

CREATING INTELLECTUAL AND CULTURAL CHALLENGES: *THE BRIDGE**

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ABSTRACT

In the history of Australian Jewry only a few literary and intellectual journals have been published. Those that have aimed to meet this challenge, on the whole, have been short lived. One key journal in this category was *The Bridge*, an innovative publication that sought to achieve a high literary standard in the early 1960s. It was published by an editorial team led by Hyam Brezniak, whose known left-wing sympathies and connections led to controversial accusations and dissent from some community leaders, especially in relation to the cause of Soviet Jewry. Other key members of *The Bridge*'s editorial team, such as Professor Alan Crown and Dr Joachim Schneeweiss, held different political views from Brezniak. Despite the importance of *The Bridge* in Australian Jewish intellectual history, its history has not yet been studied seriously. This chapter, as part of a Festschrift marking Professor Alan Crown's seventieth birthday, seeks to fill this gap.

KEYWORDS: Media, Australian publications, Hyam Brezniak, Unity, Alan Crown

The issue of what has often been described as 'the cultural cringe' is a central one in relation to the development of Australia's cultural and intellectual life. During the nineteenth and early twentieth centuries, cultural endeavours in Australia were often dwarfed by Great Britain. As Jewish writer, David Martin, described it:

* This article was originally published in Marianne Dacy, Jennifer Dowling and Suzanne Faigan (eds) *Feast and Fasts: Festschrift in Honour of Alan David Crown*, Sydney, Mandelbaum Publishing, 2005.

When the people of this continent begin to look to their own rocks rather than the cliffs of Dover, and will beat on them to make water gush forth, only then will The Australian be born. Then Australia will no longer lie at the distant end of a ship's voyage but at its beginning.¹

Within the Jewish community, which was small, assimilated and very Anglo-Jewish in its composition, this was even more the case. The emergence of ethnic literature is largely a post-World War Two story, and this is particularly the case with Australian Jewish literature. The period of the 1940s and 1950s saw the flourishing of Jewish writing, often in Yiddish, by authors such as Pinchas Goldhar, Herz Bergner, Judah Waten and David Martin. In the early 1960s a new publication, *The Bridge*, was established to showcase and encourage Australian Jewish writing and intellectual thought relating to all areas of human endeavour.

The genesis of *The Bridge* came with the arrival in Melbourne in December 1959 of a young scholar, Alan Crown. Crown had completed his Bachelor's degree in Leeds in 1954, his Postgraduate Certificate in Education in Birmingham in 1955, spent two years as a Sergeant Instructor with the Royal Army Educational Corps and then two years teaching at the Bramley County Secondary School in Leeds. During this period, he completed his Master's degree with distinction at Leeds University. In 1958, he accepted a position as a Jewish Studies teacher at Mount Scopus College where he taught for three years. In 1962, he accepted a position as lecturer in Classical Hebrew in the Department of Semitic Studies at the University of Sydney where he was to remain for the remainder of his working career.²

When he arrived in Melbourne, Alan Crown was struck by the absence of any Jewish literary journals in Australia. When he discussed this lack with educators at Mount Scopus, they recommended that he speak with Jewish communal leaders Isi Leibler and Arnold Bloch. Crown organised a meeting at his home which was followed by several more meetings in which other key community figures including Professor Zelman Cowen, participated. However, nothing eventuated from these discussions, although, after his departure, a publication called *Contact* emerged about the same time as *The Bridge* which Crown felt was the product of these discussions.³

On taking up his position at the University of Sydney in 1962, Crown met with the consul for Israel, Shamar Z. Laor through the Friends of

Hebrew University and they became friends. Crown spoke about his idea of establishing an intellectual journal, and Dr Joachim Schneeweiss' name was raised. Dr Schneeweiss had arrived in Sydney with his parents as a refugee from Germany at the age of nine, had graduated from Sydney Boy's High and completed a medical degree at the University of Sydney, training as a physician with a special interest in thoracic medicine. From his youth, he was deeply involved in community life, at this time was honorary secretary of the Zionist Federation of Australia and was later to serve two terms as President of the Executive Council of Australian Jewry (ECAJ). Crown organised a meeting with Schneeweiss who was enthusiastic about the idea and suggested that Hyam Brezniak would be the most suitable person to serve as editor. Following this, Dr Schneeweiss convened a meeting at his home⁴ when they decided that a larger meeting should be convened. On 11 November 1963, a meeting was held at the home of Alan and Sadie Crown with the aim of establishing the Australian Jewish Quarterly Foundation.⁵ A constitution was drawn up at this meeting and officers appointed. It was decided to approach various community organisations for support and to seek sponsors to cover the cost of publication of the first issue. Among the founders of *The Bridge* were several other pre-war European Jewish refugees, such as furrier Bernard Hammerman and Margaret Gutman (nee Nebenzahl).

At subsequent meetings there was much discussion about the title of the publication with 'New Life' being the initial suggestion,⁶ the final decision being 'The Bridge' as 'the most suitable.'⁷ Brezniak proposed that while this was to be a Jewish publication, it should also include material of a more general nature. This proposal was endorsed by the committee.⁸ There was also much discussion about advertising, suitable contributors, and promotion of the new journal, with discussions of holding a cocktail party to mark its launch. It was decided to use Wentworth Press run by Walter Stone as printers, even though they were not the cheapest quotation.⁹ Efforts were made to increase the membership, with Walter Lippmann of Melbourne, Steve Gerstl and Professor Julius Stone also joining as foundation members. By April 1964, they had attracted 72 subscribers for the initial issue.

The first issue of *The Bridge* appeared in Autumn 1964 with Brezniak as editor, Hammerman as business manager, Lou Rose as art director, and an editorial committee consisting of Crown, Schneeweiss and Maurice Isaacs. The publication set out the ten main aims of the publication

(see Appendix). It was endorsed by a number of leading communal figures, including Justice Bernard Sugerman of the Supreme Court of New South Wales, Judge Trevor Rapke, QC, Maurice Ashkanasy, QC, Horace Bonham Newman, president of the New South Wales Jewish Board of Deputies and Senator Sam Cohen, Labor Senator for Victoria. All stressed that the new publication would fill a long-felt need. The wide range of contributors included well-known Jewish writer David Martin, who became a regular contributor, Walter Lippmann, Maurice Isaacs, well-known Australian scholar C. P. Fitzgerald, A.W. Sheppard and Rabbi Dr Israel Porush, as well as Crown and Brezniak. In his editorial, Brezniak stressed the aim of the journal was 'to make its contribution to the encouragement of the questioning mind and to arousing of the social consciousness'.¹⁰ He stressed that with the changing nature of society there was a need for 'the interchange of views, opinions and creative thought'.¹¹ Brezniak also emphasised that it was an independent publication that would concentrate on issues relating to 'peace, racialism, anti-Semitism and the great issues which concerned the well being and progress of humanity'.¹² He explained that, as the name indicated, the journal would be 'a meeting place of ideas',¹³ opposing complacency and being prepared to criticise and challenge the established leadership when necessary.

