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NATHAN SPIELVOGEL

by

Les Blake, O.B.E., B.A., M.Ed.

He delighted every teacher when, sixty years ago, Old Eko began writing for the *Victorian Teachers Journal* those wry and whimsical essays on a teacher's aspirations and misadventures. Hundreds of lonely teachers in remote rural schools drew comfort and reassurance from Old Eko's monthly recitals of troubles with work programs and wilful 'bairns', of officialese and officialdom. They grinned at his quotations from that famed but fictitious philosopher Old Epirimus, and doubtless many of them emulated the author as, with their pipes lit, they took an after-school turn in the garden where solace and peace descended gently.

Remarkable the influences Old Eko had. Director of Education Martin Hansen wrote of '... his broad sympathy and his insight into the minds of children, not necessarily those with the highest intelligence quotient, his patience with the vagaries of school committees and inspectors, his pride in his garden, the philosophic part he plays as an onlooker in the competitive struggle for promotion, not without occasional twinges of conscience over "gifts mis-spent and resolutions vain ..." James McCrae, another notable Victorian educationist, said: "You will love Old Eko ... for his steadfast faith in the real values of education, for his over-flowing love of his fellow men, and particularly of children."

Teachers way out west, far back in 1907, had laughed uproariously over one of Eko's classic 'blues'; for he told the story against himself. During a somnolent summer afternoon in a Wimmera school, while the children drowsed over their books, young Eko, exhausted by the heat, leant near the open window. Approaching the school in a jinker came one who looked like a wheat buyer. Welcoming the chance of a break, Eko strolled out to meet him.

'Driven far?' he ased in kindly fashion. For the Wimmera is a place of great distances.

'No. But there's some lovely cool beer over at the pub. I'll slip over and have a drink with you if you like. I've got an awful throat on me'.

The man smiled. 'I'd rather not.'

'Ah! Teetotaller?' Eko asked sympathetically though sadly.

'No. Inspector of schools'.

* * * * *

Of course Old Eko seemed to us all larger than life. When *Old Eko's Notebook* appeared in 1930 it sold so rapidly that, within two years, four editions had

disappeared. None of us knew who the author was — I first encountered him in print in 1931 — but he explained that Old Eko was really a fictitious character. He had not really based him on Charles Harman, one time Head Teacher at Dimboola, 'friend of all the lame dogs among teachers', but rather had made him a composite facsimile of all the 'battlers' in isolated little schools, far away from Melbourne. And, in the 1930s that meant many men who later attained high rank in education, who could look back to those years and remember they had been lightly dusted with Old Eko's golden touch.

But let's admit it. Chiefly, Old Eko reflected his creator Nathan Spielvogel. Only someone with more than a modicum of Eko's characteristics could wander nonchalantly, as 'Spiel' did in 1939, surrounded by idolising children, across Sturt Street, Ballarat, completely unheeding of all the traffic. Motorists, tram-drivers and cyclists grew accustomed to halt for this daily lunch-hour meandering as the children of Dana Street school escorted their Head Teacher back to his pedagogical labors. 'Spiel', as his colleagues called him, served as Head at Dana Street from 9 March, 1924 until he retired on 11 May, 1939. Even then he returned each Friday, his pockets bulging with bags of sweets for the 'bairns', his pipe stuck in his beard and his smile ever ready for the smallest child or the biggest.

Everyone in Ballarat knew him. Down the years he served so many organisations faithfully and founded some of them. His work as a teacher broadened out to include that of author, historian, journalist, broadcaster, lecturer and tireless honorary worker for worthwhile causes. As Teyve said in *Fiddler*, 'he was a good man'. This then was Spiel, the well-beloved. In the timebook at Dana Street, where he first attended school about 1880, he always signed with a flourish: Nathan F. Spielvogel.

The F. stood for Frederick. His father, Newman Frederick Spielvogel, of the Hebrew tribe of Levi, born at Kolomea in Galicia, had fled from the valley of the Neisse and joined a gypsy band who 'spoke a soft sweet tongue and had a stock of quaint old songs and tales'. After two years he left the gypsies and went a-wandering down the Isker River to the Danube. There followed years of misery and hardship among Bulgars and Turks before he reached Stamboul with its gilded 'towers and mighty mosques'. There, in the Lace-Makers' Bazaar, he found his uncle Shlomo who gave him a home and taught him the craft.

But his aunt's animosity sent him wandering again. He shipped out on a sloop to Alexandria then worked his way down the Nile to Karnak where he joined a tribe of Bedouins who dubbed him The Man of Tales. With the Bedouins he travelled to Jerusalem, thence with a band of Moslems through Hindustan to Bombay where he earned a living as a silk lace-maker in the bazaars — and where the sight of a synagogue roused memories of Kolomea and brought him back to Jewish friends and customs and time to restore the healing faith of his religious convictions.

In 1853 he sailed for Australia. After landing on Liardet Beach (Port Melbourne), he struck out for the gold fields; years later he told his children of swinging a pick at May Day Hills (Beechworth), Fiery Creek (Beaufort), Mount Alexander, Smythesdale, Pleasant Creek (Stawell) and, finally, at Ballarat. And there he found Jewish services had begun in 1854 on a gold field about to explode into a great city. He became part of that city, first as a storekeeper, later as a signpainter in Camp Street.

Nathan Spielvogel wrote this account — in much more detail — to record his father's earlier life in 'On The Road 1830-91', a story published in the *Westralian Judean*, September 1935. Samuel Herman had officiated at the marriage in the Synagogue in Barkly Street, Ballarat, on Christmas Day 1867, of Newman Spielvogel



Dana Street National School at Ballarat



The original Brimpaen School

and twenty-year-old Prussian Hanna Cohan from Choziesen. Their fourth son was Nathan Frederick, born 10 May, 1874.

In appearance he was thin and with 'not an attractive appearance' but 'volatile in spirit'. As a small boy he remembered scampering along with his parents, brothers and sisters to attend the Synagogue and a year or so after that he could recall first attending Dana Street, State School No.33; by the time he had ended his schooldays he had become a devotee of Carlyle, Ruskin and Milton. When his father died in 1891, leaving Hanna with five young children to rear, Nathan knuckled down to earn his mite to help the family. He secured appointment at Dana Street as a pupil teacher on 25 May, 1892.

Physically not strong, he tended for many years towards tubercular trouble. 'I lived in a land of unreality', he confessed, escaping whenever possible to the Mechanics Institute to read voraciously. By 1894 he had passed all his pupil teacher's exams to obtain his Certificate of Competency; also that year he became secretary of the Ballarat Chess Club and had his first short story, 'Mike Hardy's Folly', published in the *Ballarat Courier*. Forty years on he ruefully confessed to be awaiting payment still.

Time now for his stint as a country chalkie. He received instructions from the Education Department to proceed at the beginning of 1896 to take charge of part-time schools in the Wimmera, that region of great plains that stretch from the Grampian Mountains to the South Australian border and beyond. The schools were Brim Springs (later Brimpaen), twenty-six miles south of Horsham and by the foothills, and Wartook where Australia's first dam for irrigation works was being built in the heart of the Grampians. After travelling by train from Ballarat (on the western line to Adelaide) he reached Horsham where he was met by bookseller George Ryan who drove him to Brim Springs. Here accommodation had been arranged for him at the Elliott family's farm.

Next morning he found twenty children assembled in the little portable school-house in the bush, 'just as scared of me as I was of them'. His panic increased next evening when Tom Elliott explained that, come the dawn, young Eko must bestride a horse and canter off seven miles to Wartook — he had to teach two-and-a-half days at each school. Ride a horse! Impossible, the shocked young man declared, he couldn't ride a horse. *That* slight difficulty, the Elliott boys assured him, could be easily overcome; they would teach him.

'I fell off on both sides. I hugged the steed round the neck. I grabbed the mane with both hands. I bumped about in the saddle till my backside was sore. And, finally, I went over my charger's head into a puddle, to the cheers and applause of my audience'.

But he learned enough to ride to Wartook the following day. A room in a private house provided accommodation for the 'school' but before work could begin the young Head Teacher and his four pupils had to drive a large pig out of the 'school', with much yelling and beating with sticks. Back at Brim Springs, utterly exhausted that night, the young teacher-cum-mountain-horseman rolled his aching body between the blankets of his bed, only to find a large lizard sharing his leisure. Startled, and despite his muscle-weary limbs, he leapt out of bed and rushed into the kitchen in his nightshirt. The brothers, calmly playing cards by the light of a kerosene lamp, listened to his shocked voice, almost bereft of sound, and gathered that he had a lizard in his bed. 'Not to worry', they told him, 'just ignore him and he'll crawl away in the daylight'.

Having thus gleefully tormented the city youth, the Elliotts set to the task of

teaching him — how to ride properly, to hunt, to shoot, to fish and even how to play cricket with 'the feeblest team in Australia'. Never having learned to shave himself, the twenty-one year-old youth grew a great golden beard. As it lengthened and spread the Elliotts pondered the problem and found a solution; they took their hirsute young boarder down to the shed and taught him how to shear a sheep. Looking back, as an older man, Spielvogel realised how lucky he had been to have had so much fun and pleasure, for his tiny pay of thirty-five shillings a week left nothing for entertainment.

The year after the Department sent him to Lochiel Bridge, some five miles west of Dimboola which itself had developed by the Wimmera River twenty two miles down-river from Horsham and by the edge of Little Desert. At Lochiel, an old station where squatter 'Black' Cameron, famous for his whisky drinking exploits, had once lived, Spiel tried batching — 'never in the world's history was there a greater failure as a housekeeper', he concluded. Lacking books, he began writing, but lacking amusement and company, he also began tramping to Dimboola where he drank and gambled most nights. 'Dimboola was a wicked place in those days', he once said.

In 1897 the township had four hotels, Alf Warren's Dimboola Hotel being recently completed. Because the overland express from Adelaide did not reach the settlement until 2.10 am and then had to take on water for the engine, all four hotels remained open until its departure. Men played cribbage, whist and euchre in the small parlors or adjourned to the billiards rooms each pub had; they drank until their money or their thirst vanished. Single men often stayed at Dad Klows' wine shop where luscious meals cost only a shilling and the waitresses were Dad's vivacious daughters.

But despite young Eko's light sowing of wild oats at Dimb., he obtained certification as a teacher on 1 December 1897, and the following May gladly transferred to Little Snowy Creek, west of the Kiewa Valley in north-east Victoria, to escape the expensive habits he was acquiring. After the rail journey from Wodonga to Tallangatta, he pedalled his bicycle (which had no brakes), some twenty-six miles through the hills and valleys of this beautiful country to Eskdale and arrived in six hours. At James Swan's home, where he boarded in great comfort, he began writing pars., verses and yarns for the *Sydney Bulletin* and Queensland's *Steele Rudd's Magazine*, using such pen-names as N.F.S., Genung, Eko, Ato and Ahaswar. More importantly, at this stage in his life, he acquired a new outlook as a teacher.

'I had been there but a fortnight when the inspector Henry Rix called. His visit was one of the most momentous events in my life. He stayed at Swan's. After the family had gone to bed he came into my room and sat before the fire and chatted to me . . . after that talk I had a different view of my job . . . I saw how important was the work I had to do and what a crime it would be against mankind if I neglected to do my duty . . .'

He toiled not only in the school. He formed an Improvement Club which met every second Saturday night in the school where men and women of the district held debates, lectures, concerts and dances. They raised the money to begin a school and district library which possessed 500 volumes by March 1899 when young Spielvogel left. But before then Henry Rix had returned to express delight with the achievements at Little Snowy Creek and with Nathan Spielvogel as 'a skilful teacher'.

By April, Spielvogel had returned to the Wimmera to open State School No.3302, Dimboola Village Settlement, three miles up-river from the township. Seventy-eight village settlements had been opened up by the government during the mid-1890s to try to help unemployed artisans in the metropolitan area. Each man and his family had

a small block of ten acres or so on which to grow food but most men at the Dimboola Settlement also earned a meagre income by working for German settlers at nearby Kornheim or successful farmers at Dart Dart. In Dimboola, Spielvogel shunned the old gang and boarded with Mrs Collard, where also lived the Reverend Glanville Hicks, and a post office official named Comb; the three men became close friends.

During his years at Dimboola, until 1907, he also knew well and respected men such as Head Teacher Charles Harman, Robert Martindale and John Cooksley. His Jewishness, of which he never ceased to be proud, protected him from wildly patriotic young men who discovered a sudden dislike to local Germans during the Boer War. Spielvogel joined the group of young men who, with more practicality, trained every Saturday with Martini Henry rifles at the butts. One Dimboola boy, Richard Moon, a bank manager's son and later VC winner in the first world war, so admired Spiel as a teacher and as a man that he rode his horse daily from Dimboola in order to attend the Village Settlement School.

Nathan Spielvogel drew tremendous stimulus from attendance at the teachers summer school held at the University of Melbourne in 1902 at the instigation of the new driving force in Victorian education, Frank Tate. Tate's lectures on Keats and Shelley supplied great enrichment for Spielvogel's literary experience but the entire program so stirred the young bush teacher, who had never attended a training college, that he returned to the Settlement School determined to study — and succeeded. In addition to writing for the *Bulletin*, he began a series of poems published in the *School Paper*, and wrote so much for the *Dimboola Banner* that he was named as honorary sub-editor, thereby encouraging the teacher to become a writer on a much larger scale than hitherto.

Searing heat and a prolonged drought afflicted the Wimmera in 1902. Of that dreadful year, Spielvogel wrote: 'My pupils did not play at lunch time; they were too hungry. Many of them had nothing to eat but messes of pollard and treacle. If it had not been for the good work of a stout old Angel, Mrs Coffey, wife of the local policeman, many of them would have starved. For eight months no rain fell. The soil was blown from the paddocks and formed hills along the fences . . . In Horsham sheep were sold at threepence each . . .' The rain came in December and flooded out the marquee erected at the Settlement School for the Christmas concert, but the coming of the rain mattered more than the carols and gave fresh heart to the poverty stricken people. That summer Spielvogel went to stay with the Rosenthals, into which family his sister had married, and while in Melbourne, in company with fellow teacher Dugald McLachlan, met some of the writing fraternity, including Frank ('Magpie') Williamson, Ted Dyson, the Lindsays, Edward Brady and 'little Doctor Maloney'. Greatly stimulated by the medley of ideas stirred up by association with such authors and artists, Spielvogel returned to the Settlement ready to race his pen athwart thousands of pages of manuscript during 1903 — the year he gained his First Class Certificate as a teacher. But, as the deteriorating state of his health increasingly irked him and the racing pen too oft lay idle, he decided that he had no intention of dying before he had seen 'the Old World'. Resolutely, though ill, he asserted his right to his 'Wanderjahr', but The Gumsucker, as some of his local mates dubbed him, seemed unaware that, despite illness, he had a strong personal charm, his charisma in fact. Not so *les dames de Dimboola*.

One fine looking buxom lass set her cap for young Nathan and the night came when she immodestly climbed into his bed in Modesty Cottage, which he then rented. Awakened and alarmed, and his dreams of a 'wanderjahr' flashing in diminishing

strength through his turbulent mind — what use now the £125 so carefully saved? — he leapt out of bed and announced his intention of setting off to London at once.

But time and tasks to be done delayed his arrival there until mid-March 1894. He spent six ecstatic weeks in London, visiting places of literary and historical significance known previously only from books. Departing on 13 April, he spent a fortnight in Germany where he visited his mother's birthplace, Kolmar, and met her relatives and his cousins. Then to Switzerland where he fell into an argument whereby he proved that two glasses of Australian beer had more potency than twenty of the *Deutscher* brew, and ranked himself, among so many titled visitors as '*le Duc de Dimboola*'. His absurd question to an American who ceaselessly boasted of the wonders of Niagara Falls — 'But have you seen the Wimmera at Dimboola?' effectively stopped the Yank in his travelogue; one had to keep such people in their places The Gumsucker decided. He went to Rome and Naples, then found Cairo completely fascinating — some of his best writing is to be found at this part of his book. And how delighted he felt when, shown some 'extremely old manuscripts of the Scripture', he read them fluently to the guide who looked as though he could have been knocked down 'with a bit of limberger cheese'. Spielvogel arrived back in Fremantle on 1 June and made his way back to Modesty Cottage.

Throughout his journeyings he had sent long descriptive letters back to the editor of the *Dimboola Banner*, who had published them. So Wimmera folk knew what young Eko had been up to. And his endpiece, about the Village Settlement School could not fail to please: 'The little room with its fifty little folk has given me more pleasure than all the wonders I have seen. London has its Abbeys and Museums, but it has awful, grinding misery. Berlin has its palaces and galleries, but it also has its Militarism. Italy has its historic past, but also its filth and beggars. But here, the blue sky above, the spreading gums around, the innocence and the simple faith of my little people — all these have no "but" '.

The year after his return George Robertson of Melbourne published the *Banner* articles as *A Gumsucker On The Tramp*, a book by 'a backblocks State School teacher with an ambition to see the lands of the past'. In four editions, it sold more than 20,000 copies. Robertson also published, in 1907, Spielvogel's next book, *The Cocky Farmer*, which the author described as 'Sketches of School Life and farming at Sale, Stawell and the Wimmera District'. A second edition appeared in 1914. The first six chapters consist of rural tales told by 'Denny Ryan' to the author 'Fred Genung', head teacher of State School No.6754 (non-existent) near Sale. But chapters VII to XXII tell the story of people living at Wininio, a place easily identified with Pimpinio, between Horsham and Dimboola.

'It consisted . . . of an hotel, known as "the pub", a general store where everything is to be bought, and a blacksmith's shop. On the one side is the little, weather-beaten railway station and post office combined, with its pretty rows of trees and plots of flowers. On the other side is a gently sloping hill. At the foot is the wooden church that does duty for all denominations. Not far from this is the tiny hall where rural concerts and dances are held. Here, too, gather weekly the village politicians to discuss the affairs of their country. Scattered about here and there are the comfortable cottages of railway employees and wheat-buyers; while spreading to the skyline in all directions are the farm lands. On the top of the hill, at some distance from the village, yet in full view, is the little school-house'.

The story of struggling selectors is interwoven with that of the school and a young woman teacher; it includes an endearing account of Inspector William C. Johns 'ever

in his quiet way finding some good in everybody, some pleasure in everything'. Sentiment lies close to the author's pen but so does a harsh realism forced into notice by strong use of bush slang and badly expressed speech, often used for humorous effect. The book is compounded of humor and tragedy in the Rudd style. In that it also contains an unexperienced, contrived description of a charge by Australian soldiers during the Boer War, the book seems, in places, to consist of patches of earlier writings cleverly but not wholly integrated into a unified story. During 1907 Spielvogel also wrote for the Melbourne-published periodical *The Native Companion*, but this had only a brief existence. His best writing that year, the poem 'The Call of The Wandering Jew', appeared in the *Bulletin*, and in 1909 he contributed to *The Lone Hand* a story, 'Amy's Other Man'.

After leaving the Settlement, Spielvogel did relieving teaching during 1907-09 in different districts. While at Orbost late in 1908, he trained the older boys to plough, to harrow and roll the soil and assigned each of them a strip of land on which to grow vegetables. The boys' exhibit of these in the local show caused the district Agricultural Society and the Shire Council to finance Orbost's young farmers' exhibit at the Melbourne Show. Spiel himself had learnt rural techniques from the expert farmers of the Wimmera. During 1909 he moved to Spring Gully, Bendigo, thence, in 1911 to Longwood. That year, at the Great Synagogue, Sydney, he married Deniliquin-born Jessie Muriel Harris, daughter of Henry Harris who owned the *Hebrew Standard*; as the years passed they had three sons, Laurie, Bill and Phillip. Jessie's brother Phillip later became editor of *Aussie*, a periodical specialising in humor and first world war reminiscences, published in 1918-31. Jessie and Nathan Spielvogel made their first home at Longwood where Spiel taught through 1911 to 20 September 1914. During 1911, in addition to the pieces 'On The Road to Orbost' and 'The Breaking of The Chain', published in the October issue of *The Lone Hand*, the first draft of 'The Affair At Eureka' appeared, spread over the January-February issues. The year after that, *The Lone Hand* printed 'The Decoy Duck' in the April issue and 'Lieberie' in August.

When in 1912 Martin Hansen and Dugald McLachlan compiled *The Austral Garden of Verse*, they included Spielvogel's 'Our Gum Trees', which is quotable still:

We've seen the Red, like a thirsty king,
 Bend over the silent stream;
 We've seen the Mallee its tassels fling
 To steal of the sunset's gleam.
 The Blue's young shoots, with his leaves gray pearled,
 A cloud that has gone awry;
 The Ironbark with his limbs up-hurled
 As though he would win the sky.

The poem gave its title to a book of Spielvogel's poetry published in 1913 and which included verses from the *Bulletin*, *The Worker* and *The School Paper*. The Bread and Cheese Club edition of *Our Gum Trees and Other Verses*, edited by J.K. Moir, appeared in 1943. The original edition of forty-eight pages, printed by D.W. Paterson and distributed for the author by J. Main, bookseller of Euroa, was 'a tastefully printed booklet in brown and gold paper cover' and contained thirty-two short poems. In reviewing the book the *Education Gazette* commented that the poems had 'a manly sincerity, and they bear evidence of a genuine love for nature and for things Australian — always clearly expressed, sometimes crudely and occasionally with power — which entitle them to respect, and should confer on them a considerable measure of

popularity . . . the most striking of the poems . . . 'The Call of The Wandering Jew' . . . which describes a procession of Jewish forbears from the time of ancient Egypt down through the era of Mendelssohn, Heine and Marx, and on to the present'. The reviewer particularly commended the man who 'after long wandering, can return to his bush school on the bank of the Wimmera and, in all apparent sincerity, thus apostrophize the stream:

Silent river 'neath the gum trees,
Where I had my nest;
All the world I sought for pleasure,
You I seek for rest,
Beauteous Rhinelands, fertile Nilelands,
Torrents born on Gothard's crest —
Silent river 'neath the gum trees,
You I love the best!

Being happily settled at Longwood, where officialdom praised the 'Splendid educational atmosphere' at his school, Spielvogel also spent part of 1913 gathering together a series of essays and anecdotes about the places in Victoria he had visited since 1909. George Robertson published this new book, *The Gumsucker At Home*, in 1913 and had to run off a second printing before year's end. From experiences at Korrumburra, Orbost, Foster, Melbourne, Ballarat, Warrnambool, Koroit, Doncaster, Castlemaine and Beechworth, the author finds humor and historical detail mid his memories. His ability as an evocative writer is apparent, e.g., he catches the charm and background story of Koroit settlement deftly and with practised ease.

He became Head Teacher at Mitcham one month after the first world war broke out. Then a small village with a minimum of facilities except for a competing pair of wine shanties, Mitcham nevertheless had 120 children attending the school, but they came chiefly from the surrounding orchards. Although he wondered about it, Spielvogel found no anti-German feeling current in the district. Officially and deservedly Spiel won commendation for his work at Mitcham where he proved to be a teacher 'of outstanding ability' who had a 'fine influence' on the children. His 'cultural taste' also drew approval. After spending the years 1919-23 at Wangaratta, he swooped on the chance to secure the headship of Dana Street, Ballarat, which he had known as a little boy, in a bluestone building erected in 1856 as a National School. He took up duty there in April, 1924 with a clear policy — the development of character had greater importance than teaching all the requirements of a fixed curriculum.

The children came first, his own three sons and those at the school, but he soon found a host of tasks descending upon him. The synagogue needed his help; he planned a monthly article for the *Teachers Journal*, written under the pseudonym of 'Old Eko'; he wanted to explore his birthplace, discover its history and write about it. In truth, the year 1924 marked the beginning of a time of great and lasting endeavour for his native city. His *Journal* articles drew plenty of favorable comments. On 11 December Melbourne *Punch* published his whimsical piece 'The Day of His Life'. Next year he plunged into research for the Jubilee Reunion of Dana Street as a State School, 1876-1926. He and H.P. Jones were the secretaries who planned the reunion at which Sir Alexander Peacock was the speaker. Spielvogel's paper 'Fifty Years At Dana Street' appeared in the *Ballarat Courier* on 12 December 1926 and the same year his 'History of Ballarat Hebrew Congregation' based on material he had earlier supplied to the *Hebrew Standard* and the *Australian Jewish Herald* was privately circulated.

His indefatigable searching for evidence and half-forgotten memories of Ballarat's early history plus his writings in the *Courier* began to create an awareness of the need to preserve history, not neglect it. The Ballarat Old Colonists Society, active during 1886-1894, had assembled a small collection of documents and other items but Spielvogel, in emphasising their achievement, insisted that much more could be done.

He revised and updated his Eureka articles of 1911 and had these published in booklet form during 1928 by John Fraser & Son of Albert St, Ballarat. *The Affair At Eureka* sold six editions, the sixth in 1945 being issued by the Bread and Cheese Club, Melbourne. This club of writers, artists and booklovers, led by the Knight Grand Cheese, John Kinnmont Moir, a successful Melbourne business executive, gave active support to Spielvogel's literary and historical interests and advised its Fellows of his work. His *History of the Ballarat Mechanics Institute* (which originated in April 1859), though completed as a 100-page handwritten document in 1929, does not appear to have ever been published, the Institute Committee being handed the single original copy. Spielvogel served as Institute President in 1931 and 1943.

Major success attended publication by Angus & Robertson in December 1930 of *Old Eko's Notebook*, a collection of his *Teachers Journal* writings. James McRae, reviewing it in the *Education Gazette* in the following January, commended the writer's 'enthusiasm for history (which) means the crowding out of the lesson that should follow, for his steadfast faith in the real values of education, for his own overflowing love of his fellow men and particularly of children'. And teachers loved 'Old Eko', a composite creation borrowing some of Spielvogel's philosophy of life and love of books and gardens but enclosing also endearing traits — both weaknesses and strengths — of some of his colleagues. The fourth edition of the *Notebook* appeared in 1931. That year, too, he wrote the story 'Flummery' for the March issue of the *Westralian Judean* and wrote his autobiography up-to-date. Typed and bound, the latter had subsequent entries pasted in and a section added in 1941-49. The first part of this manuscript was published in the *Australian Jewish Historical Society Journal*, Sydney, December 1964 but the remainder has not been sighted by me, nor its whereabouts known.

On 17 July, 1933 Nathan Frederick Spielvogel was elected Foundation President of the newly formed Ballarat Historical Society which took over the collection of museum items assembled by the Ballarat Old Colonists Society. This collection formed the nucleus of the Ballarat Historical Museum which Spielvogel cared for and nurtured for the next twenty-two years. First housed in Ballarat East Town Hall, the museum had to be moved to Dana Street School, thence to the Library in Camp Street, then to Ballarat East Library in Barkly Street; by the 1980s the greatly expanded collection was being cared for at Sovereign Hill. Through a series of fifty-five talks broadcast by 3BA during 1937-38, Spielvogel created lively interest in the Society and the Museum and followed this by publishing in the *Ballarat Courier* during 1937-40, nineteen lists under the title 'Peeps Into The Museum', which literally formed a catalogue of its contents. During 1935, in association with the Ballarat Centenary Celebrations Executive, the Society, under Spielvogel's guidance, erected tablets on historic buildings and obelisks at historic sites as well as organising numerous pilgrimages on anniversary occasions. The Executive prepared for 1935 a 128-page book, chiefly chronological in its record of events but also setting forth an account of the contemporary scene. Released under the title *Ballarat Centenary Home-Coming Celebrations*, in March 1935, the book doubtless owed much to Spielvogel but is not clear which parts of it he wrote personally.

To the *Westralian Judean* he contributed in 1935 three pieces: 'Jerusalem Has Fallen—79 AD', 'In Gay Seville—1556' and 'On The Road 1830–91', his father's story as already related. The *Judean* also published his 'The Beginning of Things, A Story of Yom Kippur' in September 1938. In the following year, on 11 May, Head Teacher Nathan Spielvogel, assessed as 'outstanding in every way', retired at the age of sixty-four from the Education Department of Victoria — officially, that is, for he worked as a temporary Head Teacher to 9 October, 1940. His home at that period was 10 Exeter Street, Ballarat. Retirement from teaching school simply gave him more time for teaching the community. Somehow he acquired a kind of headquarters in a room above the Music Library in Camp Street; here he researched and wrote local history and dealt with his multifarious duties. Elected President of the Philanthropic Society in 1938, he held the post until his death. He was a long-time President of the Ballarat Chess Club and, of course, gave all the drive and impetus to the Historical Society and Museum. In 1939, with the outbreak of war, he became President of the Dad's Association. In the late 1930s he also toiled to help the Bush Fire Relief Fund and became President of the Pioneer Memorial Fund. Requests for his services as lecturer (unpaid) for the A.N.A., Rotary, the Educational Advancement Association, the Dorcas Society, Apex and other groups poured in. When Rev. Mandelbaum died in 1941, Spielvogel, assisted by others of the congregation, conducted the services at the synagogue until 1953. He also officiated, when asked, at Jewish funeral services. His poem 'The Call of the Wandering Jew' was separately printed as a leaflet souvenir of the Australian Art and Literature Exhibition in Melbourne during 1940.

