

THE LIVES OF SIMCHA STONE AND SAMUEL KRANTZ, THEIR CHILDREN AND GRANDCHILDREN

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ABSTRACT

Many Australian Jewish families are closely related, especially those who arrived prior to 1900 and who originated in the same area of the Pale of Settlement. This article is a description of two families – Simcha or Simon Stone and his children and grandchildren and Samuel Krantz and his descendants. They came to Australia to enjoy the right to freedom of association, freedom from antisemitism and the opportunity to do business and make a good living for their respective families. Between the two men, they had at least twenty children, some of whom were pillars of the community whereas others sometimes behaved without care for others or the law. Some had flamboyant careers which brought them to the attention of the media on a regular basis; others have left barely a mark, particularly the women of the families. They played a key role in developing Jewish life across eastern Australia.

KEYWORDS: Migration, Simcha Stone family, Samuel Krantz family, Broken Hill, Ballarat

What do sponges, stones and synagogues have in common? Answer: The Stone and Krantz family of Australia, the focus of this article. The two families intersect with the marriage of Isaac Krantz to Ester Stone and in their choice of town in which to begin their careers in Australia – Broken Hill. *Simcha* means gladness or joy. Everyone hopes that their children will be happy, healthy and prosperous. Simcha Stone's children and grandchildren and their respective husbands and wives would probably have made him a contented man with a few exceptions. The

story of Simcha Stone and his descendants, starting in Eastern Europe, and moving across eastern Australia from Melbourne to distant Broken Hill, and even South Africa, follows. They contributed significantly to the development of Jewish life in the areas where they settled.

What is known about Simcha himself? Information available about his early life is limited. He was born in Lodz, Poland in 1832. In all likelihood, his surname would have changed to Stone after he migrated. Many Jews in Poland at this time adopted German sounding names, so it is possible that Simcha had the name Stein or some name which included Stein, but he could also have taken his father's name as a surname. By 1852, he had migrated to Plymouth, Devonshire, England. As is typical of Jews leaving central and eastern Europe at this time for England or the United States, we do not know exactly their motivation for leaving although there could have been a variety of reasons behind the move. It is doubtful that he migrated for economic reasons because by the 1850s, Lodz was being transformed into an industrial hub, which one writer described as 'the Polish Manchester'.¹

While most of the migrants to England chose London to start or restart their careers, Simcha, known as Samuel, as well as Simon, went to a much smaller community of Jews. Indeed, it was tiny. It was estimated that in 1898 there were about 260 Jews living in Plymouth which, if we assume an average of six per family, means only about 40 families in what was a bustling town. When Simcha arrived, there was already a synagogue which had been built in 1762. It is the oldest Ashkenazi synagogue still in use in the English-speaking world. In 1954, it was designated as a Grade II Listed Building. Rabbi Bernard Susser, in his thesis describing the history of the Jews in south-west England, makes an interesting comment about the small communities in this area throughout the nineteenth century. He says that few congregations elected a rabbi as few were:

... sufficiently well financed to be able to afford the "luxury" of a rabbi. Particularly as between them the congregants had a fair knowledge of the requirements of Jewish law in most day-to-day situations. Furthermore, it is probable that Jewish immigrants to England in the eighteenth and nineteenth centuries, as well as the twentieth, were not averse to relaxing strict rabbinical supervision of their lives. Indeed, it may well be that

the absence of such supervision and the general lack of social pressure to conform with Jewish religious requirements prompted some immigrants to leave their strictly ordered lives in their native town and settle in the more liberalised atmosphere of England.²

It does not seem likely that Simcha chose to migrate to England and later to Australia merely to avoid having to practise his religion considering his strong adherence to strict orthodoxy. In 1856, Simcha married Matilda (surname unknown). There is almost no information available about her early life, except that, according to the 1881 UK census, she may have been born in Suwalki, Poland in 1839 which means she would have been only seventeen or so upon marriage, but this was not uncommon at the time.

Plymouth has a history of being a port since Tudor times at least, famously used by Sir Francis Drake, a local Devonshire man himself, who left on several of his voyages from there. By the mid-nineteenth century, its dockyards were the biggest employer in the town with auxiliary services supplied by small firms and shops. By 1850, steamships sailing to and from South Africa, Australia and New Zealand were calling in at Plymouth. It was also an unhealthy town in the mid-century. This would have been a problem for Simcha, who was an asthmatic, so that while his clothes-selling business may have flourished, he could have been advised to consider moving once more, to a place with a better, drier climate.