After its publication, there was much discussion among the committee as to ways of improving the publication. Steve Gerstl commented that 'there was a lack of uniformity and a restlessness in the current journal's layout'¹⁴ while Rabbi Lionel Singer endorsed this criticism, noting the unevenness in the length of the articles and that 'there was no pattern in the type of article'. However, most of the committee members felt that these problems were because it was the first issue and that, as such, the editorial committee experienced several difficulties.

The choice of Hyam Brezniak as editor was not due to his political affiliation but his previous experience as an editor, especially in the publication of the earlier attempt at producing an intellectual journal with *Unity* in the late 1940s as part of the Jewish Unity Association (previously Committee). In November 1945, the Jewish Unity Committee, was established in Sydney with the following aims:

1. To bring about greater unity in the Jewish community.
2. To create a better understanding of Jewish problems, Jewish thought and qualities among Jews themselves.

3. To bring about a greater understanding of Jewish problems among the community at large.
4. To mobilise the Jewish people and the Australian democracy in a campaign to outlaw antisemitism in Australia.
5. To support progressive policies and liberal movements.
6. To bring about still closer relations between the Jewish people in Australia with those of other parts of the British Empire and with the main Jewish centres in America.¹⁵

Unity was established as a parallel organisation to the Melbourne Jewish Council to Combat Fascism and Anti-Semitism (JCCF&AS) which had been formed in 1942 as a more pro-active organisation than the Victorian Jewish Advisory Board (VJAB, later Board of Deputies)¹⁵ to combat anti-Jewish activities in Australia.

The Melbourne Jewish Council to Combat Fascism and Anti-Semitism advocated a new, more open, high profile approach to public relations and it continued its activities from its inception in 1942 until 1948 in close co-operation with the Victorian Jewish Board of Deputies.¹⁶ Initially, it was composed of a cross-section of the community, including established East European and Anglo-Australian Jews, members of all political parties, rabbis and conservatives, united in the fight against antisemitism and in general public relations, including support for the creation of the State of Israel.¹⁷ Support for the JCCF&A was expressed by as eminent a figure as Sir Isaac Isaacs who in 1946 broadcast for the Council on the Four Freedoms radio program. Isaacs also wrote in the *Jewish Herald* that:

I have no hesitation in stating my opinion of the Jewish Council. It deserves the full support of the whole Jewish community in whose defence it primarily exists. But it also renders a service to the general body of citizens whose honour and good will it incidentally guards.¹⁸

The initial wide support of the Jewish Council's endeavours was evidenced further in 1947 when the ACTU conference passed a resolution stressing that 'it is the duty of all trade unionists to expose and oppose anti-Semitism'.¹⁹ In November 1948, a conference in Melbourne on antisemitism was organised jointly by the ECAJ and the JCCF&A indicating the continuing positive working relations between the two organisations at this stage.

The success of the Jewish Council in the early post-war years was due to the fact that it provided 'a political and cultural home for the older generation and an arena in which the younger, Australian-raised Jews could forge a Jewish-Australian identity'.²⁰ Through the activities associated with the Communist milieu, second generation Melbourne Jews largely of East European parentage, could maintain their Jewish identity whilst at the same time move into the broader Australian social and political scene, especially through the Communist Party. The links between the Jewish youth of Melbourne and left-wing politics started with the *Kadimah* Younger Set which in 1946 changed its name to the *Kadimah* Youth Organisation. Then, in August 1947 the Jewish Youth League to Promote Racial Tolerance was formed by Lou Jedwab and Arnold Milgrom, as a focus for left-wing activities. In December 1947, this organisation was reformed as the Youth Section of the Jewish Council under the chairmanship of Sam Goldbloom. The Youth Section was much more overtly political than its adult counterpart, with many of its more active members recruited directly from the Communist Party.²¹ By the end of the 1940s the close relationship between the Jewish Council and the general Jewish community began to disintegrate, due to growing cold war tensions. During the early 1950s this resulted in a bitter split with the Melbourne Jewish Council eventually being barred from membership of the Victorian Jewish Board of Deputies.

Much has been written about the controversies surrounding the Jewish Council by key Australian Jewish scholars, including Dr David Rechter's detailed Master's thesis and the series of articles published by Philip Mendes in the *Australian Jewish Historical Society Journal*. These debates related to the extent which the JCCF&A was a Communist front organisation and the role played by Australian Jewish writer, Judah Waten, who was appointed as executive secretary of the JCCF&AS in 1947.²² German-born Ernest Platz, the Council's research officer, who succeeded Waten as executive secretary, was also seen as having strong left-wing leanings.

The Sydney story of Jewish Unity was different to that of the Melbourne story.²³ Close relations were established with the Melbourne Council and, as in Melbourne, the Sydney Committee became involved in public relations work. Dr George Berger spent two months in Melbourne in 1946 where he worked as Director of the JCCF&A and, on his return, to Sydney was welcomed by the Unity Committee.²⁴ As a

result of these activities a number of members of the Unity Committee were invited to join the Public Relations Committee of the New South Wales Board of Deputies, chaired by Gerald de Vahl Davis.²⁵ Shortly afterwards, in September 1947, the organisation changed its name to Jewish Unity Association to reflect the broadening of its base and its attempts to attract a more general membership.

In early 1948, the Association sought affiliation with the NSW Board of Deputies. The Board's executive decided to oppose the admission of the Association because of the known left-wing tendencies of several of its members. At the March meeting of the Board this Executive recommendation was defeated by 23 votes to 19 votes but the Association could not be admitted since a two-third majority was required. The Unity Association's request for admission was supported by two key rabbinical leaders — Rabbi Max Schenk, rabbi of the Temple Emanuel, Woollahra and Rabbi Dr Eliezer Berkovits of the Central Synagogue, Bondi Junction. Unity supporters described these two rabbis as being 'dynamic, and even "revolutionary", in relation to the "keep quiet policy" of our communal leaders.'²⁶ Berkovits often conflicted with Board of Deputies president, Saul Symonds, because of his strong criticism of British mandatory policies. Symonds stated that the Executive was opposed to Unity because it engaged in 'party politics'.²⁷ Needless to say, the leadership of Unity was highly critical of the failure of the community to support Unity's affiliation with the Board. This was described as 'a direct outcome of the [Board's] negative leadership which is more imbued with a fear of being seen or heard than with any conviction for positive action'.²⁸ A further attempt in June 1948 to have Unity accepted was again defeated by 28 votes to 30.

