages* 13/Vo. 135. NRG.
7. *C.S.I.L. Register* 36/9586 (2371); (2373) NA.
8. *The Australian*, 23rd December, 1836, p. 3, col. 6.
9. Cf. Memorial for naturalisation. *C.S.I.L.* 51/5560 (4/2936) NA.
10. Moses Joseph (1840); Solomon David (1842); Louis (1844); Eller (1848). Information kindly supplied by Dr. G. F. J. Bergman, from his copy of "List of birth of the Hobart Town Hebrew Congregation".
11. E. Isaacs, Letter to the Editor, *Australian Israelite*, vol. 2, No. 22, 22nd November, 1872, p. 2, col. 1.
12. H. I. Wolff, "A Century of Hobart Jewry", *Australian Jewish Historical Society Journal and Proceedings*, vol. 2, pt. 1, pp. 5ff.
13. *C.S.I.L.* 51/5560 (4/2936) NA.
14. L. M. Goldman, "The History of Hobart Jewry", *Australian Jewish Historical Society Journal*, vol. 3, pt. 5, 1951, p. 223.
15. *New South Wales Naturalisation Certificates*, 51/323 (4/1200) NA.
16. Endorsement on Memorial for naturalisation. *C.S.I.L.* 51/5560 (4/2936) NA.
17. *Surveyor General to Colonial Secretary*, 54/126 (4/5415) NA.

18. Huxtable and Deakin, *General Directory of Hobart Town*, 1854, p. 99. H. M. Hull, *Hobart Town Directory*, 1859, p. 10.
19. A. Andrews, *Australasian Tokens and Coins, a handbook*, Sydney, Trustees of the Mitchell Library, 1921, p. 44.
20. L. M. Goldman, "The Early Jewish Settlers in Victoria and Their Problems", *Australian Jewish Historical Society Journal*, vol. 4, pt. 8, 1958, p. 452.
21. J. Saphir, "A Hebrew Travel Book", *Australian Jewish Historical Society Journal*, vol. 1, pt. 4, 1940, p. 120. Pt. 2, 1939, p. 46, "Chazan" is the Hebrew for Cantor or Reader, and "Shochet" is "the congregational officer who kills and inspects the meat food.
22. *Butler and Stevens' Sandhurst, Castlemaine, and Echuca Directory*, 1865-6, p. 28.
23. Obituary. *Dialectic*, vol. 1, No. 3, June and July, 1875, p. 40.
24. L. M. Goldman, *The Jews in Victoria in the Nineteenth Century*, Melbourne, the author, 1954, p. 210.
25. J. Saphir, *The Sapphire Stone, Eben Saphir, being the Travels of Rabbi Jacob Saphir through Australia and New Zealand as Related by Himself*. Translated from the original Hebrew by L. A. Falk and P. J. Marks, ch. 50. MS. in Marks Collection of Judaica Australiana (JA53) ML.
26. Obituary. *The Dialectic*, vol. 1, No. 3, June and July, 1875, p. 40.

LAKE GEORGE AND THE SEA OF GALILEE

by R. N. WARDLE

(Read at Canberra and District Historical Society on 9th July, 1968.
Reprinted from that Society's Newsletter, No. 96).

When I came to Canberra in 1939 Lake George was dry, fences were evident criss-crossing the flat expanse of grazing land, and windmills were operating, I presume from bores, to provide water for sheep and cattle grazing there.

In 1952 when the Lake was filling once more I told my family of its likeness to the Sea of Galilee in Palestine, and ever since I have kept this fact in my mind. In the first place both are much of a size, remarkably similar in shape and are set in valleys in which the mountainous eastern and western sides rise to considerable heights from the water's edge.

In presenting this short talk I have been fortunate with maps that I have for exhibiting: one of Palestine which I used during 1917-19 with the Desert Mounted Corps and a district geological map of the A.C.T. and surrounding area obtained from the Bureau of Mineral

Resources a few years ago. Fortuitously they are in the same scale of 1:250,000 or approximately 1 inch to 4 miles. It can readily be seen that one lake is almost a mirror image of the other. Roughly pear shaped, Galilee has its straight side on the east; George is straight on the west side.

Galilee is 13½ miles long by 8 miles wide and would not vary, for the Jordan River, fed from perpetual snow, flows in constantly at the north and flows out at the south towards the Dead Sea. Lake George is slightly longer at about 16 miles and slightly narrower at about 6½-7 miles, and, of course, it may vary according to the district rainfall over a cycle of years.

As stated earlier, both lakes are flanked by mountainous ridges; in the case of Lake George there are peaks 2900 and 3000 feet above sea level in the Great Dividing Range nearby on the east and the spur range on the west. There are almost identical heights flanking the north of Galilee. The southern flanks of Galilee rise to 2000 feet above sea level. The town of Nazareth, for instance, nestling on the eastern side of a range, is 1800-1900 feet up.