Following a common migration pattern, Joseph Ernest Stone, Simcha's eldest son was the first in the family to leave England at the age of 18 and sailed to Australia in 1876. Simcha, his wife and the remaining children only left Plymouth in 1883. The children were Rebecca (born in 1856), Rachel (1861–1935), Ester (1866–1933), Beatrice (1870–1965), Bernard (1871–1935), William (1875–1949), and Mark (1881–1939). All the children were born in Devonshire, except possibly Rebecca as the 1861 United Kingdom census says that she was born in Birmingham.

Joseph began his career in Australia as an auctioneer, a common occupation for Jews in Australia. By the mid-1880s, he was holding regular auctions in Echuca, a small town on the Murray River in Victoria. In 1884, he was selling off stock of drapery, clothing, boots, hosiery, fancy goods and jewellery via auctions in several small towns

in the state. By 1886, he was clearly sufficiently established to marry. His union with Jane (Sheina) Davis was a great match. The *Melbourne Punch* described the nuptials as 'the largest and gaiest (sic) Jewish wedding that had taken place in the Melbourne Jewish community'.³ The marriage ceremony took place at the home of the bride, after which family and friends adjourned to the Hotham Town Hall for dinner and dancing. The 18-year-old bride was the daughter of Wolf Davis, who had arrived from Poland in 1857. Joseph and Jane had nine children between 1887 and 1903.

Meanwhile, in 1898, he had imported 22 packages of sponges and presumably found that there was a ready demand for this product. Sponges today are mostly made from polyurethane and are used in the cleaning of anything from a person's body to the dishes, as well as cars. In Joseph's time, sponges were living creatures and were almost entirely an imported product in Australia. In 1902, his first advertisement appeared in a newspaper for the sale of sponges and chamois which were available for wholesale purchase only. In the very same year, it was being suggested that Australia could grow and harvest their own sponges, which, if he was aware of this idea, may have been worrying for Joseph. The newspaper report highlighted the possibility with these words: 'The ordinary sponge – face, bath, or of lower grade – is almost universal and well-nigh indispensable to the household of to-day, and in some form or another it will be found in every second house in Australia. So far, we have had to depend on the outside world for our supply, but it appears that all the time, there was at our gates a means whereby we might ignore foreign shipments, and perhaps in time enter foreign markets on equal terms with the other sponge producers.'⁴

Later in 1902, Joseph brought 500 cases of sponges into the country, shipped from Hamburg via Antwerp. He kept up his auctioneering business and still found time to be involved in several community activities such as the Board of United Jewish Education, established in 1895, from which he resigned in 1905. In that year he was also busy collecting funds for an orphanage in Jerusalem.⁵ At this time, Joseph was already active in the East Melbourne Hebrew Congregation (known at times as the Polish *shul*), attending the many AGMs and EGMs and putting forward his views on matters under discussion. A few years after this, a comment was made on his character and highlighted in the newspaper.⁶ Rev. A.T. Chodowski, serving a congregation in New

Zealand, was visiting Melbourne in 1909 and wrote a long description of the impressions made during his visit. Of Joseph E. Stone he said, 'I also met Mr. J. E. Stone, one of the most orthodox Jews it has been my fortune to encounter in these colonies. He would like to make Melbourne Palestine in all its ancient glory, and his own little schul the Holy of Holies in its temple. He is a most charitable man, and an earnest supporter of the community, and of every Jewish charitable institution.'⁷ In the last decade of Joseph's life, he was spending nearly all his time organising various charity drives in aid of Russian Jews and others in need.

Joseph's eldest son, Montefiore Simon Stone (1887–1965) was a merchant and manager with vast import-export experience. In the 1920s, he was working for Sassoon & Co, Bombay Ltd. In 1924, Monty married in South Africa a Transvaal-born woman, Phyllis Frankel, who after giving him two children, sadly died at the age of 26. This must have been a difficult time for Monty as his father-in-law had just passed away the previous year. He returned to Australia and married for a second time in 1929. With this South African connection, a further similarity may be noted between the Stone and Krantz families.