At the same time Norman Ellison became Public Relations Committee (PRC) chairman and he did not invite all the Unity members back onto the public relations sub-committee because 'he would not work with an avowed Communist in public relations', an obvious reference to Hyam Brezniak, editor of *Unity: A Magazine of Jewish Affairs*.²⁹ Eventually, Ellison invited Allen and Zusman to join the PRC but they declined because of Ellison's failure to re-invite the other four Unity members. This rift continued after the Association changed its name to the Sydney Jewish Council to Combat Fascism and Anti-Semitism in August 1948, a move bitterly criticised by Saul Symonds. The editorial in the *Unity* magazine described the Sydney Board's actions in the following manner:

Quite in keeping with this Board's general attitude, is the manner in which the leadership has discriminated against a group in its own community. Following methods frequently employed by the enemies of the Jewish people, it has, without foundation, branded a section of the community with a political label... These leaders continue to pursue their short-sighted, out-dated and un-Jewish policy, exposing the community itself to witch hunts, discrimination and intolerance.³⁰

In November 1948, however, Hyman (Bill) Wolfensohn became PRC chair, and he re-established a harmonious working relationship with the Sydney Council,³¹ which was finally accepted as a Board member in August 1949 with some of its members being readmitted to the Board's Public Relations sub-committee.

In March 1948, the Unity Association began publication of its controversial monthly magazine, *Unity: A Magazine of Jewish Affairs*, with Hyam Brezniak the prime mover behind the venture,³² supported by Joe Rose as co-editor, Nate Zusman as the editorial committee secretary, Maurice Allen and Dr Joachim Schneeweiss amongst others. A few already had experience with the *Australian Jewish Forum*, which had started publication in 1941, in the midst of the tragedy of the *Shoah*, and continued until 1949.³³ Brezniak was born in Poland in 1914 and arrived in Australia in 1939, shortly before the outbreak of World War Two. He established himself successfully in business, having a watch franchise in the city, although he would have preferred to have been a writer. Alan Crown described him as the 'reluctant millionaire'.³⁴ He became an active member of Unity, later the JCCF&A. He married Paula Taft, sister of Bernie Taft, who served as the Victorian executive director of the Communist Party of Australia (CPA) until his disillusionment and subsequent split with the party in 1984.³⁵ While Brezniak himself was more left-leaning than a CPA member, he did support the Soviet Union and in an analysis of events in 1948 noted that the two opposing camps in the world were 'not East and West, rather, two camps of war and peace, progress and destruction, culture and slavery'.³⁶

After the *Shoah*, Brezniak became active in Holocaust commemoration as a regular speaker at the commemorations of the Warsaw Ghetto Uprising, and in 1964 he published a book entitled *The Song of the Warsaw Ghetto*.³⁷ He was also a strong Zionist advocate and wrote a

number of pieces in support of Israel including his article in the second issue of *Unity* entitled 'In Defence of the Yishuv'.³⁸ He also played an active role in the Yiddish section of Jewish radio hour,³⁹ and was highly critical of Rabbi Dr Rudolf Brasch when he criticised those members of the Jewish community who advocated Jewish ethnicity as 'giving Hitler a posthumous victory' as 'offensive and demeaning to Jewish culture' and also opposed to the Jewish sense of 'national solidarity'.⁴⁰ Brezniak died while travelling in Spain in July 1978, and after his death a memorial was established in his name at the Ghetto Fighters' Kibbutz in Northern Israel due to his close association and friendship with Yitzhak Zuckerman and his wife Zivia (nee Lubetkin), founders of the kibbutz.⁴¹ Over his lifetime, he made a significant contribution to the literary development of the community, in both English and Yiddish, writing articles about politics, Israel, the *Shoah* and the local community.⁴²

Unity was published with the aim of combatting antisemitism in Australia. It was printed by Shepson Printers which was run by Herbert Charles Isert who was born in Vienna and arrived in Australia in 1946. In its first issue, comments from the key members of the editorial committee were published.⁴³ Brezniak explained why it was not possible to 'keep aloof from politics' and stressed that the journal had to 'express views'.⁴⁴ On the other hand, Joe Rose stressed that the people involved in the publication were 'Jewish men and women who, although of differing political opinions, have banded together to work for the common good of their people'.⁴⁵ There was definitely a spread of political opinions amongst the editorial committee of *Unity*, just as there was to be later with *The Bridge*, but the publication was seen as being closely associated with the CPA and pro-Soviet.

By 1948, the Department of Internal Security (CIS, later renamed ASIO) was keeping a close watch on the activities of the Jewish Unity Association. In a report labelled 'Secret' and entitled 'Communism: Jewish Community: Jewish Unity Association', the claim was made that although the organisation was formed primarily to combat antisemitism, it also acted 'as a cover to disseminate Communist propaganda'.⁴⁶ This report provided a brief summary of each of the people involved with the organisation and publication. In relation to Brezniak, himself, the CIS was clearly very confused as they entered two pieces of information on him as follows:

H.BREZNIAK. This person is publicised as the Editor of the magazine “Unity”. He is believed to be a member of the Polish Unity League. Brezniak has not been fully identified at this stage.

Chaim BREZNIAK. A report has been received that this person is a member of the Editorial Committee. He is believed to be identical with a person of the same name, born in Poland on 20th June, 1911 and resident at 110 Victoria Street, Darlinghurst. Brezniak carries on a business at Bathurst Street, Sydney, where he deals in electrical appliances. He is not adversely recorded at this office; however it is noted that referees named by him on an application for naturalisation, include Maurice Allen who is referred to in this report.⁴⁷

In the section on Maurice Allen, the report states that ‘censorship during the war revealed that Allen was a member of the Australian Community Party.’⁴⁸ Allen later served as president of the NSW Jewish Board of Deputies, but the stigma of his association with the CPA meant that he was refused on a number of occasions a visa to travel to the United States.⁴⁹ The report also noted the left-wing sympathies of George Berger and commented that another participant, Alfred White, ‘is recorded at this office as a shareholder in the Communist owned and controlled People’s Printing and Publishing Society.’⁵⁰ Connections were also drawn between the address of the Jewish Unity Association at 2A Bond Street, Sydney, with the ‘People’s Council for Culture’ which was claimed to have Communist links, and its telephone service with the ‘Civil Rights Defence League’, described as ‘a Communist subsidiary.’⁵¹

From correspondence garnered by the Department of Internal Security between CPA member, Harry Gould, in Sydney, and Ralph Gibson of the Victorian State Committee of the CPA, it would appear that there were links between the publication of *Unity* and the CPA. Gould stressed the key role played by ‘Comrade’ Alf White whom he describes as a ‘tower of strength’ and constantly asked for further assistance from the Melbourne branch for the paper. In one of his letters, Gould wrote:

The good results achieved in Sydney over the past year have already led to some direct advantages for our Party, hence the concern felt here over the possible loss

of *Unity* which would undo much of the good work already done.⁵²

Gibson did not always reply to these letters and there clearly were tensions between the Sydney editorial committee and some of their Melbourne ‘comrades’ as can be seen in a critical letter by Sol Factor published in the September – October 1948 edition. Factor complained about the ‘attitude of neutrality on major issues’⁵³ evidenced in the first four issues and the magazine’s failure to include more about issues relating to the Soviet Union which, he claimed, played such a central role in the creation of the State of Israel. Efforts were made to redress these differences and eventually Gibson did undertake to try and raise funds for the publication of *Unity*.⁵⁴

Unity continued to be published for three years until late 1951. As the above correspondence makes clear, it struggled to attract sufficient financial support. As with *The Bridge* which Brezniak was to edit later, it attracted an interesting range of material, including work from writers such as Judah Waten, Pinchas Goldhar, Dr George Berger and David Martin who joined the editorial committee in 1949.⁵⁵ Dr Schneeweiss was also actively involved, publishing articles,⁵⁶ and later joining the editorial committee. Contributions from across the Jewish world were also published. These included several articles by Dr Moshe Sneh, one of the leaders of the Israeli Communist Party.⁵⁷

The publication of a literary and cultural magazine was definitely needed in Australia. In 1949, after a year’s publication of *Unity*, the editor of the *Sydney Jewish News* wrote:

The Jewish cultural scene in Australia has for long been suffering from a deplorable lack of original material. The remedy to this defect lies partially in the kind of material published by this magazine. In reflecting the opinion of the large masses of Jews, in its progressive outlook on general affairs, in its wealth of educational and informative material “Unity” is serving the community at large.⁵⁸

The Bridge sought to maintain this legacy and did so successfully for close to a decade, drawing on many of the same people for inspiration, with the important addition of academic Dr Alan Crown, who dedicated himself to its publication. Social worker and community figure, Dr Wolf Matsdorf, was also associated with the journal until his

departure for Israel when Hammerman expressed the hope that 'we are not losing a local critic, but gaining an overseas contributor'.⁵⁹ By 1967, it had attracted a readership of 800 with many overseas subscribers.

Over the years, *The Bridge* published material relating to all the major issues of both Jewish and general interest, including articles from leading intellectuals such as Professor Julius Stone, Challis Professor for International Law at the University of Sydney, scholar and expert on Communist China, C.P. Fitzgerald, and aboriginal activist, Faith Bandler as well as music critic Fred Blank. Overseas contributors included British writer, Viscount Edwin Samuels, and Abba Eban, Israel foreign minister for many years and commentator on Jewish affairs. Later, intellectuals such as Sol Encel and Colin Tatz also made contributions, as did younger scholars such as Warren Osmond and Jim Spiegelman. In 1971, Sol Encel, Peter Morrison and Walter Stone joined the editorial community. As its publicity material noted, it included original short stories and poetry from 'the pens of Australia's leading authors and articles of interest by and about leading artists, historians, economists, sociologists and politicians'.⁶⁰ Most of these contributions were on a voluntary basis, although a few leading authors such as David Martin did receive some payment. Material which was written in Yiddish was translated into English by Brezniak and Crown and published under the penname of R.Z. Schreiber, the initials standing for Crown's teacher, R.Z. Verblowski, and the *schreiber* being the Yiddish word for writer.⁶¹ There were also many articles on the visual arts contributed by well-known Jewish artist Maximillian Feuerring, Dr George Berger and Brezniak himself, who was an art connoisseur. *The Bridge* sought to cover what was described as 'a remarkable potpourri of subjects',⁶² with some issues devoting a significant amount of space to a central theme such as Soviet Jewry,⁶³ Israel and Black Antisemitism in the United States.⁶⁴ A letter by a reader published in the *Sydney Morning Herald* in 1970 described it as an 'erudite periodical' which was 'packed with stimulating matter... A rich gathering'.⁶⁵

Throughout the history of *The Bridge*, Alan Crown was closely involved with the publication, meeting regularly with Hyam Brezniak. In the mid-1960s, Crown had a regular Sunday recording session at the television studios in Epping for the University on the Air. When he finished recording, he would visit Brezniak who lived in Northbridge, to discuss the publication, sometimes joined by Schneeweiss and

Sam Mane. Crown remembered that in one case they made editorial changes to a poem and published it without showing the changes to the author who then proceeded to sue them. In the end, the matter was settled out of court.⁶⁶ Alan Crown had never had any connection with Communism, and even though Brezniak was sympathetic to left-wing ideas, he did not try to influence Crown. Brezniak was also antagonistic to events in the USSR because of the discrimination against Jews and the suppression of Jewish cultural life there. In 1970, Crown agreed to review Judah Waten's *From Odessa to Odessa*. He produced a very critical review which Brezniak initially rejected because he thought it was too anti-Communist. Crown then revised his review. He added an introductory sentence stating that the book was 'one of his [Waten's] best fictional writings', and then proceeded to write a highly critical review, describing Waten's writing as 'lacklustre prose' and his descriptions of Poland of 1968 as 'monochromatic.'⁶⁷ Crown was always forthright in his articles, and did not hesitate to mince his words. In an article on assimilation, published in 1966, he was very critical of the focus of community leadership on Zionist fundraising. He ended with the dire warning that: 'Those leaders who paddle now, gently, in the wake of a well launched ship must pause to consider whether they are to be doomed to wander, the spiritually under-privileged... until Australian Jewry disappears without a trace, in an assimilatory final solution.'⁶⁸

To promote the aims of the Australian Jewish Quarterly Foundation and stimulate further interest in *The Bridge* a Ladies Auxiliary was formed in 1965 chaired by Sadie Crown and Paula Brezniak.⁶⁹ Gatherings with prominent local and overseas speakers were organised and efforts were made to increase the number of subscribers and fundraise for the publication. In addition, they published several pamphlets promoting Israel's cause, especially after the 1967 Six Day War. Professor Stone wrote a number of these defending Israel's decision not to return the conquered territories immediately, while Brezniak also authored some, including one entitled 'The Israeli-Arab Conflict and the Left', published in 1972.⁷⁰

In late 1968, businessman and clothing manufacturer Louis Klein purchased the *Australian Jewish Times*.⁷¹ An avid reader and supporter of intellectual enterprises, Klein also became involved with *The Bridge* and in August 1969 agreed to become its publisher. In a statement entitled 'Better and wider', Klein stated that the *Jewish Times*

had associated itself with the journal because he considered it 'of considerable importance, not only to the Jewish community throughout Australia, but in the broader field of free thought, social comment and literary expression.' Klein stressed its aims were to 'provide a reflection of Jewish Thought and activities, at the same time dealing with general contemporary issues.'⁷² While the *Jewish Times* agreed to assist in the production and promotion of *The Bridge*, the Australian Jewish Quarterly Foundation was to remain editorially independent.⁷³ With this assistance, *The Bridge* continued to be published, with three more volumes being produced between 1969 and its last issue of its seventh volume in January 1973. Towards the end of this period, there was an attempt to establish an Australian Jewish Cultural Foundation to support *The Bridge* as well as promoting other cultural endeavours, including inviting overseas speakers, but nothing eventuated from this proposal.⁷⁴

