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THE CHANGING DEMOGRAPHIC AND SOCIO-ECONOMIC STATUS OF THE JEWISH COMMUNITY OF NEW SOUTH WALES 1870-1979

by *W.D. Rubinstein, M.A., Ph.D.*

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In an Appendix to Hilary L. Rubinstein's *The Jews in Victoria, 1835-1985*, I discussed the changing demographic and socio-economic status of the Jewish community of Victoria, the information derived from the purchase of large numbers of death certificates of adult Jewish males deceased in Victoria in 1870-4, 1900-03, 1928-32, 1950-51 and 1979-80.¹ This paper presents, essentially in identical form, the same information for the Jewish community of New South Wales, during the same periods. Additionally, some comparisons between Victoria and New South Wales will also be drawn; these are now possible because data on both communities is now available.

As was the case in the Victorian phase of this research, the death certificates of all adult Jewish males deceased in New South Wales during the above dates were purchased.² Their names were taken from all Jewish cemetery and burial records for New South Wales and from all obituary and death notices in Jewish newspapers for the periods in question. Death certificates provide a remarkable amount of socio-economic and demographic information about each deceased individual, including age, usual address and place of death, cause of death, occupation, length of time in Australia, birth place, father's name and occupation, mother's name, date and place of marriage, spouse's name, the names and ages of all children, and information concerning burial.

Since this project was largely about the changing economic and occupational profile of the Jewish community, deceased women and children were not included. Jews with no formal ties to the organised Jewish community at the time of their deaths, either because they were no longer Jewish by religion, or because no Jewish relative, individual, or institution placed an obituary notice in a Jewish newspaper to mark their deaths, will necessarily not be included. While of course it could be argued that they ought not be included, some whose Jewishness was retained but manifested in other, more marginal ways might well also be excluded. For instance, it is doubtful whether the writer Judah Waten would have been included in a similar sample of Jewish deaths in 1985, since he probably was not buried with a Jewish religious funeral ceremony nor, I believe, was an obituary notice placed in either Jewish newspaper at his death,³ Waten's political beliefs making this seemingly inappropriate. For those who would broaden Jewish identity to include, for instance, Judah Waten (who was, of course, generally regarded as perhaps the most prominent 'Jewish writer' in Australia) there is simply no way out of this dilemma, given the nature of the surviving historical evidence, although the core Jewish community — those who are Jewish by religion, or are members of a Jewish institution or organisation (including secular ones), or both — are included in great numbers, and in a more comprehensive way than from any other source familiar to me.

As with the Victorian study, this research aims to build up a far-reaching picture of the Jewish community of New South Wales at roughly generation intervals. Although a great deal of such information may be gained from using the death certificates, it should be

realised that the central tacit assumption underlying their use, that a statistically significant random sample of Jewish death certificates reflects the salient demographic and socio-economic features of the whole Jewish community, cannot be wholeheartedly accepted without qualification, since death certificates by their nature are highly age-specific to the elderly; they more accurately reflect the status of the community a generation before, while a similar study of younger age cohorts (from whatever source) would doubtless find many dissimilarities to a study which is predominantly of the elderly. Particularly during times of rapid change in the Jewish community, this ought to be kept clearly in mind. Nevertheless, the virtues of this approach — that far-reaching information on all (deceased adult male) Jews is available from a source which is objective and uniquely informative — clearly outweighs its drawbacks. This approach allows us to obtain sweeping information about the typical 'Jew in the street' who is not an eminent man or a communal leader; otherwise this information is simply not available on individual persons from any source.

The first cohort (a technical term for the specific group to be examined or discussed) to be analysed consists of all adult male Jews who died in New South Wales between the beginning of 1870 and the end of 1874. Some 44 such death certificates were traced, compared with 53 in Victoria in the same period.³ The median age of death of this group was 55 — rather higher than the average age at death of 49 found in Victoria. One can only speculate on the reasons for this, but possibly the relatively new and unsettled nature of the Victorian community, with its 'frontier' element, might account for the difference. Of these 44 certificates, 32 of the deceased (72.7 per cent) were born in Britain (23 in London), which was considerably higher than the Victorian 48.1 per cent born in Britain at the time. One other N.S.W. Jew was born in the West Indies, three (6.8 per cent) in Germany, four (9.1 per cent) in Poland, and one in Hungary. The Victorian community thus already appeared to diverge considerably from its N.S.W. counterpart in this respect, for it was already attracting relatively more European Jews. Another remarkable feature of the 1870-4 N.S.W. community is that only three of the 44 Jews (6.8 per cent) were born in Australia, only marginally higher than the 5.8 per cent Australian-born in Victoria. Since, in 1870, Jews were already resident in New South Wales for 82 years, this provides strong evidence of how devastating the pressures for assimilation and intermarriage must have been prior to the institutionalising of an organised Jewish community. The N.S.W. data also provides even more compelling evidence that the well-known conclusions of Dr. Charles Price, the eminent demographer, that Australian Jewry was mainly of European background as early as the 1860's, is quite wrong.⁴ This point is made stronger by the consideration that European-born migrants would seemingly be more likely to remain observant Jews than those of English or native-born origin. Of course, it is possible that a study of younger age-cohorts at the time would reveal more Europeans, but it is also true that the overwhelming majority of all migrants to Australia at the time were still British. Among 40 cases where the length of time spent in Australia is known, the median period of residence in Australia prior to death was just under 30 years. Surprisingly few — only two men — were resident in Australia for under ten years by the time of their deaths. Of the sample of 41 men whose normal place of residence is known, 25 (61 per cent) lived in the municipality of Sydney itself, with another seven in the inner urban areas surrounding Sydney like Surry Hills, Darlinghurst, and Paddington. One lived in St. Leonards on the North Shore; while, similarly, only one man lived in the Eastern Suburbs, a merchant, John Simmons, of Watson's Bay. Two lived in the outer Sydney provincial areas, one at Windsor and one at Liverpool, and five (12.2 per cent) lived in five different country

towns — at Newcastle, Tamworth, West Maitland, Bombala, and Gulgong. New South Wales Jewry was thus more urbanized and centralised in the capital than its Victorian equivalent (where 14 of 52 men in this 1870-4 cohort lived outside of Melbourne), a situation which would be reversed during the coming decades. In 1870-4, New South Wales Jewry thus heavily revolved around central Sydney, with little evidence of spread to the residential suburbs of the east or the north.

The occupations of 36 of the 44 men in this cohort are recorded on the death certificates. Ambiguities and difficulties arise in attempting to categorise these occupations by class. It is not clear, for instance, whether an 'auctioneer' is a substantial businessman or a small, local tradesman; a 'boot and shoemaker' might be an employer or a worker; terms like 'dealer', 'agent' and 'broker' are ambiguous. Nevertheless, it would seem that, on best evidence, 16 of the 36 (44.4 per cent) can be situated in the upper middle class, including such trades as merchants, sharebrokers, auctioneers, and otherwise undefined 'gentlemen'. A further 17 (47.2 per cent) seem to be identified with the lower middle class (shopkeepers, 'dealers', commission agents, etc.), while only three (8.3 per cent) were manual workers in the working class. The New South Wales Jewish community at this time was thus markedly more upper middle class than its Victorian equivalent, where the three class percentages were, respectively, 34.6, 50, and 15.4 per cent, perhaps because it was older and better integrated, perhaps because more poor and uneducated migrants came to the very new and burgeoning settlement in the south. In New South Wales, it is noteworthy that not one of the deceased in this period was a professional man, and all were engaged in commerce or business of some kind.

Information on marriage and number of surviving children is available for 33 men in this cohort; for the other 11 no information was given on this matter, but it would seem not improbable that most of these were bachelors and childless. Of the 33, five died as bachelors, while the remaining 28 had 123 surviving children, an average of 4.4 per man. (Seven men left six or more surviving children). This number would seem to be considerably above the replacement level, even taking into account the bachelors and the higher levels of mortality of the time. The Jewish community of New South Wales thus could have grown over the next generation even without further immigration — assuming that all of these children remained Jewish. The rate of natural population increase also appears to be higher than among Victorian Jewry at the time, probably because the N.S.W. community was older and more settled.

The second cohort consists of those adult Jewish males who died in N.S.W. from the beginning of 1900 to May 1903 — again, identical to the Victorian sample in the previous study. A total of 93 N.S.W. certificates were traced, compared with 101 in Victoria. As in Victoria, the average life span had increased markedly, and was now just over 60 years, although 17 in the sample still died before they were 40 years old. The birth places of 90 of these men were identified. Forty-two (46.7 per cent) were born in Britain (28 in London), 16 (17.8 per cent) in Australia, and one in New Zealand, making a total of 59 (65.6 per cent) born in an English-speaking democracy, a higher percentage than the 58.2 per cent of the contemporaneous Victorian group born in an English-speaking country. Again, the evidence strongly suggests that the 'Anglo-Saxon' character of Australian Jewry was still very strong.

Of the remainder, 16 (17.8 per cent) were born in Germany or Austria, and only 13 (14.4 per cent) were born in Poland or Russia, suggesting that the Yiddish-speaking portion of N.S.W. Jewry at the time comprised only a small minority of the total. This tendency to an 'Australianized' population was also augmented by the very long periods most of even the

migrant Jews had spent in Australia, with 40 of the 93 having lived in this country for fifty years or more at death, in addition to the 16 native-born, and only 14 resident here for under ten years. As in Victoria, the tendency was also for marriage patterns to normalise. Of the 87 men whose marital state was indicated on their death certificates, only 15 remained unmarried at their deaths. The 72 men were the fathers of a total of 358 surviving children, an average of nearly five per married man, and families of 8, 9, 10 or even more children were relatively common. The 87 known fathers (and mothers) thus had an average of 4.11 surviving children each, a figure far above the replacement level. The Jewish community of N.S.W. should thus have grown rapidly through natural increase at this time; the fact that the increase in the number of declared Jews in the relevant Censuses was relatively small suggests a phenomenal rate of intermarriage and assimilation, while it also indicates that substantial numbers of today's non-Jewish Australians must have some Jewish ancestry.

In contrast to the 1870-4 community, the 1900-03 cohort contained relatively many more working-class and lower middle-class Jews. Of the 88 Jews whose occupations are known, 18 (20.5 per cent) can be identified broadly with the upper middle class of successful businessmen, merchants, and higher professionals, 48 (54.5 per cent) with the lower middle class — typical occupations here include nine storekeepers, seven commercial travellers, four tailors (possibly classified here too optimistically), two commercial agents, two clerks, and so on — and 22 (25.0 per cent) to the working class (typical trades: four hawkers, two confectioners, three bootmakers, two labourers, a (remarkable) mounted police constable, a synagogue caretaker, etc.). The N.S.W. Jewish occupational structure of the time was thus markedly less upmarket than its Victorian equivalent, where the three class percentages were, respectively, 36.5, 11.7 and 11.5 per cent. This seems curious, as one might have expected Melbourne to have attracted relatively more poor and uneducated Jews during its great period of expansion than Sydney did during its era of relative stagnation. On the other hand, the very strength of Victoria's expanding economy from 1851 to about 1890 may well have created an unusual degree of upward economic mobility. The economic differences here are one of the more clear distinctions between the two Jewish communities, which otherwise closely parallel one another.

By place of residence, the decline of provincial Jewry was evident compared with the 1870-4 cohort. Only 16 of the 93 Jews (17.2 per cent) lived in a provincial city or country area (two each in Newcastle and Barraba and one each in such places as Bombala, Wingen, Lithgow and East Maitland). A small number lived in the outer Sydney suburbs like Parramatta, but most still were resident in Sydney itself (28 lived there), or in the inner suburbs like Surry Hills, Redfern, Paddington, Moore Park, Balmain, Glebe, Potts Point and Darlington (a total of 28 lived in these eight areas). Although there was already some movement to the Eastern Suburbs, with three Jews resident in Bondi and two in Waverley, or even to the North Shore, Jewish life was still heavily concentrated in central Sydney or its nearby suburbs, both rich (like Moore Park and Potts Point) and poor. Observant Jews would, of course, have had to live within walking distance of a synagogue while the city of Sydney itself had only recently spread out from its original locale.

Again, we move ahead roughly 30 years, to the years from mid-1928 to mid-1932. (This somewhat peculiar period was chosen so as to include some persons deceased both in the boom period of the 1920s and the Depression period of the 1930s; had Jews deceased only from 1930-3 been included, the shadow of the Depression would have seriously skewed the socio-economic data). A total of 111 adult Jewish males were deceased in this period. As one would expect, this Jewish community has become more recognizably like that of

the contemporary period. Average life span had now increased to about 64, with only eight deaths under 40 years, 16 over 80 years, including the remarkable Lewik Baumberg (1825-1931), born in Warsaw and later a 'general merchant' in Sydney, who died at the age of 105. The place of birth of this cohort shifted distinctly to become less 'Anglo-Saxon' and more east European. Of 110 of these men whose birth place is known, 33 (30.0 per cent) were born in Australia — 20 in N.S.W. — 21 (19.1 per cent) in Britain, and one in the United States, making a total of 54 (49.1 per cent) born in an English-speaking country, very considerably fewer than among the previous cohort deceased in 1900-03. Indeed, a majority were now born in non-English speaking countries, mainly Eastern Europe; 27 were born in Poland, 13 in Russia, two in Galicia, and five in the Baltic States, making a total of 47 (42.7 per cent) born in or near the former Pale of Settlement. Additionally, there were two Germans, one Rumanian, three born in Turkey or Armenia, one Baghdadi, and a foretaste of things to come, one Hungarian. The east European portion of the N.S.W. Jewish community at the time was thus larger than its Victorian counterpart, where only 33.3 per cent of the equivalent sample were born in non-English speaking countries. This would seem to be a somewhat unexpected finding, rather contrary to the common image of the two communities, and could conceivably reflect the younger age groups who came to Melbourne from the 1920's onwards. The great majority of the 1928-32 N.S.W. cohort were either native-born or here for many years, with only ten in Australia for under ten years at their deaths. Marriage and fertility patterns still indicated a community which was successfully reproducing itself. Of 107 men whose marital status is known, 85 were married, with 267 surviving children, 24 having five or more surviving children. This was still above the replacement level, but smaller families were now much more common, with 41 of the 85 married men having two or fewer surviving children.

In social class and occupational terms, there is evidence of a further drift to the more successful trades and pursuits. Of 108 men whose occupations are known, 37 (34.3 per cent) were apparently in the upper middle class occupations of seemingly successful businessmen, and increasingly, professionals, a considerably higher figure than 30 years before. Additionally, 47 men (43.5 per cent) were in lower middle class trades (storekeepers, salesmen, dealers, and such oddities as two farmers and a vaudeville performer), with only 24 men (22.2 per cent) apparently in the working classes, including no fewer than 13 tailors, three labourers, and a porter. The Jewish socio-economic profile was thus seemingly very much more successful than was that of the general population, a social fact much clearer in 1928-32 than 30 years earlier. Although really successful or very wealthy Jews were of course very few, this small cohort included such men as the merchant Albert Edward Phillips (1879-1929) of the well-known family, head of M. Moss and Co., who left £251,000; the music publisher David D. Klippel (1866-1929), who left £187,000; and the warehouseman and State MLA, Hyman Goldstein (1876-1928), whose death after falling from a cliff at Coogee gave rise to *cause celebre* suggestions of murder which have persisted to this day.