Although I never met Spiel personally, he and I were Fellows of the Bread and Cheese Club which met in a variety of locations, the best known being the bookshop of Mr Australiana, Jack Moir; its large area was crammed and stacked with books and original paintings but all these comprised Jack's personal library, for the shop at No. 474 Bridge Road, Richmond, sold nothing. Fellow Spielvogel had the distinction of being one who contributed to the first issue of the Club's journal, *Bohemia*, in April 1940; he was represented by a short story 'The Good Ad'.

Spiel's diaries contain numerous references to Moir who gave so much assistance to the establishment of the Adam Lindsay Gordon Cottage in the Gardens; Spiel served on the cottage committee. In 1942 he made the long journey to Melbourne to hear Peter Russo address the Fellows on the subject of Japan, for all three of the Spielvogel boys were in the services during the second world war. He noted with delight in his diary that all three were safely home and his family all together for Christmas 1945. But to return to 1942.

On 25 January he completed a paper for the Historical Society 'The Newspapers of Ballarat'; in April the *Westralian Judean* printed his story 'Mr Bronstein Earns His Lesson, A Story of the 1914–18 War'; and in September he wrote his piece 'The Streets of Ballarat' (given as a lecture to the Society on 10 February next. He visited the hospital to teach 'my four unfortunates' who were unable to attend school normally and, at home, he regularly taught Hebrew to a small group of Jewish boys. On 13 April he had lectured to the A.N.A. on 'Forty Minutes to Cairo'. Two Americans were billeted at the Spielvogel home as from 1942. The billet money usefully supplemented his small pension for practically all the tasks he carried out for the Ballarat community were in an honorary capacity. He felt honoured to conduct the Seder Service in the Hall of the Synagogue on 1 April when one hundred people, including numerous American servicemen, attended. On 22 October The City Council invited him to be a guest at a civic reception to Professor G.S. Browne of

the School of Education, University of Melbourne. Strangely, he does not mention in the diaries still existent that, in 1944, Ballarat Rotary Club had a plaque erected in the city to honor him. It read thus: 'This tablet is a tribute to Nathan F. Spielvogel Esq. in appreciation of the valuable historical information he has compiled and presented to the Citizens of Ballarat'. But his influence extended far beyond that City. Thus on 31 May, 1943 he lectured at Geelong on 'Historical Museums'. His reputation as an author, public speaker and historian spread widely and brought well-known people of the period to Ballarat to talk with him, men such as Moir, Howlett Ross, Ron Testro, Alan Marshall, poet John Thomson from the A.B.C., and writer J.K. Ewers from Western Australia. However, the extraordinary load of commitments that the aging man had accumulated finally stopped him in mid-course. On 17 August 1943, 'in much pain', he had to be taken to hospital where he underwent two operations that year. No diary entries occurred between 16 September and early April 1944. His seventieth birthday on 10 May he celebrated at a school where the Principal came 'before the class and congratulated me'. At home his nimble pen raced on again telling the story of the School of Mines; he 'fixed up' a book *Parodies for Pedagogues*, then began a history of Ballarat and 'got ready *Affair at Eureka for A. & R.*' On 8 June he enjoyed meeting Howlett Ross at the George Hotel. 'Spent afternoon with him. Had some dog's nose at Craig's' (Hotel). On 1 December he received his last pay — £6 10s — for teaching at 'College', but failed to mention which college he had been employed at. The entry on Eureka is interesting because the 1945 edition, which also contained his poem 'Eureka', emanated from the Bread and Cheese Club. It is worth noting that Spielvogel doubted the authenticity of the Eureka flag in the Ballarat Art Gallery. When the book came out he hawked copies to Ballarat booksellers.

He took Jessie to see the musical *Kismet* but felt disappointed — 'not nearly as good as Oscar Asche's show'. On 26 September he wrote: 'Spent day in bed. Not a bit ill but . . . weary of life and everything'. However, with the boys back from the war in December he brightened up again. Late in 1946 he became very involved with Harry Watt's making of the film *Eureka Stockade* — he and Watt travelled as far afield as Rokewood seeking an appropriate site for filming. Author Rex Rienits came to see him and seek information. Spielvogel lectured on the 1854 troubles and gave a talk on 3BA.

His wife went to Melbourne on 16 December to see two of her sons married but her husband did not go; the boys had married 'out' (of the Jewish faith). Then, on 20 May 1947, Phillip also married out and the old man stayed alone. Despite 'giddy turns' — 'Reminds me of days when I ate strong drink' — he continued to lecture at various service clubs, conducted regular religious services, broadcast from 3BA, and wrote for the *Courier*, where Panton was editor, and also for the *Age*. He conducted Jewish burial services (there being no minister) and, sadly, one in August had to be for his brother Frederick. In September the Ballarat Hebrew congregation re-elected him as their President. Next month the Maryborough Odd Volumes Club entertained him royally after his address to members on Eureka.

Entries in the 1949 diary indicate a reconciliation between father and sons had taken place, as evidenced in such remarks as 'Bill's son amused us all the time', 'played with Peter all the afternoon', and the note that Phillip ('Pip') had also become a father. On 11 April Old Eko wrote: 'Thank God for 10 happy years of retirement. Went to Dana and had a fine welcome', summing up on 16 May — 'My 75th birthday. It's been a grand experience'. However, he introduced an unexpected note on 30 September,

1950: 'Life seems no good. Am longing for death. God! Give me this boon quickly'. His last story appeared in the *Jewish Herald*, 23 September, 1955. L.E. Fredman, then Secretary of the Australian Jewish Historical Society, Victorian Branch, collated a selection of Spielvogel's 'short stories dealing with Jewish life in old Ballarat, his home town, which have appeared regularly in the Jewish press and have contributed greatly to the self-expression and self respect of Australian Jewry'. John Gartner of Hawthorn Press, Melbourne, published a limited edition of *Selected Short Stories of Nathan Spielvogel* in 1956. Only 250 books were printed but Old Eko never saw them.

Early in 1956, practically house-bound as an invalid, he recorded the last months intermittently in his diary. Thus, on 21 January he wrote: 'Had a miserable day; feel that I have finished with a happy life'; and on 20 February: 'Feel myself gradually slipping. Will not be sorry to end my days'. Nevertheless, he still managed to be taken by car to meetings of the Historical Society and to the synagogue where, on 31 March, he proudly listened to his grandson Peter reading the prayers. His last diary entry of 15 April read: 'Did not get up till 5 o'clock. Felt no good. Quiet night before the fire'.

And in the flames perhaps he saw again that other fire, glowing brightly in his room at Little Snowy Creek where he began his career as an Australian author and listened excitedly to Henry Rix's quiet voice telling of the wonders education could achieve . . . He died 10 September 1956, aged eighty-two.

* * * * *

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THE COLOURFUL DR. DAVID HAILPERIN AND HIS BOOKS

by
Rabbi Israel Porush, O.B.E., Ph.D.

We know very little about this bizarre and stray rabbi-cum-physician character, who, moreover, had lived in Australia less than five years and had, apparently, made little impression on the Jewish community by his contribution to its welfare. Beginning with an aspiration to become the spiritual head of the senior congregation of Australia, the Sydney Synagogue in York Street in 1856, he ended his days in a small township in Victoria as an outcast who was not even honoured with a Jewish Burial Service. It must have been the eccentricity of this scholarly "knave", so rare in Jewry, which attracted Maurice Brodsky to write a short biography of some 28 pages on him. He called the book, *Genius, Limacy and Knavery — A story of a Colonial Physician* (Melbourne, Walker, May and Co., 1876). The publishers charged 1/- for the book. The mere title is telling.

Maurice Brodsky (sometimes spelt Brodsky, whilst his son, a journalist in London, changed his name to Brodney) was born in East Prussia (Poland) at Markowitz in 1847, studied in Paris, served as a volunteer in the French Army during the Franco-Prussian War of 1870-1871, and migrated to Australia in 1871, long after Hailperin had died.

He was first a teacher of Hebrew at the Jewish School and a tutor of other languages, and then he became a journalist successively with the *Sydney Evening News*, the *Melbourne Age*, and the *Melbourne Herald*. In 1885 he established his own paper, *Table Talk*, which circulated political, commercial and social news as well as revealing information about companies and financial activities. The paper was for a number of years "highly profitable", but this success did not last long, and after unsuccessful libel cases (one such case was against Rev. Elias Blaubaum of St. Kilda Synagogue), he became insolvent, and the paper eventually closed down in 1903. Brodsky married Florence Leon, a relative of the famous financier Theodore Fink. They had five sons and two daughters. Brodsky moved to the United States where he died in 1919.

Brodsky is also the author of *Historical Sketch of The Two Melbourne Synagogues* (1877), describing the Melbourne Hebrew Congregation in Bourke Street and the breakaway East Melbourne Synagogue.

His biography of Dr. David Hailperin (such is the proper spelling) is rather sketchy and embellished — half history and half feuilleton. It contains a number of erroneous statements, such as the report that in 1860 Hailperin was seen by a friend on the boat in England which sailed on that day for Australia. Hailperin had discarded his Eastern European garb and the traditional beard and locks, we are told, and was dressed in the fashion of an English gentleman, and with him was the butcher's wife (see later). This is, of course, pure invention or imagination.

In the *Bibliography of Australian Medicine 1790-1900* by Edward Ford, Brodsky's book is described as the "life of Dr. David Hailperin, a Polish Jew of brilliant scholarship, but apparently unscrupulous and unbalanced". Brodsky's book concludes: "... and so in the person of Dr. Hailperin they (the Jews) had their Balsamo, the king of the charlatans".

There is no indication in the book as to the sources of the story, except that a Dr. Neild had supplied information on Hailperin. How much reliance can be placed on

this biography? We are less likely, ever, to have much authentic information about this strange and lonely man. The truth is, this forlorn man had unusual merits and has left behind a notable cultural heritage in the form of a collection of Hebrew books and manuscripts, which in a young country such as Australia represents a most valuable asset worth recording.

The Melbourne Public Library has a section of about a hundred classical Hebrew works comprising some 160 volumes, and a number of Hebrew manuscripts, most of which, if not all, were originally in the possession of (Rabbi) Dr. David Hailperin. The Library cares for these books as a valuable possession. Most of them are housed in the Rare Books Department and are listed in its catalogue (though not without errors): MPL Supplemental Catalogue 1865, pp 113-119.

Brodzky tells us that Hailperin, who was, as often in his life, in financial difficulties, pledged the books with a certain pawnbroker for the loan of £10. "With this small amount, and a little credit," says Brodzky, "he opened a Chemist shop in Russell Street, where he also practised as a physician".

Hailperin's books came into the possession of Rev. Isaac Pulver of the Melbourne Hebrew Congregation — how we do not know — and it is recorded that in 1864 Pulver sold 160 volumes of Hebrew books to the Melbourne Public Library for £75. The Library had them bound.

That a man with so chequered a career as that of this wandering exile should have clung loyally to his books on his long and hazardous journeys across continents and oceans, is indeed a grand testimony to his faithfulness to the noblest traditions of the *Am Hasefer*, "the People of the Book". The book, it seems, was the last thing to part with. And when we examine the type and quality of the books he collected, we realise that we are facing a man of some greatness.

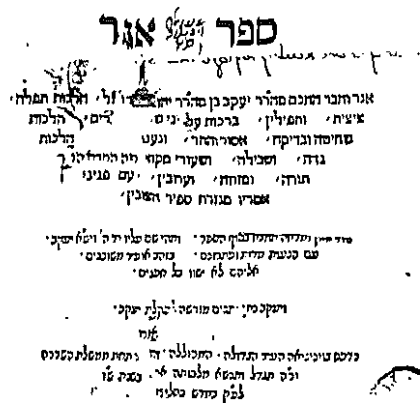
This is why it is appropriate that we should try to perpetuate his name in our history and give the reader and the scholar in general an idea of the nature of the legacy Hailperin had left behind for future generations. Apart from biographical facts, we shall, therefore, include a description of some of the books.

The most authentic spelling of his name is Hailperin, as found in the list of passengers of the boat that brought him to Australia, and in many of the books (see his signature in the facsimile). But, one also comes across other spellings: Hailpern, Halperein, Hailpervin. The name Halpern and its derivatives appear frequently among the Jews in Central and Eastern Europe and is said to derive from the German city of Heilbronn in Baden.

Hailperin, David son of Menachem, was born — according to Brodzky — in 1814 in Revel, a small town in Russia. However, as a result of inquiries by the present writer at the British Library, the Home Office record of Naturalizations (1844-1900) discloses that Hailperin received his Naturalization Certificate on 15 February, 1847, only four days after application by him to the Secretary of State for the Home Department, the Right Honourable Sir George Grey, Baronet. There was no indication therein that the applicant, who described himself as a merchant of 7 Bury Street, St. Mary Avenue, London, then held medical qualifications. Hailperin went on to say that he was born in Bucharest, the capital of Walachia in European Turkey. He stated his age as 35 years, that he came to England in June 1843 and had been carrying on business as a merchant, his stated intention being to remain in business and to be able to purchase or lease properties. The applicant's statements were sworn by affidavit to be true and they were supported by Judah Casper, Nathan Jacob



Frontis page of the book ISSUR VEHETER by Rabbi Jonah, printed in Ferrara (not Fuerth as marked in ink) in 1555 by the Marrano Abraham Usque. The text at the columns is taken from Isaiah 40,31. Note Hailperin's signature.



Frontis page of the BOOK AGUR, the oldest in the collection, by Rabbi Jacob ben Judah, printed in Venice 1546. Note Hailperin's signature.

Canstatt, James Tobias, and Samuel Lazarus, all of whom stated that Hailperin was a respectable and loyal person.

He must have had a typical Eastern, European Jewish education in the Cheder and the Yeshiva, was exceptionally gifted, an "Illui", a genius, and proficient in Talmud and its commentaries. His inquisitiveness led him beyond the confines of this literature, and early in life he began to delve into other fields, notably Cabala and mystic literature. Traditionally, young people, i.e. under the age of thirty, were discouraged from reading mystic or speculative books lest they be led astray from the faith of Judaism. David must have studied this literature secretly, and its mysteries captured his soul. As was customary in those circles, he, a brilliant Yeshiva student, was married off to a wealthy girl at an early age, relying on his father-in-law for support. Being a learned youth, he was chosen as Rabbi of his township, but he was not satisfied with the narrow spiritual food of the *shetel*, and set his eyes towards the enlightened world of the West. His wife would not follow him, and so they were divorced.

Hailperin travelled to Germany, Austria and as far as Jerusalem, where he is said to have spent several years studying Cabala and Jewish philosophy, besides Talmud, before returning to Europe. For a time, we are told by Brodzky, he was "Chief Rabbi of Bucharest", but his ministry failed and the congregation deserted him.

He was again on the move applying shrewdly his talent as a student of the mysteries of Cabala, the art of magic and clairvoyance to effect cures and to uncover secrets among the credulous. He was professionally successful in this, his "knavery". His reputation as a master of magic was enhanced by his successes in the Austrian Lotto. At the same time he gained friends by the many charitable deeds he performed, for he squandered his earnings.

But his secret ambition was, in fact, to be a real physician, like the great Maimonides who combined his rabbinic erudition with the knowledge of science and philosophy to become a spiritual giant in Jewry, revered throughout the generations. He fulfilled his ambition when at the age of 29, in 1843, he graduated as Doctor of Medicine, according to Brodzky, at the University of Galataseraï in Turkey. The Turkish Consul in Melbourne informs me that a French High School by that name exists in Istanbul, but not a university. I enquired of the University of Istanbul whether Hailperin's graduation as a Doctor is listed in its records, but received no reply. In the Death Certificate he is shown to have been a Medical Practitioner.

After a second short visit to Jerusalem, where the hostile attitude of the suspicious rabbinate made his stay unpleasant, he went to Vienna where, however, he was not permitted to practise as a physician nor to take up permanent residence. It seems that the medical degree of that University was not of the highest order. Settling in Hamburg, he went there into business after winning the first prize in the Lotto. He bought a magnificent mansion (according to Brodzky) and practised grandiose hospitality to strangers. Brodzky describes Hailperin, from hearsay, as a man of "tall stature . . . with a high intelligent forehead, beautifully shaped features, a pure Grecian nose, and a beard which was considered the finest in Hamburg. He exercised great influence on all with whom he came in contact, and exacted a show of respect from his coreligionists".

A fire broke out in his large business premises, which were insured with a British insurance company, and he lodged a claim for the enormous loss of his fictitious stock. The insurers disputed the claim and Hailperin went to London to institute a law suit against the company. The suit lasted several years and the Court's verdict went against

Hailperin. Brodsky concludes this episode: "Many a man begins the voyage of life with scrupulous sensibilities, and ends it as a rogue". He then moved to England where, apparently, he made a good impression as a scholar. Even the Chief Rabbi, Dr. Nathan Adler, before knowing his antecedents, describes him as a "great Hebrew scholar", notably in a country where none too many Hebrew scholars then lived. For a time he maintained a private synagogue, a Minyan, in his home, acting therein as Cantor and Preacher. His predilection for the study of magic and mysticism continued. Fortune telling was a good source of income, his power was widely accepted, and on one occasion he restored with the help of "magic" the stolen jewellery of a certain butcher's wife to its owner. This feat enhanced his reputation as a professional clairvoyant and led to friendship with this non-Jewish woman and eventually to a de facto relationship. The study of mysticism led to his preoccupation with the subject of the coming of the Messiah, and among the books he left behind there is a goodly number on the themes of Cabala. Some of his manuscripts deal with the question of Messianic Redemption and the Return to Zion.

Why Hailperin should suddenly decide to leave England and proceed to far-away Australia, we do not know. Domestic and business conditions may have been the cause. Or, was it the call of the goldfields which were then discovered in Victoria? Whatever the reason, in the middle of 1855 we find him on a ship, bound for the new continent.

According to the shipping records Hailperin embarked in London on the *Statesman* (874 tons) on 29 June 1855, arriving in Port Phillip on 10 October 1855. He travelled alone, no wife, no children, and his age is given as 37 years. This is an understatement. He was then probably 41 years old. His profession is given as "Doctor". He came with good credentials — an impressive appearance, a man of the world, a graduate of the University, a rabbinic scholar of stature, and the owner of a considerable library. As a rabbinic scholar he probably towered above the ministers then available in the Colony, with the possible exception of Dr. Herman Hoelzel, then "Presiding Rabbi" in Hobart.

At that time there was only one Synagogue in Melbourne, the Melbourne Hebrew Congregation in Bourke Street, and Rev. Moses Rintel was its Minister. The arrival of a Rabbi of Hailperin's calibre must have made an impression on his colleagues and on the community — at least at the beginning. We should not be surprised to find him among the applicants for the position of Chief Minister of the Sydney Synagogue in York Street. Early in 1856 Rev. Jacob Isaacs retired from the Sydney Synagogue and returned to London, and the congregation advertised for a new minister. The minutes of the Synagogue record, that at a meeting of the Committee on 12 February 1856, the Secretary read a letter from Dr. David Hailperin of Melbourne applying for the vacant office of minister, as well as a letter from Rev. M. Rintel and Rev. Solomon Phillips (later of the Macquarie Street Synagogue) testifying to the merits of Dr. Hailperin and recommending him for the favourable notice of the Board. But the Board on 4 May 1856 decided to appoint Dr. H. Hoelzel of Hobart as Minister/Reader. (For the story of this appointment see Vol II of this Journal p.191f.)

In 1857, we know, Rev. M. Rintel as a result of differences with the Board resigned from the Melbourne Hebrew Congregation and established the breakaway congregation of East Melbourne. Hailperin was invited to preach at the Melbourne Hebrew Congregation, but there is no record of him being a candidate for the vacant position of this important congregation. Rabbi L. M. Goldman in his *Jews of Victoria in the 19th Century* states, that Hailperin practised medicine in Melbourne in 1857, but

I could find no early record of Hailperin's admission by the Medical Association. According to the information I received from the Australian Medical Association (Victorian Branch) the only record of his registration as a medical practitioner refers to 5 May 1860, only a few months before he died. His qualification was M.D., and his address was given as Sunbury. The A.M.A. points out, however, "that registration was not compulsory until 1862, but usually if the Doctor wished to take the trouble to register he would do so soon after arrival in Victoria". It is possible that his early attempts at registration were not successful.

Whatever the reason, early in 1860 Hailperin moved to Bendigo (also known as Sandhurst), a major goldfield centre in Victoria, and practised medicine there for a while.

Brodzky states that Hailperin had by then shed his orthodox appearance and way of life and had estranged himself from Judaism and from the synagogue. In Fredman's article on Bendigo Jewry (Vol. IV, p.157f) — which in 1857, with Rev. Isaac Friedman as minister and Shochet, numbered 280 Jewish souls with a synagogue and a cemetery — we find no reference to Hailperin. It seems, Hailperin had turned his back on the Jewish Community and on his past as a rabbi. His life was cut short by an accident he suffered in Bendigo soon after he had settled there as a physician. Early in July he fell from a buggy and contracted pneumonia from which he did not recover. He died on 20 July 1860.

There are some discrepancies regarding the exact date of death. Brodzky names 2 August as the date of death. This is certainly incorrect. The official death certificate (a photostat copy is in my possession) states as the date of death "in the District of Inglewood" of David Hailpeirin (such is the spelling), Medical Practitioner: July 20th 1860; cause of death: pneumonia; duration of illness: 14 days; age: 45 years; father: Hyme Hailpeirin, "Bishop of the Jewish Congregation", whilst mother's name was not known. His place of birth is given as Poland, having lived in Victoria four years. He had married, it says, in Melbourne at the age of 41, but no further details are given, except "no issue". However, the Victorian Government Statist reported upon enquiry that no record could be found of this marriage between 1 January 1854 and 31 December 1860. This is rather puzzling. A possible explanation is that he presented her as his wife without formally being married to her.

The death certificate is signed by Dr. H.H. Ratcliff who last saw him on 19 July 1860. The "informant" was D. Graveur, a friend from Inglewood. The death was registered in Inglewood (some 40 kilometres from Bendigo) by Deputy Registrar George Crosland on 25 July 1860, but no information is given as to when and where he was buried and who was the undertaker. Neither were the "Names and Religion of the Minister", or, the "Names of Witnesses of the Burial", recorded.

In the Register of the White Hills Cemetery, Bendigo, is recorded the interment in a "common" grave of Dr. Halpervin(!), Jewish, Inglewood, on 23 July 1860. Interment No.2315. White Hills Cemetery was the old burial ground of Bendigo, which had a Jewish Section. Inglewood had at that time some 40 Jews but no Jewish cemetery.

Hailperin was apparently buried in the Jewish Section of the Cemetery but not by a Jewish minister. This is an indication that he did not identify with the local Jewish community, or that he was ostracised by his coreligionists. One may also assume that he did not die immediately after the accident and directly as a result of it. He apparently contracted pneumonia and died only 14 days later. There is no record of an Inquest having been held as a consequence of the accident.

In the Record of Wills at the Government Statist Office it is stated that the deceased had died intestate and that administration was granted on 28 August 1861.

The *Argus* of 2 August, 1860, quoting the *Inglewood Advertiser* of 27 July, reports this: "A distressing case of suicide occurred on Thursday last (i.e. 26 July) at the late residence of Dr. Hailperin, near the Junction. It appears the deceased had been living as wife with Dr. Hailperin, who died lately, and was addicted to drinking. Since his death she had been continually intoxicated, and was almost incapable of taking care of herself; and a neighbour named Graveur occasionally looked after her. On Wednesday night last deceased was put to bed, and her child, 10 years of age, laid beside her; but going to look after her on the following morning, about 8 o'clock, Graveur found that she was on the point of dying, and instantly sent for a medical man. On his arrival, however, although usual means were adopted to restore the deceased, she died within half an hour afterwards. It was found afterwards that the deceased had torn the calico, and effected the entrance into the surgery, where, doubtless, she obtained the poison. A magisterial enquiry was held upon her remains". Such inquest was indeed recorded for 26 July 1860 in Inglewood, and the coroner's finding was: Death by an overdose of laudanum. No verdict was given as to whether it was suicide or accident.

It is clear that Hailperin never married, that he had no children, and that his de facto wife, who followed him to Australia, could not have promoted his status in the community.

Mr. M.Z. Forbes, our President, has called my attention to a book by Seweryn Korzelinski, "Memoirs of Gold Digging in Australia", published in Cracow in 1858 and translated from the Polish in 1979, by Stanley Robe, a Jewish immigrant who was active in the Community as organiser of the first Jewish Soccer Club, *Hakoah*, in Victoria (1926).

Korzelinski lived in Melbourne and on the goldfields from 1852 to 1856. He writes (p.149): "I had some interesting talks with a rabbi who arrived from Poland via Istanbul. He was rather condescending in his manner and as one of my Jewish friends said to me: He was so clever that when he talks nobody can understand him. That rabbi claimed he had the power to find the mother lode of gold. He was supported lavishly by Melbourne Jews, and finally announced that the location of the lode was in Bendigo. The rabbi, he writes, requested a tent stitched by the hand of a virgin, and that a young mother be placed in the middle on a chair. The rabbi rubbed some shiny black thing on the woman's hand saying incantations all the time, and when the reflected sunshine from her hand struck the ground it indicated where to dig". The writer added, that "no good came from all this, and in the result someone else was selected as chief rabbi".

To whom does this garbled story refer? Korzeliwski was, at least for a while, viz. 1855-1856, a contemporary of Hailperin in Melbourne, including the time when Hailperin tried to become "chief rabbi" of the Sydney Synagogue and failed. We know of no other rabbi to whom this episode could apply.

Whatever its accuracy, the story appears to be in line with the image one may ascribe to our strange and unhinged rabbi/physician Dr. David Hailperin, who lost his direction in the labyrinth of new paths for which he was not equipped with either steadfastness or character.

This striking tale of the remarkable though pitiable Dr. Hailperin is yet another saga of failure embodied in the annals of the isolated, scattered and frail Australian Jewish

Community in its early days. The story enriches the tapestry of our past, even if it does not inspire us.

This paper would be incomplete if we did not dwell for a while on the surviving legacy of this rabbi: His books. They are his redeeming feature.

The collection of Hebrew books in the Melbourne Public Library (Rare Books Department) comprises about 100 works, some of them consisting of several volumes. Most of the books, but not all, carry the signature of Dr. David Hailperin, yet it is possible that some of the unsigned books were originally in the possession of Hailperin.

Since the space available in this Journal is of necessity limited, I have decided to confine myself to a brief description of those books of the collection which were published up to 1800 C.E. and are housed in the Rare Books Department. At a later date the list could be extended, for also among the post-1800 books there are, according to the catalogue, many valuable classical halachic works, including a complete Babylonian Talmud.

The collection contains also a number of Hebrew manuscripts relating mostly to mysticism and ascribed to Hailperin's legacy. They require a thorough examination in consultation with experts and are not included in this presentation, except for the facsimiles.

When recently in Jerusalem I learnt that at the request of the Hebrew Manuscript Department of the Hebrew University National Library, which is collecting copies of Hebrew MSS from all over the world, the Melbourne Public Library had sent complete photostat copies of the MSS to the National Library. The scholars of the Department, I was told, made the significant discovery that one of the MSS, *Sepher Migdanim*, the "Book of Excellencies", was, as far as we know, the only copy of this book in the world. Scholars have known of the existence of this work from references made to it by some of the medieval authorities, but the book itself could never be traced, and now we find a copy of this book placed in a remote library, then beyond the pale, as it were, of Jewish settlement, and, certainly, in a place where Jewish scholars would not have been expected.

Some of the handwritings of the MSS are particularly beautiful, and for this reason I include in this article photostat copies of two pages of the MSS, viz. (a) of *Yesod Olam*, "The Foundation of the World", by Moses Zacuto (1620-1697), a poet and cabalist of Amsterdam, which was edited and published in 1874 by Prof. A. Berliner, a teacher at the Hildesheimer Rabbinical Seminary, my Alma Mater. It is "the first Biblical drama in Hebrew literature", with Abraham and Nimrod as chief characters, and deals with the midrashic story of Abraham shattering his father's idols. And (b), of *Sefer Nof Etz Hayim*, "A Branch of the Tree of Life". This is one of four parts of a collection of commentaries of Rabbi Isaac Luria (Ari) by Hayim ben Joseph Vital Calabrese (1542-1620), arranged by Meir ben Judah Leib Poppers. It deals with homilies from the Talmud. The other three parts have appeared in print.