Maintaining a Jewish cultural journal proved to be a very difficult enterprise. In its second issue, the editors of *Unity* wrote:

Many letters of appreciation for our effort in producing "Unity" have reached us, but some express doubts about our ability to continue to bring out such a magazine. They ask if we are able to rally sufficient intellectual forces and financial backing to carry on.⁷⁵

Despite the optimism expressed by Brezniak and Rose predicting a rosy future for the publication, it only lasted three years. Brezniak's second enterprise with *The Bridge* lasted nine years, but it again succumbed to the same factors. Above all it was finding the energy to 'rally sufficient intellectual forces' which led to the demise of *The Bridge*.

The issue of Australian Jewry's capacity to produce a quality literary journal was raised in a highly critical, lengthy review of the first issue of *The Bridge* by Melbourne community leader and businessman, Isi Leibler. He described the first issue as 'disappointing and mediocre' and stressed that 'the intellectual sterility of Australian Jewry is reflected in its failure over the last few decades to maintain a serious cultural journal based on local contributions.'⁷⁶ At the time Leibler was ECAJ honorary secretary and chairperson of the PRC of the Victorian Jewish Board of Deputies. This review was first published in the *Australian Jewish Herald*, and later in the *Australian Jewish Times*⁷⁷ and was a stinging attack on most of the local contributions, including Alan Crown's

interview with Laor on 'Hebrew Literature.' Leibler was also concerned with the choice of Hyam Brezniak as editor, quoting his previous record with *Unity* and complaining of a 'subtle political bias in the selection of material — a bias accentuated by other aspects of the journal.'⁷⁸ Leibler was always concerned about the impact of what he called 'fellow travellers' of the CPA and he considered Brezniak, and therefore *The Bridge*, to be an extension of the JCCF&A, which he considered to be a 'fellow travelling group.'⁷⁹ He later wrote that it was Brezniak's failure to deal with the plight of Soviet Jewry that led him to write such a critical assessment.⁸⁰ It is interesting to note that in his September 1965 review of the CPA response to Isi Leibler's book on Soviet Jewry, Brezniak was openly critical of the Stalinist persecutions of Jews in the USSR. He referred to the 'dark years of 1948–1952' which saw the closing down of the few remaining Soviet Jewish institutions and the execution of Jewish writers and cultural leaders. Brezniak also noted that in 1959 there were still half a million Soviet citizens who said Yiddish was their mother tongue, yet nothing was being done for them. He stressed that 'ideologies and theories must be tested against realities.'⁸¹

Leibler's review led to an acrimonious and ongoing debate in the Jewish press in both Melbourne and Sydney, starting with Dr Schneeweiss writing a lengthy rejoinder where he described Leibler as 'that knight errant of the Australian Jewish community, that stormy petrel of many a battle, both real and imagined'. He also accused Leibler of 'character assassination' and described the review as 'a tendentious and incompetent piece of bigotry, irrelevance [sic] and downright rudeness.'⁸² Other contributors to the debate included A.W. Sheppard, whose article on Dr Evatt and Israel, Leibler had criticised, Dr Frank Knopfmacher, M. Burstin and Sam Lipski.⁸³ A critical response was also published in Jack Lang's publication, *Century*.⁸⁴ In addition, the matter was raised by Gordon Hertzberg at the September 1964 plenum meeting of the New South Wales Jewish Board of Deputies with Maurice Isaacs, Maurice Allen, Dr Schneeweiss and Dr Hans Wachtell taking part in the debate. The Sydney Board referred the matter to the PRC, chaired at the time by Victor Smith.⁸⁵ The bitterness of this debate reflected the ongoing Melbourne/Sydney divide, with Sam Lipski being extremely critical of the 'Sydney Blimps',⁸⁶ as he described the Sydney Board's leadership.

Alan Crown also wrote a more reasoned rejoinder where he sought to respond logically to all Leibler's criticisms which, he stressed, were

largely based on a lack of understanding of the situation. Crown claimed that efforts had been made to include more Melbourne intellectuals, one of Leibler's complaints, but those approached had declined to contribute due to time pressures. He stressed that given the hands-on nature of editing the magazine, it was not possible to include more members from Melbourne on the editorial committee and invited as many contributions as possible. He noted the diversity of the positions of the editorial committee and, while strongly defending Brezniak as an active and able leader, stressed that all editorial decisions were made on a team basis.⁸⁷ Leibler decided not to publish another public reply to Crown's letter, but wrote to him personally, stressing that Crown's response was the most reasonable to date, dealing with the key issues. Leibler then dealt with all the issues point by point, including the issue of pressure placed by a prominent leader associated with *The Bridge* for the *Australian Jewish Herald* not to publish his review, which was seen as a form of attempted censorship. He also stressed that *Quadrant* had approached him to publish the review, not vice versa as claimed by Dr Schneeweiss.⁸⁸

Leibler was not the only reviewer to criticise the standard of the local contributions to *The Bridge*. In his 1965 review of the fourth issue, James Altman noted the small amount of material from local sources.⁸⁹ Again, in 1966 in an article written under the penname of 'Avi Ezer' entitled '*The Bridge* — Again', the claim was made that the issue of July 1966 still had done little to respond to previous criticisms. This reviewer complained about the use of old material which had already appeared elsewhere, such as Professor Gershom Scholem's speech on the 'Golem of Prague and the Golem of Rehovot'. He also commented on the lack of local content, noting that 'Rabbi Sanger's contribution on ecumenism, although not saying much that is new, is the only article in the magazine which even touches on a local issue — that of Liberal Orthodox relations.'⁹⁰ The continuing criticism, which sought to be constructive, showed just how difficult it was to publish a high standard Jewish magazine in Australia.

By the early 1970s, the editors were finding it even more difficult to find appropriate material especially since there were no funds to attract good contributors on a paid basis. Insufficient subscriptions were also a factor. Already in 1967 in an article marking its tenth issue, the writer commented that 'it requires at least 3000 regular subscribers to ensure a successful continuity.'⁹¹ Neither *The Bridge* nor its predecessors were

able to attract such a high level of subscriptions.

In 1973, the Jewish Quarterly Foundation ceased publishing *The Bridge* but was never formally wound up and published some material in support of Israel for the Israeli consulate. In the early 1980s, the Foundation published some of the poetry of the Israeli poet, Yossi Gamzu, who was then the Malka Einhorn lecturer in Modern Hebrew in the Department of Semitic Studies, with a translation into Yiddish by Eliza Siderowitz and into English by Professor Crown.⁹² With the formation of the Mandelbaum Trust, largely due to the efforts of Professor Crown, the Mandelbaum series has taken over the role of producing academic publications in Jewish Studies in Australia.