The great difference in the two lakes is that whereas the Lake George water level is approximately 2220 feet above sea level, that of Galilee is 682 feet below the level of the Mediterranean. As can be imagined, this difference gives Galilee a much deeper setting in its valley than Lake George in its valley. Also, the climates are unlike: we all know the climate at Lake George resembles ours here in Canberra; that, along the shores of Galilee is at least sub-tropical.

I well remember my first sight of Galilee on 26th September, 1918, as we rode down from Nazareth to Tiberius, the old town with a Roman name, built on the shore of the lake at about the midway line. "Rode down" is the descriptive phrase all right. I mentioned that Nazareth was 1800-1900 feet high (about the same as Canberra), but for most of the 25 miles or so the road winds through valleys and over ridges of similar height, and it is mainly in the last few miles that it drops very steeply to the water's edge at nearly 700 feet below sea level.

Leslie Weatherhead, speaking of the suddenness of the storms on Galilee, says it is this great depth, together with the gullies which funnel the wind into the lake from the east, which make it so subject to sudden storms. The cold

currents from snowy Hermon rush down to displace the heated air rising over the sea. The speed with which a storm can gather on Galilee is almost incredible. I myself have seen such storms on the Sea and thought back to the New Testament descriptions which tallied with the well known fact that they subside with equal rapidity and the Sea becomes its lovely blue tranquil self again.

Of quite recent years Canberra residents have been appalled by at least two boating tragedies on Lake George when sudden storms have whipped up treacherously rough water, swamping and capsizing small pleasure craft. I believe the same situation arises whereby the winds rush into the valley of Lake George under unusual atmospheric conditions.

Recently I read an early reference to Lake George as being a suitable site for the then projected capital and it spoke of the adequate and good water supply of the Lake. Actually, the water is what we term brackish, but in Galilee the water is fresh from the perpetual snows of the Anti Lebanons, and if not contaminated by the presence of towns and villages along its shores would be more like Cotter water.

It is interesting, too, in viewing the two maps to see the road from Canberra reaching Lake George through Geary's Gap at about the middle of its north-south line and proceeding north along its western shore (and the similarity to the Nazareth-Tiberius road), and then continuing north along the shore for some miles before it leaves the shore line. Here and there are small flats formed by the spreading out of ravines or gullies. In biblical times such flats, as we would term them, were referred to as plains, and it is well authenticated that this western shore of the Sea was settled very thickly in villages and towns. It was in fact the area in which Jesus spent much of his three years' ministry.

Finally, the Sea of Galilee has been referred to in history by several names. It is first recorded as the sea of Chinnereth or Chinneroth in the book of Numbers 34 : 11. Later it was varied to Gennesaret or Gennesareth, and as Galilee was first mentioned in Joshua 20 : 7. It became the Sea of Tiberius from the Roman city on its shores. Of course, it is in the New Testament that Galilee becomes so prominent as a district and the lake or sea itself.

In 1820 when Lake George was discovered it was referred to as Werriwa and variations, as our explorers interpreted the aboriginal pronunciation.

*LAKE GEORGE*

—by courtesy of Government Tourist Bureau, N.S.W.

A NOTE ON THE REVEREND MICHAEL E. ROSE

AUSTRALIA'S FIRST JEWISH MINISTER

Rabbi Dr. I. Porush wrote in Vol. II, Part IV, p. 172 of the Journal and Proceedings of the Australian Jewish Historical Society that "the first Minister (Reader) in the colony was the Rev. M. E. Rose" and David Benjamin in a note (Vol. III, Part X, p. 466) recorded that Rose "Came in 1835 and remained only a short time".

In the "Report of the Committee of the Sydney (York Street) Synagogue" of 1845 it is said that "In 1835 Mr. Rose and family arrived with credentials from our Chief Rabbi and was engaged as Reader, Mowell and Shouchet to the congregation". This paragraph was almost literally quoted by Joseph Fowles in his "Sydney in 1848".

When did Mr. Rose actually arrive and when did he leave and whereto?

According to the Harbour master's shipping report, Mr. Michael Rose and wife, Mary, arrived in Sydney in the barque *Mary* on 20th May, 1835. His profession was given not as a Reverend, but as a "dealer". He had no children.

During his engagement by the Bridge Street Synagogue Congregation, he not only performed as Reader, Mohell and Schouchet, but also celebrated marriages. The marriage register of the Bridge Street Synagogue shows e.g. that on 3rd August, 1836, he acted at the marriage of Mr. S. Marks, of Bungendore, to Miss Sophia Cohen, and on 23rd August, 1837, at the marriage of Samuel Cohen to Rachel Nathan. This was the last marriage at which he officiated as minister. On the whole he acted as minister at six marriages. It is interesting to note that at the four marriage ceremonies performed by him in 1836, permission was given by Abraham Polaek, showing the important position which this emancipist had in the community.