My thanks are due to Mr. Trevor Mills of the Melbourne Public Library for his assistance in the examination of the books and MSS.

The items included will be presented in chronological order, the oldest book having been printed in 1546. The books marked (H) carry Hailperin's signature on the title page, and FE stands for "first edition".

SEPPER HA'AGUR — "The Collection", a compilation of 1439 laws and customs relating chiefly to Sabbath and Festivals and other rituals for the use of the

layman. It is based on the Turim, the Codes of Rabbi Jacob ben Asher (1280-1340). The author is Rabbi Jacob Baruch ben Judah Landau (second half of 15th century), a German scholar who moved to Italy. It was written around 1480 for the benefit of his pupil, a student of philosophy who had little time to delve into the Talmud. It originally appeared together with another book of the author, *SEPHER HASON*, "The Book of Vision". Our edition, published in Venice in 1546, is the first in which the *Augur* appeared on its own. The *Augur*, in passing, is the first Hebrew book to contain "Haskamot", approbations by other scholars. (H).

RESPONSA OF RASHBA, i.e. Rabbi Solomon ben Abraham Adret (1235-1310) in six volumes. Adret, born in Barcelona and rabbi there for 50 years, was described as "the greatest scholar of his generation". The six volumes were published in different places at different times: Bologna 1546 (probably FE); Salonika 1613; Livorno 1657 (FE) and 1737 and 1778; Zolkiev 1798. (H).

NOTE: *RESPONSA*, in Hebrew *TESHUVOT*, or *SHE'ELOT UTESHUVOT*, "Questions and Answers", are edited collections of halachic enquiries addressed to rabbinic authorities together with the answers they gave. They form an integral part of Jewish law, and are a mirror of Jewish life and a source of Jewish history in many lands.

RESPONSA OF RIVASH, i.e. Rabbi Isaac ben Sheshet Barfat (or Perfet) (1326-1408), a classical authority of Halacha, born in Spain, served as rabbi and died in Algiers. Constantinople 1547. (H), FE.

ISSUR V'HETER — "On things Forbidden and Allowed", a collection of halachic decisions relating to daily life, author unknown though ascribed by some to Rabbi Jonah Ashkenazi. Ferrara 1555. (H), FE.

KOL BO — "All is in it", a popular miscellany of laws and customs relating to daily life, author unknown. Venice 1567. (H).

YOSEF LEKACH — "Increasing Knowledge", a commentary, dedicated to Joseph Duke of Naxos, on the Book of Esther by Rabbi Eliezer ben Elijah Ashkenazi the Physician (1513-1586), of German origin and rabbi in Egypt. Cremona 1576. (H), FE.

MA'ASEI HASHEM — "The Works of the Lord", a commentary by Rabbi Eliezer ben Elijah Ashkenazi the Physician on the historical parts of the Bible and the Haggadah, in four parts. Venice 1583. (H), FE. In the same volume:

SEPHER GEVUROT HASHEM — "The Mighty Deeds of the Almighty", on the Exodus, in four parts by Rabbi Judah Liva ben Bezalel. Cracow 1582. (H), FE.

RESPONSA OF BEZALEL BEN ABRAHAM ASHKENAZI (ca 1510-1591), halachic authority of German origin, born in Palestine and rabbi and Rosh Yeshiva in Egypt and Jerusalem. Venice 1595. (H), FE.

RESPONSA OF ELIJAH BEN HAYIM (1530-1610), Chief Rabbi of Constantinople. Constantinople 1610. FE.

RESPONSA OF MAHARAM OF LUBLIN, i.e. Rabbi Meir ben Gedaliah of Lublin (1558-1616), commentator of the Talmud and halachic authority. Venice 1618. (H), FE.

HEBREW GRAMMAR, Amsterdam 1621. (H).

TORAT EMET — "The Law of Truth", *Responsa* by Rabbi Aaron ben Joseph Sasson, rabbi in Salonika and Constantinople (1550-1626), published by his son Joseph. Venice 1626. (H), FE.

RESPONSA OF MAHARAM OF TRANI, i.e. Rabbi Moses ben Joseph Di Trani

(Hamabit), the elder, (1500-1580), of a Spanish family, rabbi in Safed, in two volumes. Venice 1629. (H), FE.

EMEK HAMELECH — "The King's Valley", on Luria's Cabala by Rabbi Naftali Herz ben Elchanan Bacharach, Cabalist of German origin of the first half of the 17th century who lived in Palestine. Amsterdam 1648. FE.

KNESET HAGEDOLAH — "The Great Assembly", a commentary on the four parts of the Shulchan Aruch in eight volumes by Rabbi Hayim ben Israel Benveniste (1603-1673), born in Constantinople and rabbi there for many years. The eight volumes were published at different times and in different places: Orach Hayim, Livorno 1658, FE; Yoreh Dea, Constantinople 1716, FE; Even Ha'ezer, Smyrna 1731, FE; Hoshen Mishpat in two volumes, Smyrna 1734; Addenda containing also a few responsa from David Oppenheim, Constantinople 1729, FE; Yoreh Dea, Salonika 1800; Responsa on Yoreh Dea, Salonika 1800. (H).

SHULCHAN ARUCH — "The Set Table", the authoritative Code of Jewish Law of Rabbi Joseph Caro in four volumes (small format). Amsterdam between 1661 and 1698. (H).

HESED L'AVRAHAM — "Abraham's Grace", an analysis of the principles of Cabala in two parts by Rabbi Abraham ben Mordechai Azulai (1570-1643), born in Fez, died in Safed. Amsterdam 1685. FE.

NAHALAT SHIVA — "The Inheritance of the Seven", Part 2, a collection of Responsa by Samuel ben David Moshe Halevi (1625-1681), a Polish Talmudist, edited by his son Abraham who added some of his own responsa, Fuerth 1692. (H), FE.

ZAFNAT PANEAH, which is Joseph's Egyptian name, a commentary on the Book of Psalms by Rabbi Joseph ben Moses Di Trani the younger (1568-1634), born in Safed and serving as Chief Rabbi in Constantinople, where he died. Frankfurt/Oder 1694.

RESPONSA OF BAYIT HADASH (BACH) — "New House", by Rabbi Joel ben Samuel Sirkes (1561-1640), a Polish Talmudist, Frankfurt/Main 1697. (H), FE.

RESPONSA D'VAR SHEMUEL — "The Word of Samuel", by Rabbi Samuel ben Abraham Aboab (1610-1694), born in Hamburg and rabbi in Venice. Preface by his son. Venice 1702. (H), FE.

YAD HAAZAKAH — "The Strong Arm", also called MISHNEH TORAH, Maimonides' Code in four volumes with commentaries. Amsterdam 1712. (H).

RESPONSA PERAH MATEH AHARON — "The Blossom of Aaron's Staff", by Rabbi Aharon ben Hayim Abraham Perachiah Ha'Cohen (1627-1697), Chief Rabbi in Salonika, in two parts. Amsterdam 1703. (H), FE.

KEVOD HABAYIT — "The Honour of the House", a commentary on the agadic parts of the Talmud, by Rabbi Simon Wolf ben Jacob of Pinczow. Frankfurt/Oder 1707. (H), FE.

KITZUR SHELAH — "Abbreviated Shelah". Shelah stands for "Shenay Luhot HaBrit", "The Two Tablets of the Covenant", of Rabbi Isaiah ben Abraham Halevi Horowitz (1555-1630). The Kitzur is in the style of this famous cabalistic book and was compiled by Rabbi Yehiel Michael ben Abraham Halevi Epstein (middle of 17th century), a German rabbi. Amsterdam 1707. (H).

RESPONSA ROSH YOSEF — "Joseph's Head", i.e. Rabbi Joseph ben Shaul Escapa (1570-1662), a Turkish rabbi. Frankfurt/Oder 1709. (H), FE.

RESPONSA OF RAMA, i.e. Rabbi Moses ben Israel Isserles (ca 1525-1572) of Cracow, erudite in both Halacha and secular knowledge, author of the Glossary

(Mappah) of the Shulchan Aruch of Joseph Caro, presenting the Ashkenazi Tradition. Amsterdam 1711. (H).

SELICHOT — "Penitential Prayers" for the Penitential Season according to the Polish Custom. Amsterdam 1711. (H).

BIGDEI AHARON — "Aaron's Vestments", a collection of homilies on the Pentateuch by Rabbi Aharon ben Moses Theomim the Preacher (Darshan) (1630-1690), rabbi in Prague and Cracow. Frankfurt/Main 1711. (H), FE.

KOS HAYESHUOT — "The Cup of Salvation", arguments on the Talmud by Rabbi Samuel ben Joseph HaCohen Shotin. Frankfurt/Main 1711. (H), FE.

SCHULCHAN ARUCH — "The Set Table", the authoritative Code of Jewish Law by Rabbi Joseph ben Ephraim Caro in four volumes: Orach Hayim on daily duties, Yoreh Dea on allowed and forbidden things, Eben Ha'ezer on marriage and divorce, Hoshen Mishpat on civil law. Amsterdam 1711, Hamburg 1742 and 1754, Berlin 1717. (H).

TZUF D'VASH — "Honeycomb", homilies on the Pentateuch by Rabbi Vidal ben Isaac Hatzarfati, chief rabbi of Fez (middle of the 17th century). Amsterdam 1718. (H), FE. In the same volume and by the same author:

MEGILAT SETARIM — "Secret Scroll", on the Book of Esther;

OTZAR NECHMAD — "Precious Treasure", on the Psalms;

HATZA'AT RUTH — on the Book of Ruth;

MISGAV IMAHOT — "The Matriarch's Tower", on Proverbs. Amsterdam 1718. (H).

NIMUKEI SHEMUEL — "Samuel's Arguments", discourses on Bible Commentators by Samuel ben Abraham Tzarfati (died 1713). Amsterdam 1718. By the same author and in the same volume:

ARUGAT HABOSEM — "The Spice Garden", a commentary on liturgical poems.

SEPHER HASIDIM — "The Book of the Pious", a work on ethical, religious and mystical aspects of Judaism by the saintly Rabbi Judah ben Samuel Hehasid of Regensburg (ca 1150-1217), foremost Talmudist and founder of Jewish Mysticism in Germany and of a Yeshiva in his home town, died in Safed. This edition contains a commentary by David Aptrod and Rabbi Judah's "Testament" with 1172 rules regarding daily conduct. Frankfurt/Main 1724. (H).

RESPONSA OF MAHARIVAL, i.e. Rabbi Joseph ben David Ibn Lev (1505-1580), a Turkish rabbi, on marriage and civil laws. Amsterdam 1726. (H), FE as a combined publication of its four parts.

PENTATEUCH with Haftarat and the Five Scrolls, with Rashi and the Jewish-German glossary "Melamed Siach" by the Galician Hazan Eliakim ben Jacob Melammed who died in Amsterdam in 1709. The printed part begins with Genesis 26, 15, and the missing part is handwritten. Frankfurt/Oder 1726. (H), FE as printed together.

THE TURIM — The Codes of Rabbi Jacob ben Asher in four volumes covering the whole range of Jewish Law, born in Germany 1280, died in Toledo 1340. Wilhermesdorf 1727. (H).

RESPONSA OF JOSEPH CARO (1488-1575), author of the authoritative Shulchan Aruch, in two volumes, born in Spain, died in Safed. Mantua 1730. (H).

ZE'ENAH URE'ENAH — "Go Out and See, (ye Daughters of Zion)", the Pentateuch in Yiddish embellished with stories, midrashic homilies and commentaries by Rabbi Jacob ben Isaac Ashkenazi of Janow (died 1623), particularly designed for,

and most popular among, Jewish women. Amsterdam 1732. Over 200 editions of this work have appeared to date.

MISHNAT HACHAMIN — "The Teaching of the Wise", a treatise on Jewish ethics by Rabbi Moses ben Jacob Hagiz (1672-1750), born in Jerusalem, died in Beirut. Wandsbeck 1733. FE.

RESPONSA OF TASHBATZ, i.e. Rabbi Simon ben Zemach Duran (1366-1444), the Physician, a Talmudist and philosopher, born in Majorca and died in Algiers, containing both discourses and homilies. Amsterdam 1738. (H), probably FE.

RESPONSA OF RASHBASH, i.e. Rabbi Solomon ben Simon Duran (1400-1467), North African Rabbinical authority and student of science. Livorno 1742. (H), FE.

ADNEI PAZ — "Golden Sockets", Responsa and discussions on Orach Hayim by Rabbi Ephraim ben Samuel Zanwill Heckscher, Altona 1743. (H), FE. In the same volume and by the same author:

LIVIAT HEN — "A Garland of Grace", halachic discussions. Altona 1733. (H), FE.

SEFER YETZIRAH — "The Book of Creation", a brief obscure classical treatise on the basics of Cabala, author unknown even though at the end of the book it is imaginatively ascribed to the Patriarch Abraham. It is the first book to expound the Ten Sephirot, the Ten Principles that mediate between G'd and the universe, and the mystic powers of the letters of the Hebrew alphabet. Historians differ regarding the time of its composition, but most agree that it was created not later than the eighth century. It was described as "the oldest philosophical work in the Hebrew language", and had a "great influence on the Jewish mind". This edition contains six commentaries, including those of Saadia Gaon, Abraham ben David (Rabad), Nachmanides and Luria. It was published by Shneur Feibush ben Menachem in Zolkiev in 1745.

MISHPAT SHALOM — "Harmonious Judgement", by Jacob Ashkenazi. Altona 1752.

TECHUNOT HASHAMAYIM — "The Constellations of Heaven", by Raphael ben Joseph Halevi Hanover (1685-1779), on astronomy. Amsterdam 1756. FE.

RESPONSA DIVREI EMET — "Words of Truth", containing also homilies, by Rabbi Isaac ben David of Constantinople. Constantinople 1760. (H), FE.

RESPONSA OF THE LATTER AUTHORITIES — a collection of responsa of various authors, edited by Aryeh Judah ben Samuel Zvi (1640-1718). Turka 1764. (H), FE.

RESPONSA ZEMACH ZEDEK — "The Blossom of Righteousness", by Menahem Mendel ben Abraham Krochmal (1600-1661), chief rabbi of Moravia. Many of the questions deal with Agunot of the Thirty Years War, edited by his son Aryeh Leib. Fuerth 1766. (H).

RESPONSA OF MAHARI DI TRANI, i.e. Rabbi Joseph ben Moses Di Trani the younger (1568-1639), chief rabbi in Safed and Constantinople. Fuerth 1768. (H).

OR OLAM KATAN — "The Light of the Minor World", a treatise on natural philosophy by Rabbi Judah Loeb ben Moses, rabbi in Eastern Europe and a follower of Haskalah. Altona 1768. (H), FE.

RESPONSA OF RAMBAN — Responsa and novellae ascribed to Rabbi Moses ben Nachman Gerondi (Nachmanides), born 1194 in Spain, died in Palestine 1270, one of the great commentators of the Bible and a leading rabbinic author and philosopher. Salonkia 1770. (H). In the same volume:

RESPONSA OF JOSEPH BEN MEIR HALEVI IBM MIGASH (1077-1141), one

of the great Spanish Talmudists. Salonika 1791 (translated from the Arabic). (H), FE.

RESPONSA MAS'AT BINYANIM — "The Contribution of Benjamin", 112 responsa by Rabbi Benjamin Aaron ben Abraham Slonik, a Polish Talmudist (1550-1619), edited by his son Abraham. Metz 1770. (H).

AMUDEI HASHAMAYIM — "The Heavenly Bodies", treatise on planets and stars by Rabbi Baruch ben Jacob of Sklow, a commentary on the laws of Sanctification of the Month by Maimonides. Berlin 1777. FE.

TEFILAT HA'ARI — Prayerbook according to Rabbi Isaac Luria (1534-1572), a leader of the Hasidic school. Zolkiew 1781. (H).

RESPONSA OF THE RIF, i.e. Rabbi Isaac ben Jacob Alfasi (1013-1103), born in Fez, died in Spain, a foremost authority on Halacha. Livorno 1781. (H), FE.

RESPONSA OF MENAHEM AZARIA, i.e. Rabbi Menahem Azaria ben Isaac Berahia of Fano (1548-1620), Italian Talmudist and cabalist, also called Emanuel Di Fano. Dyhernfurt 1788. (H), FE.

MISHNEH L'MELECH — "The Viceroy", a commentary on the Code of Maimonides by Rabbi Judah ben Samuel Rosanes (1657-1727), Haham Bashi of Turkey. Hamburg 1790. (H).

AVOCAT ROCHEL — "Powder of the Spice Dealer", responsa by Rabbi Joseph ben Ephraim Caro, author of the Shulchan Aruch (1488-1575). Salonika 1791. (H), FE.

SEDER TA'ANIT — Prayers for Fastdays according to the Sephardi Custom. Amsterdam 1791. (H), FE.

SHA'AREI ZEDEK — "The Gates of Righteousness", a collection of 553 responsa of various Gaonic authors, edited from a manuscript by Nissim ben Hayim Modai, a Safed scholar and formerly head of the Beth Din in Constantinople, died 1794. Salonika 1792. (H), FE.

MEIR NETIV — "The enlightened Path" by Rabbi Shabtai ben Eliezer Sussman HaCohen, on parallel passages in the Talmud, in two volumes. Altona 1793. (H), FE.

MISHPAT ZEDEK — "Righteous Judgement", responsa by Rabbi Meir ben Shermtov Melamed in two volumes. Salonika 1795 and 1799. (H).

SHA'AT KEDOSHIM — "The Knowledge of the Saints", a collection of homilies by Rabbi Raphael ben Yekutiel Susskind HaCohen (1722-1803), author and Rabbi in Russia and Germany. Altona 1797. (H), FE.

KAV HAYASHAR — "The Straight Measure", a popular collection of moral and religious lessons and stories by Rabbi Zvi Hirsch ben Aaron Samuel Kaidenover, with Yiddish translation, (died 1712). Sulzbach 1799. (H).

KELIL HAHESHON — "The Complete Mathematics", a book on Algebra by David ben Meir HaCohen Friesenhausen (ca 1752-1828), Berlin 1797. FE.

DE MEDINA AL HATURIM (RASHDAM) — Responsa on the Turim in four volumes by Rabbi Samuel ben Moses de Medina (1505-1589), head of the Yeshiva in Salonkia: Orach Hayim and Yoreh Dea, Salonika 1797; Hoshen Mishpat, Venice 1798; Even Ha'ezer, Salonika 1798 and 1807. (H).

SEPHER HABRIT — "The Book of the Covenant", a treatise on astronomy and geography by Rabbi Pinchas Elijah ben Meir Hurwitz, born in Vilna, died in Cracow. Part I deals with science and philosophy, and Part II with theology. Brunn 1797. FE.

RESPONSA OF JOSEPH COLON, i.e. Rabbi Joseph ben Solomon Colon (1420-1480), an Italian Talmudist, published after his death. Lemberg 1798. (H).

SHA'AGAT ARYEH — "The Lion's Roar", responsa by Rabbi Aryeh Loeb ben Samuel Zvi, born Lithuania (1640-1718). Venice 1797.

MEKACH UMEMKAR — “Business Transactions”, on civil law by Rav Hai Gaon (939–1038), translated from Arabic, with glossary by Eliezer ben Aryeh Leib Mintz. Vienna 1800. (H).

MA'ASEH TUVIA — “The Works of Tuvia”, a work in two parts on metaphysics and astronomy by Tobias ben Moses HaCohen the physician (1625–1729). (H).

RABBINIC RESPONSA RELATING TO AUSTRALIA: (1) ABRAHAM EBER HIRSCHOWITZ

by
Rabbi Raymond Apple, A.M., B.A., LL.B., M.Litt., F.J.C.

(Paper read at the Annual General Meeting of the Australian Jewish Historical Society,
14 December, 1981.)

Responsa were (and are) answers by authoritative rabbis to questions on matters of Jewish law and tradition addressed to them by individuals, communities or other rabbis. Frequently they arise out of the changes and challenges of a given place or time, and they mirror the faithful Jew's determination to continue to live, even in unprecedented circumstances, within the Torah tradition.

My revered teacher, the late Dr. Isidore Epstein, Principal of Jews' College, London, pioneered the use of responsa as source material for Jewish social history. His works on the history of the Jews of Spain and North Africa, built on the responsa of Solomon ben Adreth of Barcelona and Simon ben Zemach Duran, introduced a valuable new genre to Jewish historical writing.

Australia, understandably, does not figure prominently in the responsa literature, but this does not mean to say that there are no responsa from which valuable information can be gleaned concerning Australian Jewry. A tentative attempt will be made in this paper to evaluate historically the *Beth Avraham* of Abraham Eber Hirschowitz (1838–1924), who spent about four years in Australia in the 1890's, and many members of whose family have been and are prominent in Australian Jewish life.

I HIRSCHOWITZ'S LIFE

Hirschowitz was born in Shillel, Russia, in 1838. He was the eldest son of a Shochet-Bodek, Samuel ben Meir Zecharowitz and his wife Hannah Esther, nee Kirchstein. There were six sons and two daughters in the family. Five sons became known as Goldberg; Abraham Eber adopted the surname of an uncle called Hirschowitz in order to confuse the Russian authorities and escape military service. All the sons and one of the two daughters left Russia. Only Rivke, the oldest child, remained there, married, and was believed to be still alive in 1924, the year of Abraham Eber's death. Jacob and Morris settled in Sunderland, though Morris, who spent some time in Australia in the 1880's, later lived in Newcastle-upon-Tyne. Joel, Myer and Leon came to Australia in 1885 and established a family dynasty — Joel had seven children, Myer six and Leon eight. Malki married Myer Levy and had one son.

Abraham Eber studied with his uncle, Rabbi Zemach Itzel Maggid, and gained rabbinic diplomas from Rabbis Isaac Elchanan Spektor of Kovno and Jacob Saul Elyashar (the Haham Bashi) of Jerusalem. He must have married young, as he pays tribute to his wife Hena Dina's support during his long years of study when they lived in poverty. They had a son, Judah Leib, and three daughters, Miriam, Hinda Chassa and (I think) Shulamit. Family tradition has it that the children were brought up on enlightened lines with secular as well as Jewish education. The daughters must have possessed some literary ability since it was they who rendered some of his writings into English, including his *Religious Duties of the Daughters of Israel*, which went through several editions.

Hirschowitz taught Talmud in Vilna, and moved to Berlin to become rabbi of a "foreign" congregation in 1879. In 1884 he was sent to England by a number of Russian and German rabbis on a mission concerned with the colonisation of Palestine, presumably arising out of the Kattowicz conference that year. His task appears to have been to set up in England an organisation on Chovevei Zion lines to assist the settlement of Jews in the Holy Land. He visited Dr. Nathan Marcus Adler, the Chief Rabbi, then living in semi-retirement in Brighton. Dr. Asher Asher, the secretary of the United Synagogue, introduced him to Samuel Montagu, M.P.; both Montagu and Asher were deeply involved in efforts for the Holy Land. He may have met the veteran Sir Moses Montefiore, then in his hundredth year; we do know that he gave an address in honour of the great man's hundredth birthday. He had contact with Montefiore's adviser, Dr. Louis Loewe, the Principal of Montefiore College at Ramsgate.

Settling in London, Hirschowitz became, a year or two later, the superintendent of the Poor Jews' Shelter in the East End, and he also taught at the Jews' Free School. Hena Dina had charge of the domestic arrangements at the Shelter and this relieved him of much of his work so that he could devote his time to study and writing. Over 7,000 people, mostly from Russia, came to the Shelter for assistance during the five years the Hirschowitzes were there. Hirschowitz, in his memorial tribute to his wife, says that all who stayed or ate at the Shelter admired his wife's character and her kashrut.

During his London years, Hirschowitz had much contact with "Reb Yankеле" — Rabbi Jacob Reinowitz of the London Beth Din, whom he called "my master and my teacher". They studied together regularly, and it may be that they discussed halachic questions that came to the London Beth Din, since in a later letter to Hirschowitz, Reinowitz says, "Your Excellency (the phrase is typical florid rabbinic style) knows that at once when Dr. Adler receives sha'alot (rabbinic questions) he passes them on to me, and I immediately write all the answers to all the questions".¹ Hirschowitz and Reinowitz remained in correspondence until the latter's death in 1893.

The organisation that Hirschowitz had hoped to set up came into being with the name Hobevey Eretz Society (Society of Lovers of the Land) on 23 July, 1888. Hirschowitz was honorary secretary and a trustee; the other trustees were M. Cohen, H. Goodman and M. Goldstein. During these years Hirschowitz addressed several interesting halachic queries to Nathan Marcus Adler. Was porter kosher? Adler replied that there were no objections to it from the point of view of Jewish law. What should be done with cast-off clothing sent to the Shelter for distribution to the poor, since the garments might contain sha'atnez (a forbidden mixture of wool and linen)? Adler replied, "If you are certain that the garment contains sha'atnez, it is forbidden to distribute them and they must be sent to a tailor for the removal of the offending material. However, I understand that most garments are sewn with silk or cotton thread and accordingly are not necessarily sha'atnez."

In 1888 he wrote to Hermann Adler, the Delegate Chief Rabbi, asking whether one may take an oath using the name of God on becoming a British subject. Adler writes back saying there is no objection, and adding that he has consulted his brother Elkan, a solicitor, on the matter. He concludes with warm personal greetings to Hirschowitz and his family. In 1891 Hirschowitz left England on doctor's orders, arriving in Sydney, where his relatives were living, in the month of Elul of that year, but he did not stay long. Rabbi Porush, in his *House of Israel*, explains why the established community was not particularly welcoming to Rabbi Isidor Bramson, a

"foreign" rabbi who arrived later in the same decade, and a similar observation could be made about Hirschowitz's arrival notwithstanding his cordial relationship with the Chief Rabbi in London and the fact that his brothers and sister were already living here. The Rev. A.B. Davis, though colloquially called "Rabbi Davis", did not have rabbinic qualifications, and in some respects his religious leadership appeared to Hirschowitz to be wanting, though Hermann Adler insisted that Hirschowitz not oppose Davis, whom he called in Hebrew "Harav Hadarshan" (the minister-preacher). The Rev. Abraham David Wolinski, who had a greater understanding of Hirschowitz's idiom, did however consult him on halachic matters.

Hirschowitz moved to Melbourne before the end of 1891 and established a Chevra in Carlton — the only congregation in Australia which had a Talmud Shiur each evening. As Rabbi L.M. Goldman puts it in his book *The Jews in Victoria in the Nineteenth Century*, Hirschowitz's "first appearance in Melbourne nearly caused a riot".² Rabbi Goldman writes:

"A member of the East Melbourne Congregation asked its President, Mendel Cohen, if Hirschowitz could give an address in Yiddish in the Synagogue during the Festival of Chanukah. The president said he could if 50 members would sign a petition, but in any case he could use the schoolroom if the signatures were not available in time. Sixty to seventy people came to hear him and after the Chanukah service they settled down to listen to the 'drashah'; but the President told them to go into the schoolroom. The audience would not budge and Hirschowitz started his discourse. The President then told Michelson the Shamas to warn Hirschowitz that if he continued his discourse in the Synagogue itself he would put the gas out. Hirschowitz, a wise and scholarly man, not wishing to cause a disturbance in the Synagogue edifice, ceased his sermon immediately, but the audience, not so wise and not so scholarly, did cause a disturbance and a rumour spread that a Rabbi had been insulted in the Synagogue and the gas had been put out on him.

"The affair raised quite a stir in the community but soon settled down when Hirschowitz no more had to plead to address assemblies at the East Melbourne Synagogue, but formed his own 'Chevra Torah' in Madeline Street, Carlton, as a Beth Hamedrash, which opened from 6.30 a.m. to 10 a.m. and from 5 p.m. till 9 p.m. for the study of the Talmud and Hebrew Literature and for morning and evening services. Members, who paid whatever they wished, elected A. Goldman, President, Morris Rabinov, Treasurer, L. Samuels, S. Gotfeld, D. Davis, S. Silberman, N. Phillips, K. Matkovitz, H. Marks, S. Jacobs, M. Silberman, M. Applebaum, M. Abrahams, J. Levy and A. Bloom, Committee. Hirschowitz answered Shaaloth, acted as a Mohel, and gave Yiddish addresses to his 130 members which enthralled them, even when he spoke for one and a half hours on the Fast of Ab concerning the fall of Jerusalem.