Joseph's oldest daughter, Gladys Saidee (1889–1956) married the Rev. Samuel Nathan Salas (1888–1958). Joseph must have been exceedingly pleased that his daughter was marrying this Palestine-born rabbi, whose brother was also a rabbi in Jerusalem. This relationship may have partially accounted for Joseph's interest in the welfare of people living in Palestine. Rev. Salas arrived in Australia in 1914–15, after spending a few years in England studying for his rabbinical diploma. According to the 1911 UK census, Samuel Nathan (sometimes his name was inverted to Nathan Samuel) Salasnik was living in a boarding house with 18 others in central London while he studied. His nationality was described on the census document as Turkish. Upon his arrival in Australia, he was employed in Broken Hill, the flourishing town built on the mining of silver, where he was employed as a *shochet* (butcher) by the small Jewish community. After marrying Gladys in 1919, they moved to Auckland, New Zealand, where he had been offered a position as Assistant Minister and later went to Christchurch as rabbi of the small community in the South Island. He must have been comfortable working there as he stayed in New Zealand until his death in 1958, two years after his wife.

Very little is known about Maurice Lionel Stone (1889–1922), another son of Joseph, other than he worked for his father in their firm J.E. Stone and, in 1917, was in the USA for a while. In that year, he filled out a draft registration card, but it is not known whether he actually served during the war. Probably not, as he requested exemption on the grounds that he had a wife to support. He is not to be confused with a nephew, son of Montefiore Stone, with the same name. In 1919, Maurice went to England with his wife Fanny and daughter Sarah, where he died in 1922 at the young age of 33. No records of birth or re-marriage or death have been found for Fanny, very likely because the surname on her marriage record is not correct or not accurately transcribed. Her maiden name may have been Dorowich or Doctorovitch and she was from Wales.

Rachel Stone (1892–1967) married Rev. Nathan Nossell (1900–58) in 1932. Nathan had arrived in Australia in 1929 and according to his naturalisation application made in 1933, he was born in Gilkiai, Lithuania, although his obituary states that his hometown was Kaidani, now Kedainai in the province of Kovno/Kaunas, which is more likely. At the time of the application, Nathan gave his occupation as glove-maker. Before citizenship was granted, there was a flow of correspondence between officials responsible for deciding whether he should be granted Australian citizenship, as there was concern about his travels prior to his arrival. Between 1919 and 1924, he was in Berlin where his passport was issued by the Lithuanian consul in that country. He had been studying in Berlin at a *yeshiva*, after which he was employed, first by a congregation in Berlin and then in France for two years, before sailing for England and then on to Cape Town, South Africa, where his older brother, Benjamin Nossell, was living and working as a butcher.

After five months in Cape Town, Nathan finally arrived in Australia after receiving an offer of employment at the Brunswick Talmud Torah. From 1951 until his death, he was president of the Moorabbin Hebrew Congregation which he co-founded and whose prayer services were held for several years in his home, including the services held on the High Holy Days. Although involved in several squabbles and faced with a break-away group in the early years, the Congregation has survived until today. Nathan was outspoken in his views and made them known through the news media. We can only speculate whether his father-in-law was happy to read his letters to the editor in various publications

and the reports on his opinions which had been stated vociferously in meetings and which were also reported in the newspapers. He was a firm believer in Orthodoxy and permitted no practices which could be construed as in conflict with orthodoxy. He appears to fit the widely-held stereotype of the Litvak Jew – stubborn, opinionated, and with a strong preference for traditional Judaism as practised in the Pale of Settlement and earlier. In 1938, in a letter to the editor of the *Australian Jewish Herald*, he wrote in reply to a previous letter published by the newspaper which he thought was derogatory of foreign-born Jews in Australia saying:

We Australian citizens, the King's subjects, but not of Australian birth, are loyal to King and country as much as the Australian-born citizen. We are doing our duty for King and country, and are prepared to sacrifice our lives if called upon for King and country. We have no quarrels, and our endeavour is to be on the best terms with our neighbours.... I will finish with a Talmudic saying: *Hesot Azmoch Achar Kach Hesot Aeharim* 'Look to yourself before you speak of others.'⁸