In terms of place of residence, the 1928-32 cohort was more heavily localised in Sydney than ever before, and in a pattern which would be reasonably familiar to us now. Only seven of 111 men were normally resident outside of Sydney and its environs (two in Newcastle). Only 12 lived in Sydney itself, with fewer than ten others in the old inner Sydney suburban areas like Redfern and Glebe. The plurality now lived in the Eastern Suburbs, with 16 in Bondi, eight in Randwick, four in Coogee, and six in Woollahra. Increasing numbers now also lived north of the harbour, with three in Manly, three in North Sydney, one in Chatswood and so on.

Moving ahead 20 years, the next cohort, deceased between January 1950 and the end of February 1951, consists of 104 men. This group was the first to see the transformation of Australian Jewry which occurred in the wake of the Holocaust and migration of refugees and survivors, the subsequent evolution of the community into the keenly Zionist, religiously pluralistic, secularly-led, mainly eastern and central European community we know today, with the accompanying decline of the old Anglo-centered community, its leadership, and values. In 1950-51 this transformation was not complete and was, indeed, still in the process of taking place. Thousands of 'displaced persons' were still arriving in Australia every year; Israel was only three or four years old; no Jewish day school had yet been founded in N.S.W. Yet, the impress of this transformation on the men in this study was already evident. Average life span had risen only a little, and was now at 66 years or so, perhaps because of the hardships many in this cohort had endured, perhaps because of the ubiquity of cigarette smoking and sedentary life-style before the current awareness of health and fitness had really begun. Of 104 men whose birthplaces are known, however, a clear majority now came from non-English speaking backgrounds. Only 17 (16.3 per cent) were born in Britain, 23 (22.1 per cent) in Australia, with one each in New Zealand and Ireland. Nearly 60 per cent, however, now came from Europe or elsewhere; 28 from Germany, Austria, and Czechoslovakia, 25 from Poland or Russia, four from Hungary, three from Rumania, and one each from Palestine and Syria; 43 had arrived in Australia within the previous 20 years — the majority, evidently in the wake of the Nazi ascendancy in 1933. Since 23 were native-born Australians, the percentage of migrants resident here for many decades had sharply declined.

Given the recent arrival of growing numbers who came without means, as well as the decades of Depression, war, and austerity which were just passing, it might be imagined that fewer than in the previous cohort would be economically successful and that more would be living in poorer circumstances. Surprisingly, this was not the case. Of 102 men whose occupations are known, 39 (38.2 per cent) belonged to the upper middle class trades — a somewhat higher percentage than 20 years before — but 41 (40.2 per cent), a smaller portion than before, can be assigned to the lower middle class, and 21 (20.6 per cent) to the working classes, actually a lower proportion than in 1928-32. These trends were seen at the time in Victoria where an even higher percentage was situated in the upper middle class. Australian Jewry appeared to weather the dislocations of the Depression and austerity better than many other groups.

In 1950-51 the N.S.W. Jewish community was overwhelmingly resident in its current locales, with only five men out of 104 in N.S.W. country areas (two in Newcasale), and all the others resident in Sydney. The Eastern Suburbs were now the predominant area of Jewish settlement, with about two-thirds resident in Woollahra and Waverley, mainly in Bondi-Woollahra-Randwick. About 15 lived on the North Shore, while fewer than ten remained in the old inner areas of Sydney and the inner suburbs.

In one very disturbing way, however, the 1950-1 community changed from its counterpart 20 years earlier, for it no longer reproduced itself. Of 103 men whose marriage and fertility patterns are known, only 24 had three or more children. Very large families were now virtually unknown, while 13 men died unmarried and 19 died childless. These 103 men were the fathers of 167 surviving children, considerably fewer than the minimum number requisite even to keep the size of the community constant. It is difficult to see why fertility patterns should have changed so dramatically in so short a time, but clearly the economic uncertainty of the inter-war period was a major factor, as, presumably, were changing social attitudes and, possibly, pessimism over the

international situation of the Jewish people. Nor should it be forgotten that the birth rate declined drastically for nearly all groups in the population during the inter-war period.

The next cohort, 118 men deceased in 1979, is the current N.S.W Jewish community, or at least the elderly portion of it. Average life span had increased markedly and was now about 73 years with only two Jewish men dying under age 50, and most in their 70s and 80s. The community revealed by this evidence was now overwhelmingly eastern and central European in origin. Only 17 were Australian born, 20 born in Britain and one in South Africa, indicating that only 33.1 per cent of the community — less than one-third were born in an English-speaking country. Although those born in the former Pale were a significant element in N.S.W Jewry, with 27 (22.9 per cent) born in Poland or Russia, the community was much more central European or Hungarian, with ten born in Germany, four in Czechoslovakia, 12 in Austria, and 19 in Hungary, a total of 38.1 per cent. (The remainder were born in south-eastern Europe or the Far East). As in popular repute, the NSW Jewish community was in fact quite different from the Victorian community in 1979-80, for 56.2 per cent of the latter group were born in eastern Europe. About half of the 1979 NSW cohort were resident in Australia for 40 years or less, the majority of them refugees from Hitler.

Even more than before, the 1979 community was heavily situated in the upper middle classes, with 60 of 116 (51.7 per cent) whose occupation is known holding upper middle class occupations, including 14 professional men and 25 men described only as 'businessmen' or 'company directors'. Thirty-six (31.0 per cent) were in lower middle class occupations, and 20 (17.2 per cent) in working class trades, including a cleaner, a gardener, a fitter and a process worker. Only one man in this cohort (living in Bathurst) was resident outside of the Sydney metropolitan area, and the community, although still disproportionately resident in the Eastern Suburbs, was much more dispersed than before. About 60 men were resident in Woollahra and Waverley, but a great many now lived in Sydney itself, and only one other (in Drummoyne) in any inner suburb.

By marriage and fertility, small families were still the rule, and the proportion of children was still much as before. In the case of 116 men whose marriage patterns were known, there were 183 surviving children; 18 married men were childless and 38 had only one child. However, there are some mitigating circumstances here. Only two men were unmarried, and many must have lost families in the Holocaust or have been severely affected by the events in Europe. Although the death certificates make no direct references to these events, it would appear that 15 of these men were married many years before in Europe, the wife and children (if any) being deceased or unknown at the time of the men's deaths. Research from the most recent Census returns in Australia indicates an upswing in fertility for those growing up in Australia's normality and prosperity, and Jewish fertility rates in N.S.W. may now be at the replacement level or just under it. Plainly, too, the network of post-war institutions here, especially the day school system, will work to diminish assimilation and inter-marriage.

With the exception of the characteristics that have been outlined, the two large Australian communities of Melbourne and Sydney have evolved in remarkably similar ways; the most important distinctions lie in the country of origin of the two communities, especially at the turn of the century and in the post-war period, and perhaps in residency patterns in the contemporary period, with Melbourne's community much more geographically cohesive. (Readers are again invited to consult my Appendix in Hilary L. Rubinstein's *The Jews in Victoria, 1835-1985* for further details). Apart from that, the patterns of demographic and socio-economic evolution are strikingly similar, however

much the ambience, flavour, and ideology of the two communities may differ, at least by popular repute. In one other economic respect, too, they have been strikingly similar, namely, in the relative paucity of very wealthy persons before the Second World War (whatever may be the case today). In my Appendix to *The Jews in Victoria* I provided a complete list of all Victorian Jews who were wealthy enough to be identified (for probate records) as among Victoria's wealthiest men. In the Appendix to this article, I have also included a similar list for N.S.W. As with the Victorian list, the following points should be noted;

1. The information here is the result of the author's separate and comprehensive study of the N.S.W. probate records, undertaken in 1976-78 as a Research Fellow at the Australian National University. The aim of this study was to identify the 50 largest estates left in each Colony or State in every five year period (e.g. 1850-4, 1855-9, 1860-4 etc.) from the beginning of the probate records in 1817 to 1939. Biographical information, including the religion, as then traced for all such wealth-holders. For some of the earlier periods fewer than 50 or, occasionally, a few more were identified.

2. The Table below lists the number in each such group, the size of the largest single estate in the group, and the names, dates, occupations, and size of estate of all wealthy Jews among these groups.

3. Where there is some doubt about the Jewish origins of an individual, this has been noted by a question mark. All of these men were resident in Sydney unless otherwise noted. The most important point to emerge is that Jews almost always constituted a tiny portion of N.S.W.'s wealth elite and were never more than a small fraction of it. They were mainly, though not entirely merchants in Sydney. A few, like the Simmons, Phillips, and Cohen families, reoccur, indicating that the peak economic leadership of the pre-1939 N.S.W. community was very restricted.

APPENDIX

Jews Among N.S.W. Top Wealth-holders, 1817-1939

Number in Group	Highest Estate	Wealthy Jews
1817-19		
11	\$5,000	
1820-24		
11	£20,000	
1825-29		
23	£15,000	Walter Jacob Levi (d. 1828) Merchant, £5,000
1830-34		
21	£40,000	
1835-39		
45	£200,000	
1840-44		
50	£45,000	

1845-49			
21	£40,000	James Simmons (1795-1849)	Merchant, Real estate, £15,000
1850-54			
41	£300,000	Joel John Cohen (d.1853)	Jeweller, £9,000
		James Solomon (?), (d. 1854)	Merchant of Maitland, £7,000
1855-59			
51	£170,000	Samuel Alexander (1835-59)	'saddler', £15,000
		(Father of Samuel Alexander, O.M. (1859-1938), the eminent philosopher)	
1860-64			
47	£280,000	Samuel Cohen (1811-61)	General merchant of Maitland, £70,000
		Isaac Levey (1797-1860)	Merchant, £40,000
		Edward Salamon (1811-60)	Auctioneer, £20,000
1865-69			
51	£260,000	Samuel Henry Harris (1814-67)	Merchant, £48,000
		Samuel Emanuel (1803-68)	Storekeeper in Goulburn and merchant £13,100
1870-74			
51	£230,000	Maurice Alexander (1820-74)	Merchant and Retailer, £18,050
1875-79			
53			
1875-79			
53	£500,000		
1880-84			
51	£405,000	Montague Levey (1833-84)	Merchant, £109,864
		Louis Levy (d. 1881, England)	Pawnbroker and merchant, £73,619
1885-89			
50	£1,255,937	Lewis Wolfe Levy (1815-85)	Merchant in Maitland; Company director and banker, £245,311

		Moses Joseph (d. 1889, England) Grazier near Bombala, then merchant, £321,335 John Solomons (1807-89) Merchant and bullion broker £180,993
1890-94 50	£600,012	Sarah Hart (1832-90) Widow, David Hart; Daughter, James Simmons, merchant, £234,495 Joshua Frey Josephson (1815-92) Barrister, pastoralist, company director and Judge £169,247 (buried as Anglican) Michael David Mitchell (?) (d. 1892, London), South African merchant, £96,136
1895-99 50	£2,104,642	
1900-04 50	£707,954	Abraham Cohen (d. 1901, England), Merchant, £205,034 Henry Lynd Nathan (?) (1843-1904) Bank Manager. £129,112. (Son of Isaac Nathan, pioneer musician; buried as Anglican)
1905-09 50	£3,004,062	Benjamin Wolfe Levy (d. 1908, England), Merchant, £162,910
1910-14 50	£2,311,837	Charles Franklin (ne Friendlich) (d. 1911), Tobacco Merchant, Importer and Banker in Melbourne and Germany, £283,055. Louis Phillips (1839-1913), Merchant, £438,830
50	£1,752,532	Norman or Nathan Samuel Cohen 1850-1917) Wholesale druggist £256,061 Harry Solomon Levy (1852-1918) Wholesale druggist, £157,327
1920-24 50	£603,684	James Nathan Hart (1848-1920) £144,220 Sydney Arthur Josephson (d. 1922) Engineer, £462,752

1925-29			
51	£880,495	Elizabeth Wangenheim (1835-1925) Daughter, James Simmons, Merchant; Widow, Gustav Wangenheim, £155,123 Philip Mitchell (1859-1928) Merchant, £153,734 Laurence Edward Moss (?) (d. 1928, England), £199,090 Albert Edward Phillips (1879—1929), Merchant, £250,870 David Davis Klippel (1866-1929) Music publisher, £186,880	
1930-34			
50	£750,888	Burnett David Cohen (d. 1930, England) £125,363 Reuben David Brasch (1861-1932) Draper and retailer, £132,969 Charles Joseph Hart, (1860-1934) Jeweller, £104,243	
1935-39			
50	£650,849	Alfred Henry Phillips (1873-1936) Merchant, £277,664 Edward Moss (?) (d. 1937) £234,705 George Judah Cohen (1842-1937) Merchant and Banker, etc, £511,822 Louis Morris Phillips (1872-1938) Merchant, £403,810 John Hart (?) (1845-1939) £361,569	

NOTES

1. This project was made possible by the generosity of the Australian Research Grants Scheme, to whom I am greatly indebted. I must also acknowledge the extremely important research materials provided by Mrs. Beverley Davis, the Honorary Secretary of the Australian Jewish Historical Society (Victorian Branch), as well as the assistance of the Society in Sydney and the La Trobe and Mitchell Libraries in Melbourne and Sydney. I wish also to acknowledge the very significant and helpful co-operation I received from the Registrar of Births, Marriages and Deaths of New South Wales. This research entailed several trips by me to Jewish cemeteries in Melbourne and Sydney, a melancholy and unpleasant task, especially to obtain information on the more recent periods in this study.
 2. Actually, to make the two studies comparable there were very slight variations in the two sets of dates. The most important difference is that the most recent sample in N.S.W. included deaths in 1979 only, rather than in several months in 1979 and 1980, as was the case in Victoria. Obviously, this could make virtually no difference whatever to the conclusions, so far as I can see.
 3. As in Victoria, additional names of Jews apparently deceased in the period in question were found in cemetery records or Jewish newspapers, but it proved impossible to trace any death certificate. Normally, between 5 and 15 per cent of apparent deaths per cohort were untraced in the official death registries. One can only speculate on the reasons for this, but among the more obvious are misspellings of names in the records available to me, use of a name (especially an Anglicised name) not identical with the deceased's official name in the death registries, clerical error, death in another State or abroad. As to the last point, it should be realised that a person normally resident in, say Sydney, who dies suddenly in Adelaide, will be recorded only in the death registries of South Australia. (The only exceptions to this are death at sea or, occasionally, in some foreign countries.)
 4. Charles Price, *Jewish Settlers in Australia* (Australian National University, Canberra, 1964), p.14. Dr. Price uses immigration records to arrive at this conclusion; *Journal*, Vol.5 pp. 370, 384.
- ‡Ed. An obituary of Judah Waten was contributed in this *Journal* by Nancy Keesing, Vol. 9, p.646. See also Waten's paper on "Contemporary Jewish Literature in Australia," *Journal*, Vol. 3, p.p.92-7.

ABRAHAM PEARLMAN of "HERZLTON", BOGGABRI, N.S.W.

by Marcelle Marks

This brief history was compiled from research referred to in the Notes and from interviews with Mrs Bessie Cohen, Mrs Rebe Cossman, Mr & Mrs Mark Pearlman, Miss Rae Robinovitz, and discussions with Miss Esther Cossman and Dr Harvey Cohen. Much is oral history.

Unless otherwise acknowledged, copies of Birth, Death, Marriage and Naturalization Certificates were obtained from N.S. W and overseas Registrars and Synagogues, from the N.S.W. State Archives, Special Collections and Newspaper Room at the N.S.W. State Library, from Lyttelton Museum, N.Z., from the Stanton Library, North Sydney, and from the Archives of the Australian Jewish Historical Society by the writer, Mrs Marcelle Marks, eldest child of Mrs Bessie Cohen, a grand-daughter of Abraham and Esther Pearlman.