It appears, however, that either he or his wife did not like Sydney or the congregation. Perhaps he received a better offer, because in March, 1838, he decided to leave Australia. There is no record in the Minutes of the congregation of the reasons for his departure.

On 6th March, 1838, Isaac Simmons & Co., well-known auctioneers, advertised in *The Australian* that "on this day they were selling in auction a variety of goods at the residence of Mr. M. E. Rose, Fort Street, because Mr. Rose

is leaving for India". And on 13th March, 1838, *The Australian* reported that on 10th March, 1838, Mr. and Mrs. Rose sail in *Waterloo* for Madras (India). No records have been found in the Chief Rabbi's archives in London of his further activities. He had been in Sydney for only three and a half years.

G. F. J. BERGMAN.

NEWSLETTER

Extracts from Letters for General Information

The Reverend Raymond Apple, of Hampstead Synagogue, England, and formerly of Melbourne, has recently published the history of the Hampstead Synagogue, and, has requested our aid and support for his next work, a book on the Jewish Community in Australia. This work is to be part of a series commissioned by the B'nai B'rith in England.

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The paper, "Solomon Levy—from Convict to Merchant Prince, Part II. The Foundation of Western Australia" was published in Vol. 54 Part 1 of the Journal of the Royal Australian Historical Society, March, 1968. This refers to the book review of "Thomas Peel of Swan River" by Mrs. E. Hasluck in Vol. VI, Part 3 of our Journal.

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Dr. Bergman made a trip to the Warrumbungles in October this year. In the small Museum of the local Historical Society of Gunnedah, he found a photo of "George Cohen, first storekeeper and postmaster of Gunnedah".

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Arrangements for the exchange of Journals with the New South Wales country and interstate historical societies, as well as some overseas societies, have been a vital feature of our progress over the past nine months.

In almost every instance, the societies are in areas where there has been or still exists a strong Jewish Community. One notable exception is the Clinalder Archives, in Havelock, Victoria.

Havelock is in the Maryborough district, and there has been no significant Jewish Community there since the mid-19th century. In his "Early Jewish Settlers in Victoria and Their Problems," Rabbi L. M. Goldman wrote, "Not many Jews lived in Maryborough, but they . . . held services for the High Festivals in 1857 without any of the usual religious equipment . . ."

The Clanalder Archives is a small but important historical society; it is the result of one man's pride, enthusiasm and strong sense of purpose. He is John J. Alderson, the Editor of the Archives' Journal, "The Clanalder Sennachie," a monthly publication devoting itself to articles on history, genealogy, anthropology, folklore, and allied subjects, all of which are dealt with in a most scholarly, critical and authoritative manner. The journal comprises only a dozen pages, and a subscription costs \$1.20 for one year, or \$2.00 for two years, but it is of abundant value.

* * * * *

Mr. Karl R. Fleischman from Suva, Fiji, wrote:—

Mr. Claude Israel has given your Journal to me and explains that there is nothing he could possibly add to the details given in the Paper by A. M. Gurau. There is an encyclopedia of 1902 or 1906 which lists the then citizens of note and he tells me it gives details about early Jewish settlers. I must endeavour to locate it when there is time to do this. Anything of value I will, of course, pass on to you.

Mr. Proweller, of Sydney, appears not to have been here or, alternatively we were away when he called.

The details on the tombstones will have to follow later but I will certainly gather and send you what material is available when it is done.

The silver Chuppa came from Australia. It was brought in by Sir Henry Marks, for the wedding of his daughter, Miriam. A rabbi came over from Melbourne for the occasion. Miriam married Victor Abel and later they went to England where she eventually passed away. It is thought that the wedding was about forty-five years ago.

The Chuppa was sent to Sam Pezaro, Auckland, New Zealand, and Mr. Claude Israel thinks it was used there in a Reform Synagogue. At the same time the Shofer was sent back also. Both these were sent back about 1963 or even later. The Shofer was also brought in for Miriam's wedding.

At the time of the Miriam Marks wedding, services used to be held here in the home of Gabriel Marks, a brother of Sir Henry.

Incidentally, when the Shofer and Chuppa were sent to Auckland in 1962/63 or even later, a certificate authorising a rabbi to conduct services was also sent. This would be quite an historical document, which perhaps you might be able to locate through your Auckland contacts and have it returned to Sydney.

I hope to look more into early Jewish residents in Apia, Western Samoa, when I am there in the next few months.