Periodically in Australia the question of kosher slaughter of animals for food consumption has been raised. An example was in 1947 when the Victoria State Minister of Health and the Health Commissioner brought up several issues. Rev. Nossell responded in the newspaper by saying that he had discussed the matter with the Minister who had said to him, 'Tell the Jewish community they have nothing to worry about as regards the prohibition of Kosher killing. The Health Commission will have to touch me first before they attempt to touch the religious rights of your community in connection with Kosher killing.'⁹

Bernard Stone (1871–1935) son of Simcha and younger brother of Joseph Ernest, first began his retail business in Broken Hill in 1895. In 1898, he married Hannah, known as Nance, the youngest daughter of Jacob Bernstein.¹⁰ The wedding was celebrated in the Ballarat Synagogue in Hannah's home town in the state of Victoria, and, according to a newspaper, attendance was so great that 'the building was taxed to its capacity.'¹¹

The local newspaper, *The Ballarat Star*, not surprisingly, gave a two-column description of the marriage ceremony and the celebrations which included a dance that night. A long list of who was

present and the gifts given to the couple was provided in the report by the newspaper. They received many items of silver such as a dinner gong, candelabra, cruet, pickle jar and others. Perhaps these gifts were made from silver mined in Broken Hill. After their honeymoon in Sydney, Bernard and Hannah went back to Broken Hill. At the end of the year, services, assisted by Bernard who read the prayers, were held in Broken Hill for the High Holy Days. On this occasion he also sang in a choir consisting of his two brothers, William and Mark, together with Solomon Spielvogel, the brother of the eminent teacher and writer, Nathan Spielvogel of Ballarat. In May 1899, Hannah was back again in Ballarat helping her mother who had hosted a gathering to celebrate the festival of *Shavuot*, as she did every year.

In October 1900, a meeting was held in Broken Hill to decide whether to build a synagogue and form an official congregation. This proposal was duly accepted and both Bernard and his brother William became committee members given the authority to work on this task. The latter worked hard to achieve the objective of building a synagogue in Broken Hill and became president of the Hebrew Congregation for several years. Two of the Krantz brothers, George and Isaac (Isidore) were also members of this committee. The Broken Hill Synagogue



Beit Yisroel Synagogue, Broken Hill: Photo Credit Broken Hill Historical Society

building took only three months to build and was officially opened in 1911. Katherine Mannix in her Master of Arts thesis tells the tale of the inauguration by Rabbi Francis Lyon Cohen of Sydney, thus:

Cohen arrived on the Friday to celebrate a service on Friday evening. The Rabbi had an exhausting three-day journey from Sydney via Melbourne and Adelaide, by boat and train, followed by a drive of three hundred and twenty miles by motor-car to Broken Hill. The Outback welcomed the Rabbi with a violent dust storm, which blew in at the conclusion of the service.¹²

The synagogue is now a Heritage-listed building and a museum.

It is not clear precisely when the couple chose to stay permanently in Ballarat, a thriving gold town since the first discoveries of gold in the early 1850s. By the end of the century, it was no 'cowboy' town. At the time of the wedding of Bernard and Hannah, Jacob Bernstein was president of the Ballarat Hebrew Congregation which meant a great deal of entertaining needed to be carried out by Jacob's wife, Julia. It is possible that at first Hannah travelled to Ballarat from Broken Hill as and when she was needed to help her mother, but given the long distance between the two towns, some 750 kilometres, this could not have been very often. Hence, one of the reasons Bernard agreed to the move to Ballarat was so that Hannah could assist her mother. By 1907, Bernard was the honorary secretary of the Ballarat Jewish Philanthropic Society,¹³ which in that year celebrated its fiftieth anniversary. In 1913, Bernard's community duties expanded when he became the honorary secretary of the Ballarat Hebrew Congregation. In that same year, in November, Bernard's father-in-law passed away just a few weeks after celebrating his Golden Wedding Anniversary. Jacob Bernstein had been one of the mainstays of the community who not only attended synagogue services without fail but also worked with the Board of Management and various committees over the years and his loss must have been keenly felt by Bernard and Hannah, as well as many others who had benefited from Jacob and Julia Bernstein's hospitality and assistance. During World War One and thereafter, Bernard continued his work with the congregation and various other charitable organisations, while his sons achieved creditable results at the University of Melbourne. He had the honour in 1920 of presenting an address to Sir John Monash, the Australian commander and hero of World War One, who made an

official visit to Ballarat in July.