"Abraham Feuerman served as Reader over the High Holydays. With the registration of the Chevra Torah with the governmental authorities, Hirschowitz performed marriages and formed a Beth Din, for which he was well qualified. But it did not please the official Beth Din . . ."³

The list of office-bearers does not include the name of Woolf Davis, but it is evident from Hirschowitz's writings that they had a close association and jointly succeeded in establishing a Mikvah at the Melbourne City Baths. Davis was a champion of orthodoxy and a learned man. According to Rabbi Goldman, he had befriended Rabbi Aaron Levy during the latter's visit to Australia in 1830. If this is so, it seems hardly credible that sixty or more years later Davis was still energetically involved in

communal affairs. It may be that Davis' contacts with Levy, a member of the London Beth Din, were later and took place either in London or from Melbourne by correspondence. Davis had been active in the generally fractious East Melbourne Hebrew Congregation and was its president from 1872-74. He opposed on religious grounds the sale of the old East Melbourne Synagogue and resigned his trusteeship. When East Melbourne appointed Rev. Isidore Myers as minister, Davis, who remained nominally a member of the congregation, formed his own private minyan which became known as the Woolf Davis Chevra. Davis' son-in-law, J.E. Stone, continued the tradition and his Chevra became known as Stone's Shul. Woolf Davis, long before Hirschowitz's arrival in Melbourne, was in regular contact with the rabbis of Jerusalem and worked for charitable projects in the Holy Land including two almshouses and a Beth Midrash. It appears that much respect was accorded to Davis by the same rabbinic authorities as were in correspondence with Hirschowitz, and at times Davis and Hirschowitz signed letters jointly. Both were persistent advocates of greater orthodoxy in Melbourne and had Hirschowitz remained the community might have derived lasting benefit from his learning and personality. He spent, however, only about four years in Australia. His departure came about because he lost the support of the more "foreign" and traditionalist section of the community. As Rabbi Goldman remarks, "Proselytes were his downfall. He commenced to admit them into the pale of Judaism. Bitter feelings existed at the time in Melbourne regarding the problem of admission of proselytes, the more orthodox section opposing conversions strenuously, and since Hirschowitz depended for his support on the orthodox section, his action immediately alienated their strong affection for him. It left him with no alternative but to leave Melbourne. He sailed for the United States of America."⁴

After confronting en route a fascinating halachic problem, he landed in San Francisco and spent about a year there. He moved to Toledo, Ohio, and finally, in 1898, to New York, where he ministered to a congregation called "Sons of Israel — Anshei Kalvarier". It is thought that, following ancient practice, he accepted no salary, at least in his later years, gaining a livelihood from the proceeds of his writings and from the gifts of congregants and admirers.

In 1895 or 1896 he visited Japan at the invitation of a wealthy Jew, Moses Ginsberg, probably in connection with a gett (religious divorce). Whilst there, says family tradition, he was hard pressed to avoid the attentions of the geisha girls! From about 1921 or 1922 he lived in retirement in Jerusalem and on 9 October, 1924, aged 86, he died there at the home of his granddaughter Hannah and her husband Dr. Samuel Ben-Shabetai of the Sha'arei Zedek Hospital. He is buried on the Mount of Olives; his grave survived the Jordanian depredations comparatively unscathed.

II HIRSCHOWITZ'S WORKS

Hirschowitz's major literary work was his *Beth Avraham*, published in Hebrew in Jerusalem in 1908. It consists of two parts. The first comprises responsa and rabbinic correspondence upon which this paper is largely based. The second part is a collection of sermons, including a memorial tribute to the author's wife who died on Shabbat Ki Tetzei, 14 Elul, 5667 (1907). Bound with it in the Falk Library copy is a pamphlet entitled *Shem Olam*, printed in New York in 1907, and containing various memorial tributes and inscriptions. The Falk Library copy is inscribed in Hebrew in the author's

handwriting, "In honour of my brother the Nagid (leader), Yehudah Leib (Leon) Goldberg; sent by his brother the author". Leon Goldberg died in Sydney in 1918 and Rabbi Falk presumably acquired the book from the family.

A second book by Hirschowitz is his *Religious Duties of the Daughters of Israel* published in New York in 1902. It is described as dealing with "the three most important duties, viz. Niddah, Challah, Hadlakah", with a further note, "We have also added Laws concerning the Salting of Meat, Prayers, Meditations and Duties for Parents in Training Children". The book was rendered into English by the author's daughters; my copy is inscribed in English in the author's handwriting, "Presented to My Sister Dinah — Abraham E. Hirschowitz". Dinah was in fact his sister-in-law, the mother of Phoebe Davis who kindly gave me the book. He also wrote *Beth Midrash Shemual*, a two-part collection of sermons and memorial addresses, published in Hebrew in Jerusalem in about 1905, and a variety of smaller works, mainly sermons and rabbinic novellae including a sermon in honour of Sir Moses Montefiore on the latter's hundredth birthday.

III HIRSCHOWITZ'S RESPONSA AND RABBINIC CORRESPONDENCE

The accepted method of issuing responsa reflects the traditional rabbinic care and concern to ensure that halachic decisions are in full accord with the law. Thus, when a query of any difficulty is addressed to a rabbi, he will generally refer it to rabbinic authorities elsewhere, often submitting his own tentative answer for consideration and approval. This was Hirschowitz's method, and his rabbinic correspondence was carried on with three main centres — London, where he was personally known to Chief Rabbi Nathan Marcus Adler, his son and successor Hermann Adler, and Dayan Jacob Reinowitz of the London Beth Din; Eastern Europe, where he consulted the Kovno Rav, Isaac Elchanan Spektor, and Rabbi Aryeh Leib Rashkas of Shnipsishok and others; and Jerusalem, where his authorities were Rabbi Samuel Salant and the Haham Bashi. All indicated their high regard for Hirschowitz and his learning. The Kovno Rav in fact asked him to be his messenger to pass on to the Adler family his condolences on the death in 1890 of Chief Rabbi Nathan Marcus Adler. Hirschowitz gives Spektor's letter pride of place in his *Shem Olam*, recognising that the request was a compliment to himself and to his standing with the rabbinate of both Kovno and London.⁵

In a number of cases Hirschowitz disapproved strongly of religious standards and usages current in Australia but his correspondents, recognising that the Antipodean communities were under the jurisdiction of the London rabbinate, urged him to consult Hermann Adler and to honour the rulings of Nathan Marcus Adler and his predecessor Solomon Hirschell.⁶ Very frequently he was asked to convey regards from his rabbinic correspondents to Woolf Davis, Kalonymos Ze'ev ben David.⁷ Samuel Salant in particular was generous in his praise of Davis, who as we have seen was involved in much philanthropic work in Jerusalem.

Before proceeding to detail some of the specific data to be gleaned from the *Beth Avraham* in connection with Australian (and incidentally also New Zealand) conditions, I emphasise that this is an historical and not a halachic paper. I shall therefore not enter into details of halachic issues or arguments, except insofar as they yield historical information and are of general Jewish interest.

Hirschowitz's main worry in Australia, as the extracts from Rabbi Goldman's book indicate, was in connection with intermarriage and conversion. The first responsum in the book which touches on this subject comes in answer to a query from the Rev. Wolinski of Sydney, dated 16 February, 1894.⁸ A Cohen had married a proselyte in a civil ceremony; according to Jewish law such a marriage could not be solemnised in Synagogue. Was it permissible, asked Wolinski, for the Cohen to be called up first to the reading of the Torah? Writing from Melbourne, Hirschowitz explains that strictly speaking such a person should not be accorded the normal honours but if they were denied him he would think he was no longer bound to carry out responsibilities, such as not defiling himself by contact with the dead. As a Jew he was entitled to be called to the Torah, so that he could be called up Acharon (last), which mitzvah could be offered to either a Cohen or Levi or an ordinary Israelite.

An enquiry sent by Hirschowitz in Melbourne to Hermann Adler and the London Beth Din, and to Samuel Salant in Jerusalem, concerns Jewish men who have married gentile wives, and had their sons circumcised by a Mohel (Jewish ritual circumciser). When a mother and her son seek acceptance into the Jewish faith, he asks, is it necessary to draw a drop of blood to validate the circumcision religiously, as this may distress the child, and make his parents reluctant to have his conversion finalised? Hirschowitz argues that the requirement to draw a drop of blood applies only if a circumcision had been done by a gentile doctor, and suggests that it is unnecessary when the operation had been done by a Mohel not merely as a surgical procedure, but with the intention of carrying out the Mitzvah of Milah. Both Adler and Salant, and also Leib Meir Bassin of Vilna, consider the question in detail and uphold Hirschowitz's contention.

Hirschowitz writes to the Haham Bashi, Rabbi Elyashar, in Jerusalem¹⁰ concerning the case of a Jew who married a gentile in a civil ceremony and she was then converted to Judaism. The question is whether she needs to wait the customary three months before resuming marital relations with her husband. The three months, Hirschowitz suggests, may be meant to apply only where a single woman was converted and subsequently wished to marry a Jew. Where, however, she was already civilly married to and cohabiting with a Jewish husband, it may be that no waiting period is necessary. The Haham Bashi replies that it pains him to answer a query on a matter such as this, for it is a sinful generation in which Jews marry gentiles and the problem is a spreading sore. His halachic decision is that if the woman has never given birth to a child, or is now pregnant, the three months may be dispensed with, but otherwise it must be maintained.

Long after Hirschowitz left Australia, an Antipodean problem came to him in Toledo. Writing in 1905 to Rabbi Chaim Jacob Widerowitz of New York,¹¹ he seeks guidance concerning a gentile woman who was married to a Jew and bore him a son. Six days after the child was born the mother accepted upon herself and her son the observance of the commandments. On the eighth day the child was circumcised. On the sixteenth day, the child was immersed in the Mikvah (ritual bath) on the same day as was his mother. The father had to return to New Zealand the following day and intended to send for his wife and son in a few months' time. He wished to undergo a religious marriage ceremony straight after the woman was immersed in the Mikvah and not to wait the normal three months, one reason being that in New Zealand qualified Sabbath-observing witnesses were not available. Hirschowitz asks whether the woman may be regarded as a pregnant or elderly woman and have the three months' waiting period waived. Widerowitz permits the period to be waived.

A second major concern of Hirschowitz during his Australian sojourn was the lack of a proper Mikvah in both Sydney and Melbourne. His rabbinic correspondents all praise him¹² for his perseverance towards the establishment of Mikvaot. In his efforts for orthodoxy he is, says Jacob Reinowitz, "a rose amongst the thorns".¹³ Salant says it brought him great pleasure to learn that with Heaven's help Hirschowitz had brought a Mikvah into being in Melbourne and wishes him the merit to establish other religious institutions. Hirschowitz himself pays tribute to Woolf Davis's support in his efforts for the Mikvah.¹⁴ What facilities were there for ritual immersion in the meantime? In Sydney,¹⁵ writes Hirschowitz, Jewish women immersed during the summer months in the sea, but in the winter there was a problem "and the modest daughters of Israel asked me to remove the obstacle from the path of my people". He found swimming baths whose water came from the ocean but both men and women used them. The attendant promised to allow exclusive use of the baths to Jewish women for three hours during the day on two occasions each week, provided they were clothed. The baths themselves, says Hirschowitz, formed a valid Mikvah, but the problem was whether the Mikvah could be used during the day instead of at night, utilising an emergency provision found in Jewish law, and whether it was permissible for women to immerse wearing a garment of some kind. The query is addressed to Hermann Adler in London. He replies: "I am pained to hear about the state of Judaism in your place, but this I repeat and re-iterate, that you should not do anything for the welfare of the Torah if you would be thus in opposition to the Minister-Precacher (A.B. Davis) and would cause disunity." In answer to the halachic query itself, Adler says that, in the circumstances, women could immerse during the day after the completion of the week following a period, though for eight months of the year it was possible for them to immerse at night in the sea or river. If necessary they could wear a loose, wide garment without sleeves but should raise the garment just before the immersion.

From Melbourne Hirschowitz addresses a query to Reinowitz in London and Salant in Jerusalem. Though occasioned by the problem of how to carry out the immersion of a female proselyte,¹⁶ it explains the general situation in the absence of a Mikvah. "Since there is no Mikvah here for the daughters of Israel under Jewish control, most women follow the heretical practice of taking a bath at home and considering that this makes them permissible to their husbands. Only the modest ones go to immerse in the sea where there is a tent with walls whereby no man can come or see, and if a man should, God forbid, be brazen and bribe the attendant to let him come there . . . they would be severely punished by the laws of the State." With the immersion of a woman proselyte there would be a problem in that the Dayanim have to be in attendance and know that the immersion has taken place. In the light of the law forbidding a man to be nearby it would appear that the Dayanim were breaking the laws of morality. Hirschowitz asks therefore whether the immersion of a proselyte is valid *ex post facto* even without the presence of a Beth Din. He suggests that the Beth Din should accompany the woman as far as they can and then women should take over, "and since it is known to everyone that she has immersed it is as if they were standing there." Reinowitz says he tends to accept this view but that the approval of the Rabbi of Kovno or another great scholar should be sought. Hirschowitz's book does not appear to record any other responses to his query.

A third major area of halachic controversy involving Hirschowitz was concerned with the problems of marriage and mamzerim (illegitimate children born of an adulterous or incestuous union). Many pages and much correspondence are devoted

to a difficult and complicated question which arose in Melbourne in 1893 and must have evoked bitter feelings.¹⁷ There came to Hirschowitz a man of thirty-five and a widow of thirty-one who asked him to solemnise their marriage. The woman admitted that her husband had died only sixteen days previously. Hirschowitz said he could not conduct their marriage until after the lapse of ninety days from the husband's death. The woman, however, was pregnant, and said that her fiancé was the father. She said her husband had been in a mental hospital for eighteen months, and in the meantime the other man had been lodging in her house and living with her. Hirschowitz explained that if their story were true they could never marry according to Jewish law. He did, however, proceed to ask whether the woman used to go and visit her husband in the hospital, to which she replied that she did so every Sunday. Setting out the facts in detail, Hirschowitz now considers whether the presumption in halachah — if a married woman is pregnant, it is by her husband — is strong enough to save the child (it was a girl) from the disability of illegitimacy. In reply to his closely reasoned letter Hirschowitz receives a response from Hermann Adler who, presumably, following his normal practice of reinforcing the authority of the local religious establishment, writes care of Rabbi Dr. Joseph Abrahams of the Melbourne Hebrew Congregation,¹⁸ and a series of letters on the subject now passes between the two. Long letters are also received from Samuel Salant and Aryeh Leib Rashkas and finally Hirschowitz notes that he tends towards the view of Rashkas that the child must be deemed illegitimate. He adds what finally transpired. After the woman gave birth on Monday, the second day of Shavuot, 1893, and after she returned to health, she went to Dr. Abrahams, who instructed the shochet, Rev. Moses Saunders, to solemnise their marriage. The secretary of the Melbourne Hebrew Congregation, Rev. S.M. Solomon, told Hirschowitz about the marriage in detail, and Hirschowitz records Solomon's words verbatim, adding, "This I place before the great ones of Israel that they may clarify the halachah according to the law and commandment".

Turning now to responsa on the general area of religious practice, there is a letter from Hirschowitz dated 1894 to Woolf Davis¹⁹ who had asked about a Cohen, who whilst not working on Shabbat, allowed his shop to be open that day; the business being conducted by his sons. Could such a man be called to the Torah as a Cohen? Hirschowitz replies that the transgressions of children do not compromise the father's status as a Cohen.

A major section of the book deals with another Sabbath problem which arose on Hirschowitz's departure from Australia and on two subsequent occasions.²⁰ On Monday, 6 August, 1894, Hirschowitz left Sydney on the *Mariposa* bound for San Francisco. On Friday the ship reached Auckland. On Sabbath morning he prayed with the congregation in what he calls the "splendid" Synagogue; he says there were about a hundred Jewish families in Auckland at the time. After mid-day the ship departed. On Tuesday, 14 August it was announced on board that they had crossed the international date-line and the day would now be regarded as Monday, 13 August. This interrupted the sequence of days for the purpose of calculating the Sabbath, and therefore, on the seventh day from the previous Shabbat Hirschowitz observed the Sabbath and also the next day — which by the ship's reckoning was Saturday. He continued to observe two Sabbaths each week until finally settling in San Francisco, where he adopted the local reckoning. Two years later he went to Japan, losing a day en route and regaining it on the way back. On the return voyage the ship called at Honolulu on the Fast of Esther, according to the calculation of days since leaving

Yokohama. That night and the following morning Hirschowitz read the Megillah on board ship and in the morning he went ashore and meeting some Jews, wished them a happy Purim. They replied that it was the Fast of Esther, hence that night and again the following morning he once more read the Megillah. Now he asks for authoritative guidance, especially since a Jew in Yokohama asked him what to do if Yom Kippur fell whilst a person was on a sea trip — how could one keep the fast twice? A further brief query, dated 1906, asks the rabbis of Jerusalem how to advise travellers who are likely to be on board a ship on Yom Kippur or Pesach. An undated reply from Rashkas summarises rabbinic literature on the subject of the international date-line and rules that one counts seven days from one's last Shabbat and then observes the Sabbath, and on arrival at a settled place one adopts the method of reckoning days current there.

A liturgical problem that takes up many pages of his book sees Hirschowitz concerned with the necessity of interpolating the references to rain in the Amidah.²¹ The custom in Australia had been to omit these passages, supposedly on the instructions of Nathan Marcus Adler but in fact, as Hermann Adler informs Hirschowitz, it was Chief Rabbi Solomon Hirschell's ruling which Nathan Marcus Adler had simply confirmed. Hirschowitz considers the Australian custom to be erroneous and asks whether the references to rain should not be said in Australia in the same way as everywhere else in the Jewish world. He admits that there is halachic argument to the contrary but says that in the summer months (from Tishri to Nisan) rain is a blessing in Australia just as it is at the same time of the year in the northern hemisphere winter.

Spektor replies that Australia should follow world-wide custom. Salant says that "ten tal umatar" should be inserted in the blessing "shome'a tefillah" ("He who hearkens to prayer") and "mashiv haruach" should be said in the same place as was done by other communities; bearing in mind, however, the strength of custom, the existing usage could be maintained. Hermann Adler urges that the existing custom not be changed.

In his own Beth Midrash Hirschowitz introduced the prayers for rain in the normal places. He now asks Reinowitz whether one may pray with a congregation which omits these passages and whether one can say "Amen" after a blessing which does not include these words? Reinowitz replies that the omission of these words does not make an Amidah invalid or heretical, and in any case it is based on a custom which has rabbinic sanction. There is therefore no problem about saying "Amen".

One may fittingly conclude that if Hirschowitz was not the first rabbinic scholar to delve into Australian problems with the aid of the equipment of halachic expertise, he was certainly the first to spend an extended period in this country and to publish his halachic correspondence concerning Australia *in extenso*. One sees him as a competent rabbinic scholar held in esteem in the rabbinic world but one who, like Bramson in Sydney, was bound to come into conflict with the established religious leadership of the time by reason of a sizeable culture gap.

The picture one gains of the communities of Sydney and Melbourne in the 1890's is of Jews who were on the whole well settled and integrated into Australian life, with a standing in the eyes of their fellow citizens which they guarded jealously, especially against the possibly adverse effect of the arrival of so-called "foreign" co-religionists and "foreign" rabbis. If their religious standards were not high much is due to the combination of religiously unfavourable circumstances which operated for decades in the earlier part of the nineteenth century as well as the sheer distance of Australia from the major Jewish centres and the relative isolation of Australian communities from each

other. But the responsa of Hirschowitz also reveal the determination of Australian Jewry to hang on to its traditional association with and subservience to the British Chief Rabbinate as a major religious influence, and the existence and perseverance of little pockets of quite learned individuals such as Woolf Davis who were determined to impose high standards on themselves and make them available for others.

NOTES

1. Hirschowitz, *Beth Avraham*, p. 35
2. L.M. Goldman, *Jews in Victoria in the Nineteenth Century*, pp. 368-9
3. *Ibid*, p. 172
4. *Ibid*, p. 369
5. Hirschowitz, *Shem Olam*, p. 4
6. Hirschowitz, *Beth Avraham*, p. 37
7. *Ibid*, pp. 29, 35-7
8. *Ibid*, p. 5
9. *Ibid*, p. 48
10. *Ibid*, p. 52
11. *Ibid*, p. 59
12. *Ibid*, pp. 29, 35, 37
13. *Ibid*, p. 48
14. *Ibid*, p. 47
15. *Ibid*, p. 19
16. *Ibid*, p. 47
17. *Ibid*, p. 20
18. *Ibid*, p. 23
19. *Ibid*, p. 6
20. *Ibid*, p. 1
21. *Ibid*, p. 34

AUSTRALIAN JEWISH REACTIONS TO RUSSIAN JEWISH DISTRESS, 1891-1913

by
Hilary L. Rubinstein, Ph.D.

The Russian pogroms of 1881 had two principal effects upon the five million Jews of the Russian empire. The first was to begin the great wave of Russian Jewish migration to America, Britain and other lands. The second was the effect upon the remaining Jews of Russia. The May Laws of 1882 severely restricted the economic activities of Russian Jewry, curtailing their role as merchants, middlemen and traders, and condemning them to renewed and increasing poverty of a type virtually unknown even in the slums of the industrial world.¹ Not unnaturally, the prosperous and assimilated Jewish communities of the West, including Australia, reacted to this wave of persecution with outrage and sympathy for its victims.

However, this sympathy was surprisingly but frequently mixed with an ambivalent attitude towards the Jews of Russia. While willing to assist in relief efforts for them, western Jews feared — indeed dreaded — the prospect of hundreds of thousands of impoverished, uncultured, Yiddish-speaking refugees descending upon countries whose small and assimilated Jewish populations knew little prejudice. This paper examines the dimensions of this ambivalent attitude in Australia, specifically from 1891, when a false but generally believed and widely publicised report that the Franco-German Jewish philanthropist Baron de Hirsch was planning to send 500,000 Russian Jews to form an agricultural settlement in Australia appeared in the Australian press and caused general panic.²

One of the first manifestations of this Australian Jewish attitude had come in 1887 when Walter D. Benjamin, a well-known Sydney Jew, contributed an article to the *London Jewish Chronicle* in which he examined the suitability of Australia for Jewish immigration. The sum of his advice was that "for the resolute tiller of the soil, or for the skilled artisan . . . there were openings in profusion, but that the individual with proclivities towards traffic in brass jewellery, second-hand sponges, rehabilitated clothing and apocryphal cigars, or the recruit to the already large standing army of our co-religionists which subsists on interest, percentage and commission, would not meet with an enthusiastically cordial welcome, and would find competition in his line exceedingly keen."³ Benjamin doubtless meant well, although in this insensitive presentation of stereotyped Jewish occupations he managed to sound almost as offensive as Marcus Clarke and some anti-semitic writers of the *Bulletin* school. In February 1891 he championed Russian Jewry against the aspersions of the *Sydney Morning Herald's* St. Petersburg correspondent, who felt that with their usury and "sly grog-selling" they brought their troubles on themselves, and who was castigated by Rev. Davis of the Great Synagogue as an apologist for Czarist oppression and a disgrace to British journalism.⁴

But Benjamin was an archetypal privileged western Jew who sympathised with his oppressed brethren's plight but could not translate that sympathy into practical benevolence if that entailed not merely fund-raising but welcoming the disadvantaged into the land where he himself found acceptance. In May 1891, alarmed by reports of the de Hirsch scheme, he wrote again to the *Jewish Chronicle* reiterating the views he had expressed five years earlier, and warning that the penniless Russian Jew was not wanted in Australia: "he would be regarded every whit as unfavourably as the

Chinese cook, the Hindoo hawker, the Kanaka plantation-hand, the Tamil servant, or the Lascar sailor". It was not that Australians were hard-hearted:

We give, in moderation, of our substance to the beggar who seeks our alms, but we refrain from asking him to take up his quarters permanently in our spare bedroom. So it is with the Russian Jew. We indignantly protest against the harsh treatment meted out to him by the authorities, and we append our names to subscription lists to aid him in his distress, but we would rather not have him in our midst . . . Australia sympathises with the Russian Jews, and with all who are down-trodden, but she would strenuously object to receive a class of immigrants likely to provoke a burden to the State.⁵

Almost immediately, Benjamin followed this up with a longer letter to the *Jewish Chronicle*, amplifying his views. He warned: "many worthy folks in England appear still to regard Australia as a veritable El Dorado, and emigration as the panacea for every form of poverty, and every phase of misfortune". He even went so far as to compare the hypothetical mass Russian Jewish migration to Australia with America's "negro problem" which "furnishes Australia with an eloquent warning". In America, "two separate and distinct races are growing up side by side, with different habits and diverse hopes, so that a community of interest — the power of cohesion which . . . holds . . . a nation together — is neutralised". Similarly, "indiscriminate immigration to Australia of the proscribed Russian Jews would lead to a like result, and their assimilation with the dominant nationality would assuredly never be effected". He concluded: "the Russo-Jewish incursion with which Australia is threatened is . . . calculated to bless neither the man that comes nor the land that receives".⁶ However, many prominent Australian Jews besides Benjamin were troubled by the vexed question *ma yomni ha-goyim?** Rev. Dr. Abrahams of Melbourne Hebrew Congregation, for example, assured the *Argus* that "anxious as we are to ameliorate the condition of our oppressed brothers and sisters in faith, we are fully alive to the interests and claims of our fellow-citizens".⁷ In other words, Australian Jewry would neither encourage nor facilitate the mass migration of Russian Jews.