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Dr. Isadore S. Meyer, our corresponding member in New York wrote:—I returned from a trip abroad on 3rd December, 1967, after having spent two months away from home: six weeks in Israel, and two weeks in Europe, of which one week was spent in England. I left London on 3rd December. While there I visited all the Libraries of Jewish interest; the Wiener Library, the Mocatta Library of the Jewish Historical Society, which is housed at the University of London, the Library of Jews College, and the British Museum. I also had occasion to visit the British Public Record Office which houses records of American colonial interest of the 17th and 18th centuries, including 18th century records of American Jews who were merchants here and were in touch with the British Board of Trade and Plantations. My regret was that I could not stay in London for a longer period. I attended a meeting of the Executive Council of the Jewish Historical Society of England, whose Chairman is Dr. Richard Barnett, of the British Museum, where I presented a proposal on behalf of the American Jewish Historical Society that we hold a joint meeting of our society and theirs in the Summer of 1970. I believe at that time they will also commemorate the seventy-fifth anniversary of the Jewish Historical Society of England.

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1967 MIDDLE EAST CRISIS COLLECTION.

The American Jewish Historical Society during the midst of the Middle East Crisis in June, 1967, initiated a collection of material demonstrating their reaction of American Jewry to this event. Our request was answered by an unusually rapid and vast response. During the first six months of the project we received over 5500 items

demonstrating the activities of the American community during the period of the Crisis and its aftermath. Most encouraging was the immediate request by several noted Israeli, English, and American scholars to use this collection.

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PROFESSOR ZELMAN COWEN ADDRESSES THE ROYAL AUSTRALIAN HISTORICAL SOCIETY.

On Tuesday, 30th July, the Vice-President, Mr. M. Z. Forbes, and the Honorary Secretary, Mrs. Louise Rosenberg, attended the Lecture given before the Royal Australian Historical Society, History House, 8 Young Street, Sydney, by Professor Zelman Cowen on his recently published biography of Sir Isaac Isaacs.

Professor Cowen is Vice-Chancellor of the New England University, and was formerly professor of Public Law and Dean of the Law Faculty at Melbourne University. Earlier this year, he became the first person to receive the "Australian Jew of the Year" award.

He told of his difficulties in assembling the material for Sir Isaac Isaacs' biography, and he told interesting and amusing anecdotes which showed the complex personality of a man who, in many respects, was one of Australia's most distinguished but, controversial, public figures. Professor Cowen traced the public career of Sir Isaac over the years when he was first a lawyer, then a member of the Victorian Parliament, a member of the Federal Parliament and Attorney-General of the Commonwealth, a Judge, Chief Justice of the High Court, and eventually, the first Australian-born Governor-General.

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JEWISH SOCIOLOGICAL CONFERENCE

At Monash University, Melbourne, a Jewish Sociological Conference will take place from Sunday, 24th August, until Monday, 25th August, 1969.

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HAROLD BOAS, Esq., O.B.E.

Included in the list of twenty-eight West Australians honoured in the New Year Honours List was the name of Harold Boas, of West Perth, for services to architecture and town planning. This Society extends its congratulations to Mr. Boas on the occasion of this honour upon so distinguished a citizen of Western Australia where he has

been a valued link with us in the work of the Australian Jewish Historical Society.

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THE AUSTRALIA DAY MOVEMENT

Rabbi Dr. I. Porush, of the Great Synagogue, Sydney, has advised the Australia Day Movement that the Synagogue as well as the Association of Jewish Ministers in Australia and New Zealand associates itself with the Movement and will co-operate in bringing to the notice of the public the importance of Australia Day.

Rabbi Dr. R. Brasch, of Temple Emanuel, Sydney, has also indicated the Temple's full co-operation and whole-hearted support of the Movement.

TWENTY-NINTH ANNUAL REPORT

The Annual General Meeting for 1967 was held on 5th December, 1967, and our Half-Yearly General Meeting on 20th August, 1968. At the former meeting the Election of Officers resulted as follows:—

Patron-Members: The Hon. Mr. Justice Sugerman.
The Hon. Sir Archie Michaelis, Kt.

President: Rabbi Dr. I. Porush, O.B.E., Ph.D.

Vice-Presidents: M. Z. Forbes, B.A., LL.B.
G. F. J. Bergman, D.Ec., LL.B.

Hon. Secretary/Treasurer: Mrs. Louise Rosenberg.

Editor of Publications: M. H. Kellerman, B.Ec., M.A.C.E.,
F.I.B.A., F.C.E.S.

Committee: G. Beecher.
Mrs. P. Davis.
H. Dreyer.
N. A. Esserman, B.Sc., F. Inst.P., A.M.I.E.
Rabbi Dr. A. Fabian, LL.D.
Dr. J. Schneeweiss, M.B., B.S., M.R.C.P.E.
S. Stedman.

After formal business, Dr. Bergman presented his Paper, "Phineas Moss—A Pioneer Jewish Civil Servant and Author." Phineas Moss was the first free Jewish Public Servant, the first Jewish Author, and he made the first Jewish Calendar for use in the colony.