FROM RUSSIA WITH LOVE

Kishineff, Bessarabia, was a small city of about 100,000 people, half of whom were Jews. Here, on 5 May 1862,¹ Abram Mordkovitch Perelman was born, the eldest of Mordkai Dovid and Annie Perelman's five children. The second son Isaac was born in 1865. The family was strictly orthodox, with Mordkai an educated man and the community shochet. Yiddish was their native tongue, and the boys studied in Hebrew at the Yeshiva where Abram was the top student, well-versed in Talmud. The Perelmans resided comfortably with Annie's family who managed a coach-house inn surrounded by vineyards and rose gardens.

Tsar Alexander III's oppressive May Laws of 1882 renewed restrictions on Jews², forcing them back to the *shtetl* townships in the Pale of Settlement. Secular education in Russia was denied to Jews, so few occupations were open to them. As second-class citizens they were doomed to prejudice and poverty. Although the Perelman household was comfortable, the future was grim for the Jews of Kishineff. Antisemitism was rife, with murderous pogroms occurring from time to time. The six year compulsory military service in the Russian army's front line was abhorrent to Jewish families. Abram was an athletic youth, good at foot-racing and swimming. Always slim, he successfully evaded conscription for three years³ by reducing his weight and vigour. Mordkai and Annie Perelman tearfully assisted their sons to leave Russia to seek freedom and fortune elsewhere. Russia was still a backward country scarcely touched by the Industrial Revolution in Europe. The prevailing philosophy extolled return to the soil, the only "productive" labour. The Tsars encouraged the establishment of Jewish agricultural settlements in Kherson and Crimea, southern Russia, and in Polish Russia, with exemptions from taxation and military service for settlers.⁴ Conditions, however, were primitive and life hard for the 55,000 Jewish people on the land, and religious life did not survive in those circumstances. Improved conditions for the peasants were always at the expense of the Jewish farmers and pogroms did not spare their dispersed and isolated colonies. The mass exodus of two million disillusioned Jews from Russia, about 40 % of

the Jewish population, occurred during the reign of Alexander III.⁵ Some of the refugees became the 'First Aliyah' to Palestine. Many went to America, but Britain and the British Empire seemed very favourable refuges for Jews escaping Russian oppression. The ordinary Jew in Britain, by birth or on naturalization qualified for full citizenship. The brilliant career of Benjamin Disraeli was watched with interest by the Jews of the Pale. He was very sympathetic to Jewish problems and promoted radical social reforms.⁶ The Rothschild family had a Jewish member of parliament and a peer.

According to his passport, Abram Perelman left Odessa in March 1886, aged 23, and journeyed via Hamburg to England. He carried little enough, his tallis, tefillin and prayer book being treasured items⁷. It is thought that the brothers travelled separately through Europe, but they certainly spent several months in London together, staying at the East End boarding house of Woolf and Hannah Cohen. This young Polish Russian couple befriended orthodox Jewish refugees, gave them lodging and helped them find temporary work in a furniture factory nearby. A fellow boarder at that time was Isaac Robinovitz.⁸ Woolf and Hannah Cohen had already made plans to emigrate to Australia. All four men were to settle in New South Wales and remain life-long friends. Abram Perelman and Isaac Robinovitz first tried their fortune in New Zealand. Isaac Perelman emigrated to the United States of America and did not reach New South Wales until 1892.

On 7 July 1886 Abram left Southampton, signed on as cook's mate⁹ on the sailing ship *Zealandia*, a 3-masted iron clipper. The ship reached Lyttelton, N.Z. three months later.¹⁰ Abram took a job roadmaking. His workmates suspected him of closet drinking until he admitted trying every patent medicine available to remedy a stomach disorder, self-inflicted over those last difficult years in Russia. He found members of the small Canterbury Hebrew congregation in difficulties, reflecting the general economic problems of New Zealand following its gold rush period. Rev Isaac Zachariah had just retired to the North Island after many years valued service. Despite the fine new Synagogue built in Christchurch in 1881, the community could no longer afford a minister's salary.¹¹ Learning that prospects were better in New South Wales, Abram saved for his passage, arriving in Sydney on the steamship *Maranoa* on 21 March 1887¹². He would have found a bustling city beside the beautiful harbour, flaunting many fine public buildings and churches, and the imposing Great Synagogue†. Sydney's population was more than double that of Kishineff. There were good transport facilities. It was Queen Victoria's Jubilee Year and a building boom was evident. Australia had close connections with Europe now, the Overland Telegraph was working. Sydney was confidently preparing for its centenary with a surge of nationalism perhaps a little too British.¹³

By 1887 the Jewish population of Australia numbered approximately 11,000, 0.4 % of the total population.¹⁴ About 4,000 Jews lived in New South Wales, 3,000 in the Sydney metropolitan area. A trickle of some 120 or so Jewish male refugees reached Australia each year, some with their families.¹⁵ Those settling in Sydney found the established lay leadership aloof, showing a respectable, anglicised low profile to the general community. On closer scrutiny, only half the establishment were themselves of British origin¹⁶ and even the most successful often had humble beginnings. About 60 % of the new "foreign" Jews were then coming from areas of the Pale of Poland and Russia, the rest from Germany, Austria and Hungary.¹⁷ The East Europeans were from centres of orthodox Jewish learning and culture, but had suffered oppressive living conditions. Arriving in Australia, often on their own initiative, these immigrant Jews helped each other along. As their English improved and they learned some business or occupation offering a better

living standard, they would gradually rise from the *luftmenschen* (unskilled) position.¹⁸

A new life was beginning for Abram. Like the biblical Abraham, he changed his name, which was now to be Abraham Pearlman. His first job was roadmaking again, with the construction gang building the road through the Royal National Park just south of Sydney, one of the world's first National Parks. After speaking out and proving to an inspector that the labourers were not receiving full rations, he was promoted to be storemaster. Also arriving from New Zealand in 1887¹⁹, Isaac Robinovitz joined Abraham. They attended religious services whenever possible and made friends among the newcomers, some with stalls at the markets. They learned that Woolf Cohen²⁰ was now in partnership with Albert Coppleson²¹, hawking around Narrabri, 560km north-west of Sydney. These were the great railway years, with extension of the rail network from Sydney south and west, and from Newcastle north and north-west. Narrabri was the terminus of the newly constructed north-western branch for 25 years from 1882.²² A steamer was taken from Sydney to the seaport of Newcastle to meet the train, before the Hawkesbury River Bridge was completed to connect the metropolitan and northern lines in May 1889.

When their English had improved sufficiently and they had saved a little money, Abraham Pearlman and Isaac Robinovitz decided to venture into business as hawkers in the country. They made their base at Quirindi, 350kms north-west of Sydney, purchasing hardware, drapery, clothing and tobacco from wholesalers like Bassers and Hoffnungs, and from friends at the Sydney markets. They took turns at travelling to Sydney and accompanying the merchandise by train to Quirindi; or packing the goods onto their horse-drawn wagon and travelling around outback areas selling the welcome comforts of civilization to the residents of remote villages and isolated homesteads. Isaac Robinovitz married Esther Assure, a young girl newly arrived from Jerusalem, at the Great Synagogue in June 1889, and she kept house and minded the stores in Quirindi while the men were away. The little business proved a success.²³ Australia and Australians would have pleased Abraham. He loved the sunshine and the outdoor life; the freedom of speech, the religious tolerance and the democratic government. He loved this land where a Jew could be a full citizen with the right to take up any vocation, with the rights to education, to own land, and to vote. His friends, Cohen and Coppleson were already listed in *Wise's Directory* of 1892 as storekeepers at Wee Waa, 37kms from Narrabri.²⁴ This was indeed the lucky country for new immigrants. Arriving as a penniless migrant, Abraham was doing well enough after five years to call himself a dealer. Despite depression years, he was saving funds towards setting up a permanent store in one of the railway towns. Eager to own land and gain full citizenship rights, he applied to be naturalized, and soon after the five years mandatory residency had elapsed, at the age of 30 years, he was accepted. His Naturalization Certificate is dated 9 May 1892.²⁵

Isaac Pearlman and his Kishineff-born wife Rosa married in Chelsea, U.S.A. They were living poorly in Boston where Isaac worked very long hours in a boot factory under sweat-shop conditions. Abraham wrote enthusiastically to his brother about opportunities in N.S.W. He encouraged Isaac and Rosa to join him and sent the passage money, and the young couple arrived in Sydney in 1892 with their baby Annie born in England en route.²⁶ Abraham took them to Quirindi where Rosa stayed with Esther Robinovitz while the three men were away working. They all lived together for a year or two. The Pearlman brothers, as they hawked their wares north of Quirindi, noticed that the little railway town of Boggabri, halfway between Gunnedah and Narrabri, showed promise as a commercial centre. W. Horne's extensive Saw Mill and Coach Building Works had depleted the native cypress pine forests of the district, clearing large areas for grazing and wheat growing on

the rich black soil plains. Situated at the junction of the Namoi River and Cox's Creek, Boggabri became known as good fat lamb country and the centre of a first-grade wheat belt.²⁷ Sir John Robertson, grazier, of "The Mount", Boggabri, was the popular State Parliamentarian.²⁸ He and Parkes dominated State politics for decades. Robertson was a radical and land reformer who understood the special needs of country people and objected to the government blindly following the British system. A fine legislator with a gift for language, he was famous for his Lands Act of 1861 and for the Public Instruction Act implemented in 1880. The latter set out to "provide the best primary education" (compulsory but not free) "to all children without sectarian or class distinction".²⁹

The township of Boggabri was gazetted in 1869 when there were perhaps ten houses. The journey from Sydney took several days involving steamer to Newcastle, rail to Singleton, Cobb & Co Coach to Willow Tree (walking beside the coach up the steep mountain road near Murrurundi), and then changing to Nowland's Coach for the final leg of the trip. Each coach had an armed constable as protection against bushrangers. Fred Ward alias Thunderbolt lived in caves near Boggabri in the 1860s. With the opening of the railway at Boggabri in 1882, rapid progress was noticeable. A post office and new large public school were built. The railway changed life for townsfolk and farmers and was opening up the country. The population reached 500 in the 1890's.³⁰ The journey from Sydney by steam train took only 17 hours. However, the return fare cost £19 when the average weekly wage was only £2/2/-.³¹ Graziers no longer drove their sheep and cattle from three to six weeks overland to Sydney's markets, using the Pass through the Nandewar Range, or the Newcastle route which involved swimming the cattle over the Hawkesbury River.³² In the old days wool and wheat were transported by bullock wagon, but now animals and produce were transported quickly and safely by rail.

PEARLMAN BROTHERS STORE — CONFIDENCE AND MARRIAGE

In 1894 the Pearlmans moved to Boggabri and established Pearlman Brothers store in a simple triple-fronted building with shop windows and doorways to enter off the front verandah. This general store was in Laidlaw Street, and the Pearlmans lived in a small cottage next door.³³ It is reported that mobs of 20,000 sheep were regularly driven along Laidlaw Street, the main road to the north.

Isaac and Esther Robinovitz left Quirindi the next year to take over the general store already established by Esther's family at the coastal town of Eden³⁴ in the far south of the colony. Because of his erect, slim, wiry build, Abraham Pearlman seemed taller than average height. He had a long thin face, high forehead, gingery brown hair and fair complexion, with deep-set grey eyes. Well-educated in traditional Jewish learning, he persevered to quickly gain fluency in English. He kept up-to-date on world affairs, reading *The Sydney Morning Herald* cover to cover, and followed Jewish affairs as reflected by *The Hebrew Standard*.³⁵ He maintained contact with his friends and could deliver a good speech and pen a fine letter. He was an extrovert — "He walked fast and talked fast".³⁶ Abraham loved to discuss world affairs and Talmud with his brother and friends. He was witty and good natured but under provocation was impatient and quick to anger. With the store established, he felt confident of the future and looked for a wife within the Sydney Jewish Community. He met Esther Bergman, an attractive brunette, who was willing to face the pioneering life. Esther Bergman was born in Christchurch on 24 September 1875, the second of 12 children born to Polish Russian migrants, Jonah and Rebecca Bergman.³⁷ As newly weds, the Bergmans had emigrated to New Zealand from

England, and after some years they settled in Sydney with five children in 1881. Chain migration brought to Australia Rebecca's mother, Rachel Rosenthal,³⁸ and her half-brother, Solomon Rosenthal in 1884.³⁹

On 26 February 1895, Abraham Pearlman and Esther Bergman were married at the Great Synagogue, Sydney, by Rev. A B Davis. Esther was only 19, Abraham 32. The Pearlman families lived together at Boggabri at first, and their store prospered. According to lavish weekly advertisements in *The Boggabri Budget*, clothing, boots and shoes, haberdashery, hardware, groceries and delicatessen foods, including fish, were sold. "The best service and quality in town at the lowest price." Esther's first children, Eva and Mark were born. A branch store was purchased at Aberdeen,⁴⁰ half-way to Sydney, from Lepole Cline.⁴¹ Abraham and Esther moved to Aberdeen for a few years, and sons David and Henry were born there.

Occasionally Abraham travelled to Sydney endeavouring to be in the city for Jewish holydays when he was most likely to meet up with friends. In September 1901 he was assistant at the High Holyday Services conducted by Rabbi I Bramson⁴² at the Protestant Hall in Castlereagh Street.

By 1904 the Pearlman brothers were working together again in Boggabri. They were the closest of friends and confidants all their lives, but Abraham became dissatisfied with business life. He surprised Isaac and Jewish friends, mostly storekeepers in various country towns, with his decision to take up farming.

SQUATTERS TO SELECTORS

In the early days, Governor Darling tried to confine settlement of the colony to the Nineteen Counties of the central coastal district surrounding the Sydney metropolitan area, as proclaimed in 1829.⁴³ News of the vast fertile plains further inland, reported by explorers Oxley and Cunningham, encouraged squatters to move their cattle and sheep into the unsettled areas. The stock bred by the squatters proved superior to coastal animals. Gradually the early squatting runs were granted licences. With security of tenure, large pastoral holdings were established. By 1848 the families of William Cox, road-builder, and William Charles Wentworth, explorer and statesman, each had vast tracts of land beside the Namoi River in the Liverpool Plains district.⁴⁴ John Robertson held 20,000 acres.

Although himself a squatter, Sir John Robertson, while Premier in 1861 initiated legislation for closer settlement by owner farmers. His Lands Act gradually freed much of the huge pastoral holdings leased for peppercorn rents by the squatters to make the land available for selectors, middle-class family men who would live and work on their farms. At Boggabri there was such a flood of applications for family selections in 1904/5, that the Crown Lands officer drew the names by ballot.

When his name was announced, Pearlman was jubilant. "Yeshivah bochur to yeshuvnik?" or "Whoever heard of a Jewish cockie farmer?" exclaimed relatives and friends. Pearlman won his pastoral leasehold at the age of 43.⁴⁵ There were already six children — Eva (b. 1896), Mark (b. 1897), David (b. 1899), Henry (b. 1902), Samuel (b. 1903) and Bessie (b. 1905). Esther, still young and enthusiastic, was confident that the new life would be a great adventure for them all.

"HERZLTON"

Abraham Pearlman was optimistic that a bright future lay ahead for primary production. England would always depend on Australia for wool. Steamships and refrigeration were

enabling the export of meat and other perishables. As it seemed there was unlimited demand for frozen meat overseas, boiling-down plants for the disposal of surplus animals had closed. Modern methods were improving production and transport within the country. Boggabri farmers seemed to be doing well, Abraham enjoyed living near his brother, and he and Esther had made good friends in Boggabri, so they intended to stay in the area.