On 4 May 1891, six leading members of the Melbourne Anglo-Jewish Association met to consider what their response should be to de Hirsch's alleged plan. E.L. Zox, the popular M.L.A. for East Melbourne (in whose office the six met) spoke forcibly in favour of a motion proposed by the secretary, architect Nahum Barnett, and seconded by Dr. Abrahams, which recommended that the London headquarters of the A.J.A. be told that "only sturdy agriculturalists with adequate means, willing to pioneer and open up new country, were suitable for emigration to Australia", and that despite its sympathy with Russian Jewry the Melbourne A.J.A. must "nevertheless strongly protest against any measures that might be adopted to bring about an emigration of a purely pauper class of people to cities which were already over-populated, and in which the struggle for existence was so great". Zox seems to have swayed the meeting's acceptance of this motion (which was regarded as premature by one of those present, Rev. Blaubaum of St. Kilda) by confiding that he had been approached by many constituents and others worried about an influx of Russian Jewish petty traders into Australia. Sympathetic as Australian Jewry was to

* "What will the non-Jew say?"

the plight of their co-religionists in Russia they had a clear duty as citizens to prevent an invasion of people likely to burden the country — or regarded as undesirable by Australians. Rev. Abrahams and Barnet spoke along similar lines, though the latter stressed that the usual image of Russian Jews as “a lot of thriftless small traders” was erroneous, since a substantial proportion of them were agriculturalists, for whom, under suitable auspices, there was “ample room in Australia”.⁸

Accordingly, Barnet informed the London A.J.A. that in view of widespread Australian hostility to the proposed de Hirsch scheme “Australian Jews had to yield to the pressure which was stubbornly forced upon them, and were obliged . . . with some degree of pain, to protest along with their fellow colonists against the fulfilment of a project which would bring disaster and trouble to all concerned”. He quickly added that Australian Jewry would welcome “the sturdy agriculturalist or pastoralist, who would become an important and necessary factor in the process of colonisation in this country, but they would decry any attempt that may be made to facilitate the immigration of the petty trader, the sweater-artisan and the like, who would crowd our already over-populated cities, increase the responsibilities of the local Jewish charitable institutions, and create an evil which older countries are so anxious to mitigate, and which Australia strives hard to avoid”.⁹

The *Jewish Herald*, edited by Blaubaum, felt uneasy about the Melbourne A.J.A.’s stance, and explained that the Jews of Melbourne were not consulted about it. The paper expressed confidence that “when the time comes . . . no Australian Jew will show that, in point of sympathy with their unfortunate Russian co-religionists they are behind the Jews of any other country”.¹⁰ Nevertheless, during 1891 Australian Jewry seems to have contributed less than munificently to a fund for Russian Jewish relief. This prompted Bendigo businessman Abraham Samuel Gordon, himself from Russian Poland, to charge that Australia’s wealthiest Jews (then on the threshold of the financial crisis) held aloof: “our wealthy bankers, merchants, leaders of society, either fear the publicity that prominence in this movement would give to their semitic descent, or they indolently enshroud themselves in a cloak of apathy, neither caring nor wishing to know of the havoc and ruin with which the furious tide of fanaticism is decimating his [sic] fellow-Jew in another land”.¹¹ The London A.J.A. had, however, already made clear to the Melbourne branch its firm belief that fund-raising for relief of Russian Jewry within the confines of the Pale was a wasted effort. “No monetary help, however large, can effect an improvement [there]” it maintained, since money collected would not be permitted to reach the intended victims. As proof of this, it reminded the Melbourne branch that a scheme by Baron de Hirsch to finance technical and agricultural instruction to the Jews of the Pale was defeated owing to Czarist opposition. “It is only for purposes of emigration that pecuniary help can be efficacious”, it stated starkly.¹²

Small wonder, then, that advice such as that of Walter D. Benjamin and the Melbourne A.J.A. hardly raised the image of Australian Jewry in the eyes of the London A.J.A. and of other English Jewish organisations striving to find alternative homes for Russian Jewish refugees. A letter in the *London Jewish Chronicle* from B. Rosenfeld, a prominent English communal worker, lambasted Jews who joined in protests against the settlement of their own people. He asked how the A.J.A.’s objects could be achieved if its overseas members were to behave as those in Melbourne had done. “What an example of feeling to the world . . . how Jews are acting towards their own co-religionists”. Rosenfeld found Benjamin’s arguments equally shameful, and reminded him that “a goodly proportion of our most successful and wealthiest

Jewish brethren who started life in Australia were neither agricultural labourers nor artisans". Moreover, he suggested that "a great number of those who emigrated to Australia landed there poor boys, the very commission agents, dealers in old clothes, jewellery, et cetera, whom Mr. Benjamin thinks so very undesirable". They had become useful citizens of "the great and prolific country which God created for all his creatures and which some labouring [men] and would-be monopolists and such gentlemen as Mr. Benjamin and the Anglo-Jewish Association of Melbourne would claim as their inheritance". As for moneylenders, whom Benjamin had mentioned euphemistically, Rosenfeld observed that "before a man can lend money on interest he must have it to lend". He advised the Australian and other Jewish communities to ostracise those who practised "this despicable calling" and thus discourage new migrants from turning to it.¹³

A non-Jewish Englishman sarcastically asked whether it was the duty of Jews living in freedom, and surrounded by millions of acres of unoccupied land, to pass resolutions such as that of the Melbourne A.J.A. He ventured to ask "the majority of the leading Jewish citizens the amount of capital they had when they first landed" in Australia.¹⁴ Equally scathing was an outburst in the London *Jewish World*. "Anything more degrading to the colonial character than this inhuman and dog in the mangerish temper we cannot conceive", it declared. "The Australian continent could take and provide for the whole Russo-Jewish population and not feel it." Although Australia needed agriculturalists badly, and despite de Hirsch's "unparalleled munificence", Australian Jews "propose to lay down such limitations as will save them from pecuniary sacrifice and even personal discomfort". With an obvious reference to Australia's beginnings as a penal settlement, the paper added:

Paupers are, perhaps, not very desirable people, but the paupers we shall send out will, at any rate, bear a good character, and their expatriation will be due to no fault of their own. Whatever prosperity Australia enjoys today has been largely derived from infinitely less promising material.¹⁵

Such indignation, however, perhaps failed to appreciate the extent of opposition to Russian-Jewish settlement which had surfaced in Australia in response to the reported de Hirsch plan, and which persisted after August 1892, when the British Colonial Office officially informed Sir Saul Samuel, Agent General for New South Wales, that there was no truth in the rumour that "thousands of pauper Russian Jews" were about to emigrate to Britain, Australia, and other British colonies.¹⁶

The press furore over the erroneous reports that 500,000 Russian Jews were to come to Australia was not, opined the *Jewish Herald*, "at all creditable to liberal-minded citizens in a free and prosperous country".¹⁷ The paper regretted that for liberality of attitude the Melbourne press lagged far behind that of the "mother country": the London *Times* was singled out for its sympathetic stance. The *Jewish Herald* condemned (though it did not name) the *Age*, "always boasting of its liberalism" yet "has placed the Jews of Russia on a par with the [American] negroes, designating them both as alien races, but forgetting or ignoring the fact that the Russian Jews are not aliens". In a similar oblique way it condemned the *Argus* for a totally prejudiced feature on Russian Jews — an article which Blaubaum roundly condemned.¹⁸ Moreover, the *Jewish Herald* lamented that "to us Jews the incident has revealed the disappointing fact that even in Australia there is yet a good deal of prejudice against the Jews".¹⁹ This prejudice manifested itself in a number of ways throughout the depressed 1890s.

In 1891 James Brown Patterson, M.L.A. for Castlemaine, a close associate of David

Syme of the *Age* (a newspaper whose method of reporting stories with a Jewish link gave frequent offence to Melbourne Jewry), and soon to be Premier of Victoria, maintained his reputation as a radically inclined ambitious demagogue by disparaging Russian Jews in a speech in his constituency and strongly opposing their entry into Victoria.²⁰ Taken to task on the matter, he attempted to justify himself before the Legislative Assembly: he did not intend to stigmatise the Jews already in Australia, who "were of our own nation and desirable citizens, and entirely different from the Russian Jews, who would only come to Australia for [the sake of] their own misery". This flattery got him nowhere with the *Jewish Herald*, which remarked that Patterson might yet discover that "there are loyal, law-abiding and patriotic Jews even in Russia."²¹ That same year the President of the Australian Natives' Association commented that the millions of Jews in Russia "talk of sending half a million away, as though it were a mere bagatelle", which indicated that "the Russian Jew must be a contemptible creature".²² Since many Australian-born Jews were active members of the A.N.A., there is no concrete reason to suppose that the organisation's President was an anti-semite. Rather, he seems to have been voicing a fear of the supposed hordes whose predicted arrival was regarded as a threat to the jobs and living standards of Australian workers. Even so, his remarks were interpreted as anti-semitic by the *Jewish Herald*.²³

A letter in *The South Australian Register* declared that Russian Jews bound for Australia should be "warned off" by the various State governments, since "they are of all men the people we don't want". It asked: "is there a Jew in this colony who is a farmer, gardener or vinegrower?"²⁴ When the *Sydney Bulletin*, in a feature about London's East End, wrote that the arrival of "each mouldy Hebrew or moth-eaten Pole makes the prospects of work more precarious" and that "the dead-broke Russo-Israelite who makes slops in a London sweater's den in eighteen hours a day for ten shillings a week is dragging the Englishman down to his own level . . ." it had the potential Australian situation in mind and fanned fears already prevalent.²⁵ During the tailors' strike in Sydney in 1891 there were frequent accusations emanating from the Trades and Labour Council that "foreign Jews" were the worst sweaters of labour. Jews were identified not only as exploiters but as strike-breakers, lacking solidarity with others in the tailoring trade. It was claimed that the strike failed owing to the refusal of Jewish tailors to join it.²⁶

In October 1891 James Munro, Premier of Victoria, told the Legislative Assembly "that any attempt to land any of these pauper Jews in Victoria would be futile".²⁷ In January 1892 a representative of the Miners' Association told the Ballarat Trades and Labour Council that a number of Russian Jews had arrived secretly in Victoria. He said that there had been much talk about the settlement of "the submerged tenth" (Russian Jews) in Australia, but it seemed as if "a submerged twentieth" were coming here. He urged his fellow unionists to protest against their immigration.²⁸ ("Strange", commented Abraham Samuel Gordon, "this compatibility of the working classes here with the cold refusal to recognise the right of these 'pauper Jews' to work for their living in another country'.")²⁹ In fact, no more than twenty-five Russian Jews seem to have come to Victoria, and they were scattered throughout the colony. About half a dozen were employed as farm hands in the Horsham district.³⁰

When Rev. Davis, of Sydney, denied that the Russian Jews being resettled by de Hirsch were "of the objectionable, money-lending type", the Melbourne literary periodical *Bohemia* declared that he, "like all the other apologists of his race", had missed the point. "We have no objection . . . to the Jews being money-lenders", it

said, "What we object to is that, when they lend their money, they want it back again". It added: "this is the feature in their conduct that causes them to be so frequently disliked".³¹ The *Age* of 19 April 1894 claimed that persecution of the Jews in Russia and other places was attributable to their usury: "therefore it is that the Hebrew is a mark for the obloquy of the world, not on account of his fidelity to the Mosaic dispensation, but because he is and must remain the Shylock of the nations".³² And later that same year a series of letters portraying the Jews as usurers appeared in the Brisbane press.³³

These and similar declarations tended to obscure expressions of sympathy with Russian Jewry made by individual churchmen and others, and seem to have unnerved even the *Jewish Herald*, which in June 1891 had confidently asserted that Australians would remain unaffected by anti-Jewish propaganda.³⁴ Like the rest of the established Australian community, the *Jewish Herald* feared that the admission of Russian Jews (even if opposed in most cases, not so much owing to dislike of Jews, as to anxiety over the economic consequences of a flood of cheap foreign labour) could easily lead to anti-semitism. From its position in January 1892, when it had thundered that no matter how many Russian Jews may be pouring into Victoria, "as long as Australia remains a free country no objection could possibly be taken to people coming here and earning their living by the sweat of their face",³⁵ it gradually came to caution against the mass admission of Russian Jewish migrants, so long as the economic depression lasted. The London *Jewish World* deplored this new attitude. "There may, indeed, be a scarcity of work for skilled artisans in the establishments of manufacturers, whose capital has been diminished through participation in the general over-speculation that has operated so injuriously in Australia; there may also be no room for men who want to make a commercial success out of farming; but while there is an abundance of valuable land not yet brought under cultivation and which can be had for the asking, Australia would seem of all countries, one of the best adapted for the Russian Jewish agriculturalist, with his indomitable industry, frugality and sobriety, to succeed in", it declared. It added that Russian Jews would go to Australia not "to invest money", nor to "beg aid from the government", for all they asked was "to live by their labour unoppressed, and with the free right to observe their religion and customs". They could do this "in a fertile country like Australia if merely placed on the land" and would redeem not only themselves but Australia, "for its waste land would be brought under cultivation and its resources developed".³⁶ The *Jewish Herald* disagreed, maintaining that Russian Jews would be at a tremendous disadvantage compared with established farmers. Thus to induce them to come here would be "the height of folly". Moreover:

In addition to all this there is another, and perhaps equally potent reason, why at present Jewish immigration to Australia should not be encouraged. There is amongst the working classes a strong feeling against all immigration. They consider that until sufficient work has been found for the colonists already here, anything in the shape of wholesale immigration is undesirable, and we may be sure that, in the case of Russian Jews coming in large numbers to this country, a very strong feeling, something like anti-semitism, would at once spring up.

It added: "we know that all this is mere prejudice, but it is not desirable that such a latent feeling should be fanned into bright flame, and while there are other countries where Russian Jews are more likely to succeed in earning their bread by the sweat of their brow, Australia might very well be left out of the question".³⁷ There were those in both Britain and Australia, however, who were not prepared to take this

advice. In 1905-6, Australian Jewry subscribed £3,000 to the London headquarters of the Russian Jewish relief fund, but at the same time — in the wake of the Aliens Act (which effectively closed Britain to European immigration) and the Gomel, Moghilev and Kishinev pogroms — Australian Jewish voices began to ask whether there might not, after all, be a surer way of helping distressed Russian Jewry — perhaps settling some of them on the land in Australia. Those who felt like that were largely inspired by Israel Zangwill's Jewish Territorial Organisation (J.T.O.) which aimed at establishing Jewish agricultural settlements in various parts of the globe.

Early in 1906 Isaac Abrahams, a Russian-born Jewish farmer at Toowoomba, Queensland, wrote to the London *Jewish Chronicle* enthusing about opportunities for Jewish farmers in his adopted State. He was by trade a tailor's cutter, and had operated his own tailoring business for twenty years. His brother David (also a tailor) and he had been farming for three years, and had 160 and 242 acres respectively. The brothers were "the talk of Darling Downs" and the objects of much curiosity on the part of their non-Jewish neighbours, who had still to come to terms with the notion of Jewish farmers. The main theme of Abrahams was that if he could succeed on the land, so could other Russian Jews. The "only serious difficulty" he encountered was that of obtaining reliable labour, for he found the Australian-born "more adapted to cricket, football and horse-racing". He wrote: "My little experience teaches me that there will always be trouble for the Jews until they take to manual work, no matter how they try otherwise". He believed that about 500 Jewish families could be settled in each State for a trial period, and he provided estimates of the financial outlay they would need to set up their own agricultural homesteads. "A more suitable country for farming and dairying than Australia is hard to find", he declared enticingly. "Here you can grow two crops a year: anything and everything will grow here". He concluded: "I can safely say that this is a land of milk and honey, and if you send good men for a start no doubt in time to come we may have reason to say that our people are as good producers as the rest of the world's nations".³⁸ His opinion that "it would be of more benefit to the Russian Jews and to ourselves if the money subscribed were utilised for emigration" was shared by other Australians, not all of them Jewish.

On 1 July 1906 a special meeting of the N.S.W. Zionist League was convened to hear Dr. Richard Arthur, M.L.A. President of the Immigration League of Australia, outline his scheme for Jewish agricultural settlements in Australia. Condemning Russian barbarity, Arthur expressed his pleasure at offering a concrete remedy. Citing the examples of Jewish colonising success in Palestine and Argentina, he asserted that the stream of Russian Jewish immigration should be directed towards Australia, a land of nearly three million square miles and only four million people. He put forward two schemes. The main one was that large numbers of Russian Jews be gradually settled in the Northern Territory, Western Australia and Queensland. The Roper River Concessions syndicate had been formed to enable land to be taken up in the N.T., and had been granted four million acres by the South Australian government (which administered the Territory). On this land it was intended to settle Scottish crofters, Italian fruit-growers and others, each on farms of 500 acres, to be sold for half a crown an acre with a paying off period of twenty or thirty years. This meant an annual rent of one penny an acre, and in this way, Arthur believed, a Jewish colony could be established.

Because of controversy regarding the feasibility of permanent white settlement in the Northern Territory, Arthur advised his audience to send a commission there to

investigate for themselves. They should confer with the Immigration League and with other bodies in Sydney who might be able to subsidise such a scheme. His subsidiary plan, which he suggested could be operated either simultaneously or only if his primary one failed, was that a group of wealthy Sydney Jews might be persuaded to finance a small Jewish settlement in N.S.W. Surely, he said, those who had subscribed £3,000 for Russian Jewish relief would be willing to contribute to this cause. Even if they refused, were but a dozen Jewish families — or even a dozen Jewish young men — to be brought out, the nucleus of a small settlement would be established, just as a small Italian settlement had been established on the Clarence River.³⁹ The N.S.W. Zionist League was fired with enthusiasm for Arthur's broad plan, but like the later Kimberley scheme, it was doomed to come to nothing. European Zionists, to whom it was sent for consideration, were committed to fostering interest in Palestine, and it appears to have met with little support from the Sydney community, doubtless mindful of the controversy over the de Hirsch proposals in the 1890s.

Yet, Sydney Jewry was not entirely idle. With Rabbi Cohen's approval, Arthur W. Hyman, a young lawyer and communal activist (later a well known military figure) corresponded with Zangwill about the N.T. scheme, but, as he informed the Sydney Jewish Literary Society in October 1908, he believed that the scheme was unworkable. He gave as his reasons — very debatable ones — the climatic unsuitability of the N.T. for physically unfit Russian Jewish settlers, the fact that these poverty stricken people would each require £200 to start up in the N.T., and (perhaps his major concern) the risk of incurring the wrath of the Labour movement and stirring anti-semitism. He felt it was unwise to introduce large numbers of unskilled Jewish labourers (evidently his scheme did not confine itself to experienced agriculturalists) because they would probably after a time flock to the large cities of south-east Australia, where they would accept lower wages and exacerbate unemployment. As an Australian citizen, Hyman insisted he was bound to concede this.⁴⁰

Efforts on behalf of territorialism were made in other States. In Western Australia a Jew named Marks apparently put out feelers to the State government on the possibility of setting aside a tract of prime land in the great timber producing region about Albany for Russian Jewish settlement. It was claimed that he had the *chutzpah* (effrontery) to lobby for a railway link with the proposed area — surely a prudent consideration.⁴¹ From South Australia was heard Leopold Judell, J.P., a son-in-law of leading Adelaide communal figure Maurice Salom. Judell, born in Altona, near Hamburg, in 1848, arrived in S.A. in 1870. For many years he was in partnership in Truro with Alexander Kauffman, a former Adelaide merchant. In 1870 he moved to Orroroo where he managed a branch of Levine and Judell, of Jamestown, and he took an active part in the local affairs of the district, where his was the only Jewish family. Many buildings in Orroroo were constructed of stone mined from his quarries, and he owned at least four farming properties.⁴² As far as he was concerned, agricultural settlement was the most practical scheme for Russian Jewish relief. His advocacy of the plan was hampered by the fact that there was no I.T.O. branch in the colony.

Two of the staunchest supporters of Russian Jewish farming settlements in Australia were Isaac Jacobs and Adolph Hertzberg. Jacobs was born near Graudenz, Prussia, about 1834 and came to Victoria in the 1850s from Manchester, where he had emigrated during boyhood with his merchant father and family. He became associated with Philip Falk and Co., wholesale importers, later with the tobacco firm of Feldheim, Jacobs and Co., and then with Jacobs, Hart and Co. He became one of the best known businessmen in Melbourne, and among other activities was a leading

member of the Chamber of Commerce and a principal founder of the Victorian Provident Loan Society. Deeply involved in Jewish communal affairs, he was an original member of the St. Kilda Hebrew Congregation and served on its Board of Management. He was the father-in-law of Sir Isaac Isaacs. Jacobs was much involved in several Jewish causes. As a convinced believer in Reform Judaism, he attempted to implant its principles in Australia by means of letters to the press, pamphlets and lectures. He was founder and president of the Melbourne branches of the A.J.A. and I.T.O. It was characteristic of his entire approach to Jewish problems that he tried to translate territorialist schemes into tangible results.

Adolph Hertzberg was also a practical visionary. Born in Hammerstein, Prussia, in 1852, he arrived in Queensland in 1867, joining his maternal uncle, Raphael Lewin, in business in Roma. There, at the age of twenty-one, Hertzberg became an alderman and in subsequent years was twice elected mayor. His brother Abraham joined him in 1878, and ten years later the two moved to Brisbane where they founded the firm of A.M. Hertzberg and Co., wholesale importers of hardware and other goods. Adolph Hertzberg served as president of the Chamber of Commerce, and was a member of several other commercial and benevolent institutions, of the Royal Geographical Society and the University Senate. He served for three years as president of the Brisbane Hebrew Congregation.⁴³ Both Jacobs and Hertzberg were influential businessmen and respected citizens. They were committed and professing Jews, concerned for the welfare of Judaism and Jewry, and they combined activity in the wider community with attachment to Jewish life and philanthropic effort. Hertzberg, who was in contact with Jacobs, had for some years championed a Jewish agricultural settlement scheme in Australia, and he had corresponded about it with the Jewish Colonisation Association Council in Paris, and with two communal leaders in London. He had raised the matter again with Zionist emissary Samuel Goldreich during the latter's visit to Queensland in 1905. On 9 October 1906 Hertzberg had an interview with the Queensland Minister for Agriculture (who was a personal friend), and learned that the Queensland Government had as yet available no land on the Darling Downs adjacent to the railway line. (Naturally enough, the Jewish settlers would want easy transportation of their produce). The value of land bordering the railway — that is, the price at which the government would be likely to sell it — was 70 shillings per acre. Payments would extend over several years, and the Minister estimated that 160 acres of such land would be sufficient for each family. Hertzberg advised Jacobs and friends to concentrate on farming a twenty-family settlement and work out how to fund it later. 'I have in my mind's eye one man in Melbourne who could well afford to give the lot, and more, if only he felt so disposed', he wrote, meaning almost certainly the very wealthy and philanthropic Joseph Kronheimer, an eighty year old tobacco and general importer. And he warned: 'I take it that good care will be taken not to introduce pedlars or petty traders and endeavour to form an agricultural settlement with such inexperienced people'. If the experiment with twenty families proved successful, Hertzberg had no doubt that the Queensland government would countenance a similar large-scale project. He pointed out that while an autonomous settlement in Australia was impossible, Queensland in particular offered the possibility of settlement in large groups, which would be 'almost tantamount' to autonomy or 'would at any rate give the settlers local self-control'.⁴⁴ After a second interview with the Minister for Agriculture, Hertzberg reiterated that 'none but agriculturalists should be sent here'. It was necessary to impress this fact upon their contacts in the Jewish Colonisation Association. 'Upon that point we shall have to be very careful

so that our friends at the other side, in their anxiety to find a haven of refuge for these poor persecuted people, may not be tempted to relax their vigilance in seeing that agricultural labourers only are sent".⁴⁵

"No pedlars" was a point to which Hertzberg returned frequently. He obviously did not want the settlement to founder through inept workers, which might preclude the extension of the scheme. And he undoubtedly did not want Queensland crowded with hawkers drifting away from the land, which could endanger the good relations he and other Brisbane Jews had established with the general community. Meanwhile, Jacobs had been corresponding with Rev. Freedman of Perth, who in November 1906 wrote to Jacobs regarding his "interesting proposal to settle on the land a few Russian Jewish families of the farming class". In Perth an informal meeting of prominent Jewish men and women considered the twenty-family scheme advocated by Hertzberg, and thought it could be effected, but they preferred not to commit themselves to contribute towards its finance until a definite proposal was laid before them. Newton Moore, the West Australian Premier and Minister of Lands, whose avowed policy was cheap land for settlers, verbally assured Freedman that he would welcome a settlement of Jewish farmers, and that there were many thousands of acres of good land suitable for such a colony, about which he waxed optimistic.⁴⁶

In December 1906 Jacobs left for Europe, intent on discussing the prospects for Jewish settlement in Australia with officials of organisations concerned with the assisted migration of Russian Jews. At the end of May 1907 he had talks with B.A. Levinson, honorary secretary of the Association to Promote the Settlement of Russian Jewish Farmers in Australia. A month later he discussed his ideas with Leonard Cohen, a Vice-President of the Jewish Colonisation Association, who was shortly leaving for headquarters in Paris. He showed Cohen useful literature on Queensland which Hertzberg had acquired for him. Jacobs found that it was harder than he had previously imagined to ensure that the intended settlers would all be agriculturalists, the *sine qua non* on which Hertzberg and other Australian supporters of the project insisted.⁴⁷

At one time, the Jewish Colonisation Association had been considering sending a number of Jews to Queensland as labourers on the sugar plantations, but abandoned the idea when advised that the near-tropical climate was unsuitable for Europeans.⁴⁸ This latest proposal came to nothing because the Association was by now committed to colonisation work in Argentina, the United States and Canada, and wanted for the time to concentrate on these regions to the exclusion of others. Accordingly, Cohen felt it pointless to bring the question before the J.C.A. Council in Paris. He told Jacobs that if the Queensland scheme was not confined strictly to agriculturalists, the emigration department of the London Jewish Board of Guardians might be interested, though "the material which presents itself in London for emigration makes it hardly likely that the Board would find among their applications persons who would be willing, or would be qualified to settle on the land".⁴⁹ Jacobs' mission failed, but attempts to bring Jewish settlers to Australia were not entirely abandoned.

In 1911 E.L. Batchelor, Federal Minister for External Affairs, told the London *Jewish Chronicle* that in Australia immigration selection policies were determined by the individual States and that there was no objection to Eastern European Jews. He cited the great parts played in Australia by Jewish public figures. There was "no feeling against the introduction of any particular white community" though there was "a very strong prejudice against the admission of paupers". The *Jewish Chronicle* representative observed that if "a large Jewish settlement gradually grew up, let us

say, in the Northern Territory, the Jews, being presumably in a majority, would automatically and thereby secure self-government". Batchelor replied that there would be no objection to that, since there was "no power in our constitution to impose disabilities on members of special races . . ." But then he raised the crux of the matter: "as a general rule, Jews do not go in much for agriculture, do they?" he mused. "Without a considerable proportion of agricultural immigrants no development takes place, especially in a new country".⁵⁰

The establishment of the Jewish agricultural settlement at Shepparton, Victoria, in 1913, was of course a challenge to such stereotypes. Joseph Kronheimer donated £1,000, about half the cost of settling nine families (most from Russia, two or three from Palestine) on the land there. Isaac Jacobs, A. Kozminsky, Dr. M.A. Schalit and Barnet H. Altson jointly provided a similar sum. The families arrived in Shepparton in April 1913, and soon proved themselves worthy of their sponsors' trust. As Jacobs remarked, they were determined to avoid "struggling to support their families by all kinds of menial, disheartening work in Melbourne, such as hawking [and] bottle-washing . . .".⁵¹ He, indeed, was the prime instigator behind the settlement, and on his death in 1914 the Shepparton agriculturalists dedicated their settlement to his memory.⁵² Owing to his efforts, and those of the other trustees of the Shepparton project, Australian Jewry had taken a small, yet practical, step towards alleviation of Russian Jewish distress. Outright rejection of mass settlement had been replaced with a carefully monitored token of redemption. This helped to restore the shine to the tarnished image which Australian Jewry had acquired during the 1890s in the eyes of British Jewish activists campaigning for a better life for Russian Jewish refugees.

Notes

1. For the May Laws see H.M. Sachar, *The Course of Modern Jewish History*, rev. ed., New York, 1977, pp. 243-46.
2. It seems that this report originated in the English *Pall Mall Gazette* but it was swiftly and widely reprinted. See *Jewish Herald*, 8 May 1891, p. 113.
3. Walter D. Benjamin, 'Australia as a Field of Labour', *Jewish Chronicle*, 25 March 1887, p. 13, synopsis quoted in *Jewish Chronicle*, 19 June 1891, p. 8. Benjamin was at that time living in Melbourne.
4. Letter in *Sydney Morning Herald*, 24 February 1891, quoted in *Jewish Herald*, 13 March 1891, pp. 91-92; for Davis see *ibid.*, 10 April 1891, p. 94. In contrast, the *Sydney Morning Herald* had on 1 August 1890 carried an editorial very sympathetic towards the Jews of Russia and elsewhere, ascribing their persecution to "their thrift and industry and relative prosperity". Quoted *ibid.*, 15 August 1890, p. 283.
5. *Jewish Chronicle*, 19 June 1891, p. 8.
6. *Ibid.*, 31 July 1891, p. 16.
7. *Jewish Herald*, 8 May 1891, p. 115.
8. *Ibid.*, p. 113.
9. *Ibid.*, 28 August 1891, p. 189.
10. *Ibid.*, 15 January 1892, p. 35. It is worth noting that Blaubaum, far from having any personal connection with the Pale, was a native of western Germany. In 1882 he had attempted to interest the South Australian government in Russian Jewish agricultural settlement. *Ibid.*, 24 February 1882, p. 90.

11. *Ibid.*, 29 January 1892, p. 45. Gordon became the author of a curious little book, *Mordecai MacCobber: the story of a Scotch Jew in Australia*, which went through several editions.
12. *Jewish Herald*, 21 November 1890, p. 375; c.f. Lewis Emanuel, secretary, Russo-Jewish Relief Committee, London, to H. Levinson, Secretary, St. Kilda Hebrew Congregation, quoted *ibid.*, 12 August 1892, p. 159: "the channels of relief at home are dried up, all our hopes, therefore, are centred in the efforts of our colonial brethren . . ."
13. *Jewish Chronicle*, 3 July 1891, p. 7.
14. *Jewish Herald*, 10 April 1891, p. 97.
15. Quoted *Ibid.*, 28 August 1891, p. 189.
16. *Ibid.*, 9 September 1892, p. 170.
17. *Ibid.*, 22 May 1891, pp. 122-23.
18. *Ibid.*
19. *Ibid.*
20. *Australian Dictionary of Biography*, vol. 5, pp. 415-16; *Jewish Herald*, 14 August 1891, p. 181.
21. *Ibid.*, c.f. *ibid.*, 4 September 1896, p. 262.
22. *Ibid.* 8 May 1891, p. 115. Albert Harris, Russian-born owner of a large fancy goods emporium in Melbourne, attempted to counter such prejudice in an interview he gave with the Melbourne *Evening Herald*. See *ibid.*, 22 May 1891, p. 123.
23. *Ibid.*, 8 May 1891, p. 115.
24. Quoted *ibid.*, 19 June 1891, p. 43.
25. *Bulletin*, 17 January 1891, p. 5.
26. *Jewish Herald*, 12 February 1892, p. 49. The N.S.W. Government Statistician's Department investigated, and exonerated Jews from allegations of sweating; *Ibid.*
27. *Ibid.*, 6 November 1891, p. 237.
28. *Ibid.*, 15 January 1892, p. 35.
29. *Ibid.*, 29 January 1892, p. 42.
30. *Ibid.*, 15 January 1892, p. 35.
31. *Bohemia*, 18 February 1892, p. 6.
32. Quoted in *Jewish Herald*, 1 June 1894, p. 155; Blaubaum and Isaac Jacobs separately defended Russian Jewry from the Age charges. *Ibid.*
33. See *ibid.*, 28 December 1894, p. 23.
34. *Ibid.*, 5 June 1891, pp. 131-32. Outspokenly sympathetic to Russian Jewry were Patrick Moran, Catholic Archbishop of Sydney and William Cowper, Anglican Dean of Sydney. See also the conference of N.S.W and Queensland Wesleyan ministers, *ibid.*, 8 April 1892, p. 80.
35. *Ibid.*, 15 January 1892, p. 35.
36. Quoted *ibid.*, 2 November 1894, p. 317.
37. *Ibid.*
38. *Jewish Chronicle*, 4 May 1906, p. 20.
39. *Jewish Herald*, 13 July 1906, pp. 269-70.
40. *Ibid.*, 16 October 1908, pp. 360-61.
41. *Table Talk*, 2 May 1907, p. 5. A letter to the *Western Australian*, 18 May 1907, signed 'Anti-Hebrew', claimed that the scheme would result in "a huge Petticoat Lane". See *Jewish Herald*, 26 July 1907, pp. 274-75.