The next Paper, presented by Dr. E. F. Kunz, Manuscripts Officer of the Mitchell Library, was entitled "The Reverend Isaac Friedman—A Colonial Career." Dr. Kunz's Paper has been described as "a definitive biography of a delightful and almost legendary character who con-

tributed a great deal to the development of Jewish Communities in New South Wales, Tasmania and Victoria." Isaac Friedman, was the first Hungarian Jewish migrant to come to Australia, arriving here in April, 1833, at the age of twenty-eight years.

Both Dr. Bergman's Paper and Dr. Kunz's Paper stimulated considerable interesting and productive discussion among the seventy-five members and friends present.

The Secretary's Annual Report revealed that records were available to show that organised Jewish life in Australia had begun one hundred and fifty years ago, in 1817, with the formation of a Chevra Kadisha. Also, it was disclosed that the approach which had been made to all congregations and major organisations throughout Australasia in December and January to obtain from them copies of their reports and other historical material, was proving itself a resounding success, and more fruitful than had been anticipated. This approach was designed to help us preserve as complete a record of the community as possible, and as evidence of the Society's work for future generations.

The heartening increase in our membership has now made it necessary to increase our Journal order from five hundred copies per issue to seven hundred, per issue.

The meeting was told of plans for a series of functions to be held to mark the ninetieth Anniversary of the Great Synagogue. These included an exhibition of historical material to be arranged in conjunction with the Historical Society.

Also in January, we were invited to participate in an exhibition to be held in June, in Buenos Aires, entitled "Jewish Press of the World." The exhibition was to form part of a series of events whereby the Congregation Israelita de la Republica Argentina, the oldest community in that country, was commemorating its one hundred and sixth anniversary.

On 20th August, 1968, we held our Half-Yearly General Meeting at which tribute was paid to Mr. A. Rothfield and Mr. V. Smith, who had both passed away the day before.

Dr. Porush drew attention to the fact that the Australian Jewish Historical Society was exactly thirty years old. He suggested that consideration might be given at our next meeting to the possibility of marking the occasion by a special event or in a particular manner.

After the official business had been dealt with, Dr. G. F. J. Bergman presented his Paper, "Samuel Cohen—Pioneer and Parliamentarian with a Religious Conscience". The subject of this work was a distinguished Jewish politician of New South Wales in the mid-19th century; a prominent and influential man whose religion was to him a virtual way of life. Dr. Bergman told the Meeting that Samuel Cohen had been, on occasion, prepared to prejudice his chances of re-election to Parliament rather than break the Sabbath by voting on Friday night. As a consequence, he enjoyed the respect and support of his friends and opponents alike.

Mrs. Louise Rosenberg read a summarised version of the biography of the Reverend A. T. Boas. It dealt with the life and ministry of a man who devoted his efforts and well-directed energies to making the Jewish people of Australia receptive to a Jewish way of life, during fifty-three years of the Community's early development—from 1870 to 1923.

During the discussion period Mr. Geoffrey Solomon, President of the Newcastle Hebrew Congregation, gave a brief address on the Newcastle Jewish Community, which had once been prosperous, thriving and vigorous.

We have had enquiries from numerous sources for information regarding personalities in our early history. These include the Hon. S. A. Joseph, M.L.A., who was a prominent figure in the religious and commercial life of Sydney in the mid-19th century, Emanuel Solomon, and Sarah Moses, wife of Moses Moses, on whose tombstone is written the curious epitaph, ". . . Died of a broken heart from peculiar(sic) family trials—Peace to her shade. May the Divine Creator receive her soul into everlasting rest . . . and pardon her former unnatural oppressors."

The firm of Glaxo Laboratories are researching into the lives and origins of the company's founders, Joseph Nathan and Jacob Joseph, in New Zealand, and we are assisting.

The report contained details of latest publications dealing with Jewish matters in Australia.

"The Jewish Community in Australia" (Raymond Apple).

"Zion in Our Time" (Max Freilich).

"From Assimilation to Group Survival" (Peter Medding).

"The Heritage of Israel" (Rabbi Silas).

"Isaac Isaacs" (Zelman Cowen).

Members of our Society, and others in the community, are presently engaged in preparing contributions for the *Encyclopedea Judaica* to be published, it is expected, in 1970. We have been called upon in this connection to research many notable Australian personalities.

Mr. Harold Boas, of Perth, has made a handsome benefaction to the Society in honour of his father, the Reverend Abraham Tobias Boas, on the completion of the biography of the latter. The question of the ultimate publication of the work has been considered in committee and with Mr. Harold Boas, and tentative plans have been drawn up for the most appropriate form such a work should take.

With respect to the publication of the *History of the Western Suburbs Synagogue*, it has been agreed that this history be up-dated and released in September, 1969, to allow its publication to coincide with the present Synagogue's fiftieth Anniversary Celebrations.