Abraham and Esther believed that land was the only true wealth: that land alone cannot be destroyed: that individual land ownership for the Jew was the key to the respectability denied Jewish people in Eastern Europe for generations.

The partnership at the store was dissolved, Isaac and Rosie Pearlman continuing in the business. In 1908 they built a brick department store at the corner of Brent and Wee Waa Street, Boggabri, then the centre of town. The large comfortable family residence above had a wide verandah tastefully decorated with wrought iron lace. The imposing building still stands, with a general store still operating. "I. Pearlman, est. 1894" remains legible in raised letters on the facade.⁴⁶ Another shop was built next door and let to a chemist, but as the centre of commerce moved away from the railway station in the 1920s, business in Brent Street declined. Isaac Pearlman later also leased a small grazing property near Boggabri and employed a farm manager.

Abraham Pearlman's property was situated only a few kilometres from Boggabri, across the Namoi River. With the purchase of an adjoining block, the farm consisted of 1,200 acres, about two square miles, twice the size of Sydney's Centennial Park, not a large grazing property. The land had to be cleared, then builders were employed to construct the simple farmhouse, stables, stockyards, shearing shed, and all the fencing necessary to establish the boundaries and divide the property into paddocks. The farm was named 'Herzlton' after Theodor Herzl,⁴⁷ founder of Zionism, whom Abraham greatly admired. "Back to the land" was one of Zionism's ideals. "If you will it, it is no dream" was Herzl's motto. It was then rare, however, for a Jew to be a farmer in Australia. Moreover, it was unusual for an Australian Jew to be a Zionist at that time. Like Herzl, Abraham may well have been critical of Baron de Hirsch's well-meaning philanthropic endeavours to settle Russian Jewish refugees on large agricultural settlements in Argentina and elsewhere.

He would have disagreed with the Baron's autocratic system administered by the Jewish Colonization Organization (JCA) conducted from Paris, which deprived the farmers of local autonomy and independence and precluded gaining experience from on-the-spot decisions, bearing responsibility for the results, and feeling pride in their own achievements.⁴⁸

It took many years to bring the undeveloped land at "Herzlton" to productivity. An experienced farm hand was always employed, who lived with his family in a nearby hut. The Department of Agriculture would supply written information and occasionally send an officer to visit the area. Hard lessons were learned by trial and error. Abraham and his sons, especially Mark, learned farming together. The Pearlmans exchanged experiences with neighbouring farmers and, much later, helped establish a Farmers & Graziers Association. *Sands Directory* shows the stock at "Herzlton" in 1910 — 6 horses, 9 cattle and 1,100 sheep. By 1911 there were two more children, Rebecca (Rebe) (b. 1909) and Hyman (b. 1911).

"Herzlton" soil was rich and fertile, in good seasons lush and green, but the acreage was small, so intensive management was always necessary. The Pearlmans depended on two lambing seasons. There was not land enough to allow any to lay fallow. Cross-bred sheep were found to be most suitable for fat lamb raising and wool production. Up to 1,500 ewes

were run with lambing, marking, branding, dipping and shearing undertaken in season. About 50 head of cattle, usually Durham Shorthorns, were grazed often under agistment.⁴⁹

Shearing was an exciting time with the shearing shed taken over by an itinerant team. In the early days an experienced shearer could clip 80 sheep a day with hand blades. The hurdy-gurdy motor was the first steam power used on "Herzlton", later replaced by a petrol motor. The family, no doubt, enjoyed watching the fleeces pressed and weighed and packed into bales with the "Herzlton" stencil, then stacked high and wide on a horse-drawn wagon en route to the township for railing to Sydney. Lucerne and oats were grown for fodder. Although wheat was always sown, the crop was not dependable. In good years wheat was harvested as a bonus and sold to Tremain's Flour Mill, built at Boggabri in 1910, and later taken over by Clifford Love & Co. In poor years this grain was used as supplementary fodder. All the cultivating machinery and vehicles on the farm in Abraham's time were horse-powered. Mark talked about the daily grooming and feeding of the 20 draft horses and several ponies in readiness for work. This might take two hours. If there had been overnight frost or heavy dew, the men would need to wait lest the horses slip. Depending on the work load, three to eight horses comprised the team. Later, after several hours work in the hot sun, the horses would need to be changed.

FLOOD AND DROUGHT

When the first flood came, the Pearlmans were not well prepared. They gathered what they could and joined the families of adjoining properties setting up camps on the flood hill known as The Knob. The water rose quickly and many sheep were lost. "Herzlton's" farmhouse was built on elevated ground and proved to be well above flood level. Thereafter, whenever Barber's Lagoon⁵⁰ began to rise, the Pearlmans would round up all the stock and drive them into yards they built on The Knob.

Abraham and the boys would use a flying fox to cross the flooded lagoon, which flowed right across the property, to travel to the township. The route via the high level bridge increased the distance a little.

Branches of trees were lopped during a long drought so that sheep and cattle could feed on the leaves. Two ten-foot-deep pits were dug on The Knob, filled with green stuff, lucerne and thistle, which would cake and be suitable as a daily hand-feeding supplement to the expensive hay and grain purchased in dry seasons. During drought years Mark or Hymie Pearlman, from the age of 14, would be sent droving the sheep flock towards the New England highlands looking for green pastures. Usually a neighbour's son would take his flock along too, with a third boy employed as cook. It was safer and more enjoyable for three youngsters to shepherd the sheep, than for one boy alone. The young drovers might be away for a couple of months. They rode the best horses available, took the best dogs, unrolled their packs each night, pitching tents to sleep under canvas. The billy was boiled over the campfire, for tea or soup to drink with the canned food and damper. On a long trip they might take a wagonette for stores. The boys would swim and wash their clothes in creeks or rivers, trying to avoid the leaches. Occasionally, if camped near a large town like Tamworth, they might go to the open air cinema at night, or send a letter back home to the farm or to a brother or sister at school or university in Sydney.⁵¹ The rule was "six miles a day along the stock route". When the drought broke, the boys had to return by a circuitous course. It was illegal to retrace steps over the stock route which had to be protected and allowed to regrow. When our boy drover eventually returned home, it was back to school as Abraham insisted that each child stay at school at least till 15

FAMILY LIFE IN THE BUSH

Scenically, "Herzlton" was located in a very beautiful setting. The blue Nandewar Range towered to the north-east and the small timbered mount — The Knob — accented the western edge of the property. The first timber farmhouse was quite simple, consisting of two buildings. One entered the living areas via the wide screened verandah where provisions were kept cool and the water bags and drip safe hung near the butter cooler. The living room was large and open with food preparation area and big iron fuel stove at the far end. A fire was kept ablaze in winter reflecting the gleam of the candlesticks on the mantelshelf. A picture of Herzl hung on one wall. Kerosene lamps provided the lighting. In the bedroom wing timber steps climbed to the bedrooms on an upper level for security, and for coolness during the long hot summers. Tanks stored rainwater for drinking. There was plenty of underground artesian water but no means to use it for general irrigation. A windmill near the house pumped up enough water for washing and for watering the vegetable garden and fruit trees. Esther tended the chickens and the vegetable garden and made butter and cream cheese. The men milked the cows. In his youth Abraham had often assisted his father, the shochet. Now, on his own farm, he killed a lamb as required, for meat.

Abraham and the boys learned to use guns as protection against snakes, foxes and occasional kangaroos. Sometimes they would go out wild duck shooting, or try fishing for perch or bream by line from the bank of Cox's Creek or the Namoi River. Chores like cutting burrs were fun when performed from horse-back, like playing polo. The horses got to know this game, and would pull up with a jolt at the next burr. In the early days on the farm, the elder Pearlman children rode ponies to a small one-teacher bush school. When this school closed, Abraham and Esther purchased two adjacent cottages in Boggabri township in 1910 to house their growing family. Esther now lived in town so that all the children could attend the local primary school or travel by train to Narrabri High School. Abraham would come to town for the weekend. During school holidays and busy times such as harvesting or shearing, everyone moved back to the farm. Rebe remembers once, when her father was too busy to leave the farm, Esther and the children hiked out along the rough road to "Herzlton" to surprise him.

When Abraham drove to town alone or showed one or two visitors around the farm, he used the sulky. The buggy and pair were needed to transport the whole family. He never drove a motor car, not even the Chevrolet bought by Mark in 1927.

Esther's life centred around the home and the family, and she enjoyed country life. She had a happy, serene nature and admired her husband's zest and ambition. She was a capable cook and housekeeper but had no time for outside interests. Boggabri life was more comfortable than her own childhood as the eldest daughter of a very large poor family with both parents working at the markets or selling goods door-to-door, struggling to make ends meet. The Bergman children had no chance of a good education: all had to earn their living from an early age. Esther wanted a better future for her children. The Bergman family emigrated to California in 1904, all except Esther and her elder brother Isaac. Jonah and Rebecca lost everything in the San Francisco earthquake of 1906. Rebecca died tragically at the age of 54, while the family were living in tents at the earthquake refugee camp.⁵² Esther was to see only her brother Arthur who returned to Sydney. Several Sydney nieces and nephews, convalescing from serious illnesses, were taken to Boggabri to be cared for by Esther over the years and, in return, the children from the bush were offered city accommodation at various times.

During the year 1910, Eva and Mark Pearlman lived with Isaac and Sara Bergman⁵³ at George Street North, so that they could attend Fort Street School, and especially so that Mark could study for his Barmitzvah at the Great Synagogue. A studio photograph marks the occasion when Abraham came down from the farm. As seemed customary in large families living so far from a Jewish community, only the eldest son had a Barmitzvah. Esther was unable to attend as her eighth child was soon due. Rev Marcus Einfeld travelled to Boggabri for the B'rith of baby Hyman. Bessie remembers the joyful party celebrations in February 1911.

Although the Pearlman family was so isolated, there was a Jewish atmosphere in the home. Esther lit candles on Shabbat, the festivals were observed and matzos and other supplies were sent from Sydney for Pesach. Everyone fasted on Yom Kippur and, unless Abraham was away in Sydney, he would "daven" all day at home. Esther and Abraham found it impossible to live as strictly orthodox Jews in the country, but they did their best, by example and by teaching bible stories and an outline of Jewish history and religion, to instil moral values and a sincere Jewish spirit into the children. Everybody in town knew the Pearlmans were Jewish and respected their observances. Abraham took an interest in local affairs. Although it was difficult for him to attend meetings in Boggabri township during the week, he was a keen member of the Farmers & Graziers Association and a member of the Hospital Board. He desperately tried to keep in touch and to assist his family remaining in Kishineff as illustrated by his letter of 4 Sept. 1916,⁵⁴ written to the Russian Consul in Sydney. (See Appendix 1)

Isaac Pearlman was a well-known identity in Boggabri. He was concerned that there was seldom a resident doctor in the town, the nearest physician being at Narrabri. Although the midwife nurse who ran a small nursing home and the chemist who diagnosed and treated minor complaints did their best, Isaac was not satisfied till he had organised a committee to build a hospital.⁵⁵ He was elected President of the Building Committee. Boggabri Hospital opened in 1913 and Isaac Pearlman was President of the Board for many years. He was also one of the founders of the local Masonic Lodge. Living alone in the home above his store for 25 years, Isaac travelled to Sydney when he could leave his staff, to visit his wife and daughters who took up residence in Waverley about 1912. Rosie, whom Abraham called "The Imported Article", disliked country life, the lack of amenities, the heat and the dust-storms. Their four daughters were — Annie, married Isaac Lazarus; Ettie, married Harry Bear; Gladys, married Abe Kutner, and Lena, married Harry Zimlin. Isaac retired to Sydney in 1937 and the store was sold. Thereafter he was a regular worshipper at the Central Synagogue until he died in 1951.

THE PEARLMAN CHILDREN

Abraham and Esther Pearlman encouraged their children to seek education towards a vocation of their choice. The family identified with the Sydney Jewish community and it was expected that, if and when the young people left Boggabri, they would study or work and find marriage partners there. Six of the children boarded in Sydney. They were encouraged to work hard at school — Abraham was strict and each child had to prove his or her worth: but they were also encouraged to enjoy life with friends and to take up hobbies and sports. Eva had a talent for fine needlework and cooking. When she was 17 she was invited to live with Sol and Stella Rosenthal and their family in Sydney.⁵⁶ Eva worked as a salesgirl until she married Sid Adams, tailor and businessman, in 1920. Mark Pearlman, the eldest son, and Hymie, the youngest, left school at 15, choosing to live on the land all their lives. Mark could never be spared from the farm for long, as his father

depended on his assistance while the younger children were completing their education. Both of these boys were football players, and later popular members of the Boggabri team. Hymie was the local sprint champion. Bessie attended secondary school at Boggabri until she was 16. At the same time she studied piano at Boggabri Convent, gaining a music teaching diploma. She would entertain the family on the old Steinway piano, and sometimes young friends would be invited home for dancing or singing. This was before the days of wireless.

David attended Narrabri High School and later took an engineering course in Sydney at Clyde Engineering Works. However, in later years Dave was a well-known shopkeeper at Strathfield. He and his wife Vera (nee Smith) were among the founders of Strathfield Synagogue. Hebrew classes were held in the residence above their fruit shop/milk bar for many years. Henry and Sam both gained scholarships to Fort Street High School followed by bursaries to Sydney University, each graduating in Medicine. As students they boarded for a number of years with cousins Ettie and Harry Bear. They always took some Jewish friends to "Herzlton" during long school or university vacations. Visits were made by Norman Goldberg, Bill Lieberman, Hyam Owen, Bernard Sugerman and cousins Phyllis Rose (nee Bear) and Leo and Maurice Rosenthal. During these holidays on the farm, all the boys would help. Norman Goldberg related how sometimes they would go out in the afternoon setting traps with a professional rabbitier. They would camp overnight, swapping yarns over the campfire. Next morning they would return towards the farmhouse, removing and skinning the rabbits, hanging the skins to dry, later to be sold.

Rebe Pearlman won a scholarship to Fort Street School and stayed with her sister Eva and brother-in-law Sid Adams. In 1922 Bessie went to Sydney to take a secretarial course. She too stayed with Eva and Sid until she began to work and could rent a flat, when Dave and Rebe moved in with her. Without parents or a permanent home in Sydney, it was not easy for the young country people. City life during World War I and the Depression years was often a struggle. The students depended on financial help from the farm to supplement their scholarships. The city workers did not always have jobs. A holiday back on the farm was looked forward to by all. However, in Sydney, the young people entered the social life of the Jewish community. Bessie in 1929 married Raymond Cohen, an engineer, who was Hon. Secretary of both the Randwick-Coogee Jewish Social Club and the Randwick-Coogee Jewish Education Board. Esther Pearlman moved from Boggabri township to live with Abraham on the farm again in the mid 1920s. Rebe spent a year at Sydney University, then returned to "Herzlton", teaching at the Nandewar Bush School in the early 1930s.

There was a serious rat plague in 1929. Mark and Hymie built a rough metal trap to catch the rodents. One day, while the family was in town, these pests got into the wax matches and caused a fire which burnt down the old farmhouse completely. After the initial shock, it was found that insurance and savings were sufficient during that Depression period to build a comfortable modern timber homestead, with verandahs around it, still attractive today. However, neither telephone, electricity nor town water were connected in Abraham Pearlman's lifetime. Gradually Abraham was able to relax a little. His farmer sons could run the farm while he attended the wool sales in the city or accompanied Esther on a visit to married children. Prior to Eva's, Bessie's and Dave's weddings, Abraham and Esther rented accommodation in Sydney. They could not yet afford to retire to live in Sydney, but they did buy a house in Newcastle about 1925. Perhaps they considered retiring there as they found the small Jewish community in Newcastle very friendly. Sam Pearlman practised medicine from the Newcastle house

for several years. He had worked his passage to London as ship's doctor in 1934. This was an improvement on his father's effort as cook's mate on a sailing ship in 1886! Sam specialised in both Ear, Nose and Throat, and in Ophthalmology. He married Betty Solomon in London in 1935 and returned to live in Adelaide where he was highly respected in medical and Jewish circles.