42. *Cyclopedia of South Australia*, Adelaide, 1909, vol. 2, pp. 583–84.
43. *Australian Hardware and Machinery*, 1 September 1906, p. 258.
44. *Jewish Herald*, 14 December 1906, p. 11.
45. Hertzberg to Jacobs, 17 October 1906, quoted *ibid.*
46. Freedman to Jacobs, 8 November 1906, quoted *ibid.*
47. Jacobs to Levinson, 28 June 1907, quoted *ibid.*, see also *ibid.*, 9 August 1907, p. 281.
48. Cohen to J.C.A. Council, Paris, 30 May 1907, quoted *ibid.*
49. Cohen to Jacobs, 14 June 1907, quoted *ibid.*, pp. 281–82. The London Board of Guardians did in fact send a number of boys to Australia to work on the land. In 1913, through the instrumentality of Rabbi Cohen, thirty Jewish teenage boys were brought out to N.S.W. and trained on the Dreadnought farm near Windsor. Nine boys arrived in Victoria. *Ibid.*, 28 March 1913, p. 131 and 4 July 1913, p. 254.
50. Interview with *Jewish Chronicle*, reproduced *ibid.*, 18 August 1911, p. 29.
51. Interview with *Shepparton News*, 18 September 1913, quoted *ibid.*, 26 September 1913, p. 349.
52. *Ibid.*, 6 November 1914, p. 387. Jacobs' son Elliot replaced him as one of the Shepparton trustees. See also *ibid.*, 23 October 1914, pp. 373–74.

A HISTORY OF THE BRISBANE HEBREW CONGREGATION 1865-1965

by
Morris S. Ochert

The year 1965 marks the Centenary of the foundation of the Brisbane Hebrew Congregation. However, it is believed that Jewish people settled in Queensland in the very earliest days of the Colony, as was the case in other parts of Australia.

The first actual record, which the writer found, of Jewish settlement in Queensland is about the time when the Colony of Queensland attained separation from New South Wales. This was in 1859, when several Jewish families left Sydney to settle there, and we find recorded the names of George Myers, Coleman Davis, Sam Davis, B. Harris, W.E. Jewell, M. Mendoza, M.M. Jewell, I.H. Lenneberg, B.L. Barnett, E. Barnett, H.D. Benjamin, M. Benjamin, A. Goldsmid, Ben Benjamin, and A.E. Alexander. They formed themselves into a Congregation in 1864 and invited the Rev. Joseph E. Myers of Sydney to be their Minister, at a retainer of £1 per week. He instituted a Hebrew School at Mr. Jewell's residence in Tank Street, Brisbane.

A Minyan was obtained every Sabbath in a large room which they had fitted up for Services. In the same year, Jonas Myer Myers, a cousin of Rev. Joseph Myers, arrived in Brisbane from Adelaide, where he had been officiating for about a dozen years to the small Congregation there. J.M. Myers, although not an ordained Minister, was perfectly competent to act in that capacity, and when the Rev. J.E. Myers left for England the following year, Jonas Myers offered his services gratuitously.

This amazing man can truly be called the father of the Brisbane Hebrew Congregation, and of Queensland Jewry. He served Judaism in Australia for a total of 58 years, 43 of which were spent in Brisbane, and at no time was he ever entirely out of harness despite the fact that he was a lay-minister. While continuing to conduct his own business affairs, he often simultaneously served as President, Trustee, Treasurer, Secretary, Preacher, Teacher, Shochet, Mohel and Collector. He remained a Trustee from the inception of the Congregation till the date of his death. One of the surprising things which the Synagogue archives reveal is the vast "spread" of the Jewish population in Queensland, throughout this huge State, in the last Century. We read of Jewish families and individuals in the most remote and distant parts, such as Herberton, Atherton, Longreach, Tully, Cooktown, Townsville, Mareeba, Roma,

Ed. — In 1965 the Brisbane Hebrew Congregation celebrated the centenary of its foundation. To mark the occasion the Congregation published, in roneoed format, a history of about 20 pages, which, it is strange to say, did not bear the name of the author. That history was, in fact, compiled by Mr. Morris S. Ochert, a Life member of the Congregation's Board. The Australian Jewish Historical Society holds only one copy of this History and it was felt that the Congregation's story has merited a much wider circulation.

The author agreed to its publication in the Society's Journal, by which means his history will become more readily available to general readers as well as students both here and overseas.

For an Australian Jewish Congregation to have survived for 120 years, continuing to provide religious services and bringing the message of Judaism to its members, is no small feat, particularly, too, in the northern region of this vast continent removed from the far more populous centres of Jewish life to the south.

Ipswich, Muttaborra. Irrespective of where they lived, Jonas M. Myers was their Minister, and, if necessary, he went to them despite great distances and primitive travel facilities, to conduct B'ris Mileh (Ritual Circumcision of male children) or to render the last rites. Of course, where it was possible for his flock to come to him, such as for weddings and Bar Mitzvah ceremonies, this was arranged. On at least one occasion he took ship for Rockhampton, to marry a Jewish couple who had journeyed to this part from "the interior". When one reads that "the journey to Ipswich will take our Minister 2 to 3 days" we realise that his travels were not the easiest aspect of his ministry. He undertook all Ministerial duties and also conducted a Sabbath School. A crippling depression in 1865 rendered him penniless, and he returned south to restore his business interests. Within months he was back, rallying the tiny Community and paving the way for the formation of a properly constituted Hebrew Congregation.

Much credit is also given to B.B. Marks, who worked very hard to bring about the formation of the Congregation and this was later recognised when "Mrs. J.M. Myers and Mrs. B.B. Marks were to be given first choice of seats in the ladies gallery of the temporary Synagogue".

On Sunday, 5 March, 1865 a meeting was called, by advertisement in the "Brisbane Courier", at the Queen Street store of B. Benjamin who was in the chair. B. Simmons, the Hon. Secretary recorded that a Committee of seven was set up to find a "temporary Place of Worship". Mr. Jereslow had obtained for their use, "the Sepher Torah and other things from the defunct Lachlan Congregation".¹ Those present subscribed £15.14.6d towards anticipated expenses, while Mr. Marks presented two dozen chairs and kerosene lamps, and Mr. Benjamin donated two cases of kerosene. The Committee must have been most active, for, at the next Sunday's meeting, they already had leased a room in Bulcock's Building, Queen Street, as a temporary Synagogue. The 24 chairs would not have sufficed at the third Sunday's gathering, for 30 men were present to hear Mr. Jereslow move "That this meeting do form itself into a Jewish Congregation in Brisbane . . .". This, then, was the moment, at about 11.30 a.m. on 19 March, 1865, when the Brisbane Hebrew Congregation came into being. On his motion being carried, Mr. Jereslow subscribed a guinea to the Synagogue fund and a guinea to the Burial Ground Fund. The meeting decided to fence in the Burial Ground to keep cattle out and tenders were called for this purpose.

The Congregation's archives, most of them beautifully hand-written in a style no longer in vogue and in the rich language of yesteryear, have been preserved in the Synagogue, and, on reading them, we learn of the early struggles, hopes, successes and disappointments of those who founded this Congregation. In keeping with custom, a special name was chosen — "The Remnant of Israel", but this was altered

It has been estimated that there may be as many as 2000 Jews in Brisbane of whom about 25% only are affiliated with the present day orthodox congregations — of which there are two — and the Reform community. In recent times serious doubts were being expressed concerning the future of Brisbane Jewry whose problems have become acute by reason, it is said, of its miniscule size.

Mr. Ochert's History, subject only to some minor editing, will be reproduced in about two Journal instalments. The author is currently engaged in up-dating the annals of the Congregation, and as soon as his additional efforts are complete, his centenary publication will be supplemented by a further instalment/s in the pages of this Journal.

in 1869 to "Kehilla Kedosh Shaa'ri Emuna", i.e. "The Holy Congregation of the Gates of Faith", and this title is still used to this day. We learn, too, of the early search for a suitable building which could be purchased and renovated for their purposes; of the search for a suitable piece of ground, which they "would ask the Government to put up for auction", and on which they could build; of their first set of By-Laws which, by the way, very closely resemble those in force today; of arrangements for relieving the many needy co-religionists who passed through Brisbane seeking their fortune "up the country". Membership was to cost 1/- per week, while the first seat rental scale was one, two and three guineas.

On 10 May, the temporary Synagogue was moved to an upper room in A.E. Alexander's premises in Queen Street, on the site now occupied by Finneys Store, at a rental of 30/- per week. The Surveyor General (The Hon. A.C. Gregory) suggested a site at the corner of George and Tank Streets for the proposed Synagogue building, and this was seriously considered for some time. Progress was reviewed later that month, and, in an upsurge of enthusiasm the Board recorded that:

"Finally, your Committee has to express their conviction that, if their efforts meet with your unanimous support, they have no doubt, that with the help of the Great Architect of the Universe, they will be enabled to erect a Synagogue creditable alike to our small Community as well as to our whole nation".

However, many years were to pass before this dream was to become reality, and at a meeting in August a gentleman moved that, "No building committee is necessary, there being no building funds". Undeterred, only a week later, plans were tabled for a Ladies Gallery in the temporary Synagogue, at a cost of £29.10.0.

Chasan Torah in 1865 was M.M. Jewell (Treasurer) and Chasan B'rishis was A.E. Alexander (President). The first Board of Education was formed on 10 December, 1865, J.M. Myers being its Principal, and lady teachers were chosen to assist. The Synagogue voted "not less than £5 for books and prizes for the most deserving children". Around this time, the first dozen siddurim and tephillin were purchased, and correspondence passed between this and the Sydney Congregation regarding the loan of a Sepher Torah. During 1866 the Tank Street project was pressed ahead seriously; plans were drawn up for a building costing £1,430, donations were sought and £200 was to be offered at auction for the land. Due to the financial depression at the time, the scheme fell through, and the Board busied itself with what it referred to as "Synagogical affairs", such as the engagement of a cleaner at 3/- per week, the formation of a Philanthropic Society and the return to Sydney of the now overdue Sepher Torah. In 1871, Miss H.E. and Mr. M. Moses presented a Sepher Torah to the Congregation.

Interest now centred on a piece of land in Adelaide Street, which was duly purchased in 1870 by J.M. Myers out of his own pocket, for £200. The Congregation then bought this land from him by instalments, as the money could be raised. Subsequently, out of Congregational funds, Myers purchased another block for £500, and later sold it for £1,100. The proceeds of these, and later land speculations all went to form the nucleus of the fund from which the present Synagogue was ultimately paid for. In all these negotiations, R.B. Lewin was also most active, and it was he who purchased the land in Margaret Street, making it available to the Congregation at only £200. Lewin also raised £1,500 for the Building Fund, by personal canvass. The "Servants Home" in Ann Street, now the School of Arts Building, was then considered at a price of £600, but this fell through. However, a start could not be made with building on the Adelaide Street land because, although the Congregants living closer to town

were pleased with its centrality, those living at the Valley said it was too far away, and suggested a site near Centenary Place. While this uncertainty continued, the cottages on the land were leased for five years. The lessee was a Mr. Lennon, and about 1881 the Congregation, being satisfied that it would never build in Adelaide Street, sold the land to its tenant, for him to build a hotel on it. This land would thus be on the Adelaide Street frontage of Lennons Hotel. It had been purchased for £200, but by the time it was sold, values in that area of Adelaide Street had so risen that it yielded £3,000.

In 1875 J.M. Myers found it necessary to relinquish some of his ministerial duties, so Rev. A.P. Phillips, who had been Assistant Minister in a Melbourne Synagogue, was appointed, while Myers was retained as his assistant. Typical of the long-distance ministrations of those days was Rev. Phillips' three weeks' trip to Townsville, to circumcise the child of A. Goldring. Rev. Phillips' stipend was £200 per annum plus Mileh fees.

At this stage reference should be made to the Jewish Cemeteries of Queensland. Around 1876 reference is first found to the "new" Cemetery, i.e. the present Toowong Cemetery. For many years previous to that date the Jewish Burial Ground was on the corner of Lang Park, Paddington, formed by Caxton Street and Hale Street, now occupied by the Police Boys' Club. The area of the Jewish section was only $\frac{1}{3}$ of an acre. In the years 1865 to 1900 the Congregation had to restore the fence many times, after it had been destroyed by an unruly element in the locality. In 1902, the Department of Public Lands asked the Congregation's permission to re-inter those who had been buried there in the Toowong Cemetery, so that the land could be made a recreation reserve. This was agreed to in 1910, and the transfer was finally completed in 1913 under the supervision of the Congregation's Minister. Time has left its mark on the Congregation, and in 1965 the Toowong Cemetery was almost full. A large new Jewish Burial Ground was allocated to the Congregation, at Mt. Gravatt. There is also a Jewish Cemetery in Toowoomba, rarely used in recent years. The first Jewish burial there was in 1867. About 40 persons were buried there. There is also a small allocation at Teviotville Cemetery, near Boonah, wherein one of our Faith was buried many years ago. Although Jewish people have been buried in General Cemeteries in country areas all over the State, the abovementioned are the only four Jewish Cemeteries in Queensland.

Before resuming the history of the Brisbane Community, let us look at the sister Congregation which existed in Toowoomba. It appears that a number of Jewish families had lived there for many years, and it is recorded, on a marble plaque in the Brisbane Synagogue, that R.B. Lewin carried a Sepher Torah over the Ranges for the purpose of installing public worship there. There are no records available, in which the Toowoomba Congregation has recorded its history, but some details can be found in the Brisbane Synagogue archives and elsewhere. The "Australian Israelite" recorded, in 1872, that about 30 men assembled for worship there during the High Festivals, led by Messrs. Lewin and Benjamin. Offerings totalled 20 guineas and were for the purchase of a Sepher Torah. Lewin was ably assisted with his Congregational activities by Henry Solomon Bloom, a bootmaker and Charlotte Bloom his wife who conducted a bonnet shop in Toowoomba. Bloom subsequently acted for many years as Minister of the Toowoomba Congregation and after moving to Murphys Creek approximately 16 miles from Toowoomba which was then the terminus of the railway line from Brisbane, he regularly made the trip to Toowoomba by horse and buggy to conduct services. Mr. and Mrs. Bloom's grandchildren, Pauline Max, Hilda Myers

and Joyce Phillips, are all active members of our Congregation. In 1876, Samuel and Joseph Benjamin and Henry Spiro donated the land in Neil Street, on which the Synagogue was later built. Rev. S.A. Goldstein was their Minister. He later became Rabbi Goldstein of the Auckland Congregation after a very short stay at Maitland.

In a valedictory address at Lewin's graveside, he was referred to as "the pillar and the plinth" of the Toowoomba Synagogue, which he founded and led for many years. Unfortunately, the Toowoomba Community was not sufficiently stable to maintain its facilities. Families tended to leave, as soon as they attained financial means to settle elsewhere, some returning to England, and some migrating to Brisbane or other capital cities. The inter-marriage rate was high. Notwithstanding these losses, they repeatedly rallied over the years and reconstituted their Congregation. A low point was reached in 1886 when the Toowoomba Trustees met those of the Brisbane Congregation to discuss selling their Synagogue and remitting the proceeds to the Brisbane Synagogue Building Fund. This was not done, and we read that Julius Zeiman was conducting services in 1893, and that Rev. Phillips was officiating around the turn of the century, that Rev. Levy conducted a service in 1910, that Phillip Frankel of Brisbane conducted the High Festival Services in 1927, and that efforts were again being made to restore the homogeneity of the Congregation up to and including 1935 and again in 1940. Finally, when only a few Jewish families remained, the proceeds of the sale of the Synagogue were taken over by the Trustees of the Brisbane Hebrew Congregation, on Government authority. Only one Jewish family was left in Toowoomba by 1965.² It is also of interest to note that, in 1940 the Congregation lent £1,000 to the Commonwealth War Loan, for the duration of the war and six months after, and donated the entire balance of their funds to various patriotic organisations.

Continuing with the narrative of the Brisbane Congregation, we next read of a gift being received in 1877, of a "Sefer Torah and appurtenances of handsome description", from H.D. Benjamin in Berlin. Another gift from Europe was a heavy set of Kley Kodesh (Torah Silverware), on which is engraved, "Presented by Sachs Bros., Bankers, Vienna". About this time, the temporary Synagogue was moved to the Synod Hall, Brisbane, and then moved for 9 years to the lower floor of the Masonic Hall, which stood at the corner of Albert Street and Ann Street, the site of the Albert Street Methodist Church today. This remained the Congregation's home until the present Synagogue was erected.

In 1877, the Board sought orders for Matzos from all Jewish families in the State, in the hope of making it locally. There was a reluctance to give up the Sydney product and the project fell through. However, in 1878 the scheme was a success — except, unfortunately, that the Matzo was not. It was minuted that "the inferiority of the local product is to be blamed for the subsequent lack of interest, and a continued reliance on the Sydney suppliers".

Rev. Phillips was made a lecturer at Divinity Hall in 1878; the Congregation bought him a house; and he reported that "school matters were progressing fairly, the children showed happy intelligence, but he could not speak favourably of their behaviour, and he would see most energetically to this most grave defect". Rev. Phillips strongly championed choir music in the Synagogue, and, throughout the remainder of that century, we find references to the Congregation's enjoyment of the choir's offerings, with harmonium accompaniment when appropriate. The first harmonium was supplied by the music firm of Paling, Kaye and Jeffries, and Mr. Kaye played the instrument in the Synagogue for many years after. The Talmud Torah

outgrew the vestry in the Masonic Hall Basement and occupied a room in Elizabeth Street. In December, 1878, the children conducted their own Chanuka Service for the first time. A familiar note was struck by the President, H.L. Barnett, in 1879, when he asked Congregants to attend the Annual Meeting and "not to pay the Board the left-handed compliment of demonstrating your satisfaction by your absence". Another problem, still current, is introduced in 1879 in a circular from the Chief Rabbi, Dr. Adler, appointing a Beth Din "in the Australian Colonies". The Synagogue Board records that it "opined that Dr. Adler was not noticing the geographical position of the Colonies when he fixed but one centre for Ecclesiastical Authority for the whole of Australia". They wrote him to that effect, seeking approval for a Beth Din in Queensland. Despite the passage of many years since then, and although this matter has often been mooted and very seriously considered, the services of the Betai Din in the Southern States must still be availed of.

In 1880 a Purim Picnic was held and this year saw great activity in regard to seeking a suitable building site. Land between Ann and Turbot Streets, and two sites on North Quay were considered. Surely one of the longest trips by a Minister to conduct a Bris was made by Rev. Phillips in 1882, for the child of Mr. Brodziak of Cooktown. Another long trip was to conduct the wedding of L. Goldring to Miss Cohen in Townsville in 1885. Rockhampton seems to have acquired a small Kehilla in the eighties, for in the September of 1883, 1884 and 1885, J. Lipstine and B. Grimish borrowed a Sepher Torah, to conduct the High Festivals in that city and it was forwarded through S. Hoffnung & Co. The Centenary of Sir Moses Montefiore, of blessed memory, was locally celebrated by a Service, and greetings were sent to him in October 1884. At the Chief Rabbi's instigation, a prayer was read in the temporary Synagogue in May 1885, for the troops in the Sudan War.

The long awaited decision was at last made in that year, and the Margaret Street allotment of land, beforementioned, was earmarked for the proposed Brisbane Synagogue. Two highly energetic Committees to look after Building and Finance, were formed. The one called for designs of a Synagogue from architects, on a competitive basis, while the other successfully sought contributions throughout Australia and from Europe and England. Many entries were received from architects, some of their interesting designs still being held in the Synagogue Chambers. The fund-raising was most successful, and the necessary amount of £6,450 was finally accumulated, so that the Synagogue was opened free of encumbrance. The work was put in hand, and on 7 July, 1885, (24 Tammuz 5645), in the presence of a large gathering of Congregants and non-Jewish friends, including leading personalities in the Colony, the foundation stone was laid by Rev. Phillips. The "Brisbane Courier" carried the story in very great detail. Under the foundation stone, a bottle was embedded containing many items of interest, and we take up the story from the Synagogue archives, as follows:-

"During that night, the stone was removed, and the bottle, containing the local papers, Jewish Chronicle, Jewish Herald, a parchment document relating the events of that day and containing the names of the Executive of the Building Committee and the coins of the realm, was stolen". A few days later, "all was recovered, and re-buried in the cavity under the stone". The mystery today is, where is the stone? There is no clue as to where the foundation stone and the bottle were embedded.

The silver Trowel, suitably engraved, and the mallet used in the foundation laying ceremony, were presented to Rev. Phillips, and are in the hands of his descendants in Sydney. The trowel was on exhibition during the 91st Anniversary Celebrations

in 1956 at Brisbane. To each Executive Member was presented "a handsome copy, on white satin, of the addresses given on that occasion, with the hope that, in years to come, their children would read them with pleasure on learning that their parents had assisted in carrying out the duties they owe to their religion". Unfortunately, no copy of this address is available for transcription. However, at the Consecration Ceremony the President B. Sinauer also made a presentation of an illuminated address to George Myers, which is proudly displayed in the offices of his grandsons, Arthur and Meredith Myers, and which reads as follows:-

"To George Myers Esq. J.P. Trustee Brisbane Hebrew Congregation.

Dear Sir,

We the under signed desire to convey to you our sincere appreciation and best thanks for the great and valuable service you have rendered to the Community for so many years and we are convinced that it is chiefly owing to the trouble and self sacrifices displayed by you and your co-trustees that we are now the proud possessors of the Beautiful Synagogue which has this day been consecrated. May you live long to enjoy the fruits of the good work that you have accomplished and offering you our best wishes for your future happiness.

We remain dear sir,

Yours very truly,

On behalf of the members of the

BRISBANE HEBREW CONGREGATION

B. Sinauer

President

Lionel L. Benjamin

Treasurer

Brisbane July 18th 1886

5646"

Up to the time the Synagogue was opened, a number of gifts had been received, of Sepher Torah, and the Silverware and Mantles for their embellishment. At the consecration, quite a large number of additional items were donated, and these are still in use. Of particular interest is a kiddush cup, the stem of which is in the form of a tiny silver torah. The leather presentation case accompanying this cup is inscribed "Brisbane New Synagogue". The Melbourne Hebrew Congregation donated a Shofar; apparently, to keep these many valuable items securely, an iron safe was purchased, and is still in regular use. The building was completed and consecrated with great ceremony and celebration, on 18 July, 1886. The choir, which assisted in the service of Consecration, must have given great satisfaction, for each member received a silver medal struck in honour of the occasion. Seat rentals were set at three to eight guineas per annum for men and from one to two guineas for women. Despite the vast difference in the value of money today, the present rates are not so very much greater. In February 1887 an illuminated address was presented by the Congregation to Queen Victoria, on the occasion of her Jubilee.

Mr. Grossman, the Collector, was employed at a salary of £100 per annum. Discussions were held at one Board Meeting, lasting till 1.45 a.m., but they could not see how classrooms could be built at the rear of the new Synagogue for their thirty-three children. Somehow, there was fitted into that same space, the Memorial Hall and the Talmud Torah which accommodated about 150 children. The Chief Rabbi wrote in 1888 asking that the harmonium, the particular pride and joy of Rev. Phillips, be no longer used in the Sabbath Services. A plaintive, and perennially familiar

note is struck by an aggrieved President at this time . . . "we have co-religionists in this city who contribute nothing to the Synagogue but expect to find it here when they need it, and who said they would join when we will build a proper Synagogue, engage a professional Minister, arrange for formal Jewish education for their children and supply completely kosher meat facilities. But, now that we have provided all these things out of OUR OWN pockets they neither attend the Synagogue, nor utilise the Minister, nor send their children to Cheder, nor purchase kosher meat! Perhaps we can doubt their sincerity . . ." In September of that year, a breakaway movement, calling itself the "House of Israel" offered to amalgamate if Rev. Phillips resigned. Their offer was not accepted, and we hear no more of them. The first record is found at this time, of the arrangement we now make annually — "The Minister obtained leave of absence for school children for the Hebrew Festivals". The Adelaide Hebrew Congregation proposed a Synod of Australian Congregations. This has been mooted many times since, but has never been entirely implemented. An "electric signal" from the reading desk to the choir was installed, and the remains of this can still be seen attached to a desk in the ladies gallery. In February 1890, condolences were sent to the family of the Chief Rabbi on his death, and his son, Rabbi Hermann Adler, Acting Chief Rabbi, replied. His beautifully hand-written letter is in our archives. The first reference to the Ladies Guild is under the name of the "Jewish Ladies Dorcas Society" in 1891. "Dorcas" is a name which used to be attached to the title of Philanthropic Bodies. This organisation is now known as the Queensland Jewish Women's Guild and Benevolent Society. Its first President was Mrs. R. Schoenheimer the grandmother of our present Treasurer Mark Schoenheimer. This lady was followed by Mrs. Alfred Bennett, who served as its President for many years and her name is carried on by her grandson Cecil and great grandsons David and Paul, who are all active members of our Congregation. Apart from the Ministers and various honorary teachers, the first fully employed teacher was Miss Solomon, at a salary of £50 per annum, and who had a total of 53 children on the roll. Rev. Phillips resigned in October 1892, but remained in the Colony, assisting from time to time both in Brisbane and in Toowoomba, as Minister, Teacher and Mohel. When he was unavailable, Dr. Joseph would carry out the latter duty.

John Hislop & Co. became undertakers to the Congregation in October, 1892, and, with some interruptions, the Company bearing this name retained this appointment. The years 1891 to 1895 were years of depression, and the Congregation and its members suffered grave financial difficulties. Many members, unable to pay even a few shillings a week, resigned. The acting Minister, Jonas M. Myers, was paid only £156 per annum. Reference is found to the need to "transfer the Congregation's account from the Union Bank during the bank scare of May 1893, and depositing same in the Government Bank". The 74 members dropped to only 22 in one year, reducing seat rental receipts from £380 to £79. The Talmud Torah enrolment fell from 53 to 26. Reference is also made to the "terrible floods" which swept Brisbane, "preventing many pupils from attending classes". The waters did not reach the Synagogue, but lay deep in the lower reaches of Margaret Street. Many congregants lost their homes and businesses, and the Congregation had to find relief for them.

An examination syllabus was laid down for Bar Mitzvah boys, very similar to that used today. Bat Mitzvah ceremonies were also planned, but it is not clear, despite the many references to this ceremony, whether it was ever carried out in the first 75 years of the Congregation's life.

(to be continued)

NOTES

1. The Jews of the Lachlan District, 1861-63, by M. Z. Forbes, A.J.H.S. Journal, vol 3, pp. 13-15. That paper includes references to the Forbes (Lachlan) Congregation and to S. Jereslow and also J.L. Jereslow, Vice-President of the Congregation. Note, also, that I. Jereslow was a Treasurer of the Beechworth tiny Jewish community in the fifties of the last century.
2. See, *A.J.H.S.J.*, vol 1, pp. 181-4, 249, for articles on Toowoomba Jewry.

For further articles in this Journal, refer to — "Brisbane Jewry, 1865-1886" by David Bolot, Vol. 1, pp. 114-116; "Rev Joseph Emanuel Myers", by D.J.B., Vol. 3, pp. 485-6; "From Russia to Brisbane, 1913", by S. Stedman, vol. 5, pp. 20-29

See, also, *The Australian Jewish Times*, March 8, 1984, Susan Bures, "Should We Say Kaddish For Brisbane's Jewry," pp. 13-14.