Our corresponding member in America, Dr. Isadore Meyer, advises that at his suggestion, last year, the American and English Jewish Historical Societies have arranged to call a joint meeting to celebrate the seventy-fifth anniversary of the latter, in the Summer of 1969, in England. Dr. Meyer and Dr. Anthony Joseph will represent this Society.

Dr. Joseph has also advised that he would like to make a grant to the Society for the purpose of having a forthcoming issue of our *Journal* devoted entirely to Papers and Articles of genealogical interest. We have on hand, and are in the process of acquiring more suitable material for such a journal.

The Jewish Maternity Society is to celebrate its one hundred and twenty-fifth anniversary early next year. It is the oldest extant benevolent society in our community. It was originally "The Dorcas Society", then it became "The Sydney Hebrew Ladies' Maternity and Benevolent Society", and it is now known as "The Jewish Maternity Society". It has been working continuously for the welfare of the underprivileged and deprived women members of the community for almost one hundred and twenty-five years. The Society's records from its inception to 1923 have been mislaid in the Synagogue, and we have been approached to assist in their recovery.

Mr. O. E. Phillips is proceeding with the writing of a Paper on the Architectural Plans of Sydney's Synagogues. Such a Paper would be of tremendous interest and value,

and Mr. Phillips is unusually well qualified in every respect to handle this challenging assignment.

The Society records its appreciation of the work done by willing individuals who assist the executive at all times. Special mention is made of Mrs. Phoebe Davis who brought the cash books up to date, and Mrs. M. H. Kellerman for her assistance to the Secretary and Editor as typist and reader.

It was strongly recommended at the last Committee Meeting, that a positive approach should be made to such members of the Community who are deemed to be qualified, to write Histories of the various organisations and institutions throughout Australia.

It was suggested that Rabbi Porush might consider compiling a history of the Beth Din in Australia; Rabbi Fabian, a monograph on the first Jewish Chaplain (Rabbi Danglow?). Other organisations to be considered are the Montefiore Home, the Welfare Society, the Help in Need Society, and B'nai B'rith.

Mention was made of biographies of such religious and lay leaders as Rabbi Danglow, Mr. H. B. Newman, Rabbi L. A. Falk, the Reverend A. B. Davis, the Reverend M. Rintel, Mr. M. Ashkanasy, Mr. D. J. Benjamin.

The Treasurer's Report indicates:—

Balance in Bank \$2,224.26.

Value of Bond held by Commonwealth Bank,
\$1,000; total \$3,224.26.

Liabilities, Nil.

The Society records its appreciation of the co-operation given by the Great Synagogue and the Printer, D. S. Ford, represented by Mr. Keith Ford and his staff.

BOOK REVIEWS

ISAAC ISAACS, Zelman Cowen, Oxford University Press
1967, pp. viii 272. \$6.00.

Legal biographies are not noted as best-sellers except perhaps occasionally when the author, often a journalist with a flair for the law, has selected a popular lawyer who has featured in sensational trials. Until more recent times, little was attempted in the field of Australian legal biography, and in most instances these writings have been of a politico-historical character. In the case of such an eminent Australian as Sir Isaac Isaacs there are many

facets of a life, albeit lacking popular appeal, which contributed in large measure to the formation and later development of the Australian Commonwealth and its Constitution. Now, more than three decades after Isaacs retired from active public life, Professor Zelman Cowen, formerly Dean of the Faculty of Law in the University of Melbourne and at present Vice-Chancellor of the University of New England, has produced a work of mature research and scholarship. This will enable the reader to assess, in true and proper perspective, the life and worth of Sir Isaac Isaacs, a founding father of the Australian Federation, a jurist of the highest eminence, and Australia's first native born Governor-General. He was withal a man whose life demands study by the specialist and general reader alike.

This biography of Isaacs, a nonagenarian, is remarkably well balanced in its scope and treatment, and the author, himself qualified as a noted student of the law and legal theory, including Australian constitutional problems, has been more than careful to avoid too detailed and tedious account of the Federal Convention Debates and of the numerous and important decisions in which Isaacs played a leading role as a member of the High Court Bench. Zelman Cowen furnishes ample material illustrating the range and depth of Isaacs' learning but it is clear enough that there also was much dogmatism and pedantry which earned dislike. Indeed, there was no stage of Isaacs' long career when this man of such extraordinary learning and talents did not exhibit an inability to co-operate with others who did not share the same legal subtlety and uncompromising zeal for a cause or a theory.