The inability to maintain a high-quality literary publication has been an ongoing story for Australian Jewry. In 1989, a new literary journal, *Generation: A Quarterly Journal of Jewish Life in Australia*, was established, with writer and academic, the late Dr Mark Baker, being among the founders and later taking over its editorship. Its entry into the literary field was welcomed by the *Australian Jewish Times* as a 'sign that the post-war Australian-born generation of Jewish writers and intellectuals is beginning a more active search for its own distinctive voice,'⁹³ but it also ceased publication after several years of great effort on the part of Baker and the publishers.

There are several reasons for what has been described as the 'intellectual sterility' of Australian Jewry. Until the 1940s, the community was too small and isolated, too much 'on the edge', to produce work of intellectual and cultural worth. After 1945, Australian Jewry was very much a refugee and survivor community, but most of these newcomers were too involved in recreating families and establishing themselves at the material level to have time to foster spiritual and intellectual endeavours. Where the newcomers made good, they were much more prepared to invest in buildings than intellectual activities, reflecting the materialistic attitudes of the local community. These problems were further exacerbated by what Ruth Wajnryb has called 'The Silence', the decision of many Holocaust survivors not to speak about their horrific past, but to concentrate on the present and future.⁹⁴ Thus, it was no accident that most of the people involved with *The Bridge* were from the pre-war refugee migration, rather than survivors who were concentrating on rebuilding their lives. While the Jewish community invested in Jewish day school education, until the 1990s there was a

failure to recognise the importance of university Jewish Studies, so that the milieu which could have cultivated Jewish intellectualism and culture stagnated. This was the case, despite the important and valiant efforts of Professor Alan Crown who managed to build Hebrew and Jewish Studies in the Department of Semitic Studies at the University of Sydney. Some of the locally produced scholars, such as Professors Peter Medding and Israel Getzler, of Melbourne, and Ronald Zweig of Sydney, settled in Israel, a reflection of the Zionist orientation of the community, but a loss to Australian Jewry.

From the late 1980s on, there has been a growth of university Jewish Studies in Melbourne and Sydney and a flourishing of Holocaust literature in the forms of memoirs, novels and poetry, with Holocaust descendent, Baker, playing a central part in all this, including his editing and publishing *Generation*, as discussed above. Yet, he too was burnt out; *Generation* folded, and it is not yet clear whether, in the face of all the positive developments over the last two decades or so, Australian Jewry is able to produce an ongoing literary and cultural Jewish journal, other than the *Australian Jewish Historical Society Journal*.

Acknowledgements

I would like to thank Mandelbaum Trust for giving permission to republish this chapter in the journal.

Appendix

Editorial Policy as set out in the first edition of The Bridge, Autumn 1964:

- To provide a medium for an informed and comprehensive analysis of Jewish affairs and thought.
- To be a dynamic link between Jewish centres of the world and the growing Jewish community in Australia.
- To review new ideas and trends in important aspects of the life of Jewish communities all over the world.
- To review and report on developments concerning Israel.
- To arouse among all Jews in Australia a greater consciousness and a deeper sense of urgency with respect to their responsibilities and duties as individuals and members of the community.

- To publish and review publications of general Jewish interest including material not usually available in Australia.
- To become an educational force and to stimulate ideas amongst the younger generation by arousing their interest in the vital problems of today.
- To encourage participation by all who are willing to contribute and comment in the field of politics, arts, religion, culture or social life in the community generally.
- To promote mutual understanding of and co-operation with the wider Australian community.
- To enlighten and clarify public opinion on problems of Jewish concern.

Endnotes

- 1 David Martin, 'I look at Australia', *Unity: A Magazine of Jewish Affairs*, vol. 3, no. 1, p. 11 (March–April 1950), p. 4.
- 2 Curriculum vitae supplied by Professor Alan Crown. Professor Crown retired in December 1996, after working in the Department of Semitic Studies for 34 years and serving as chair of the department for 14 years.
- 3 Interview with Professor Alan Crown, Mandelbaum House, Sydney, 24 June 2003.
- 4 Present at this meeting were Dr Joachim and Sybil Schneeweiss, Shamar Laor, Yehuda Feher, Bernhard Hammerman, Alan David Crown and Rabbi Lionel Singer. 'Statement of history, administrative and editorial resolutions', *Minute Book of the Australian Jewish Quarterly Foundation*, Toby Hammerman File, Archive of Australian Judaica, located at the Australian Jewish Historical Society Archive (AJHSA), Sydney Jewish Museum.
- 5 Additional members at this meeting included Hyam Brezniak, Z. Bryl, Margaret Gutman, Bernard Levy and C.C. Tadmor.
- 6 This was made at a meeting held at Brezniak's home attended only by Brezniak, Crown, Hammerman and Levy on 24 November 1963. As the minutes note because of this small attendance 'many of its decisions were subsequently amended or discarded'.
- 7 This decision was made at the meeting held in December 1963 at the home of Bernhard Hammerman.

- 8 Minutes of meeting held at the home of Bernhard Hammerman, 15 March 1964.
- 9 The cheapest quotation came from Bridge Printing, but it was felt that 'they might not be the best firm to print the first issues as the whole format had to be worked out from scratch', *Minutes*, 20 February 1964, meeting held at B'nai B'rith Lodge. Walter Stone's Wentworth Press was a small publishing house which did mainly commissioned printing, including the Australian bibliography series and pamphlets and work by budding writers. He became a staunch supporter of the Friends of Fisher Library, University of Sydney, which housed the Archive of Australian Judaica (AAJ) for over thirty years. He was a friend of Hyam Brezniak. Interview with Alan Crown, 23 June 2003.
- 10 'Hyam Brezniak 'From the Editor', *The Bridge*, vol. 1, no. 1, Autumn (1964), p. 13.
- 11 Ibid.
- 12 Ibid.
- 13 Ibid.
- 14 Minutes, meeting held at home of Dr J. Schneeweiss, 21 June 1964.
- 15 Nate Zusman, "'Unity", A Magazine of Jewish Affairs', *AJHS Journal*, vol. 9, part 5 (1983), p. 341.
- 16 For a detailed history of the Melbourne Jewish Council to Combat Fascism and Anti-Semitism see David Rechter, 'Beyond the Pale: Jewish Communism in Melbourne', MA (Hons) thesis, University of Melbourne, 1987, and also theses by Allan Leibler 'The Jewish Council to Combat Fascism and Anti-Semitism', BA (Hons) thesis, University of Melbourne, 1967 and Sara McNaughton, 'Liberalism and Anti-Communism in the Melbourne Jewish Community in the 1940s and 1950s', BA (Hons) Thesis, University of Sydney 1984, and the following articles by Philip Mendes: 'The Jewish Council to Combat Fascism and Anti-Semitism: An Historical Re-Appraisal' (Part One), *AJHS Journal*, vol. 10, part 6 (1989), pp. 524–51; and (Part Two), vol. 10, part 7, pp. 598–615; 'Jews, Nazis and Communists Down Under: The Story of the Jewish Council's Controversial Campaign against German Immigration' in *Historical Studies*, no. 119 (April 2002), pp. 73–92; 'The Cold War, McCarthyism, the Melbourne Jewish Council to Combat Fascism and Anti-Semitism, and Australian Jewry 1948–1953' in *Journal of Australian Studies*, no. 64 (2000), pp. 196–206; 'The Senator Sam Cohen Affair: Soviet Anti-Semitism, the ALP and the 1961 Federal Election' in *Labour History*, no. 78 (May 2000), pp. 179–197; and 'The Melbourne Jewish Left, Communism and the Cold War: a comparison of responses to Stalinist