BOOK REVIEWS

by Lysbeth Cohen

A UNIVERSE OF CLOWNS

Serge Liberman, (*Phoenix Publications*, 271 pp, \$9.95)

With this collection of sixteen short stories Melbourne writer Serge Liberman won the 1981 Alan Marshall Award, the citation for which states "Human relationships are the writer's chief interest, and the interdependent worlds of persons come to life in the stories. The author never forgets that human beings do not exist in a vacuum; some of the best writing is concerned with setting and environment and both these elements are established in vivid prose."

The stories range in length from seven to fifty-four printed pages. The first, the title story, is the longest and deals with an established physician, a cancer specialist, who voluntarily gives up his career as head of his hospital department, his university appointment and his foreseeable professional future to devote himself to a patient dying slowly from lymphoma. His Elizabeth, young enough to be his daughter, trusts him and loves him completely: as her lover he forfeits the respect of his colleagues and faces the lack of understanding of his medical student son. He gives up so much for so short a period of happiness: one questions whether in real life this situation would happen. It could, of course, given the doctor's own loneliness — his wife is in a mental home — and his sense of mission. Certainly, the author makes one think it could.

The other stories range through a great variety of human relationships and of people searching for love, for their own worth and for the values and meanings of life. Many of his characters are survivors of the Holocaust, people who can never forget the past while trying to live in present-day Australia. Some cope. Others do not. Ever-present is the conflict and misunderstandings between that generation and their children, born and reared in this country, who do not want to be constantly reminded of their parents' past persecution experiences. Ron Elisha brought out some of the same problems and situations in his play "In Duty Bound".

In the author's first collection of short stories "On Firmer Shores", which won the 1980 Alan Marshall Award, he wrote principally about the new immigrants from Europe to Melbourne (where the majority of Eastern European Jewish Displaced Persons settled). In this collection he has gone further. Many of these people have prospered, but not all — like the little shoemaker in "Envy's Fire" who fills school exercise books with Yiddish poetry, found after his death by his son, an academic with his own hopes of becoming a successful writer — a moving and devastating story, this one.

Not all the stories are about Eastern European Jewish immigrants. Those that are, and which deal with this never-to-be-forgotten concentration camp background, will explain much to both Jewish and non-Jewish Australians who do not understand fully the lifelong effects of that experience. The general stories, of which there are several, have the same general theme and impact as the Jewish stories. All are very wordy, some paragraphs occupying a full printed page, and with occasional rather irritating proof-reading oversights.

The stories in this collection are philosophical. In "Sustenance Was I To The Needy", where a general practitioner looks into his beliefs and his own lonely life,

he writes "No order, only chaos; no guiding hand; random evolution, blind forces, blind chance; choice that is no choice; predestination with neither origin nor end; only cross-currents of people, events, experiences, thoughts, emotions, beliefs, deeds, colliding in their millions . . ."; and, "Go persuade a world so stuck in the quagmire of thinking in terms of the dichotomy between will and determinism, between choice and design, that a third component exists, that of chance . . ."

In "Friends", where the protagonist as a young adult visits a former school friend in Paris and they discuss their youthful dreams of service to mankind à la Albert Schweitzer, the friend explains "There comes a time when a man makes a reckoning with himself, asserts those values that he deems important and rearranges his priorities. There comes a time, too, when one realises one's ineffectuality in the face of the iniquities that pervade society and must make peace with the regret that not the best-intentioned of men can eliminate them".

In the final story, "The Fortress", a wealthy businessman (former immigrant from concentration camp) in his declining years wants to establish a memorial. He decides on an auditorium at the university, to bear his name. "The building rose before him, clear as marbled certitude, in his imagination. A massive, oval, domed edifice. Brown birch. Sturdy polished resilient timber. Mosaic windows. Murals. A spacious sloping hall in the style of an amphitheatre, cushioned seats, a stage, foyer, cloak rooms, offices. Venue for concerts, stage plays, orations, reviews . . . He saw it stand as his ultimate memorial, in its grandness and permanence telling of a man, a Jew, who, born in remote Lithuania, had endured hell and who, surviving, destitute and naked, had attained to the ease of wealth and who, through this creation had touched the hem of eternity." The architect he chooses, internationally renowned, a scholar and a mystic, designs a building of perfection and supervises every iota of its construction — which produces in the businessman suspicion of his motives. The philosophy of this story revolves around the difference between the powers of creativity and of money to purchase. To tell its ending would be a disservice to both reader and author.

Serge Liberman, twice winner of the Alan Marshall Award, married, with three children, editor of the Melbourne Chronicle, was recently appointed to the editorial committee of a new magazine "Outrider", devoted to the multiculturalism of Australian society. In this book he has made a contribution to the understanding of some sections of this multicultural society.

TROUBLES

Alan Collins, (Kingfisher Books, 195 pp. \$6.95)

This collection of twenty-one short stories was one of five finalists in the 1982 Alan Marshall Award.

Most of these stories deal with Jewish people in Sydney or Melbourne in the 1930s and 1940s, their relationships with each other and with their non-Jewish friends, neighbours and casual acquaintances. The majority of people in the stories are not wealthy, some are definitely impoverished and at the end of their tether.

Some of the stories are concerned with Australian anti-semitism, real or perceived, and are directed against the attitudes of Australian Jews to the refugees from Hitler whose differences of speech, appearance and customs worried some of the settled Jews here as a possible additional source of anti-semitism.

Several of the stories are told from the point of view of boys of the 12-16 year-old age group and these are some of the most appealing, combining innocence with the experience of suffering of poor Jews in this wonderful country. The first and longest story, "The Trouble with Felix", which was awarded second prize in the 1980 Sydney Sun-Herald competition, is a good example — and the book would be worth buying for this story alone.

In his Foreword, Judah Waten writes: "Alan Collins . . . has recorded movingly the lives of Jews Without Money in Australia, back in the pre-war years when he was growing up . . . (he) has done something original, presenting Jews . . . who were looked down upon by other Jews who regarded themselves as superior . . . , Jews whose families had settled in Australia in the last century, believing themselves to be the aristocracy of Australian Jewry".

Each story is titled "The Trouble with _____", the blank containing, in most of them, the name of the reacting character, not necessarily that of the narrator: the most attractive are those written with the narrator as first person.

"Troubles" encompasses orphanages, encounters of poor with rich children, an exploited apprentice, an overbearing wife, a pathetic invalid wife, an unappreciated dominated wife, experiences with sex, with dying, on travels overseas — and other contretemps.

The style of writing is clear and unpretentious, the characters well-drawn, the dialogue appropriate to those characters. Descriptions of scene and of effects on the senses are realistic. The development and ending are never predictable. There is sufficient humour, both in the presentation and in some of the situations and denouements, to make them entertaining as well as thought-provoking. They are stories to savour, to read two or three at a time, not devour like a whodunnit, making them altogether a varied, interesting and worthwhile collection of short stories.

AUSTRALIAN DICTIONARY OF BIOGRAPHY

Volume 9. 1891-1939.
(Melbourne University Press)

This latest volume contains fourteen Jewish entries. They are as follows:

GOLDHAR Pinchas (1901-1947), Yiddish writer. b. Lodz (Poland), came to Australia 1926. First editor of first Yiddish newspaper in Australia (1928). Some stories translated into English and included in anthologies published in Australia.

(Judah Waten)

GREEN Solomon (1868-1948), bookmaker and philanthropist. b. London, came to Australia 1883. Bred racehorses, some of which became champions. Gave generously to hospitals and other charities.

(Chris McConville)

HARRIS Alfred (1870-1944), journalist, founder of the Hebrew Standard (1895), now known as Australian Jewish Times. b. Melbourne, lived and worked in Sydney, Brisbane and country towns. Founded also a Masonic journal and helped found the N.S.W. Country Press Association.

(Suzanne Rutland)

HARRIS Lawrence Herschel Levi (1871-1920), radiologist. b. London, came to Australia in infancy. A keen photographer, he became interested in X-rays a year after Roentgen's discovery and founded X-ray Unit at Sydney Hospital.

(Suzanne Rutland)

HARRIS Samuel Henry (1881-1936), urological surgeon. b. Sydney. Cricket

"blue" for Sydney University. Foundation Fellow of College of Surgeons of Australasia (later Royal Australasian College of Surgeons). (Leonard Murphy)

HERMAN Hyman (1875-1962), geologist and engineer. b. Bendigo, grandfather was Minister of Ballarat Synagogue. Persuaded Victorian Government about potential of brown coal and later helped modify power station boilers to use this. S.E.C. Herman Research Laboratories named after him. (Andrew Spaulf)

HERZ Max Marcus (1876-1948), orthopaedic surgeon. b. Bochum, Germany, came to Melbourne 1903, to Sydney 1910. Naturalised during World War I, but expelled by B.M.A. and interned as enemy alien. Treated successfully many crippled patients, especially children. Later acknowledged as the first properly trained orthopaedic surgeon in Australia. (Joan Clarke)

HIRSCH Maximilian (1852?-1909), economist and political activist. b. Cologne, came to Melbourne 1890. President of Single Tax Society and leader in anti-tariff ideology. Briefly Member of Victorian Legislative Assembly. (Airlie Worrall)

HYMAN Arthur Wellesley (1880-1947), solicitor and soldier. b. Tamworth. O.B.E. 1919 after distinguished war service — became Lieutenant-colonel. President of R.S.L. (N.S.W.), trustee Anzac Memorial and Vice-president Legacy, president North Bondi Surf Life Saving Club, member Council for Australia 150th Anniversary celebrations. (L.E. Fredman)

ISAACS Sir Isaac Alfred (1855-1948), Governor-General, judge and politician. b. Melbourne. In Victorian Parliament from 1892. Judge of High Court of Australia 1906, for 25 years. The first Australian to be appointed Governor-General, 1930. (Zelman Cowen)

JACOBS Joseph (1854-1916), scholar and historian. b. Sydney, went to study in Cambridge and lived after that in England and U.S.A. Wrote on Jewish subjects. (G.F.J. Bergman)

JACOBS Samuel Joshua (1853-1937), lawyer, merchant, brewer. b. Adelaide. President of Adelaide Chamber of Commerce and of General Council of Associated Chambers of Commerce of Australia. Chairman of Tattersall's Club and of Society for Prevention of Cruelty to Animals. (S.J. Jacobs)

KAUFFMANN John (1864-1942), photographer. b. Truro, S.A. Studied photography in Zurich and Vienna. Won prizes in London and in Australia. Exhibitions. Some of his photographs published in a monograph, others in a book about Melbourne. (G. Newton, Suzanne Elgar)

KEYSOR Leonard Maurice (1885-1951), soldier and businessman. b. London, came to Sydney 1914. Awarded Victoria Cross for distinguished service at Gallipoli. Later lived in England. (Dudley McCarthy)

SECRETARY'S REPORT

Shortly after the last Annual General Meeting, our Journal, Vol. 9 Part 5, was published. It was very well received, and as a result of some of its articles, new members joined the Society. Earlier this year, Beverley Davis, Secretary of the Victorian Branch, wrote: "Speaking of the Journal, the last was a beauty, and has sparked lots of healthy discussion!" A brief extract from one of many enthusiastic responses to the quality of its contents and presentation should be sufficient. Our Corresponding Member in the U.S.A., Dr Isidore S. Meyer, writes, "I enjoyed in particular, Rabbi I. Porush's Jewish data as to the 'Jews in the Census', relating to the population based on the 1981 Australian census; Dr Hilary L. Rubinstein's historical survey of 'Zionism and Australian Spiritual Leaders, 1896-1950', and the story of 'Unity, a Magazine of Jewish Affairs', its aims and objectives and the dedicated efforts of the members of the Jewish Unity Association to combat anti-Semitism and to bring about a greater unity in the Jewish community, its problems in trying to bring about closer relations between the Jewish people in Australia and other parts of the British Empire, and with Australian Jewry. I appreciate also what went into the detailed research of Margaret Chapman in her informative 'Fragment of a Short Life' that was preserved in the diary of Mondle Emanuel Phillips (1841-1865) — 24 years of age!" Dr Meyer found the Secretary's Report, with its account of "the many constructive and positive activities", an excellent means of keeping people informed of our work. He also noted with pleasure that the Report mentioned his own 80th birthday, and that we had marked the event with a cable of congratulations.

Dr Meyer also advises that the next volume of the Jewish Book Annual, Vol. 42, to be published by the Jewish Book Council of which he is a member of the Editorial Board, will contain a very interesting article by Serge Liberman of Australia, entitled 'Australian Jewish Fiction Since World War II', as well as a detailed biography of that writer, a member of the Victorian Branch.

The Meeting in December last was most successful. About 200 persons heard Gael Hammer's illustrated address on the Artist, Miles Evergood (1871-1939). A retrospective exhibition of paintings and drawings of the Artist was also on display, in addition to colour slides of other works of his.

Also, at the Meeting, Gerald Falk moved a resolution that appreciation be placed on record of the outstanding services of the President, Morris Forbes, rendered to the Society. "I recommend," he moved, "that this Annual General Meeting place on record its appreciation of Mr M.Z. Forbes' stewardship of the Society as President and also as a loyal servant and leader. He has served as Editor of the Journal for 10 years; as President for 10 years; and, previously, as Vice-President, Secretary and Committee man. His total services have extended over 30 years. During his term of office, the Society has prospered and has gained recognition both within the Commonwealth and overseas. The thanks of the members are hereby recorded, and we express confidence in the President for his unswerving loyalty to the aims and objectives of this Society." In seconding the resolution, Rabbi Fabian said, "I have pleasure in seconding this resolution which is a spontaneous expression of appreciation of the important work done by Mr Forbes within the Society and in the wider fields of communal work. His office is most important, and it should be recognised as such."

At a Committee meeting in February, it was decided that Rabbi Porush and Dr A.P. Joseph, the Corresponding Member in England, would officially represent our

Society in Jerusalem during the International Seminar of Jewish Genealogists in April/May, 1984. (Please see separate Report.)

Our President has been attending meetings convened by the N.S.W. Jewish Board of Deputies relating to the 1988 Bi-Centennial. Others of this Society, in Sydney, involved in these meetings include Rabbi Apple, Nancy Keesing, Suzanne Rutland, Gael Hammer, and Sylvia Rosenblum. In April, Mr John Kerr of Messrs William Heinemann conferred with Rabbi Apple and Mr Forbes regarding the projected Encyclopedia-Dictionary of Australian Jewish Biography. Further, Rabbi Apple has been approached by a Committee, in England, of the Commonwealth Jewish Council regarding an Exhibition of British Commonwealth Jewish Communities, to be held in 1986. He has been asked to prepare details of Jews in Australia and their contribution to the history of the British Commonwealth.

Since the Society became, in 1978, a participant in the N.S.W. Jewish Communal Appeal, we have raised our general profile within the community, as well as the consciousness of the role of the Jewish people in Australian life and development. So, it was a disappointment when, in 1983-4, we learned that our allocations from the Appeal would be curtailed because the Society was not operating on a deficit basis, and that there were problems in this area. However, the Society had never joined the Appeal on the footing that allocations to it would necessarily require continued deficits to be incurred. The President, together with Neville Levien and Dennis Bluth, and assisted also by Mrs Caplan, have continued with their efforts to resolve the situation. Our Auditor, Mr G. Marx, is assisting us.

In June last the Society received a smaller sum representing donations to the Appeal specifically allocated by the donors to us. Mrs Caplan has helped to raise Appeal funds through the Ladies Luncheon.

We were delighted to note the formation, in April last, of the new Australian Capital Territory Branch of the Society, which took place at the Australian Jewish Centre, Forrest. A separate short Report is appended. Years ago, repeated efforts were made to set up Branches in the capital cities but, regrettably, the response was not forthcoming. However, it is understood that fresh attempts will be made to give the Society a greater presence, if possible, in Western Australia (where the late Harold Boas had helped to form a small Branch), Queensland, South Australia, and perhaps, also, Tasmania. All these regions provide ample scope for more research into the history of our co-religionists in those places. The history of our people in these less populous Jewish centres tends to be neglected. Perhaps the formation of local Branches of the Society, even if on a small scale, may be a means of stimulating the necessary interest.

The portrait of Louis Phillips, a President of the Great Synagogue for five terms between 1888 and 1910 — he was Treasurer when the Synagogue opened in 1878 — is to hang in a suitable area within the Synagogue precincts. An appropriate brass plaque has been made for the portrait, donated to the Society by N. Stuart Cohen.

Entries for the Edgar Seitel Newman Award have come in. Assessors describe the standard as generally high. Announcement of winning entries will be published in the Jewish press.

It has been most gratifying to learn that the historic Goulburn Jewish cemetery is now classified by the National Trust in whose opinion the cemetery falls within the definition of places having "aesthetic, historic, scientific or social significance or other special value for future generations, as well as for the present community". The Trust gave as a further reason, that the cemetery is "the only evidence of the important

presence of the Jewish Community in Goulburn, and one of the two entirely Jewish cemeteries known in New South Wales". The other one, also classified, after our Society helped to rescue it, is at Louth Park, East Maitland. In Goulburn, our valued contact, Mr Stephen Tazewell, has researched and published in the Bulletin of the local Historical Society, the story of the old burial ground. He has agreed to assist by supervising the clearing and restoration of the site. Certain costs have already been shared by the Society with the Trustees and with the Great Synagogue. The burial ground is now due to be re-fenced and a gate/s installed. Mr Rodney Rosenblum, one of the three Trustees, has been in touch with the Mayor of Goulburn who has indicated some support by his City Council. In July last, our President, who is also one of the Trustees (the third member being Mr Sidney Sinclair O.B.E.), wrote to the *Australian Jewish Times* on the subject of this Cemetery, and he received a welcome response from the Israeli Ambassador, Mr Yissakhar Ben-Yaacov who has indicated personal interest and will visit the site. Mr Forbes, our President, speaking personally, looks upon this development as an illustration, perhaps, of the familiar Biblical text, "Cast thy bread upon the waters".

As the Society approaches our Golden Jubilee year, we feel that it is appropriate to record some of our achievements in the areas of recording the Jewish contribution to the Australian scene, and in helping to rescue significant sites and buildings, and collecting archives, conserving and preserving them.

2 April, 1984 marked the 140th anniversary of the opening of the York Street Synagogue, the first permanent and specifically built Synagogue in this country. This was noted by articles in the Jewish press and the Great Synagogue Journal, as well as by reference from the pulpit by Rabbi Apple. Also, a formal approach was made to the Premier's Department for the Jewish community to be given custody of the medallion featuring the profile of Moses Joseph, first President of the Synagogue, and found in a capsule when the building was demolished.

Early this year Sir Asher Joel discussed with us the deposit in our Archives of items from his personal documents and memorabilia, after he has finished his autobiography. And, acting on advice of Peter Orlovich, we invited and employed Barbara Dalton to assist us with the processing and care of our Archives. Further steps remain to be taken along such lines.

The General Meeting in May featured Suzanne Rutland and Joan Clarke discussing their writings on the subject of Foreign Doctors. In a programme entitled "Australia and the Jewish Refugee Doctors — Was their Treatment Justified?", special reference was made to Max Herz, Henry Price, and several other doctors. Mrs Rutland had just published, *Take Heart Again*, a story of the Fellowship of Jewish Doctors, whilst Joan Clarke is the author of books on this subject.

News reached us that the Geelong Synagogue had been sold, to become a restaurant; its Bimah (Reading Desk) had been removed and was to be transported to Israel. A Victorian member, Naomi Landa-Gross, was able to prevent this happening, and arranged for the Bimah to remain as a permanent exhibit of the Jewish Museum to Australia.

When the Consul General for Israel, Mr Alex Ganor, paid a visit to the Great Synagogue he was particularly pleased to find that this Society's archives included a collection of material on some of Israel's earlier diplomatic representatives to this country.

The President and Hon. Architect of the Great Synagogue, and his son, Peter, drew

up some plans for extensions to the Society's accommodation at its headquarters. These have been approved and will be put into effect before long.

Believing that our Jewish archives should be, and continue to be, under entire Jewish control, communal organisations and individuals are to be advised of the serious and sustained campaign to place our records in complete order. The Society is prepared to accept additional materials at any time. There is also being mounted a membership drive — the necessary initiatives to be taken by Mrs Caplan, Mrs Rutland and Mr Bluth. It has also been suggested that we might join with B'nai Brith in funding a programme for recording the experiences of the older members of the community. Mrs Caplan may be able to co-ordinate her own work in this area with the Society.

The research officers Committee has not as yet established itself, but there is an accumulation of enquiries, particularly of a genealogical nature, as well as other secretarial responsibilities awaiting attention. For this reason, the Secretary, Mrs Rosenberg was granted leave of absence for six months, during which time Mrs Bersten agreed to act as Secretary. Recently, Mrs Rosenberg attended a four day course on Writing Local History, conducted at Mulgoa by the Department of Continuing Education of the University of New England.

The excursions to Rookwood for the recording of memorial inscriptions are continuing. Certain interesting memorials have been noted as requiring care and restoration. There is no single communal organisation responsible for this work, but this Society is obliged to draw such neglect to the notice of the community.

At the last General Meeting in August, Peter Orwell Phillips presented a fascinating and most informative address, based on a University thesis of his, about the construction and the architecture of the Great Synagogue. The lecture was illustrated with slides. A suitably edited version by Mr Phillips is to be published in this Journal. At this same meeting, Mrs Bersten submitted a Report in which she reviewed the work she had been doing as Acting Secretary. She mentioned also that she had given addresses to the Fellowship of the First Fleeters and to students at Masada High School, St. Ives.

Papers were presented by Mrs Caplan and by Mrs Rutland before the Conference on the German-Jewish Experience held in Sydney in July. The latter's paper was "Governmental Policies on Refugees — Immigration, 1933-1950"; "Reactions to Refugees"; "Contributions of the New Australians to the General and Jewish Communities"; and, "Integration of Refugees with Professional Qualifications".

The paper by Mrs Caplan was "Spiritual Resistance in the Concentration Camps; Heroism and Religion: The Case of Rabbi Benjamin Gottschall".

Although this Society was to be represented on a Committee of the Archive of Australian Judaica, providing thereby some liaison between the Archive and the Society and the Jewish Community, our President was asked to attend at only one such meeting, some time ago.

After a number of years, it has become necessary because of rising costs to make other arrangements for the printing of our Journal. The firm of Highlight Printing, with which our late member, Alfred White, was associated, served us well in the past. We have now arranged for Rochester Publications, which has ties with the *Australian Jewish Times*, to do our printing. We look forward to a mutually satisfactory relationship.

The Sydney Jewish Cultural Society, which seems to be modelled on the original Sydney Jewish Literary and Debating Society, was recently formed, and our Committee member, Terry Newman, is the inaugural President. We extend our good

wishes for the success of the new Society and trust that there will be areas wherein we may be able to be of assistance to each other. At the invitation of the Australian Jewish Welfare Society, Mrs Bersten has listed and catalogued its archives, and has at the same time secured a list of these records for our Society's archives. Other communal bodies may wish to make similar arrangements with us. It is also worthy of note that Rabbi Apple has heard from the Queanbeyan Centenary of Local Government Celebrations Committee which advises that next year, as part of the celebrations, the un-marked grave site of Nathan Moses Lazarus (1823-1901), is to receive an appropriate monument to record that Lazarus was a prominent pioneer and was Mayor of Queanbeyan.

Since the acquisition of a Microfilm Reader we have been able to assist more researchers, thus obtaining further papers for our records. Both members and non-members have made donations towards the cost of this work in Sydney. Partly because of this work, we have been receiving various historical items such as, for example, a plaque with details of the now defunct Young Mens Zionist Association. It was recovered by Mr Wolf Bell from a writing desk sold at auction. The inscription reads, "Presented to J. Kisselhoff Esq., President of the Y.M.Z.A. by S. Pechter, P.J. Marks, I.K. Sampson, Mr & Mrs Matters, L. Barnett, Miss G. Joffa, S. Steigrad, M.B. Michelson, fellow Zionists on the occasion of his marriage. 12.3.18."

Mrs Marian Ende, also at an auction, saw a "strong box" which she purchased. Contained therein were *Kethuboth* in both Hebrew and English evidencing the marriage of Ernest Roos of Bathurst and Violet Sarah Mears, daughter of William Mears of Randwick. The Minister was Rev. J.H. Landau, the witnesses being A.D. Wolinski and A.L. Nelson. Was this a case of Pandora's Box?

A few months ago, Mr W.S. (Bill) Jessop of Florida was in Sydney. He brought with him papers, photographs, manuscripts etc. relating to the Joseph, Moss, Phillips and Barne families, which he intended for our archives. To the Victorian Branch he gave the unpublished MS of "Coats of Many Colours", the story of the Joseph families from which he descends. We also thank Mr Harry F. Boyle of Hinton via Maitland for useful clippings of Jewish interest culled by him from last century local newspapers. Lionel Fredman of the University of Newcastle made contact with Mrs Wilma Morris, widow of Samuel Morris who was a son of Rabbi Isaack Morris. Dr Fredman has sent us a list of items obtained from Mrs Morris. Some of them may be given into the custody of the A.M. Rosenblum Museum or our Society. Loaned to the Society for copying are two diaries kept by the brothers, Samuel and Alexander Weingott before they fell at Gallipoli in 1915. They make interesting and deeply moving reading, especially the sections referring to their efforts to attend Synagogue and to their invitations to Seder at Cairo. Another donation, *Dubbo At The Turn Of The Century, 1818-1900*, which is an informative and handsome book, was presented to us by Mrs Marion Dormer in recognition of assistance by us when she was researching the work. Not unexpectedly, one or two Jews are referred to in the book. Assistance is being given to Neville Friedlander who is working on a biography of Sidney D. Einfeld. From Perth, Mr N. Shilkin sought our assistance in obtaining data for biographies of Jewish politicians for inclusion in the Western Australia Branch of Magen David Adom's Diary.

His thesis on Australian Jewish Reactions to the Destruction of European Jewry, 1939-1947, has been handed to us by Godfrey S. Lee. The Society is also the recipient of a short article from Les Levi on Aaron Levi's Great-Grandchildren, "The Four Ivels". The follow up book to *Birmingham Jewry, 1749-1914*, published in 1980 by

Zoe Josephs, has been launched. It is *Birmingham Jewry — More Aspects, 1740-1930*, and copies are available at £8.95 from Dr Anthony P. Joseph. An important contribution by a New Zealand member, Lawrance D. Nathan, is a series of biographical sketches of 38 members of his family who have served as presidents of congregations throughout Australia, commencing with Moses Joseph of the York St. Synagogue. Mr Orwell E. Phillips, currently President of the Great Synagogue, is included in the author's paper.

A rare function of the Society is to assist with requests to find heirs to money left in Chancery. This has occurred again — the first occasion was when we helped to locate some of the heirs to Moses Joseph's estate. This time, Mrs Beverley Earnshaw, an author and researcher, was commissioned to try and find descendants of Nahum Cornbloom and Amelia (nee Alexander), whose daughter, Caroline, came to Australia in the 1850s and married Lewis Levy. Their daughter, Harriet, was the first wife of Frank Silverstone. It was our pleasure to advise descendants of this news.

In the Australia Day Honours, Leslie Caplan was awarded membership in the General Division of the Order of Australia. Rabbi Apple has also received our congratulations on gaining through the University of New England the degree of Master of Letters for his thesis on Rabbi Francis Lyon Cohen.

During the last Festival of Sydney, the Rosenblum Museum attracted numerous visitors for tours of the Museum and the Synagogue. The book by Lysbeth Cohen, which accompanied the Museum's exhibition, *The Tabernacle — Then and Now*, sold rather well. The next display, "Books of the People", featured a collection of rare and antique books, which opened so as to coincide with the Rabbi L.A. Falk Memorial Lecture, given by Rabbi Apple. The subject of that lecture was "Singer and his Siddur". It has been suggested that we, together with the Rosenblum Museum, commence a Register of items of historic, religious or cultural interest, known to be in Australia either in private or public hands. Two recent acquisitions to the Museum are a rare and unique lithograph — drawn and published by Baker (c. 1844), donated by the Lesnie family, and a drawing of the Hobart Synagogue by Cedric Emanuel — donated by the artist.

The work of collecting, filing and preserving archival material by several members is much appreciated. These include Mrs Bersten, Rabbi Apple, Mrs Caplan, Terry Newman, Mrs M. Solomon, Pearl Ginsburg and Mrs P. Davis. After service to the Society over many years, Mrs Davis has now reached an age where some may speak of her as a veteran, albeit that she continues to be bright and active, still helpful and co-operative in all her efforts. One hopes that some of our younger members will be prepared to take up some of the duties which Mrs Davis has carried out so readily and cheerfully on behalf of the Society. We are grateful, too, for the unfailing assistance of the Office staff of the Great Synagogue who assist our own Officers in so many ways, always courteous, understanding and helpful.