Abraham Pearlman died on 30 April 1934, following an operation in Sydney. Rebe was on the farm at the time and relates that neighbours were telephoned who rode across to "Herzlton" with the sad news. "There was no better known or liked identity in the district than the late Mr Pearlman, who had a high sense of his duties as a citizen and whose principles in life made him a very much respected member of the community" read the obituary in *The Boggabri Examiner*.⁵⁷ "Kind hearted and simple in his wants, the deceased had great consideration for others."

Mark and Hymie carried on the farm together, buying their first tractor in 1938. Soon after World War II broke out, the younger brother volunteered for army service. Mark Pearlman had married Minnie Phillips in 1936 and they lived together and worked at "Herzlton" for 30 years until they sold the property in 1965 and retired to live in Sydney. Henry worked his passage to England as ship's doctor in 1937. He specialised in Ophthalmology and opened a practice at Inverell, N.S.W., where he was highly regarded. Henry never married.

Esther Pearlman and Rebe lived for some years in Birriga Road, Bellevue Hill. Rebe held responsible secretarial jobs in the city. At one time she managed a boutique in Martin Place. Esther was greatly missed by her family when she died suddenly in 1946. In 1947 Rebe married businessman Richard Cossman. Uncle Ike Pearlman, now over 80, warned her against marrying a "foreign Jew"! He had forgotten his own beginnings in Australia, and how happy Rebe's parents had been despite their different backgrounds. When Hymie returned from active service in the Middle East and New Guinea, he purchased a 4,000 acre sheep and wheat property in partnership with his brother, Henry, of Inverell. Hymie married Zara Stone in 1948. After Henry died in 1955, Hymie took over the property and still runs "Tikitere". Hymie's sons, Alan and Michael are third generation Pearlmans on the land, each owning and working on farming and grazing properties in the North Star area, where cotton is one of the main crops today.

LEGACY OF FAITH

Abraham Pearlman, the penniless refugee Yeshiva student, who worked his passage to a distant land, without knowledge of English or any practical trade or training, had laboured with road construction gangs, progressed from itinerant hawker to storekeeper, to eventually succeed in establishing himself as a typical Australian farmer and grazier. For almost 30 years he pursued his chosen occupation. Intelligent, determined and hardworking, he was independent, outspoken and proud. He was never wealthy, but always caring, encouraging and generous in assisting his children, extended family and Boggabri neighbours. He earned the affection and respect shown by all who knew him. Optimism, courage and faith were Abraham Pearlman's legacy. "This is absolutely the longest drought on record" he wrote to his eldest daughter in 1919, "but our land is so rich that a lick of the ground here is better than the feed elsewhere. We cannot last much longer without rain however (Eva dear) . . . (Well,) I was several times in tight corners but the Almighty never forsook me but pulled me through."⁵⁸

The Pearlmans were part of the rural scene of their era but remained steadfastly within the Jewish faith under difficult and isolated conditions. Was it the influence of Abraham and Esther, or mere chance that all the children remained loyally identified with the

Jewish community and married within the faith? All three daughters and three of the sons married at The Great Synagogue where many descendants are still members although the family has now spread to other States and overseas. A number of posters and newspaper cuttings referring to the two original Pearlman families, together with the shop counter and stools from Isaac's store may be seen at the Boggabri Historical Museum. There is a sketch of the brothers' original store and a framed copy of a favourite photograph of the whole family taken in Sydney a few months before Abraham's death. Boggabri, whose population has never exceeded 1,500 people, is a pretty town with tree-lined streets. In 1987 it boasts electricity, sewerage and kerb and guttering, with good television reception. The town swimming pool was built by a community fund-raising drive. Crops have diversified and now include sorghum, soya bean and sunflower seeds, often under irrigation. Much of the progress has been the result of the abundance of water flowing from the Keepit Dam. Good quality coal has been found at Vickery State Forest a few kilometres east of the former Pearlman property. Exploration and feasibility studies are being carried out in the area by Kembla Coal & Coke, and by Boggabri Coal Co, a subsidiary of B.H.P.⁵⁹ Perhaps in this age of technology, the wealth below the ground will prove more valuable than the forest trees and farmlands on the surface. The picturesque, sleepy town of Boggabri, might become an industrial centre in future years.

No other Jewish families lived in Boggabri and it is unlikely that Abraham would have met another Australian Jew whose sole occupation was farming. But recent research indicates that there have always been a few Jewish farmers scattered on isolated properties in most States. According to the 1901 Census, there were in that year 53 Jewish farmers in Australia. There were 187 Jewish farmers disclosed by the 1947 Census. This included the Shepparton community at its height — about 70 families on orchards, and a few refugee poultry farmers continuing after the War on the outskirts of Sydney, Melbourne and Perth. The Pearlmans were among other Jewish sheep and cattlemen and growers of crops at that time. There were 146 Jews engaged in primary production in 1981. We presume most were engaged in farming or horticulture, although fishing is included in primary production in the 1981 Census. This number is made up of 52 persons in N.S.W., 46 in Victoria, 19 in Queensland, 4 in South Australia and 25 in Western Australia.⁶⁰ About 50 Jewish farmers are known to have earned their livelihood on the land all their working careers, between 30 and 50 years. But, since first settlement, there are only a few Jewish families known to have farmed continuously over several generations in Australia.⁶¹

It seems that the M.C Davies family, well-known for vast forestry and pastoral enterprises for a century in Western Australia, and the Emanuels, descendants of Solomon Emanuel, Goulburn financier and pastoralist, and his sons Isadore and Sydney Emanuel, pioneer cattle men of the Northern Territory,⁶² have long been estranged from the Jewish community. However, members of the Kingston family (formerly Kozminsky) have farmed at Cootamundra, N.S.W., since 1913. In Victoria, the Feiglins who settled at Orrvale, Shepparton, in 1913, still carry on their family orchards there and at Mildura. There are still Silversteins/Hyats with orchards at Shepparton, and Rosenbaums and Gorrs with farming properties. In Western Australia, the Same and Morris families are 3rd and 4th generation Jewish farmers at Boddington, Goomalling and Gidgeganup, on the land since 1924. There is still a Finkelstein farmer at Geraldton, a descendant of the Finkelsteins who settled at Shackleton in 1912.⁶³

The Pearlman family has farmed modestly but continuously for 80 years in northern N.S.W. Thus, it appears that they have farmed consistently for longer than any other

Australian Jewish family. Will they survive further generations as Jews on the land? It is 100 years since Abraham arrived in Australia. There are now 76 descendants of Abraham and Esther. Three of the eight children are still living — Bessie, Rebe and Hyman. There are 20 grandchildren, 35 great-grandchildren and 13 great-great-grandchildren. "Herzlton", Boggabri, is no more; but a sign over a gate at Dural, on the outskirts of Sydney, reads "Herzlton".⁶⁴ It is the hobby farm of Miss Mahla Pearlman, Mark's daughter, a grand-daughter of Abraham.

NOTES

1. Abraham Pearlman's age varies on official documents. Date and year of birth used by writer — 5 May 1862 — agree with:
 - (i) Russian Passport of Abraham Perelman, 17 February 1886. Original in possession of Mark Pearlman's family.
 - (ii) Letter 12 July 1934 from Isaac Pearlman to Sam Pearlman, in which he states that his brother Abraham died on the Hebrew date of his 72nd birthday, 16 Iyar. Original letter in possession of Mrs Betty Pearlman, Adelaide.
 Abraham had a twin sister who died young. Annie Perelman's maiden name was Cohen.
2. *Encyclopedia Judaica*, Keter Publishing House Ltd, Jerusalem, 1974, Vol.2, p.570
Joan Comay, "The Pogrom Period", *Who's Who in Jewish History after the period of the Old Testament*, London, Weidenfeld & Nicholson, 1974, pp.22, 54.
3. "Military Draft of 1883, Conscription No. 463" appears on Russian Passport.
4. Prof. Matityahu Minc, *The Jewish Agricultural Experience in the Diaspora*, Tel Aviv: The Nahum Goldmann Museum of the Jewish Diaspora, 1983.
5. *Encyclopedia Judaica*, Vol.13, p.694
6. *Ibid.*, Vol.6, p.103; Vol.14, p.340
7. These items are now in possession of Mrs Rebe Cossman.
8. Rae Robinovitz, "Isaac Robinovitz", *Australian Jewish Historical Society Journal*, Vol. VII, p.322.
9. Discharge Certificate as cook's mate on the *Zealandia* is in possession of Mark Pearlman's family. Abram signed on in Southampton on 7 July and was discharged, character and conduct "very good" on 18 October 1886, at Lyttelton, New Zealand.
10. Information and copy of photograph of *Zealandia* supplied by Lyttelton Museum.
11. *The First 100 Years of Canterbury Hebrew Congregation*, N.Z., 1963.
12. *N.S.W. State Archives*: Naturalization Certificate of Abraham Pearlman dated 9 May 1892, gives year of arrival as 1887 on board *Maranoa*. Shipping List, Reel 478, reveals that A Perilman (sic) was a steerage passenger on *Maranoa* which reached Sydney from Auckland on 21 March 1887.
13. C M H Clark, *A History of Australia*, Melb. Uni. Press, Vol. IV 1978, p.378; Vol. V, 1981, pp.1-28.
14. Charles Price, "Jewish Settlers in Australia, 1788-1961", *A.J.H.S.J.*, Vol V, Appendix I.
15. *Ibid.*, Appendix II
16. *Ibid.*, P.370.
17. *Ibid.*, Appendix II
18. *Ibid.*, Appendix V(c)
19. *N.S.W. State Archives*: Naturalization Certificate of Isaac Robinovitz, date 30 September 1892, states year of arrival as 1887, on *Zelandia* (sic).
20. Obituary, Woolf Ruta Cohen, *A.J.H.S.J.*, Vol II, p. 409
21. Obituary, Albert Abram Coppleson, *A.J.H.S.J.* Vol II, p. 507.
22. *The Railways of New South Wales, 1855-1955*. Published by The Department of Railways, N.S.W., 1955.
23. Reminiscences of the Pearlman and Robinovitz families reinforced by a letter from Isaac Robinovitz to his wife at Quirindi, confirm the business partnership between himself and Abraham Pearlman. Original letter (undated) in possession of a grandson of Robinovitz, Ken Symonds.
24. "Country Directory", *Wise's Post Office Directory*, *N.S.W. Coppleson & Cohen* appear as storekeepers, at Wee Waa from 1892 to 1899. In 1900, Cohen & Sons, storekeepers, appear at Walgett for the first time, while Coppleson & Co, storekeepers, are listed at Wee Waa.
David J Benjamin, "The Early Years of the Central Synagogue", *A.J.H.S.J.*, Vol II, p. 513. Both W R Cohen and A A Coppleson were involved with the establishment of the Central Synagogue. Cohen was President for some years.

- Ann N Mitchell, "COPPLESON (Sir) Victor Marcus 1893-1964", *Australian Dictionary of Biography*, Vol 8, p. 109. This article gives a brief outline of the life of his father, Albert Abram Coppleson, 1864-1948. Albert Coppleson was President of Namoi Shire Council for 22 years and involved in planning for the Keepit Dam.
25. Price, p. 366.
The average time between arrival and naturalization was 11 years before 1929. Thus, Abraham Pearlman was more eager than most.
26. Annie Pearlman was born in London in May 1892. Information from her daughter, Sylvia Belinfante. Ethel (Ettie) Pearlman was born at Quirindi on 25 December 1893. Information from her daughter, Phyllis Rose.
27. Boggabri Adult Education Committee with E Dunlop, *Boggabri — The Story of Our Town*, 1957, reprinted 1978.
28. Bede Nairn, "ROBERTSON (Sir) John 1816 - 1891", *A.D.B.*, Vol 6, p.38
29. *Sydney and The Bush*, published by the NSW Department of Education to commemorate its centenary, 1980.
30. *Boggabri — The Story of Our Town*, Boggabri (originally Bogabri) is the aboriginal word for "many creeks".
31. N.S.W. State Rail Authority librarian supplied these details.
32. *Boggabri — The Story of Our Town*.
33. *Ibid.* pp.23, 37. The Pearlman brothers and the general stores are discussed in this history.
Mary McDonald, Hon Secretary of Boggabri Historical Society, confirmed the establishment of Pearlman Brothers Store in 1894 and gave writer a copy of an old sketch of Laidlaw Street which included the store and residence next door.
Wise's Directory, lists Pearlman Brothers Store, Boggabri, from 1900 to 1909.
Sands Post Office Directory lists this Store from 1901 to 1908.
By 1910 the entry in both Directories reads I Pearlman, Storekeeper.
34. R. Robinovitz, "Isaac Robinovitz" *A.J.H.S.J.*, Vol VII p.324.
35. Suzanne D Rutland, *Seventy Five Years — A History of a Jewish Newspaper*, A.J.H.S. Special Publication, 1970.
In the 1880s a Sydney edition of Melbourne's *Jewish Herald* was available. Several attempts at the establishment of a Jewish newspaper in Sydney culminated in the continuous publication of *The Hebrew Standard* weekly from 1897.
36. Compiled from comments by old friends and acquaintances, including Phoebe Davis.
37. Jonah Bergman was born at Vilna in 1849, Rebecca at Kovno in 1853. Both towns were in Courland, Polish Russia, present-day Lithuania. They married in Manchester in April 1872 and were "assisted passage" emigrants on the sailing ship *Varuna*, reaching Lyttelton on 27 May 1874 after a voyage of almost four months from Glasgow. With five children they came on to Sydney on *Wakitipu* in June 1881.
38. When my research began, little was remembered about Esther Pearlman's grandmother. Even her name was unknown although Mrs Rebe Cossman held a small photograph. After the death of Sol Rosenthal in 1924, his family moved to Melbourne. On application to the N.S.W. Registrar General for a possible Death Certificate of a Mrs Rosenthal, son Sol, daughter Rebecca, who may have died in Sydney between 1890 and 1910, her name and some interesting details emerged.
Rachel Rosenthal died on 13 April 1909. The name of her first husband, Rebecca's father, whom she married at 16, is unknown. His Hebrew name was Yitzhok Ha-Cohen. Rachel's second husband, Sol's father, was Aaron (Ha-levi) Rosenthal. Rebecca adopted the Rosenthal surname.
The Cemetery records show that Rachel Rosenthal's grave is No. 212, Section 1, Rookwood Cemetery. The inscription on the gravestone states that she lays beside a grand-daughter, Rebecca Rosenthal, who died of scarlet fever in May 1910.
39. N.S.W. State Archives. Naturalization Certificate of Solomon Rosenthal gives 1884 as the year of his arrival on the sailing ship *Abergeldie*.
Immigration Journals 1853-1900, p.62, confirm that he was aboard the Bounty Ship *Abergeldie* which reached Sydney on 3 February 1884. Shipping List Entry, Reel 2142, reads: "Salmon Rosenthal (20), can read and write." Sol was only 16.
40. Pearlman Bros Store, Aberdeen, appears in *Wise's Country Directory* 1902 only, in *Sands Directories*, 1901-3.
41. Lepole Cline left his wife in Poland for a few years while he accompanied her father and brother, Berel and Brenner Broun, to Australia. The three men wished to try their luck here, and if successful, planned to return for the rest of the family. Cline sold his small business at Aberdeen to the Pearlman brothers in 1899, before returning to Poland. The Cline family emigrated to London where Fanny Cline married Rev Aaron Kezelman who received the call to be Cantor at the Great Synagogue, Sydney, in 1937, Cline accompanied his daughter's family and returned to Australia. Fanny Kezelman gave the above information in 1982.
42. *The Hebrew Standard*, 13 and 20 September 1901, in which Notices appeared regarding High Holyday Services held at the Protestant Hall to raise funds for the N.S.W Benevolent Society. "Rabbi Isidore Bramson officiated, assisted by Messrs H Eizenberg, S Levy and A Pearlman." Large attendances were reported.
Rutland, *Seventy Five Years*, p.13 writes that Rev I Bramson qualified for the ministry in Russia and sometimes delivered addresses in Yiddish.