In 1926, Bernard's eldest son Simeon Cyril, generally known as Sim, married in Ballarat with his parents and many other relatives present. Simeon's father-in-law, Eskel Kleinman, had also been in Broken Hill at the same time as Bernard and later lived in Ballarat, so perhaps the fathers of the bride and groom managed to bring about the union of their two children with a little matchmaking. Bernard was elected president of the Ballarat Hebrew Congregation for the last time in May 1935, the post he had held every year for more than 15 years. The fact that he had held key positions in the Ballarat Jewish community without any controversy or major disagreements recorded between the members suggests he had strong people-skills which gave him the ability to settle any differences amongst his co-religionists before they became serious. The respect of the Ballarat people for Bernard Stone was obvious on the day of his funeral in October 1935 – the town's flags



The Ballarat Synagogue in 2023: Photo credit Marilyn Aminuddin

were flown at half-mast.

The fine synagogue in Ballarat opened in 1861 and in the above photo is quite overshadowed by the beautiful tree planted by Jacob Bernstein in 1867. Marcus Stone also stepped into his father's shoes by being appointed the honorary secretary of the Ballarat Hebrew Congregation in 1954, and later his son, Bernard Stone, the grandson of Bernard and Nance Stone was the secretary of the Synagogue Board until very recently. At this time, just as his grandfather and father had done before him in Broken Hill as well as Ballarat, Marcus conducted the services on the High Holy Days. In the 1960s when the Ballarat Synagogue needed funds for restoration work and refurbishment, Marcus Stone was indefatigable in his efforts to raise the money so important to this project. Jessica Stone, his sister, married to Paul Simon, assisted him as much as possible. After her husband's death in 1974, Jessica was elected honorary secretary of the Congregation. When Marcus Stone died in 1983, an obituary in one of the newspapers read, 'With the death on December 27 of Marcus Stone, a significant chapter in the history of the Jewish community of Ballarat came to a close... His passing has left a void in the Jewish community at large and the Jewish community of Ballarat in particular.'¹⁴

The business which Bernard and Hannah had taken over from his father-in-law was simply known in Ballarat as 'Stone's'.¹⁵ In their turn, Marcus and Jessica ran the store which, under Jessica's management, specialised in formal and bridal wear for women. She advertised widely and was able to attract well-heeled clients. The store is still considered a major landmark in Ballarat.

In many ways the Stone family, including the pioneer Simcha, his sons and grandsons, reflect the hard work put in by volunteers to lead religious services and carry out other necessary tasks for the continuity of the community that was found in the small congregations in England, including that of Plymouth and others elsewhere.

The story of another of Simcha's children brings us back to Broken Hill. Esther (1866–1933), known as Essie, married Isidore, usually called Isaac, Krantz in 1894. The Krantz family were not merely pioneers in Broken Hill; they were entrepreneurs of the first order. Samuel Krantz (1839–1912) and his older children arrived in Broken Hill about 1892. He and several of his sons would become leading commercial players there in the next few decades. The children did not all arrive

together, and it is not clear why this is so, although it has been suggested that Samuel and his oldest son, Hirsch, could only arrange their passage as and when there were sufficient funds to do so. The Krantz children were all born in Odessa, or Ekaterinoslav, now named Dnipro, the latter being a city dating back to Catherine the Great of Russia. Both towns are in the Ukraine and were part of the Pale of Settlement established by Catherine. At the end of the nineteenth century, Ekaterinoslav was a thriving industrial growth area, in which approximately one-third of the population was Jewish.¹⁶ Pogroms took place in 1881 and 1882 after the assassination of the Russian Tsar, Alexander II; thus, possibly one of the reasons Samuel Krantz chose to leave for a safer home.