It is our sad duty to record the passing of several members: Leonard Stanton, Eric Bennett, Olive Owen, Nina Saalfeld, Ralph Seidman, Benzion Patkin, and Millie Kellerman. To the families of them all we express our earnest condolence. We also were indeed sorry to hear of the bereavement sustained by our worthy Corresponding Member, Dr Anthony P. Joseph, in the loss of his dear wife.

VICTORIAN BRANCH REPORT

The Victorian Branch has, for the second year, worked together with the Institute of Engineers, Australia, in organising a John Monash Day as part of their Professional Engineers Week. We are also involved in plans to suitably mark Victoria's Sesquicentenary (150th year) and Australia's Bicentenary, with committees led respectively by Rabbis John Levi and Ronald Lubofsky, on behalf of the Australian Jewish community.

An exciting programme of publications is planned by several Victorian Branch members, for the 1985 Sesquicentenary: Dr. Hilary Rubinstein is completing work on a History of the Jews in Victoria 1835-1985, to be published by the Jewish Museum of Australia; Dr. Serge Liberman is working on a Bibliography of Australian Jewish Writers; and Rabbi John Levi and Dr. Hilary Rubinstein are collaborating on a "Who Was Who in Australian Jewry". Also, Dr. Rubinstein and others are preparing a textbook on Australian Jewish history for Jewish secondary schools in Victoria.

The Branch Reference Library is currently being used by a group of Fourth Year Honours students from Melbourne University's History Department, who are researching a history of the Jews of Carlton. As a result of the strong growth in the area of Jewish genealogical research made by the Branch, we now receive an average of twenty enquiries per week from all over Australia as well as overseas. Although a charge is not made for the time spent on research for enquirers, donations are actively sought to the tax-deductible Reference Library Fund, and the monies used to purchase necessary source materials.

Recent acquisitions include: Volumes 1 and 2 of "The Spielvogel Papers"; "Register of Church Archives — a select guide to resource material in Australia"; "Family and Local History Sources in Victoria" (to both of which the Society has contributed information); "A New History of Maitland"; "Sir Moses Montefiore — a Symposium" published by the Jewish Historical Society of England (note: the Victorian Branch Library holds all the back issues of the JHSE's journals); "Troubles", a collection of short stories by Alan Collins; "Schindlers Ark" by Thomas Keneally (signed by the author); "A Universe of Clowns", the latest collection of stories by Dr. Serge Liberman; and "Solomon's Ford" by Valantyne J. Jones (who has acknowledged the help provided by Rabbi John Levi and the Victorian Branch).

Following a visit to Adelaide by Honorary Secretary Beverley Davis, we are very pleased to announce that the collection of Jewish genealogical and biographical material put together over very many years by the late Sadie Pritchard has now been given to the Branch by her husband, Mr. Hal Pritchard, to be amalgamated with the existing collection of such items.

With regard to the ongoing project to record all Jewish cemetery inscriptions, the work at the Fawkner Jewish Cemetery, Melbourne, has been completed in only six sessions; sincere gratitude is extended to all those (not all of whom belong to the AJHS) who came along to help with this worthy task: Paula Ungar, Sol Segal, Leo and Sonya Polack, Albert Isaacs, Melvyn, Naomi, Andrew and Shaynee Barnett, Ruth Brygel, Alek Kwiatkowski, Hyman and Bernard Sharp, Horst, Greta and Rodney Eisfelder, Henry and Leila Friedman, Eric Cohen, Jane Walters, Sarah Wein, Howard Freeman, Joe Krycer, Robert Goldsmith, Phillip Stanton, Harvey Cohen, Helen Gardner, and John and Beverley Davis. Work is now in progress at the Springvale

Necropolis, Melbourne, and our team meets regularly on the last Sunday of each month. The next project is to be at the Chevra Kadisha Cemetery at Springvale.

In January and June, 1984, John and Beverley Davis organised working parties at the Old and New Rookwood Cemetery Jewish sections, Sydney. While the number of volunteers could have been larger, it was nevertheless pleasing to see the enthusiasm of the following: *January*: Louise Rosenberg, Noela Symonds, Hyam and Shirley Myers, Albert Aaron, Bruce and Shirley Bentwitch, Alf and Flora Davis, David and Miriam Solomon, Dennis Bluth, Jim, David, Kevin and Mark Colwell, Arthur and Jean Rosebery, Mark Ehrlich, Harvey Cohen (Melb) and Les Levi (a total of 21); *June*: Louise Rosenberg, Miriam, David and Keren Solomon, Bruce Bentwitch, Albert Aaron, Hyam and Shirley Myers, Noela and Len Symonds, Ralph and Andrew Davis, Kevin and Marcelle Marks, Jim, David, Kevin and Mark Colwell, Ross Goldstein, Les Levi, and Erroll Davis (a total of 21). We look forward to further involvement with this important work at a later date.

The Victorian Branch had as guest speaker for the general meeting on 6 October 1983, Mr. Abraham Feiglin, B.Com., B.Ed., T.T.C. (Man. Arts), M.A.C.E., J.P., who addressed a large attendance on "The Agricultural Settlement Fund, Shepparton". As the sole surviving Trustee of this Fund and one of about three or four survivors of the original children to arrive on the Closer Settlement allotments, Mr. Feiglin most ably shared his deep knowledge of the Jewish farmers of Shepparton.

The Annual General Meeting on 21 March 1984 saw a change of elected office bearers: President, Dr. Howard Freeman; Treasurer, Dr. Serge Liberman; Hon. Secretary, Mrs. Beverley Davis; Committee: Dr. Harvey Cohen, Mrs. Rachel Dzienciol, Rabbi John Levi, Dr. Hilary Rubinstein, David Sonenberg, and Isidor Solomon.

The guest speaker was Mr. Robert Salter, who delivered a well-researched paper on "Flinders Lane . . . Memory Lane". He described not only his experiences in the garment industry from his arrival from Vienna in 1938 until his retirement in 1975, but also told of others involved in the area, including fabric warehouses, models, carriers, coffee lounges, etc. This paper prompted much discussion from those present.

June 18, 1984, saw a capacity crowd listening to Bill Rubinstein Ph.D., who has been researching the evolution of the Victorian Jewish community after receiving a grant from the Australian Research Grants Scheme in 1983. His subject was "The Jews of Victoria 1870-1980: a Demographic and Socio-Economic Profile", and was illustrated with material gathered from death certificates and other sources.

Talks are proceeding whereby the Victorian branch of the Society may take a more active role in the Society, so as to achieve closer liaison with the Sydney and other members of the Society, and so as to effectively utilise the resources of all concerned.

We are most pleased to announce the granting of "benefactor member" status to Mr. Len Levin, following his most generous donation for the purchase of a microfiche machine and accessories to the Reference Library, in memory of his late parents.

The death is announced with regret of Dr. Hans Ruskin, a long-time member of the Victorian branch and one who had a long and worthy involvement with the Jewish community.

A special note to those folk contemplating retirement: please do consider making one of your first tasks the gathering of your files and papers accumulated over the years, for distribution among appropriate repositories. The Australian Jewish Historical Society has been making serious efforts to involve people in the compilation of family trees, scrap books, and tape recordings of memoirs and noteworthy events,

and the collection and identification of family photographs, etc. These treasures should not be thrown away, nor given to non-Jewish organisations.

To sum up, the Victorian Branch has almost completed its first thirty years, and looks forward with renewed vigour to helping the Society achieve its aims of researching, recording, preserving and publishing Australian Jewish history.

AUSTRALIAN JEWISH HISTORICAL SOCIETY A.C.T. BRANCH

The inaugural meeting of the Australian Jewish Historical Society (A.C.T.) was held on 9 April, 1984. A copy of the Minutes was sent to the Sydney Headquarters of the Society.

PRESIDENT: Earle S. Hoffman, B.Agr.Sc., B.Comm., M.S.

TREASURER: Harold Pearlman A.A.S.A.

SECRETARY: Sylvia E. Deutsch, B.A. (Hons.)

COMMITTEE MEMBER: Barbara E. Dickens A.L.A.A.

Address: National Jewish Memorial Centre, P.O. Box 105, Manuka, A.C.T. 2603.

At the Meeting, a formative motion was passed unanimously (see Item 2.2 of the Minutes of the Meeting for details). The Meeting was addressed by Mr A. Campbell Morris, Acting President of the Canberra and District Historical Society. A number of possible projects were proposed.

At the second General Meeting, held on 28 June, 1984, copies of the draft constitution were tabled for discussion at the next general meeting and a paper was delivered by Zvi Halevy on *Jews in the New South Wales Census of 1891*. The matter of the Goulburn Cemetery was raised. A visit to the site was planned. Possible projects were mentioned and the kernel of a small working group was formed to research the history of lease-hold land used for Jewish purposes in the A.C.T. 1911–1971, i.e., prior to the establishment of the National Jewish Memorial Centre.

(An outline of Mr Halevy's address is appended.)

The positions of Vice-President and two committee members were vacant, and nominations were open therefor.

Comments were invited on aspects of Rabbi Porush's History of the A.C.T. Jewry. Tapes are being collected of the reminiscences of long-standing members of the community.

Jews in the N.S.W. Census of 1891. The data was collected over several years, with a view to eventual publication. It was pointed out that prior to Federation, each colony had published its own census, although with some collaboration, as they occurred contemporaneously. The 1891 Census was particularly interesting for its wealth of detail. Mr Halevy examined five areas:

a) The number of Jews and where they lived.

In 1891, 5481 Jews lived in N.S.W. and this number had grown by another thousand by 1901. In 1891, two-thirds lived in the city of Sydney and environs, e.g. in Balmain, Glebe, Leichhardt, Redfern, Paddington and Newtown. However, a relatively large number, almost a thousand, lived in country areas, scattered in towns such as Newcastle, Broken Hill, Bombala, Maitland, Kempsey and Tamworth. It was a different picture in the present day, and the speaker speculated on the possible reasons.

b) Occupations.

Jews were overwhelmingly in commerce, in particular in clothing and textiles, and also in jewellery, watchmaking and furniture. There were five males "ministering

to religion'', 60 males in health (presumably, doctors), and also seven females in health, and not many in education (five males and 28 females). Their occupational pattern was quite different from that of the general population.

c) Inter-marriage.

The rate of intermarriage was very low, and remained low from 1891 to 1901, despite some increase. Interestingly, there was data on how the children of intermarried couples were raised; most of the children of Jewish mothers and non-Jewish fathers were raised as Jews, whereas children of Jewish fathers and non-Jewish mothers were raised mostly as gentiles.

d) Birth data.

Jewish women married to Jewish men had an average of 4.06 children compared to Jewish women married to non-Jewish men, who had an average of 2.01 children. This disparity in birth rates led to lively discussion.

e) Level of literacy.

The level of literacy for the whole population was relatively high (80%), with little variation between groups. Nonetheless, Jews scored a little higher than other religious groups. There was similar data from the Victorian census. The talk was greatly enjoyed and provoked some interesting discussion.

**INTERNATIONAL SEMINAR ON JEWISH GENEALOGY
HELD IN JERUSALEM, 29 APRIL TO 13 MAY, 1984**

The idea of holding an International Seminar on Jewish Genealogy seems to have germinated in the minds of Rabbi Shmuel Gorr, of Jerusalem, together with Naomi Levin Gershan and Sallyann Amdur Sack of the Greater Washington Jewish Genealogical Society. Rabbi Gorr was the Jerusalem Co-ordinator, working hard to produce a comprehensive programme of events. Lecturers from America, Europe, Israel and Australasia were invited to participate. Rabbi Porush, our Patron, opened the proceedings with an "Invocation" in English, and, of his own address, on learning to discover one's Jewish roots, he later said, "I spoke for an hour, and, could have spoken for two more hours . . . my audience was fascinated and, wanted me to continue." The week of the Seminar was filled with a series of lectures, workshops, discussion groups, tours, informal contacts and visits to specific archive sites such as the Central Archive for the History of the Jewish People, the extensive Cemetery on the Mount of Olives, the Museum of the Diaspora (Beth Hatefutsoth), the Memorials to the victims of the Holocaust (Yad Vashem), and the Bureau for the Search for Missing Relatives. Indeed, the timetable was so crowded that on two of the days the sessions had to be run in parallel, forcing participants to choose between topics. However, every session was taped and all the tapes may be purchased.

The records of many Jewish communities were under scrutiny and emphasis was placed on the availability of sources and methods of using them. The Anglo-Jewish material was fully represented in a general account delivered by Dr Anthony P. Joseph of Birmingham. It covered the availability of sources and methods of researching Jewish genealogy, with reference to the various movements of Jews (often in large numbers in response to persecution pressures) throughout history. The Anglo-Jewish contribution was supplemented by David Jacobs' Lecture on genetics with reference to diseases more commonly found in Jews, and including some philosophical reflections on the genetic bonding (or lack of it?) between different Jewish communities.

Anthony Joseph notes, "Perhaps the most important lesson a would-be researcher into Jewish genealogy could pick up was just how much material is now available in Israel, and especially just how much of real genealogical use has survived the Holocaust in Europe. Since so many present-day Jews derive their origins from Eastern Europe, this is no small discovery, and the prospect of researching these origins is actually quite good.

Rabbi Gorr, our Corresponding Member in Israel, made himself available to take a party to the Cemetery on the Mount of Olives which is, in itself an important archival source in Jewish genealogy. His expertise and scholarship are always available to students of this subject.

Towards the end of the Seminar, a steering committee emerged after it was agreed that the whole experience had been most educational and that a valuable momentum had developed which should not be lost, but, should be co-ordinated internationally. A biennial news sheet should be produced and all efforts made to keep the committee in touch. The production and distribution of the news sheet was to be undertaken by Gary Mokotow of New Jersey. Dr Joseph agreed to become a contributing editor of it. He is a Council Member of the Jewish Historical Society of England, and Chairman of the Birmingham Branch of the Society. It was finally suggested that future Seminars

should be arranged, and a tentative suggestion for the next one, in 1986 or 1987, in London, was made.

Rabbi Porush reported also that immediately after his lecture, he attended the funeral of Benzion Patkin, whose death took place in Melbourne, and his body, accompanied by Mrs Patkin, was flown to Israel. The funeral took place at Nes Ziona where the family of Mrs Patkin lived. Benzion's brother, nephew and other members of the family were present, but Rabbi Porush was asked to give the eulogy, spoken in Hebrew.

OBITUARIES

CLYDE SAMUEL EPSTEIN

In June, 1983 Clyde Samuel Epstein, President of the Hobart Hebrew Congregation passed away after a short illness. He had been President of the Congregation since 1959, and thanks to his devoted and hard work, this small Community was kept alive and active. The Funeral was conducted in a most dignified manner by Rabbi A. Sternfein of Melbourne, a longtime friend, and Clyde is buried next to his parents in the Jewish section of the Cornelian Bay Cemetery, Hobart. He was born in Hobart some 80 years ago and his late father, Moses Epstein, was actively concerned with the Synagogue and at one stage was its honorary Reader.

Rev. I. Morris was Minister in Hobart from 1910–1921 and he taught Judaism to the children and he must have been an excellent teacher because Clyde had a thorough knowledge, and that enabled him to conduct Divine Services in the Synagogue. Unfortunately, there has not been a resident Minister in Hobart since 1956, but thanks to Clyde Epstein and some other members of the Congregation the doors of the Synagogue were opened every Sabbath. We hope this will also continue now.

The deceased had graciously represented the Congregation at official functions and he conducted very dignified Services on every Anzac Day, when representatives of the Federal and State Government were present, in the Synagogue.

He was well known and respected in many spheres, in business and tourism circles, having worked as a bookmaker. He was a frequent visitor at Wrest Point and in this way met many visitors to Hobart and induced them to come to the Synagogue and to support the Congregation.

As Vice President of the Executive Council of Australian Jewry, Clyde took a keen interest in all deliberations, although he could not attend the meetings personally, and he supported every Zionist and Israel-oriented endeavour. At all times he was ably supported by his wife Muriel and only daughter June. Messages of sympathy had come to the family from all over Australia.

Hedi Fixel

BENZION PATKIN

Benzion Patkin passed away in Melbourne on 25 April, 1984 at the age of 82. He was active in the Australian Jewish Historical Society, as in so many other communal institutions, until the very end of his long, interesting and worthy life. Born in Tatarsk, Russia, in 1902, he received a traditional *heder* education until the age of nine, after which he attended Russian gymnasia in Kaluga, Mstislavl and Moscow. In 1917 he joined the Zionist youth organisation *Akhdut Utkhiyah*, and was elected to its committee that same year. Later he joined *Hehalutz*, *Gehaver* and *Maccabi*. In 1920, when he was a student at Moscow University, he was elected to *Maccabi's* Moscow committee and in 1922 to its all-Russian executive. This brought him to the notice of the Bolshevik authorities, which in 1922 banned him from Moscow University as well as from the Textile Institute of Technology. Undaunted, Patkin continued his Zionist activities underground.

In 1924 he arrived in Eretz Israel, and together with some 40 other *Halutzim* from Russia he formed the nucleus of *Havurat Hadarom* in Ness-Ziona, a collective group for training workers for road construction, house-building, agriculture and other occupations. He reorganised the local *Maccabi* branch and represented it at national conferences. In 1925 he was invited to join the guard of honour at the opening of the Hebrew University in Jerusalem.

Benzion married Hemda Shani in 1929 and the same year arrived in Melbourne. His uncles, Maurice and Aaron Patkin, both of whom had been active Mensheviks in pre-Soviet Russia, preceded him to Melbourne — in 1908 and 1927 respectively. Another link with that city was his family tie with Sidney Myer. Benzion's paternal grandmother was the sister of Myer's maternal grandfather.

Benzion and Hemda became the parents of two children, Nehama, now a well-known musician, and Michael, a surgeon. Not long after they settled in Melbourne, the Patkins founded, with a number of other recent arrivals from Eretz Israel and Europe, the Ivriah Society. This was a forerunner of *Brit Ivrit Olamit* (World Hebrew Union). The Ivriah Society's inaugural meeting was held in 1929 at the Carlton home of Aniya and Joseph Ginsburg.

Patkin's contributions to the Jewish community were varied and considerable. In 1936 he co-founded both the Victorian Zionist Organisation and the State Zionist Council of Victoria. The latter elected him an honorary life member in 1970. In 1936 he helped to establish the Australian Friends of the Hebrew University, and also the Friends of the Israel Philharmonic Orchestra. Since 1962 he served as the latter's senior vice-president. In 1937 he initiated and sponsored the first visit of the Eretz Israel Maccabi soccer team to Australia. From that year onwards he was instrumental in the development of trade between Australia and Eretz Israel. For many years he was the local representative of several Israeli firms, importing Israeli clothing and other goods.

From 1938–49 Benzion was senior vice-president of the International Club of Victoria. In 1940 he founded the *Pro-Magen David Adom* Society, and from 1946–48 he was Australian correspondent of the Eretz Israel daily newspaper *Haboker*. From 1931–47 he held office in the *Keren Hayesod* as, successively, honorary secretary, vice-president and treasurer. He was president of *Brit Ivrit Olamit*, Victoria, from 1958–59 and again in 1962, its federal president from 1962–82, and its honorary life president since 1982. He was a member of the Melbourne Hebrew Congregation's Board of Management, 1951–53. He was vice-president of the Jewish National Library, *Kadimah*, 1951–54, and its president, 1955–58. From 1966–69 he was an executive member of the United Nations Association of Australia, Victorian division. In 1982 he received the B'nai B'rith Menorah Award. From 1932 Benzion was a delegate to the various Zionist Federation conferences held in Australia, and at these he advocated the establishment of a Hebrew Day School, his great vision which was realised in 1947 with the foundation of Mount Scopus College. He served as its first president from 1948–52. The full story of the college, arguably the most outstanding of all his communal achievements, is told in his book *Heritage and Tradition* (1972). He also played a key role in effecting the democratisation of Victorian Jewish communal organisation (see his "From Advisory Board to Board of Deputies," *A.J.H.S. Journal*, vol. IX, part 1, 1981). And, as related in his book *The Dunera Internees* (1979), he was instrumental in organising migration to Eretz Israel of 150 Dunera detainees from Tatura Internment Camp.

Benzion Patkin was, truly, a *tsaddik*. It was a privilege to know him, and to know him was to love him. He was a wise, kind, gracious gentleman, with an impish sense

of humour and a keen, incisive mind. He was equally concerned with Eretz Israel (where he now lies buried) as with Diaspora Jewry. He often expressed concern that younger generations of Jews lack a sound knowledge of Jewish history and are thus unable to place the contemporary Jewish condition and the Zionist movement in their proper historical perspective. He endeared himself to scholars and researchers, and had many fascinating reminiscences, such as seeing and hearing Lenin in person and aiding Jewish First World War refugees in White Russia.

At the time of his passing, Benzion was working on his memoirs, drawing upon his experiences in three cities: Moscow, Jerusalem and Melbourne. He persisted in this task despite failing eyesight. It is to be hoped that his memoirs might be published in some form, perhaps in future issues of this Journal. Certainly, his life and achievements deserve a far fuller account than can be provided in this obituary. His life was a blessing. He will be remembered with affection.

Hilary Rubinstein

AMELIA KELLERMAN

Amelia (Millie) Kellerman who died on 16 April last — Erev Pesach — was the youngest daughter of Judah Ellis and Fannie (nee Isaacs). Her Australian Jewish ancestry was a long and proud one. Her grandfather, Jacob Isaacs, was prominent during the era which saw the building of the York Street Synagogue; and during the following years he was closely involved in the establishment of Jewish Education in New South Wales. Mrs Kellerman maintained this tradition of devoted service to the community and to Jewish Education. She will be remembered mainly for the personal dedication she gave to tasks, which she loved, and took special interest in helping her husband, Mr. M.H. Kellerman, O.B.E., with his work of editing publications for the Masonic Lodge, the Jewish Education Board, and the Australian Jewish Historical Society. She helped her husband compile our Society's indices, and she found time to re-type manuscripts, keep the membership lists up to date, type the envelopes for Journal and Notice of Meeting before "labels" were used. Certainly, she had been a Hebrew School Teacher; certainly, she had given of her many and various skills for her family, friends and the community.

Millie Kellerman was so proud when, two years ago, after being on the Executive and Committee of the Historical Society for almost 30 years, her husband Harry was appointed a co-Patron of the Society together with Rabbi Porush.

As each year passed, she would say, "Phoebe Davis and I are the last of Rabbi Cohen's first confirmation class, in 1914." That was how she saw herself, as an integral part of Australian Jewish history. We shall remember her as a sweet, kind, Jewish wife, mother and grandmother — an unfailing wise-hearted friend.

L.R.

NEW MEMBERS

NEW SOUTH WALES

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 BALLIN, Aron
 BENTLEY, Stan
 BLUTH, Mrs D.
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 FACTOR, M.
 FAIRBAIRN, Craig
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 KALMAR, Mrs Alice
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 LINKER, Ms Diane
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VICTORIA

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 BEEBE, Dr & Mrs Ralph
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A.C.T.

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 DEUTSCH, Ms Sylvia
 PEARLMAN, H.
 PHILLIPS, Miss Helen
 ROSALKY, Mrs A.
 WATCHMAN, Ken

USA/CANADA

BASKIN, Eliot

ERRATA

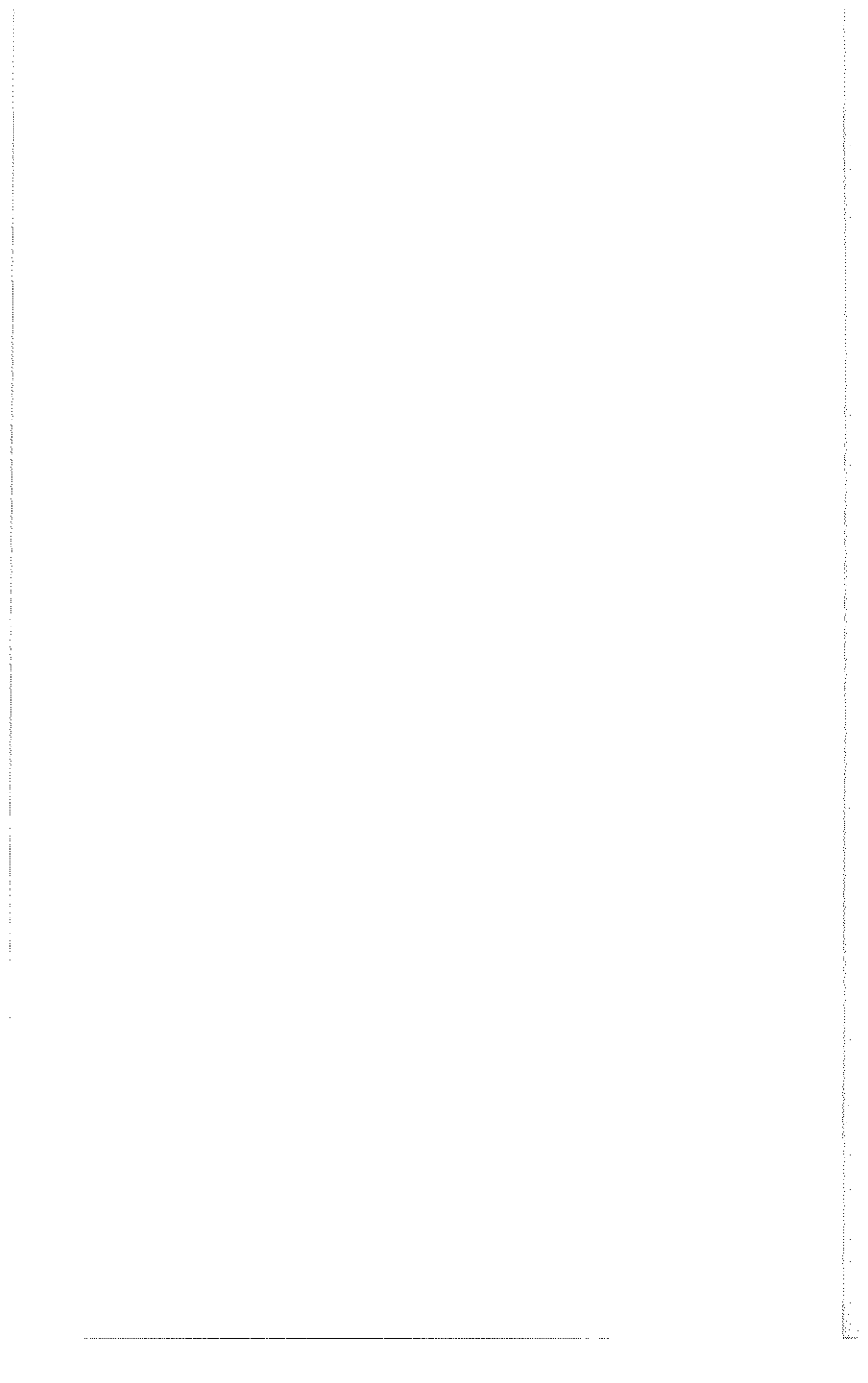
In Vol. IX Part 5, the name LEN LEVIN is to be substituted for David Levine in the list of Benefactor Members appearing on back cover.

At p. 384 of that same Journal the name of Dr. Rodney Goutmann is to be added at the foot of the Book Review of *The Left, The Right, and The Jews* (W.D. Rubinstein), which Review was contributed by Dr. Rodney Goutmann, South Australian College of Advanced Education.

JEWISH COMMUNAL APPEAL

This Society is joined with others as a participating Organisation in the above New South Wales Appeal which strives to raise adequate finance for the support of vital local Jewish institutions, whether Charitable, Educational, Cultural, or community services. All donations to the Appeal are tax deductible. (The Australian Jewish Historical Society is itself a body to which contributions are tax deductible, provided the donation is made to its Library Fund.)

It behoves all our Jewish members to support the Appeal especially as this Society has gained acceptance from the Appeal. By generously subscribing to the current campaign, our members are assisting to maintain essential services provided to the Jewish Community by the participating Organisations, including our own Society whose work will be enhanced and expanded by the additional funds that will flow from contributions made to the Appeal. The Executive and Committee of the Australian Jewish Historical Society commend this cause to its membership.



BENEFACTIONS IN MEMORY OF

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GERALD AND ISABELLE BENJAMIN
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JACOB AND EMMA GLASS
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SYDNEY SCOTT

The amount of the subscription payable by a member is \$15 or \$10 each for two or more members of a family per annum, commencing from January 1st each year.
A person donating an amount of not less than \$250 in one sum may be elected by the Committee a Benefactor Member of the Society.