The author traces Isaacs' participation in the Convention Debates (1897-1898), and his later part as a Judge in the interpretation of the Constitution is explained in a lucid and penetrating Chapter from which a lawyer and also the layman will gain a valuable introduction to the complexities of the earlier development of the Federal Constitution. The picture clearly emerges of Isaacs as a champion of the national welfare, urging and himself broadening the supremacy of Federal law and powers. His lasting contribution was in the field of Constitutional Law, and although it may be too soon to reach a final conclusion regarding the significance and permanence of his views and theories, there can be no doubt that no Judge and no student can ever ignore the influence of Isaac Isaacs upon the development of the Australian Constitution.

All Australians, and not least those of the Jewish faith, will be fascinated by the meteoric rise of this son of insignificant Jewish immigrants who reached these shores with the influx which followed the Victorian gold rushes in the 'fifties of the last century. Max Gordon, of the Victorian Branch of the Australian Jewish Historical Society, has already published a biography in which are given details of Isaacs' antecedents and of his early life as a native of Melbourne, and later as a schoolboy at Yackandandah. The present author has succeeded in discovering more details of Isaacs' parents and his early life. He has had access to papers and family source material which hitherto remained undisclosed but, as the recorded material is so sparse, the overall early picture is still shadowy. It is now established, however, that Isaacs as a child, as a young man, and even, to an extent, in his later life, was dominated by the formidable figure of his mother, Rebeccah. As Zelman Cowen indicates, Rebeccah Isaacs was a highly intellectual woman whose character and personality were reproduced in the early brilliance and ambition of her son. It is amazing to read the terms of some of the letters passing between mother and son, and it is from a perusal of a few of such letters that much light is shed upon the complex nature of the character of Isaac Isaacs.

Most readers will find much interest in the new material which evidence the tangled events which finally secured for Isaacs the appointment as Governor-General of the Commonwealth. The action of the Scullin Labor Government, in 1931, in pressing the British Government to appoint an Australian born Governor-General was unprecedented and the forces of conservatism in Buckingham Palace and elsewhere, including some Australian circles, almost succeeded in preventing the appointment. The Australian Government could not have hoped for a more distinguished and suitable appointee, but it is not without irony that the honour was conferred on Isaac Isaacs, in many respects very conservative and a life long supporter of the British Empire.

There is little to be said of Isaacs as an Australian Jew. In his earlier life he appears to have taken some interest in the affairs of the Jewish Community. He was apparently very familiar with Jewish religious literature, and in his retirement he wrote and contributed some erudite articles on some aspects of Jewish theology. His hold on active Jewish life, outside of the immediate confines of his family, was very tenuous. In his old age he

wrote a lengthy series of diatribes against the Zionist cause at a time when refugees were clamouring for entry to the Jewish National Home in Palestine. The Jewish State was then in its birth throes, and it is sad, indeed, that Isaac Isaacs, the elder statesman, embarked upon a sterile controversy with the local Zionist protagonist, Professor Julius Stone.

Professor Cowen's book is a landmark in Australian biography. The writer's literary style, unlike that of many lawyers, is admirable. It is a timely effort which does full justice to the life and work of a very great Australian. The book is delightfully printed and the illustrations are well chosen. It will be widely read and it may well be succeeded by further editions. It is the kind of book which will circulate in many quarters, and in due course the Oxford University Press may consider the publication of a paper-back edition. It remains only to congratulate the author upon the choice of so worthy a subject and upon his completion of this meritorious and readable biography.

M. Z. FORBES.

ZION IN OUR TIME, Max Freilich, Morgan Publications, 1967, pp. xx 252.

The author, who came to Australia forty years ago after a very short period of residence in New Zealand, later assumed the leadership of the Zionist Organisation in this State and throughout the Commonwealth. Indeed, he achieved an international reputation as an ardent worker for the Zionist movement, and for the advancement of the Jewish National Home in Palestine. He participated in some of the events which helped to bring the State of Israel into being, and he now continues to direct his efforts towards the growth and development of the Jewish State. He was urged to write this personal biography by the late Horace B. Newman, and these Memoirs are now available to all who would wish to learn of the life and work of one whose name is so well known within the Jewish communities of this land and beyond.

Those who read this book will appreciate how much personal effort was devoted by Max Freilich and his colleagues to the cause which has consumed so much of their energies. Their work centred around the creation of a very strong Zionist body in this country, they attended and directed numerous meetings and functions both at home and overseas, they planned and conducted many Appeals

and Campaigns, and they finally succeeded in convincing their co-religionists that the Jewish faith of today must be linked by the most practical associations with Eretz Israel.

Although Australian Jewry is remote from the centres of Jewish life and influence, it has managed to play a good and useful role, particularly since the immigration from Europe of more recent times, aiding with counsel and with funds efforts to rehabilitate and re-create the lives of thousands who sought refuge in Palestine, a land which was soon to become the Jewish State of which Herzl and so many others dreamed. So, in these Memoirs, the author gives a sufficiently detailed account of the Zionist Movement in Australia since his arrival here, and understandably, the emphasis is upon his own achievements. At the same time, due recognition is given to the work of others who actively assisted in all the efforts which continue to be maintained by the Zionist Federation of Australia and New Zealand.