- Anti-Semitism and the Rosenberg Spy Trial' in *Australian Journal of Politics and History*, vol. 49, issue 4 (2003), pp. 501–16. More recently, Mendes has published two chapters: Philip Mendes, 'Jewish Communism in Australia' in Matthew B. Hoffman and Henry Srebrnik (eds.), *A vanished ideology: Essays on the Jewish Communist movement in the English-speaking world in the twentieth century*, Albany, State University of New York Press, 2016, pp. 195–221; Philip Mendes, 'ASIO and the Jewish Council to Combat Fascism and Anti-Semitism', in Phillip Deery and Sheila Fitzpatrick (eds.) *Russians in Cold War Australia*, Lanham: USA, Lexington Books, 2024, pp. 107–32.
- 17 McNaughton, 'Liberalism and Anti-Communism', p. 40.
- 18 Quoted in 'Melbourne Jewish Council: Ten Years', in the Lou Jedwab collection, originally donated to the AAJ, and now in the AJHS Archives.
- 19 *Annual Report*, Jewish Council to Combat Fascism and Anti-Semitism, 1947–48.
- 20 Rechter, 'Beyond the Pale', p. 87.
- 21 *Ibid.*, p. 96.
- 22 Waten's role in the Communist Party is subject to much controversy. He was expelled from the Communist Party in 1945 but was considered to have remained a Communist at heart.
- 23 See also Max Kaiser, "'A new and modern golden age of Jewish culture': shaping the cultural politics of transnational Jewish antifascism", *Journal of Modern Jewish Studies*, 2017. <https://doi.org/10.1080/14725886.2017.1401788>
- 24 *Sydney Jewish News (SJN)*, 26 July 1946.
- 25 They included Maurice Allen, Dr George Berger, Jules Cohen, George Singer, Nate Zusman and Hyam Brezniak, *Ibid.*, 15 July 1947.
- 26 *Unity: A Magazine of Jewish Affairs*, May–June 1948, Vol. 1, no. 2, p. 19.
- 27 *SJN*, 2 April 1948.
- 28 'Editorial: Unity says – With realism and determination', *Unity*, vol. 1, no. 2 (May–June 1948), p. 5.
- 29 *SJN*, 30 April 1948.
- 30 'Editorial: Unity Says — Marked Difference in Outlook', *Unity*, vol. 1, no. 3 (July–August 1948). In this editorial, Brezniak compared the position of the Sydney Board which he saw as narrow-minded with that of the Melbourne Board which he felt demonstrated a broader and more realistic attitude. In the same issue, p. 7, a very complimentary article is published about Maurice Ashkanasy after he was elected for his first term as president of the Executive Council of Australian Jewry (ECAJ).

It is ironic that while the Sydney Board accepted the Sydney JCCF&A as a member organisation, in 1949, Ashkanasy later turned against the Melbourne Council which was eventually expelled from the Melbourne Board in 1952.

- 31 This development was welcomed in an editorial in *Unity* entitled 'For Unity and Activity', with parallels being drawn to the Melbourne Council, vol. 1, no. 6 (January–February 1949), p. 2. The editorial stressed that 'the opportunity exists, as never before, for positive and effective measures against the scourges of Fascism and Anti-Semitism not only in N.S.W. but in the whole of Australia.'
- 32 NAA: CRS A6119/XR1, Items, [98] and [248], 'Hyam Brezniak', vols 1 and 2, Commonwealth Investigation Service, Attorney-General's Department.
- 33 See editorial 'Our way' which stressed the need for Australian Jewry to rise to the challenge of the destruction of European Jewry, *The Australian Jewish Forum*, vol. 1, no. 1.
- 34 Interview with Professor Alan Crown, 23 June 2003.
- 35 See Bernard Taft, *Crossing Party Lines*, Melbourne, Scribe Publications, 1994.
- 36 H. Brezniak, 'Some reflections on a Year Past', *Unity*, vol. 1, no. 6 (January–February 1949), p. 3.
- 37 *Australian Jewish Times (AJT)*, 27 July 1978.
- 38 *Unity: A Magazine of Jewish Affairs*, vol. 1, no. 2 (May–June 1948), p. 6.
- 39 Suzanne D. Rutland, *Edge of the Diaspora: Two Centuries of Jewish Settlement in Australia*, Holmes & Meier, 2001, p. 374.
- 40 *AJT*, 4 November 1976, Brezniak File, VF3233, Australian Jewish Historical Society Archives (AJHSA), Sydney Jewish Museum.
- 41 *AJT*, 6 August 1981, p. 20, Chaim Brezniak File, VF3233, AJHSA.
- 42 See 'Tribute to Hyam Brezniak', *AJT*, 24 August 1978, Brezniak File, VF3233, AJHSA, Sydney Jewish Museum. Dr Joachim Schneeweiss was the main speaker at this tribute.
- 43 Included were comments from Hyam Brezniak, Maurice Allen, Dr George Berger and Joe Rose.
- 44 *Unity*, vol. 1, no. 1 (March–April 1948), p. 8.
- 45 *Ibid.*, p. 9.
- 46 NAA: A6122 XRI, item [155], Report, original from CIS, Sydney, 14 May 1948.
- 47 *Ibid.*, p. 2 of report.
- 48 *Ibid.*