The Krantz family established an early presence in the Jewish community in Broken Hill when in 1892 Samuel assisted in leading the Rosh Hashanah prayers in a local hall as he did again in 1902, 1904, and 1906, given that there was still no synagogue in the town.¹⁷ In 1892, three of the Krantz brothers, Hirsch, Isaac and David, had established a grocery store in Broken Hill, although they dissolved their partnership in 1893 and Hirsch took over sole ownership of the store. Possibly, Isaac and David preferred to run businesses independently of their older brother. In the same year, the brothers determined that there was gold in Jindera, some 800 kilometres away from Broken Hill. Perhaps they made some money out of this discovery, but it probably did not make them over-night millionaires as the gold in the area was no longer being profitably mined by the first decade of the twentieth century.

When Isaac Krantz and Esther Stone married in 1894, Samuel Krantz was not well, or alternatively the newspaper reporter was confused. Isaac's mother attended the wedding held at Drummond Street, Carlton, Melbourne, the home of Joseph Ernest Stone, but there is no mention of Samuel in the newspaper report on the marriage.¹⁸ Samuel and his wife celebrated their Golden Wedding anniversary in 1909 in Broken Hill surrounded by children and other family members. By then they had 13 children, 37 grandchildren and three great-grandchildren. Samuel died three years later in 1912.¹⁹ He lived just long enough to see the building and opening of the synagogue, described earlier.

Isaac faced plenty of business-related problems in the first few years of his marriage. For instance, in a case which dominated the headlines in several newspapers in 1900, Isaac was driving a carriage back from his store together with one of his shop assistants and the day's takings,

described in one newspaper as 'a considerable sum'²⁰ when he was held up by robbers.²¹ In the melee which followed, his horse reared up and was fatally shot by the robbers. Luckily for Isaac, some other wagons on the road drove up behind him at which the robbers ran off. In 1901, the store which he part-owned in Broken Hill was totally razed to the ground. At the inquest into the fire, the representative of his insurance company noted that although the building itself was insured on a fair basis, the stock was over-insured, possibly hinting at some fraud on Isaac's part, although nothing came of this allegation.²²

Although the exact date cannot be pinpointed, three of Samuel Krantz's sons were in South Africa by around 1904. They would appear to have arrived there just after the ending of the Boer War but what they did there is not known. It is conceivable that they believed that supplying miners with equipment and other items as they had been doing in Broken Hill would be more lucrative given that Broken Hill was not as prosperous as it had once been. One of the three brothers, Ernest Krantz (born 1878), who was unmarried, died in South Africa in 1912 because of an accident, having been thrown from a horse. Sam Junior married Rebecca Cohen, a woman born in South Africa, and had two daughters, Doreen and Beatrice (familiarily known as Betty).

Esther, Isaac's wife, travelled with him to South Africa together with their two sons, Cyril and Leon, born in 1895 and 1899 respectively. In 1911, both the boys were boarders in London while attending school there. Thus, Isaac and his family were not in Australia when his father passed away in 1912. When World War One broke out in 1914, both of his sons signed up to fight with the Empire Forces. South Africa, like Australia, New Zealand and Canada were still part of the British Empire but unlike Australia and New Zealand, there was little appetite to fight British enemies in 1914. As a result, the Empire Force was formed, a voluntary army which mostly fought against the neighbouring German colony bordering on the north-west of South Africa which, upon independence, became Namibia. In 1919, Cyril and Leon returned to Hollydene in New South Wales, where their father was living. Their homecoming was celebrated happily by their father and his friends.²³ By 1928, Isaac and Esther's marriage was over. It seems that Esther had been deserted by Isaac in South Africa with their youngest son, Stanley, and left without any funds to support herself.²⁴ The divorce was undoubtedly unpleasant for her sons, particularly as court hearings

dragged on for two years. Isaac continued to live at Hollydene, on a farm of some 500 acres, a large part of which was planted in lucerne. In 1939 he sold the farm. He also had a wine licence for a hotel in the town and a store in Denman. In 1941, when Isaac died, there are odd comments included in his obituary published in a local newspaper.²⁵ For example, it says that he was a native of South Africa, which he certainly was not. Isaac, like all his brothers and sisters, was born in either Odessa or Dnipro. Further, it says that he fought in the Great War, that is like his sons. There is no evidence for this. In fact, in 1917, he was fined in Broken Hill by the authorities for selling oysters without a license; his excuse being that he thought that they were included under his fish licence.²⁶ Also, in 1917 Isaac, together with his brother Hirsch and others, registered a new entity to take over the drapery business previously owned by Hirsch Krantz.²⁷

Another Krantz brother who had a life of ups and downs was Ralph Krantz but as his story has been told elsewhere,²⁸ it will not be repeated here other than to note that Ralph married into the family of Sir Lewis Cohen, the Lord Mayor of Adelaide when he wed Sir Lewis' daughter Gladys.