43. Stephen Roberts, *The Squatting Age in Australia, 1835-1847*, Melbourne University Press, 1970.
44. J F Campbell, *Squatting on Crown Lands in N.S.W.*, 1968, Royal Australian Historical Society and Angus & Robertson, Sydney, p. 42. records —
 1848 N.S.W. GOVERNMENT GAZETTE —
 LIVERPOOL PLAINS PASTORAL DISTRICT No. 3

Lic. No.	Lessee	Name of Run
140	Panton, John	"Boggibrie", Namoi R.
145	Robertson, John	"Arrarrowme", Yammingbar Ck.
158	Wentworth, W C	"Burburgate", Namoi R.
45. Roberts *The Squatting Age in Australia*, p.185. The selectors were like cockatoos hovering over the squatting runs, screeching for the authorities to "unlock the lands", ready to swoop down to claim farming land for themselves.
N.S.W. Government Gazette, 16 May 1906, p. 2822, lists Abraham Pearlman's date of application for land as 15 December 1904 and confirmation of lease as 18 December 1905.
Conditional Lease of Land to Abraham Pearlman.
 Original document in the possession of Mrs Min Pearlman.
N.S.W. Archives: Crown Land Dept Maps show Abraham Pearlman as the original Selector, and the property in relation to the township of Boggabri.
46. Photograph of the general store and residence was taken in 1981 when the writer accompanied her mother, Mrs Bessie Cohen, on a sentimental journey back to her birthplace.
47. *Encyclopedia Judaica*, Vol. 8, p.407. Dr Theodor Herzl died in 1904, aged 44. He made personal approaches to the leaders of Europe and the Middle East, seeking freedom for Jews to develop a homeland in Palestine, or for the time being elsewhere in the world. After the fresh wave of pogroms in Kishineff in 1903, Herzl had seemed to convince the Russian Government that it was in its interest to encourage the Zionist Organizations to promote emigration of Jews from Russia.
48. Minc, *supra*.
49. A taped interview with Mark Pearlman (Mosman, 1982), gave many details of the early life and farming procedures on "Herzlton".
 Cross-bred sheep are the cross between Merinos and English Leicesters.
50. *Boggabri Telegraph*, 2 April 1981. Barber's Lagoon was named after the first white man to reach the area — convict, cattle thief and bushranger, George Clarke, the Barber, (his former occupation). Clarke's hideaway and stockyards were nearby. He escaped from a chain-gang in the late 1820s and lived for six years with the Kamilaroi. When Clarke was recaptured, he told of a great inland sea. His story was not believed, but the floods of 1955 confirmed the extent of water during a great flood, and such a flood is now known to have occurred during the Barber's sojourn. Clarke led a miserable life on Norfolk Island and finally in Tasmania, he was executed.
51. Much of this information was contained in a letter written by drover, Hymie Pearlman, to his sister Rebe at high school in Sydney in 1925. Letter in the possession of Mrs Rebe Cossman.
52. There is an interesting photograph showing Rebecca and Jonah Bergman and their family living in the tent city set up in San Francisco soon after the earthquake. Original in possession of Rebe Cossman.
53. Isaac Bergman married Sara Lazarus in February 1900. Their children were Doris (Rose), Norman and Rebe.
54. This letter was included in papers anonymously presented to Solomon Stedman, Russian Jewish interpreter and historian, a committee member of A.J.H.S., who found descendants in Sydney to read the letter. Letter is now with Mrs Cossman.
 The sum of £15 mentioned was an average 6 weeks wages in 1916.
 No stamp or mark denoted official receipt of this letter by the Russian Consulate or reply sent.
55. Isaac Pearlman's name heads the list of Presidents on the Honour Board at Boggabri Hospital near the large photograph of the hospital Opening.
 State Library of N.S.W. Special Collections:
Boggabri District Hospital Annual Reports 1913 — 1916, 1922. (incomplete).
 Isaac Pearlman was President of the Hospital Building Committee for some years. He was President of the Board from 1913 — 1916. Abraham Pearlman was a fellow Board Member in 1916.
56. Although he was Esther's uncle, Sol was younger than her husband Abe Pearlman. Sol Rosenthal and Stella Zimman were married at the Great Synagogue in May 1895. They had six children — Maurice, Sapphire (Whitmont), Hinda (Green), Birdie (Berenice Emanuel), and Leo and Rebecca who died as children. The Rosenthals and their Boggabri relatives were close friends.
 Benjamin, "The Early Years of the Central Synagogue", *A.J.H.S.J.* Vol II, pp. 515, 517.
57. Frank Vincent, publisher of *The Boggabri Examiner* — from 1907 to 1924, was a good friend of Abraham Pearlman, and their children and grandchildren have been life-long friends. There is no collection of this newspaper either at Boggabri or in the State Library.

58. Quotation from a letter sent by Abraham to his eldest daughter Eva at the Wahroonga Sanatorium, Sydney, recovering from influenza during the epidemic of 1919. Original letter in possession of Rebe Cossman.
59. Coal Titles Geologist, Department of Mineral Resources.
60. Copies of Microfiche details of all available Australian Bureau of Statistics census records, including 1981, for each State, showing relationship between religion and employment in primary industry, were examined.
61. This information is included in *Jews on the Land*, unpublished manuscripts researched by Marcelle Marks and Beverley Davis (Melbourne), 1982 — 1986.
62. *Ibid.*
63. *Ibid.*
64. Mahla Pearlman's first schooling at "Herzlton", in the 1940s was by post with Blackfriars Correspondence School. Her mother still has her work books. A.J.H.S. Patron, M H (Harry) Kellerman, was then Deputy Principal of the School which he was to head for many years.
Mahla Pearlman B.A. LL.B. A.M., now a well-known Sydney solicitor, was President of the Law Society of N.S.W. in 1985.

‡Ed: "Sydney, like Melbourne, attracted the lion's share of visitors attention; justly, for it was a large and prosperous city to find in a largely unsettled continent and . . . it could offer most of the material things of a European capital" —As others saw us. Michael Sacher, Vol. 51, *Royal Australian Historical Society Journal*. p.22. And sec, *Rising Damp* Shirley Fitzgerald (1987). The author has shown that during the seventies and eighties of the last century, Sydney's transport was very inadequate and dissatisfaction was high — p. 51 et seq.

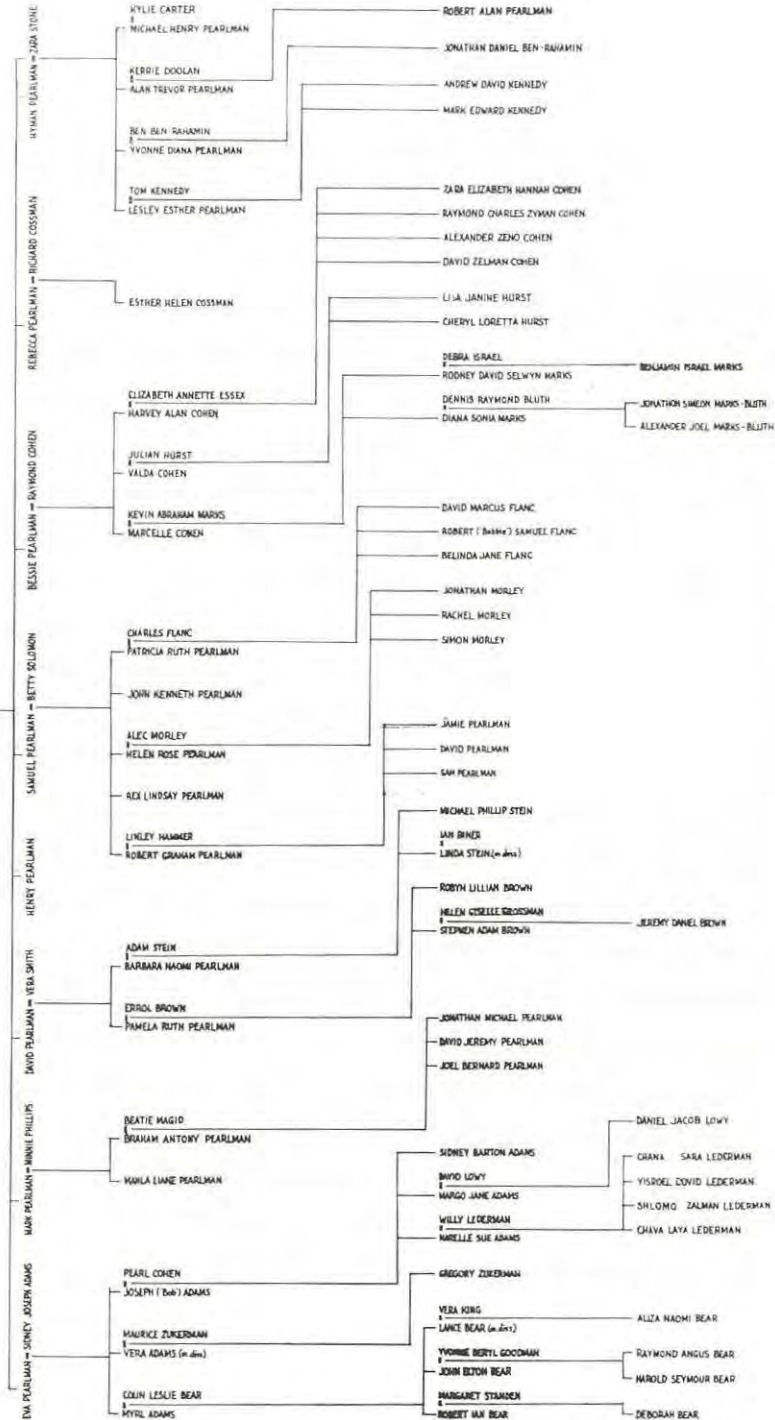


"HERZLTON"



PEARLMAN FAMILY GROUP

ABRAHAM PEARLMAN — ESTHER BERGMAN



FAMILY TREE

APPENDIX I

Sept. 14th 1916

To the Russian Consul Sydney

Dear Sir,

I have Brothers, Sisters, & Relatives who were born in Russia and have resided for many years in the City of Kishineff Bessarabia, to which place I occasionally used to send them some money to help them along.

On June 14th 1914 I sent my Brother a Draft for £15 on London, and I received a Reply from him acknowledging receipt of same, in Oct 1914 also saying that though he needed the money badly yet, unfortunately he could not get the local Kishineff Bank to collect it for him in London. He also informed me that all the Boys of their families were at the front in the Russian lines around Warsaw & described the awful distress prevailing in those families, as the Boys were the main stay & support of the families and he expressed a hope for a speedy Termination of the war in favour of the allies.

This is practically the only letter I received since the war broke out, and though I have written several letters since & also

2) Sent him money by Post office order, yet I received no communication whatever.

I attribute the cause of the non-arrival or delivery of those letters, to the fact that they were written on either side in Hebrew, hence the stoppage by the Russian Censor though they were loyally written. Unfortunately I have been away so long that I am unable myself to write in Russian language and can get no one here to do it for me, so the medium of the Hebrew language was used in our correspondence.

Now Sir, my object in writing you the above is to approach you with the view that you may perhaps be able to enlighten me on the cause of the above trouble & to enlist your kind sympathy of devising some means of removing it, which I believe by reason of your Official Position you may be able to do.

Perhaps if a letter to my Brother were written in the Russian language and handed over to you (which you could open & read) for transmission to Russia, ^{that} would ensure its destination & safe delivery. Again on the other side, I would have to instruct my Brother to write to me in Russian addressed to you for transmission to Boggaré.

- 1 of course, in that case I shall have to get
 2 someone in Sydney to write it for me, which
 would make it very awkward as I am a
 Farmer & grazier on the land in the Bush &
 the busiest time of Shearing Hay making
 Harvesting is just commencing.

Perhaps it may be possible for your
 clerk or someone in your employ to do it for
 me, for which I would certainly pay him for
 his trouble with pleasure by Postal note, if he
 kindly drops me a line to that effect.

Trusting that you will kindly Reply
 & see your way to help me out of the difficalty
 & thereby relieve some families in distress.

Thanking you in anticipation,

Yours very Gratefully,

Address. { A. Pearlman
 Box A. 11
 Boggarri
 N. S. W.

P.S. It just occurred to me, if I do not
 impose too much on your generosity, to ask
 you to kindly write a few lines only to my Brother
 in Russian telling him that all is well with us
 out here, and instructing him to Reply to us
 in Russian language (if this is the case).
 Stamped Addressed Envelope enclosed
 herewith & greatly obliged

ORGANISED JEWISH EMIGRATION TO THE ANTIPODES: THE JEWISH EMIGRATION SOCIETY OF LONDON

by Bruce S. Le Bransky, B.Com., M.Ec.

In her article "Caroline Chisholm and Jewish Immigration", Marise Cohen drew attention to the formation in London in the early 1850s of the Jewish Emigration Society ("the Society") and the involvement of Caroline Chisholm in fostering the Society's aim of assisting selective Jewish migration to the Australian colonies.¹ This paper refocuses attention on the evolution of the Society and its aims during the period 1853-1857. It highlights the Society's changing views about the desirability of assisting the emigration of single Jewesses to Australia and why America supplanted Australia as the appropriate destination for those assisted. The appendices include a partial listing of those Jews whose emigration was financially assisted by the Society during this period, their destinations, and for the single Jewesses some details of their subsequent marriages.