- 49 Suzanne D. Rutland and Sophie S. Caplan, *With one Voice: the history of the New South Wales Jewish Board of Deputies*, Sydney, AJHS, 1998, p. 132.
- 50 NAA: A6122 XRI, item [155], Report, original from CIS, Sydney, 14 May 1948.
- 51 Ibid.
- 52 Harry Gould to Ralph Gibson, 1 December 1948, Ibid.
- 53 *Unity*, vol. 1, no. 4, September–October 1948, p. 26.
- 54 NAA: CRS 6122 XRI, item [155], Gibson to Gould, 4 February 1949.
- 55 *Unity*, vol. 2, no. 2 (8) (May–June 1949), p. 7. An outline of Martin’s life and a photo are included in this issue.
- 56 See for example his article ‘We aim at a National Theatre in Australia’, *Unity*, vol. 1, no. 4, September–October 1948.
- 57 See for example his article ‘Israel: Free or subservient?’, *Unity*, vol. 2, no. 1 (March–April 1949), p. 3.
- 58 ‘One Year of “Unity”: An Appreciation’, *Sydney Jewish News (SJN)*, 18 February 1949.
- 59 ‘Farewell to Bill Matsdorf, no date, Newspaper clipping, Toby Hammerman Folder 2, AAJ, in AJHSA.
- 60 ‘For the Attention of the Librarian’, publicity material in the Toby Hammerman Folder 2, AAJ, in AJHSA.
- 61 Interview with Alan Crown, 23 June 2003.
- 62 J.J. Altman, ‘“The Bridge”: potpuorri of subjects’, article published in the Jewish press, May 1965, among newspaper clippings, Hammerman Folder, AAJ in AJHSA.
- 63 These included pieces by Professor Julius Stone on Soviet Jewry; B.Z. Goldberg on the Jewish problem in the USSR; Dr A.I. Katsh entitled ‘The Right to be Different’; and one by Dr Nahum Goldman, chairman of the World Jewish Congress (WJC). They appeared in *The Bridge*, vol. 1, no. 3 (January 1965) and were later reprinted as a separate booklet.
- 64 They included articles by Dr H.A. Strauss, professor, City College, New York; Trude Weiss-Rosemarin, writer and editor of *Jewish Spectator*; B.Z. Goldberg, son-in-law of Sholom Aleichem; and Robert B. Hill, research associate at Columbia University. A complimentary article in the Jewish press about this issue was headed ‘“Bridge” covers subject soundly’, Newspaper clipping, AAJ in AJHSA. They appeared in *The Bridge*, vol. 4, no. 3 (August 1969).
- 65 *SMH*, 12 September 1970, Newspaper clipping, AAJ, in AJHSA.
- 66 Interview with Alan Crown, Sydney, 23 June 2003.

- 67 *The Bridge*, vol. 5, no. 1 (January 1970), p. 59.
- 68 Alan Crown, 'Assimilation', *The Bridge*, vol. 2, no. 2, February 1966, p. 53.
- 69 Members of the committee included S. Bund, Belle Eaton, Gloria Eisman, Rita Gerate, Eve Hyman, Roma Kogos (Blair), J. Solomon and Judy Symonds.
- 70 H. Brezniak, *The Israeli-Arab Conflict and the Left*, February 1972, in the AJHS Archives, VF3233, Sydney Jewish Museum.
- 71 Suzanne D. Rutland *Pages of History: a century of the Australian Jewish press*, Sydney, Australian Jewish Press Pty Ltd, 1995, pp. 152–6.
- 72 Louise Klein, 'Better and Wider', *The Bridge*, vol. 4, no. 3 (August 1969).
- 73 Ibid.
- 74 'Thoughts concerning the structure, aims and objectives of the Foundation and prospectus', including a handwritten list of aims by Anne Plotke, Toby Hammerman, Folder 2, AAJ in AJHSA.
- 75 *Unity*, vol. 1, no. 2 (May-June 194), p. 19.
- 76 Isi Leibler, review of the first issue of *The Bridge*, *Australian Jewish Herald (AJH)*, 21 August 1964, in 'Soviet Jewry, 1963–1964', 7941/250, IJ Leibler Archive, Jerusalem (IJLA-Jer).
- 77 See *AJT*, 11 September 1964, Ibid.
- 78 Ibid.
- 79 Interview with Isi Leibler, Jerusalem, 21 July 2003.
- 80 Leibler reply to Schneeweiss, *AJH*, 18 (September 1964), Ibid.
- 81 H. Brezniak Book Review, *The Bridge*, vol. 2, no. 1 (September 1965), p. 35.
- 82 *AJH*, 4 September 1964, in 'Soviet Jewry, 1963–64', 7941/250, IJLA-Jer.
- 83 See *AJH*, 18 September 1964 for letters by Dr Frank Knopfelmacher, A.W. Sheppard, Isi Leibler, and Erwin Frankel; 'Mr Leibler replies, *AJN* clipping, [nd]; 'Pungent Points, *SJN*, and reply from Isi Leibler; *AJH*, 25 September 1964, reply by M. Burstin; *AJT*, 25 September 1964 with a further letter by Dr J. Schneeweiss entitled 'Destructive outpourings from a jaundiced mind'; *AJT*, 2 October 1964, article entitled 'Bridge fuss' regarding pressures on *AJH* editor not to publish review; *SJN* 'In the News', 2 October 1964 about Isi Leibler's approach to 'getting things moving' by 'arousing the ire of individuals and organisations'; *AJT*, 16 October 1964 letter by Sam Lipski; *SJN*, 30 October 1964, letters by Lipski and Lawrence Offner; and *AJH*, 30 October 1964, reply by A.W. Sheppard to Burstin defending his record. After this all the Jewish papers noted that they had closed their correspondence columns to further letters on the issue. IJLA-Jer.

- 84 *Century*, 4 September 1964, IJLA-Jer.
- 85 *AJT*, 25 September 1964 and *SJN*, 2 October 1964. The Sydney Board does not appear to have taken further action on this matter. Isi Leibler wrote three letters to Victor Smith on 30 September, 5 October and 8 October for information on the Board's debate, but did not receive a reply. IJLA-Jer.
- 86 *AJT*, 16 October 1964.
- 87 *AJH*, 2 October 1964, newspaper clipping, Toby Hammerman Folder 2, AAJ in AJHSA.
- 88 Isi Leibler to Alan Crown, 8 October 1964, private letter, in 'Soviet Jewry, 1963–1964', 7941/250, IJLA-Jer.
- 89 James Altman, "'The Bridge': potpourri of subjects', Newspaper clipping, Toby Hammerman Folder, AAJ in AJHSA.
- 90 'Marginal Comment', [nd], in relation to *The Bridge*, vol. 2, nos. 3–4, July 1966, newspaper clippings, Toby Hammerman Folder 2, AAJ in AJHSA.
- 91 'Tenth Issue for "Bridge"', 1967, Newspaper clipping, Toby Hammerman Folder, AAJ in AJHSA.
- 92 Information provided by Professor Alan Crown, email, 23 July 03.
- 93 *AJT*, 20 October 1989.
- 94 Ruth Wajnryb, *The Silence: How tragedy shapes talk*, Sydney, Allen & Unwin, 2001.