The Stones and the Krantz families, both with their origins in the Pale of Settlement, like any other large family had members who worked hard throughout their lives, all making enough money to live comfortably, who chose to assist others in need, and who remained faithful to their religion. There were also those who walked different paths, not always on the right side of the law or the faith handed down by their religious fathers and grandfathers. Their stories reveal they were intrepid travellers, traversing long distances and the key roles they played in developing Jewish life in Carlton, North Melbourne, with Stone's *shul*, as it was known colloquially, to distant Broken Hill in New South Wales, and the regional Victorian town of Ballarat. It also illustrates the connections between Australia and South Africa, particularly following the discovery of diamond and gold mines in South Africa and the harsh effects of the depression of the 1890s in Victoria, leading Victorian Jews to seek other pastures, despite the distance. In this way, Jews were a transnational people well before the concept was developed.

Appendix: The First Three Generations of the Stone and Krantz Families in Australia

Simcha/Simon Stone (1832–1891) m.²⁹ Matilda³⁰ (1839–1921)³¹

Joseph Ernest Stone (1858–1940) m. Jane/Shena Davis (186?–1942)

Montefiore Simeon Stone (1887–1965) m. Phyllis Frankel
(1895–1926)

Gladys Saidee Stone (1888–1956) m. Samuel Nathan Salas
(1887–1958)

Maurice Lionel Stone (1889–1922) m. Fanny Lillian Dorowich
(?)³²

Isadore/Isaac Stone (1890–1908)

Rachel Stone (1892–1967) m. Nathan Nossell (1900–1958)

Saul Stone (1897–?)

Else/Esther Queenie Stone (1905–1975)

Hirsch de Vahl Stone (1900–1980) m. Eva Ruth Silverman
(1909–1974)

Wolf Davis Coleman Stone (1903–1984) m. Olga Cohen (1910–1979)

Esther Stone (1866–?) m. Isadore/Isaac Krantz (1867–1941)

Bernard Stone (1871–1949) m. Hannah Bernstein (1876–1958)

Simeon Cyril Stone (1898–1953) m. Queenie Kleinman
(1902–81)

Victor Stone (1900–79) m. Kathleen Hardy (?–1989)

Marcus Nahum Stone (1904–1983) m. Lila Solomon
(1914–97)

Jessica Stone (1906–82) m. Paul Simon (1918–1972)

William Stone (1875–1949) m. Deborah Blumenthal
(1885–1952)

Zara Stone m. Boab Blumberg (1910–98)

Mark Stone (1880–1939)

Rachel Stone (1861–1935) m. Abraham Emanuel (1861–1935)

Beatrice/Betty Stone (1875–1965) m. Cyril Basil Lazer
(1865–1909)

Samuel Jacob Krantz (1832–1912) m. Rosa Drosya Lakovsky (1844–1919)

Sophia/Sarah Krantz (1861–1943) m. Solomon Dryen
(1854–1922)

Gnessa Krantz (1863–1947) m. Lazer Lekus/Louis Gordon

(1878–1939)

Hirsch Krantz (1865–1938) m. Rosa Rosanove (1874–1948)

George Krantz (1867–1934) m. Esther? (1872–1933)

David Krantz (1869–1951) m. Isabel Boas (1874–1961)

Isaac Krantz (1870–1941) m. Esther/Essie Stone (1870–1942)

Cyril Krantz (1895–1922) m. Adele Cornfield (?–1941)

Leon Krantz (1899–1968)

Israel Krantz (1874–1946) m. Sophia Warshovky (1881–1968)

Sidney Krantz (1903–1973)

Reuben Krantz (1905–1972) m. Adele Violet Levy (1911–41)

Max Krantz (1876–1948) m. Ethel May Cock (1879–1919)

Golda Hope Krantz (1907–97)