THE SETTING

Between 1851 and 1860 many thousands of people entered Australia seeking wealth on the goldfields or from supplying goods to those digging for gold. During this period, Price has estimated that the Jewish population trebled to nearly 5500 persons of whom approximately 60 per cent were male. Over half the Jewish population lived in Victoria with some 600 males and 250 females living on its goldfields.² In its leading article of 14 January 1853, entitled "Jewish Female Emigration", *The London Jewish Chronicle* (*The Chronicle*) strongly questioned the benefits which could be achieved by emigration in pursuit of gold and, like many writers of the time, argued that gold was not a true source of wealth, unlike manufacturing and trade.³ The *Chronicle* stressed that its view referred primarily to male emigration, female emigration required a different perspective due to the imbalance of the sexes in the Australian gold colonies. It actually considered there to be an "imperative necessity" in encouraging Jewish female emigration to Australia because male emigrants would soon discover that the "acquisition of gain must of necessity be a work of time" and would soon wish to be married.⁴ To avoid the risk of marrying-out, "the best remedy will be to preach from the pulpit the necessity of female emigration."⁵ Despite concern at the male/female imbalance, the Chief Rabbi apparently refused to give the necessary permits to leave England due to the problem of non-kosher food on Government funded emigration ships.⁶ The *Chronicle* was therefore pleased to reprint at length the correspondence between Grace Josephs, President of the Jewish Ladies' Benevolent Loan and Visiting Society, and S. Walcott, Secretary to the Colonial Land and Emigration Commissioners, which resulted in the resolution of this problem. Mrs. Josephs stressed that potential emigrants of the Jewish faith were prohibited by their religious tenets from "partaking of meats not provided by themselves" and thus effectively debarred from using Government-funded facilities available to other potential emigrants. The Commissioners eventually agreed that if "a party of persons of the Jewish faith, sufficiently numerous to constitute one or more messes (six or eight persons) should at any time be approved by the Commissioners, the Commissioners would not object to

putting on board at their own expense the preserved meats etc which might be necessary for the voyage, but which they might be unwilling to receive from the ordinary stores."⁷

THE FORMATION OF THE SOCIETY

Elimination of the major religious barrier to undertaking Government-assisted migration was quickly followed by the formation of an auxiliary committee of the Jewish Ladies' Benevolent Loan and Visiting Society. The purpose of this committee was to financially assist the migration of single Jewish females to Australia. (This Committee eventually became the separate organisation known as the Jewish Emigration Society). The Benevolent Society had been formed in 1844 with the aims of visiting the poor and administering relief where required. It also granted small loans to the "industrious poor" to enable them to obtain respectable livelihoods. In this sense, helping the industrious poor to emigrate should be and was seen as an extension of the Benevolent Society's pre-existing aims.⁸ Concern with ensuring a respectable livelihood was probably the basis for the committee's decision that its funding assistance would be "rendered to such single females only as shall produce testimonials that they will have a home to go to on arriving at the selected colony. By such a judicious arrangement the evils to which single female emigrants are likely to be subject will, in the cases of Jewesses, be avoided."⁹

Shortly afterwards an advertisement appeared in the *Chronicle* acknowledging the Committee's receipt of donations of several hundred pounds.¹⁰ Noticeably absent from this and subsequent published acknowledgements are any obvious donations from the colonies. The Victorian Jewish community did have wealth, for, on 17 September 1843, the Melbourne *Argus* published a listing of subscribers for the Bourke Street Synagogue Building Fund with the largest donation being £1000 from D. Benjamin. A year later, the *Argus* listed subscriptions of more than £1800 to the "Relief of Distressed Jews in the Holyland."¹¹ These are sizeable sums when compared with the Society's total expenses of just over £2250 between 1853-57 (see Appendix 4). Explanations for the apparent absence of colonial assistance must remain speculative, but perhaps the community was facing a continual influx of Jews with few means of support or skills appropriate to the needs of the colony and neither individuals nor Jewish community organisations considered it appropriate to assist more potential immigrants.

On 25 March 1853, the *Chronicle* once again devoted its leading article to Jewish female emigration and after restating its opposition to indiscriminate migration surprisingly reversed its earlier support for female emigration. It questioned whether the economic well being of recent male emigrants would allow them to contemplate marriage, and stated that from its most recent information the only regular Jewish settlements of Sydney and Hobart did not require a substantial number of females. It can, of course, be pointed out that the purpose of assisting female emigration was to ensure the continuing viability of a rapidly expanding Jewish community and that this expansion was occurring in new areas rather than in the vicinity of "regular Jewish settlement". As a counter to such a view, the *Chronicle* stated that the last private advices it had received described places adjacent to and in the locality of the diggings as being in a "frightful state of disorganisation", and claimed that many had written home to their friends advising against the sending of unmarried females for the present.

The *Chronicle* continued its opposition by questioning whether the auxiliary committee could guarantee the safety of the females it was intending to send to Australia, not only on arrival, but also during the voyage: "... is it wise or is it prudent to associate them with the herd on board a government ship? with parties, whose antecedents we know not of?"¹²

(The potential for sexual exploitation during the voyage was discredited in a letter from a government emigration agent, published in the *Chronicle* of 10 June 1853, who carefully detailed the protection provided to single women in vessels chartered by the Government's Emigration Commissioners.) The *Chronicle* was therefore pleased to report that the idea of using government emigration ships had been wisely abandoned and the editor took the opportunity to defend the right of the journal to take the independent attitude it had on the issue. In his letter of explanation to the Emigration Commissioners the Secretary of the auxiliary committee, M.S. Oppenheim, simply states that as means had been found to meet the expense of passage for single females the committee did "not deem it requisite to draw upon public funds for that purpose."¹³

DESIRABLE EMIGRANTS AND DESTINATIONS

The activities of the Society did not occur in a vacuum and appear to have been a topical issue. One of the earliest letters to the Editor of the *Chronicle* argues in favour of sending intending female emigrants to Palestine rather than to a colony "gorged with dissolute bad characters."¹⁴ However, most letters about the Society's activities concerned the desirable and necessary characteristics of any emigrants assisted by the Society, some examples include:

- a reprint of part of a "private letter" sent from Sydney which argued that whereas tradesmen would be successful in Australia, a number of occupations, such as hawkers, travellers and clerks, would not. Only selective migration would prove successful in terms of gains to the individual and to the country as a whole.¹⁵
- a letter sent to Abraham Harris from his son in Melbourne, which in respect of assisted female emigration claimed that as half the Jewish men in Melbourne were barely earning a living for themselves they would hardly be able to support wives.¹⁶

Despite the disquiet about the Society's aims the *Chronicle* on 24 June 1853, carried an advertisement from the Society announcing its intention of sending 20 single Jewish female emigrants to Australia under the care of Caroline Chisholm on the ship *Caroline Chisholm*.¹⁷ Apart from Mrs Chisholm the Australian emigrants were also to be accompanied by a Jewish reader, Mr Benjamin of Bristol Synagogue, and his wife.¹⁸ The Sydney Jewish community wrote to the *Chronicle's* editor advising that it would do its best to protect and guard the expected Jewesses.¹⁹ The Society's persistence probably reflected a belief that its "selective emigration" policy would still prove successful even if unfavourable economic conditions existed in Australia. The Society assisted only those persons whose "characters and trades or occupations would enable them, by industry and perseverance to gain an honest livelihood". As evidence of the care taken by the committee in its selection and "that they have not been taken from common beggars", it also announced that £250 had been contributed by assisted emigrants towards the cost of their own passage and provisions.²⁰

DEPARTURES AT LAST

On 14 April 1854, the Society's aims were finally realised when Caroline Chisholm made her delayed departure for Melbourne on the *Ballarat* rather than the *Caroline Chisholm* as intended. Of 120 emigrants under her charge, the *Chronicle* stated that 34 of them, including several children, were Jewish. Prior to its sailing, the ship was visited by members of the Society and the Jewish passengers were supplied with "bedding, bibles and prayer-books by the benevolence of several ladies of the committee. . . provisions consisting of 17.5 cwt of Jewish meat, 280lbs of suet and 280lbs of preserved carrots were put on board for the use of the Jewish emigrants . . . and when inspected by the Government

emigration inspectors were pronounced admirable."²¹ The *London Illustrated News* also reported Caroline Chisholm's departure and provided an illustration of the event.²²

The success of the initial efforts of the Society can be gauged by its first annual report, published as an advertisement in the *Chronicle* on 16 June 1854. The Report provides a detailed summary of the history of the Society's formation and development, and of its aims and achievements. A revenue and expense statement was also printed and shows that of the more than £1366 incurred in expenses, nearly £700 was for passages to Australia and £154 was expended in buying passage and food for New York. The Society reported that it had "... received numerous applications for assistance, but motives of prudence and justice obliged them to pass a regulation that only British-born Jews, or those foreign Jews who had been domiciled ten years or more ... should be eligible as candidates to receive the benefits of the Society. A careful investigation was made into the characters and occupations of the applicants; and the committee believe that the necessary pecuniary aid has been afforded to persons of honest and industrious habits who, it is hoped, will gain for themselves and families a more respectable station in their new homes."²³

REACTIONS AND RESULTS

In its second annual report, the Society confidently asserted that "if any doubts as to the utility of the Society were entertained at the period of its formation, it is hoped that such doubts are now removed by the satisfactory information received from many of the emigrants of their success in their new homes; more than two-thirds of the married persons sent out, who, in this country, were either struggling to obtain a scanty subsistence and were totally without work, are now remuneratively employed and earning a respectable livelihood in the colonies; ten of the single females are married, and the remainder of them, with a few exceptions are either filling good situations as domestic servants or are employed in the business to which they had been brought up."²⁴

The *Chronicle* responded by describing the aims of the Society as being amongst the noblest and most philanthropic of communal activities because it helped relieve England of its surplus labour, freed the poor from starvation and transferred labour to a market "where it is required, sought after, appreciated and remunerated."²⁵ These themes were restated at length in the *Chronicle's* leading article of 22 May 1857, on the Jewish Emigration Society and migration to Australia. For the Society these two articles would appear to represent the high points of public approbation for its aims. However, public disenchantment soon followed.

On 2 October 1857, the *Chronicle* published a letter from the Rev. E. Myers, Minister of the Melbourne Hebrew Congregation, requesting the editor's aid in preventing the emigration of single Jewish females to this colony "It is with sincere regret that I report to you the immoral and unfortunate life led by many young females of our faith in this city ... this evil will become greater and materially increase, and will be the only result of the labours of the Ladies' Emigration Society, and instead of securing grateful thanks, they will incur the bitter reproach of the recipients of their bounty. There is no employment for Jewish females here, and being thrown upon their own resources, with temptation in the way, the lamentable result which I have stated is the consequence. No supervision which can be provided during the passage, no arrangement which may be made for their reception here will be sufficient to check the evil except the accompaniment of the parents."²⁶

Myer's letter was answered by the Society's Secretary, Morris Oppenheim, who pointed out that since 1854 the Society's funds had been applied almost solely towards assisting families and single men to emigrate and the plan of sending out single females to Australia had been abandoned.²⁷ Oppenheim also mentions that in April 1857 an official letter from the Society was forwarded to the President of the Melbourne Congregation informing him of the abandonment of the Society's earlier plans. This letter appears to have been answered by Edward Cohen²⁸ who requested that would-be emigrants should possess physical strength and an aptitude for physical labour. Cohen also makes clear the Melbourne community's concern at the continuing influx of migrants unable to support themselves.

Without explanation Cohen also requested that assisted emigrants only be British-born Jews. It is difficult to tell whether such prejudices were more marked or any different from those of the Society, with its policy of only assisting British-born Jews or those who had been domiciled for ten years in Britain. Price has suggested that British Jews prior to the goldrush comprised 90 per cent of Australia's Jewish population, but by 1861 the arrival of many European (mainly German) Jews had diminished this proportion to no more than half the total Jewish population.

The Fourth Report of the Society²⁹ stressed the abandonment of its scheme of sending single females to Australia unless they were accompanied by their parents. The reasons for the abandonment are uncertain but the problems referred to by Myers would have contributed. It is also possible that few single females acceptable to the Society were prepared to abandon home for an uncertain future, even if a new home had been arranged for them. The Society regretted "that many single Jewesses continually leave England for Australia on board the government and other emigration ships, but as such emigrants have disregarded the advice given by the Committee, and have departed without receiving any assistance from the Society, it is manifest that the Society cannot be held responsible for any evil that may have resulted to these individuals."³⁰ Although it was happy to conclude its Report by quoting from a letter from the Committee of the Sydney Synagogue about the continuing opportunities for young men, the Society commenced its Report by observing that "the total number of emigrants sent out since the formation of the Society is 388 of which number 237 went to America and *only* 151 to the Australian colonies."³¹ (its emphasis)

The Society's Fourth Report is particularly significant because it seeks to explain why the bulk of its assisted migrants had been sent to America even though the original aim had been to assist migration to Australia. As my research suggests, the reasons did not arise from an inability to maintain a Jewish identity during the voyage to Australia and the comparative costs of providing assistance do not seem to have been raised as an issue. The original policy aim of rectifying the sex ratio imbalance also remained valid with one Melbourne correspondent to the *Chronicle* claiming that in respect of females of marriageable age, the ratio was one female to every ten males.³² The explanation, however, rests on the relative states of economic development between Australia and America and the corresponding composition of the respective work forces. "The occupations or trades generally carried on by the humbler classes of the Jews are but rarely those in requisition in youthful colonies, in which wealth has not yet erected commerce and refinement." In the United States "... the occupations and trade of the Jewish immigrant are likely to find a market, and here, among the organised congregations of co-religionists, he is likely to find personal friends and acquaintances readily to receive, to advise, and perhaps to assist him ..."³³

Although the total population of Australia tripled in the 1850s to about one million and so allowed the development of a more complex economy, it still remained too small and thinly spread to generate the emergence of an economic structure requiring the types of trades possessed by many potential migrants. It has been suggested that by 1860 the increase that had occurred in Australia's population had all but exhausted the scope for further sizeable population growth. The volume of known resources (particularly tradeable ones) was not so vast that they could support continued rapid economic growth.³⁴ Australia was thus destined to take only a small share of the distribution of international labour flows, but periodic fluctuations in its level of prosperity could affect its relative attractiveness as a destination. The decisions of the Jewish Emigration Society should be viewed in this light.

NOTES

1. M.L. Cohen, "Caroline Chisholm and Jewish Immigration", *A.J.H.S. Journal* Vol.2 pp.67-77. Individual Jews also sailed under the auspices of Mrs Chisholm's own Family colonisation Loan Society. See for example, Eneas MacKenzie's description of the departure of the *Slains Castle* for Australia on 29 September 1850, reprinted in Margaret Kiddle, *Caroline Chisholm* (MUP, 1950) p. 151.
2. The Jewish population in Australia rose from an estimated 1887 in 1851 to 5486 in 1861. C.A. Price, "Jewish Settlers in Australia", *A.J.H.S. Journal* Vol. 5, Appendices I and VI.
3. A discussion of how British commentators viewed the likely effects of the discovery of gold in Australia can be found in C.D.W. Goodwin, "British Economists and Australian Gold," *Journal of Economic History* (1970) pp 405-26. Goodwin comments "the immediate reaction of most economists to the discoveries was to argue from the quantity theory of money that price levels would increase in the proportion which the new gold bore to the total gold in circulation . . . on balance . . . the world would be no further ahead after the inflation, and the resources used in mining gold were effectively wasted." (p.408)
4. *Jewish Chronicle*, 14 January 1853 p. 114.
5. Ibid 27 August, 1852. This article is reprinted by M.L. Cohen pp. 72-3.
6. See Cohen, p. 75. At a more general level the extent to which religious observances could or were performed during the voyage to Australia remains unknown. One exception is the *Chronicle's* article of 24 June 1853, on the kindness shown by Captain B.R. Mathews, master of the sailing ship *Great Britain*, in having a cabin especially fitted out for the observances of the Jewish New Year and Day of Atonement. On 24 February 1854 the *Chronicle* published a lengthy account of the reception and presentations given to Captain Mathews by members of the Jewish community of Melbourne. Designed by I.K. Brunel, the *Great Britain* was launched by Prince Albert in 1843 and was the first ship built of iron and driven by a propeller to cross from England to America. Reflecting its historical importance, the ship was salvaged in 1970 and is being restored in dry dock in Bristol, England. See the Public Records Office & Victorian pamphlet, "S.S. Great Britain."
7. Letter from S. Walcott to Grace Josephs, dated 16 December 1852, reprinted with earlier correspondence in the *Jewish Chronicle* 14 January 1853.
8. *The Chronicle* of 15 July 1853 provides a brief summary of the Benevolent Society's Ninth Annual Report.
9. Ibid 4 February 1853. In this same issue there was a report of a lecture on emigration delivered by Mrs Chisholm at Sussex Hall to which hundreds had been unable to gain admission.
10. Ibid 25 March 1853. Amongst the members of the auxiliary committee were Nathaniel Montefiore, Baroness de Rothschild and Louis Nathan (possibly the same Louis Nathan who co-founded the Hobart Synagogue).
11. *Argus* 25 August 1854. For more detail about the Relief Appeals for Distressed Jews, see M.Z. Forbes, "Palestine Appeals in the "Fifties and Sixties."" *A.J.H.S. Journal* Vol.3 pp.313-33. The Forbes article makes no mention of the Appeal conducted in Tasmania the results of which can be found in the *Jewish Chronicle* of 2 March 1855. The listing of donors was headed by Sir William Denison, Lt. Governor, the Bishop of Hobart and the Mayor of Hobart. The largest donation was £100 from Judah Solomon.
12. 6 June 1853.
13. Colonial Office Records, C.O. 384/91 Miscellaneous. It is of interest that the 1854 Annual Report of the Immigration Agent for Victoria does not list any of the 16,318 officially assisted immigrants of that year as being Jewish nor is any mention made of Jews in his Report. The Report appears to be primarily concerned with the number of Irish (particularly females) receiving assisted passage and the Agent's belief that this was an inappropriate way of rectifying the sex imbalance in the Colony, particularly for Protestant males. Colonial Office Records CO.O. 386/80.