Max Freilich emerges as a man of inflexible purpose, single-minded in his aims and dedicated to his ideals and to the tasks which he is always anxious to realise. His aims and ambitions, it is made to appear, would brook neither delay nor obstruction. Educated in Galicia as a Talmudist, and apparently intended for the ranks of traditional Hebrew learning, this young prodigy, as he was, literally forced his way into business and secular pursuits, reaching the University of Vienna. Throughout his career Max Freilich has contrived to overcome all difficulties in the path of his plans. Upon his arrival in Sydney, he was keen to become active in Zionist affairs and it is interesting to read how this newcomer prevailed over some of the early discouragements. In our own day his own extraordinary drive and personality brought him into touch with Dr. H. V. Evatt, with the Prime Minister of New Zealand, Mr. Peter Fraser, and with other important personages over whom Freilich was able to exert a personal influence. These personal contacts often achieved more, particularly at crucial times, than would have been possible as a result of the conventional formal approach.

Perhaps one of the most significant Chapters in the Book is that relating to "Dr. Evatt's Vital Role" as Chairman of the Ad hoc Committee on Palestine when, on 25th November, 1947, the vote was taken which resulted in a majority in the United Nations for the Partition Plan. This dramatic decision was endorsed and adopted in the Assembly a few days later. Writing of Dr. Evatt, the

author remarks: "It was undoubtedly his great skill as a tactician and his world stature as a statesman that made it possible for the Ad hoc Committee to reach a conclusion and to bring its recommendations to the current General Assembly for decision." Included in this Chapter is an account of the steps which were taken to send Abram Landa as an Observer with the official Australian delegation at Lake Success. Landa was a close friend of Dr. Evatt, and Max Freilich, who considered Landa's presence essential at the United Nations, was instrumental in securing his attendance during the vital deliberations. The writer also tells how he obtained the support of Peter Fraser and was able to influence the New Zealand Prime Minister to align his country with those who supported the plan of the Ad hoc Palestine Committee. The reader is left in no doubt that Dr. Evatt's stand was that of an idealist statesman who is quoted as saying: "What I did to bring about the decision for setting up a Jewish State in a part of Palestine was not an act of favour to the Jews but because I firmly believe in the justice of the Jewish case." The part, however, which was played by Australian Jewry, is not under-estimated, and it is interesting to learn of the steps which were taken to enlist the support of the Government and people of the Commonwealth. The author concludes on the note that there remains a need for the Zionist Movement to safeguard the Jewish future in the Diaspora and in the State of Israel alike.

This Historical Society welcomes the publication of this fascinating story and biography. So very little has been attempted in the past, and perhaps this volume will spur others to add their contribution to the written record of Jewish life in Australia. It is idle to fail to recognise the potential of the Jewish communities of the Commonwealth, and therefore it is obvious that organizations and their leaders should be alive to the urgent need to record the story of progress and achievement in all local fields of endeavour. So far as Max Freilich is concerned, as Mr. Justice Sugerman comments in the Foreword, these Memoirs cover a great deal more than a personal autobiography. They will serve as a permanent record of an important epoch in Australian Jewish life.

M. Z. FORBES.

**BENEFACTIONS
IN MEMORY
OF**

**ERNEST SAMUEL MARKS, C.B.E.
ADOLPH AND AMELIA ALEXANDER
GERALD AND ISABELLE BENJAMIN**

ERNEST R. BARUCH

SIMON JOSEPH GUSS

SIR SAMUEL AND LADY COHEN

**HYAM SHOLOM AND KATHLEEN
HIMMELFERB**

HERMAN AND RACHEL AHRONSON

WILLIAM L. AND GLADYS N. COHEN

ELIAS AND LEBA GREEN

**SIR BENJAMIN BENJAMIN AND LADY
BENJAMIN**

ALFRED AND MAY PHILLIPS

**FREDERICK DAVID AND ESTHER ZILLAH
MICHAELIS**

JACOB AND EMMA GLASS

PERCY BRIGHTON COHEN

LIONEL COHEN

PHILIP SCHNEIDEMAN

SYDNEY BENJAMIN GLASS

DAVID JAMES BENJAMIN

JUDAH AND FANNY ELLIS

RABBI LAZARUS MORRIS GOLDMAN

RALPH SYMONDS

JUDAH GREEN

PHILLIP MORRIS & DORA ELIZABETH HART

Rev. ABRAHAM TOBIAS BOAS

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SIMON GREEN
Dr. ANTHONY JOSEPH
*HARRY LESNIE
*ORWELL PHILLIPS
*RALPH SYMONDS

* Deceased

LIFE MEMBERS :

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The Rev. RAYMOND APPLE
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