Dora Krantz (1877–1951) m. Abraham D. Shaffer (1875–1959)

Ernest Krantz (1878–1912)

Ralph Krantz (1880–1948) m. Gladys Cohen (1888–1966)

Samuel Krantz (1881–1956) m. Rebecca Cohen (?–1962)

Annie Krantz (1882–1963) m. William Roden (1883–1943)

Henry/Harold Krantz (1887–1957) m. Florence May Nicholls (1890–1953)

May Krantz (1889–1960) m. Albert Victor Boas (1887–1967)

Endnotes

- 1 <https://sztetl.org.pl/en/towns/l/497-lodz/99-history/137633-history-of-community>. Accessed on 28 December 2023.
- 2 Bernard Susser, *The Jews of South-West England*, PhD Thesis, University of Essex, Chapter 6, Language & Religious Leadership. https://www.jewishgen.org/jcr-uk/susser/thesis/thesischaptersixpartone.htm#Exeter_religious_officials. Accessed 20 December 2023.
- 3 1886 marriage of J.E. Stone and S. Davis.
- 4 *Sydney Morning Herald*, 27 May 1902, p. 6.
- 5 *Jewish Herald*, 28 July 1905, p. 8.
- 6 *Jewish Herald*, 17 September 1909, p. 16.
- 7 Note: Rev. A.T. Chodowski's son, Isaac Jacob Chodowski married Miriam Maud Solomon in 1915. She was the daughter of the Rev. S.M. Solomon of the Melbourne Hebrew Congregation, and sister of the author's grandmother.

- 8 *Australian Jewish Herald*, 27 October 1938, p. 8.
- 9 *Australian Jewish Herald*, 31 October 1947, p. 1 (2).
- 10 For further information on Jacob Bernstein and his family, see Australian Jewish Historical Society (AJHS) *Newsletter*, no. 126, December 2022, pp. 5–7 [on AJHS website as January 2023 – ed.]
- 11 *Jewish Herald*, 13 May 1898, p. 13.
- 12 *The Hebrew Standard of Australasia*, 10 March 1911, as As quoted in Katherine Mannix, ‘Jews of the Outback: Jewish Settlement in Broken Hill’, unpublished M.A. Thesis, University of Sydney, 2016.
- 13 *Jewish Herald*, 29 November, 1907, p. 4.
- 14 *Australian Jewish News*, 20 January 1984, p. 25.
- 15 <https://cv.vic.gov.au/stories/creative-life/stones-style-jessica-simon-a-life-in-fashion/introducing-stone-s/>. Accessed on 1 December 2023.
- 16 *The Yivo Encyclopedia of Jews in Eastern Europe*, <https://yivoencyclopedia.org/article.aspx/dnipropetrovsk>. Accessed on 10 December 2023. See also, Suzanne D. Rutland, Leon Mann and Margaret Price (eds), *Jews of the Outback: The Centenary of the Broken Hill Synagogue 1910–2010*, Melbourne, Hybrid Publishers, 2010, pp. 17–8.
- 17 *Jewish Herald*, 5 November 1902, p. 12.
- 18 *Melbourne Punch*, 7 June 1894, p. 364.
- 19 *Barrier Miner*, 9 March 1909, p. 2.
- 20 *Geelong Advertiser*, 26 November 1900, p. 3.
- 21 *Kalgoorlie Miner*, 26 November 1900, p. 5.
- 22 *Adelaide Observer*, 11 May 1901, p. 12.
- 23 *Muswellbrook Chronicle*, 6 December 1919, p. 6.
- 24 Robin Dryen, Connecting the Dots, *Kosher Koala*, February 2013. pp. 3–4.
- 25 *Muswellbrook Chronicle*, 4 April 1941, p. 1.
- 26 *Barrier Miner*, 17 August 1917, p. 2.
- 27 *Sunday Times*, 29 October 1916, p. 4.
- 28 Marilyn Aminuddin, *Fears, Tears, Secrets & Successes: My Ancestors’ Story*, Manchester, UK, i2i Publishing, 2023.
- 29 “m” married
- 30 Matilda’s maiden name is unknown.
- 31 All dates, particularly birth dates, are tentative.
- 32 Various versions of Fanny’s surname are found in the official records. No records have been found for her prior to her marriage.