14. *Jewish Chronicle*, 10 June 1853. It is difficult to gauge what support this view may have received but it was possibly the attitude of Moses Montefiore. See A.D. Crown, "The Initiatives and Influences in the Development of Australian Zionism, 1850-1948", *A.J.H.S. Journal* Vol.8 p.314.
15. *Ibid* 17 June 1853. (For mechanics arriving in Melbourne and Geelong in early 1854, wages could be as high as £400 p.a. and married agricultural labourers could earn between £80 and £120 plus rations. Colonial Office Records, CO 386/80: "Returns of rates of wages paid to Immigrants in 8 ships arriving in Victoria between 19 March and 13 June 1854")
On 24 June 1853 the *Chronicle* devoted almost an entire page to Australia and perhaps somewhat surprisingly gave extensive coverage to recent gold discoveries. It also included a letter on the observance of Jewish festivals in Sydney, including the celebration of Simchat Torah at Mr. Isaac Levey's mansion in Wynyard Terrace.
16. *Ibid*, 11 November 1853. This letter as published under the heading "A few words of advice to intending emigrants" and written at the same time as the published listing of subscribers to the Bourke St. Synagogue.
17. See M.L. Cohen, pp.73-5 and also M. Kiddle, pp. 160-1. Unfortunately, Kiddle incorrectly refers to the Society's plan as being an eventuality. She subsequently mentions the sailing of a "second group of Jewish girls on the *Ballarat*" which in reality was the first and only group. This error has also been repeated in Hilary Rubinstein's *The Jews in Victoria: 1835-1985* (George Allen & Unwin, 1986) p.26. *The London Punch* (Vol.25, 1853, p.53) also reported the expected departure of maiden Jewesses under the care of Mrs Chisholm "for the noblest and most humanising of purposes". It also noted the emigration of several Jewish families to the gold diggings with the claim that none had pickaxes but all had scales.
18. However, on 16 September, 1853 the *Chronicle* reported that due to Mrs Benjamin's illness her husband had resigned his appointment. It seems that no replacement was appointed. No mention is made of similar arrangements having been made for the assisted emigrants to America.
19. *Jewish Chronicle*, 24 February 1854. The letter to the Editor also describes the observance of Yom Kippur by the Sydney community.
20. *Ibid* 9 September 1853. This information and the various quotations are taken from a report of a sub-committee of the Ladies' Benevolent and Visiting Society, appointed for the purpose of selecting the applicants most deserving of receiving its assistance. At its meeting of 1 September 1853, the sub-committee also resolved that it should no longer be considered a branch of the Ladies' Benevolent Society but should form an independent society by the name of the Jewish Emigration Loan Society. It seems that once established in their new homes the assisted emigrants were supposed to repay the initial cost of their passage and provisions and hence the inclusion of the word "loan" in the Society's name. This intention does not seem to have been realised or enforced and gradually the Society became known as the Jewish Emigration Society. It should be noted that the First Annual Report lists only £130 as having been contributed by assisted emigrants and not the £250 claimed here.
21. *Ibid*. 12 April 1854.
22. *London Illustrated News* 15 April 1854 (Vol.24, p.337). The reason for Mrs Chisholm's failure to depart in the *Caroline Chisholm* as planned, was due to the British Government's commandeering of ships for troop transport on the outbreak of the Crimean War in March 1854. See Mary Hoban, *Fifty-One Pieces of Wedding Cake: A Biography of Caroline Chisholm*. (Lowden Publishing Company, 1973).
23. *Jewish Chronicle*, 16 June 1854 p.317
24. *Ibid*, 9 May 1856 p.581. The fourth annual report of the Society lists only nine single females as having married and not ten as mentioned by the second report.
25. *Ibid*, 16 May 1856 p.588.
26. *Ibid*, 2 October 1857 p.1166 (the letter was dated 22 July 1857).
27. *Ibid*, 9 October 1857. The *Chronicle* had in fact published an authorised statement for the Society on 5 March 1857 (page 928) stating that for the last three years no financial assistance had been provided for the emigration of single females except for three or four who had been placed under the charge of married women.
28. It is reprinted in L.M. Goldman *Jews in Victoria in the Nineteenth Century* pp.124-25 and is dated 11 September 1857.
29. *Jewish Chronicle* 26 February 1858 p.84.
30. *Ibid*.
31. *Ibid*.
32. The letter to the Editor was written by a "true Israelite" and published on 22 February 1861.
33. *Jewish Chronicle* 5 March 1858 p.92.
34. See R.V. Jackson, *Australian Economic Development in the Nineteenth Century* (ANUP, 1977). By the time of its Sixteenth Annual Report in 1869, the Society announced it had assisted in the emigration of 1550 persons which would have equalled about 22 percent of the total Jewish population of Australia in 1871. *Jewish Chronicle* 11 June, 1869.

APPENDIX 1: The Single Jewish Females Sent to Australia.

The fourth annual report of the Society states that 18 single Jewish females were sent to Australia, and lists their names and marital status as at 26 February 1858. The initials of 16 of those mentioned are printed in the Society's first annual report as having sailed to Melbourne on the *Ballarat* and from there some apparently went to Sydney, Geelong and Adelaide. The average expense to the Society of financing passage and provisions was £16/16/8. The usual description of occupation was domestic servant or needle woman. Using passenger lists and synagogue records the following details have been assembled:

1. Rebecca Abrahams (B) md. Isaac Goldsmid 6 December 1854 at 29 York St. Sydney.
 2. Esther Isaacs (B) md.
 3. Amelia Lyons (B) md. Abraham Norden 12 March 1856 MHC.
 4. Sarah Marks (B) md. Hyman Joseph 25 June 1856 MHC.
 5. Amelia Ottolangi (B) md. George Mendes 20 December 1854 MHC.
 6. Jane Solomon (B) md. John Herman Henduck, 14 February 1855, 208 George St Sydney (a).
 7. Rachel Solomon (B) md. Benjamin Joseph 28 February 1855 MHC.
 8. Mary Solomon (B) md.
 9. Amelia Soares md. Simon Levy Goodman 26 November, 1856, YSS.
 10. Ann Moses (B). Sister of Elizabeth (see 11); both were keeping a store on the road to the Ballarat diggings.
 11. Elizabeth Moses (B).
 12. Clara Soares. Residing with her married sister Amelia Soares, in Sydney (see 9).
 13. Rebecca Solomon (B). Resides in Melbourne with a married sister.
 14. Hannah Isaacs (B) (written as Harriet on the *Ballarat* passenger list) In service at Auckland where her married sister, Esther Isaacs resides.
 15. Catherine Solomon (B). Sister of Rebecca (see 16); both returned to their relatives in England.
 16. Rebecca Solomon (B).
 17. Rachel Myers (B) No information available to the Committee.
 18. Rosa(e) Hyams (B) No information available to the Committee.
- Sources: First and Fourth Reports of the Jewish Emigration Society, *Jewish Chronicle* 16 June 1854 and 26 February 1858. The marriage details are based on synagogue records but there can be no complete certainty as to their accuracy.

- (a) A Jane Solomon also married a Mark Myers on 9 December 1857 at YSS, but this seems too late a date to be the Jane Solomon in question.

Abbreviations:

- (B) sailed on the *Ballarat*.
- MHC: Melbourne Hebrew Congregation.
- YSS: York St. Synagogue, Sydney.

Other passengers assisted by the Society on the *Ballarat* were:

- * John and Frances Emanuel and their six children: Amelia, Sarah, Henry, Catherine, (H)annah, Alfred. (Occupation: Gardener)
- * Ann Levy (widow) and her five children: Fanny, Lewis, Rose and Mary (Occupation: Tailoress).
- * Mark Marks (Occupation: Shoe-maker).

The First Annual Report also lists the initials of a number of Society assisted emigrants to Australia who travelled on ships other than the *Ballarat*. However, these initials cannot be agreed to the respective passenger lists. Fortunately, detailed passenger lists for Australia-bound migrants are available unlike for the USA. It is not possible to name those listed by initial in the First Annual Report as being assisted to America.

APPENDIX 2 — The Numbers and Destinations of the Emigrants 1853-57.

(i) The numbers:	
1853	130
1854	30
1855	7
1856	107
1857	114
	388
(ii) Their composition:	
Married men	44
Married women	62
Children of the above	217
Single women	26
Single men	39
(iii) Their destination:	
Melbourne	108
Sydney	28
Adelaide	6
Hobart Town	6
New Zealand	3
Canada	17
United States	220

Sources: The Third and Fourth Annual Reports of the Jewish Emigration Society. *Jewish Chronicle* 22 May 1857 and 26 February 1858. (It should be noted that the second annual report suggests that 168 persons had been assisted by 1855, compared with the 167 shown above, and of these 111 had gone to Australia and 57 to America. *Jewish Chronicle* 9 May 1856.)

APPENDIX 3: The 1856-1857 Emigrants

(i) to Australia (Total cost £203, plus additional provisions £69/16/6)

Nathan Abraham & wife

John Lyons

Mordecai Jacobs

Isaac Lyon

Simeon Solomons

Joseph Davis

Joseph Isaacs, wife and 4 children

Moss Davis

Hyman Davis

Aaron Samuels

Henry Samuels

Isaac Phillips

Lewis Lyons

(ii) To America (Total cost £389)

Saul Jacobs, Abraham Cohen, Joseph Birne, Moses Mitchell, Moses Levy, Joseph Harris, Bethsheba Levy, Moses Belasco, Woolf Vanpraagh & 2 children, Elizabeth Melhado & 3 children, Isaac Marks, wife & 6 children, Lazarus Harris, Ann M. Levy & 1 child, Sprinza Lyons, Moses Marx, Rosetta Frankford & 5 children, Henry Jones, wife & 6 children, Hannah Mendoza & 1 child, Solomon Benjamin, Henry Isaacs, wife & 5 children, Dorothy Isaacs & 4 children, Miriam Levy, Samuel Davis, wife & 2 children, Henry Canter, wife & 2 children, Joseph Levy, wife & 4 children, B. Isaacs & wife, Isaac Barnett, John Hyams, Mary Netto & 2 children, Benjamin Hyams, S. Raphael, Solomon Parks, wife & 5 children, Source: Report of Jewish Emigration Society, *Jewish Chronicle*, 2 May 1857. No details of occupation or, the name of ship were provided in the Report. Only this report and the first one provide any detail about the, individuals assisted by the Society.



Caroline Chisholm
(From a painting by A. Hayter)

BOOK REVIEWS

THE JEWS IN AUSTRALIA

by W.D. Rubinstein, AE Press, Melb., 1986

This book is part of the Australian Ethnic Heritage Series which covers ethnic groups in Australia from Afghans to Spaniards. The series is aimed at middle year secondary students and multicultural classes. As such, it is a necessarily simplistic coverage of the history of Jews in Australia.

As Dr. Rubinstein is not himself a native born Australian, he acknowledges the benefits to him of his "extensive contacts within the Jewish community over the past ten years" and his wife's "endless... historical knowledge... about a subject on which she is now one of Australia's most authoritative experts". He acknowledges the help of the Deakin University for reproducing photographs. However, the Australian Jewish Historical Society also supplied photographs.

I found a strong Melbourne emphasis in the book which is natural as the author lives there and his experience is there. I felt that as a study of Jews in Australia, this emphasis was perhaps a bit too strong. Of his modern Jewish achievers who were singled out for individual biographies, only one was from Sydney, five from Melbourne. The Jewish activities and organisations section also has a heavy Melbourne accent as he is more familiar with these and the Melbourne organisations have very strong community support. However, no mention is made of the Sydney Montefiore Home or the early philanthropical institutions in Sydney last century, especially the Help-in-Need Society which existed continuously for over 100 years. There is no mention of the Maccabean Hall or The Emanuel School even though the book was published in 1986.

Perhaps a non-Jew might find too strong an emphasis on anti-semitism. It certainly does affect Australian Jews, and perhaps more so in Melbourne; the anti-semitic tone of *The Bulletin* and other publications is important historically. But anti-semitism has the second largest number of references in the index. A further look at the index also shows many references to Zionism, schools, synagogues, communities, newspapers. It is necessarily a small index as the book only contains 127 pages. It is well arranged in chapters, making it fairly easy to locate a particular item.

Dr. Rubinstein has chosen to divide his material into ten chapters dealing with identity, migration, convicts and settlers, spread of settlement 1830-1933, eminent early Twentieth Century Jews, Anglo-Saxon Jewry and Australian society, 1830-1933, Eastern European Jewish community 1940 to the present, social structure and experience of the new community, modern achievers and activities and organisations.

A few textual errors slipped past the proof-readers "Sephardims", "censuses", "Woolahra". There's also a reference to Ku-ring-gai as a suburb when it is a municipality and a particularly long and complicated sentence at the end of the first paragraph on page 111 which I fear must have bypassed the proof reader altogether. I also found jarring the use of the American term "downtown" when referring to the central district of a city. There is an odd reference on page 22 to the First Fleet Jews being a "British" minority.

Perhaps Dr. Rubinstein meant non-Anglo-Saxon. The convicts, who were sentenced by the British legal system to transportation were definitely British and the later free settlers were almost more British than those in the home country.

Read by an interested party, this book would be an excellent potted history which explains Jewish customs, practices and activities. It encourages further reading through the very good 36 item bibliography at the back which is referred to often in the text.

Helen Bersten

COMMUNITY OF FATE: MEMOIRS OF GERMAN JEWS IN MELBOURNE

John Foster (ed), Sydney, London, Boston, Allen & Unwin, 1986. pp.xvii + 174.

This is a collection of 14 stories of German Jews who arrived in Australia, in most cases in the late 1930s, as refugees from Nazi persecution and made Melbourne their permanent home. Of the 14 memoirs, 13 are presented as oral history and the last as an essay written by Susie Ehrmann.

This collection forms a representative sample of the variety of approaches to German-Jewish identity, including orthodox and liberal, Zionist and non-Zionist, and religious and secular or assimilationist. These stories also reflect the different routes of escape taken by the refugees, including the Shanghai and *Dunera* experiences and those who arrived after the war, in some cases via Palestine.

The title of the book refers to the concept which developed in German Jewry of *Schicksalsgemeinschaft* — a community of fate — which sought to define Jewish identity not merely in religious terms, but of the Jews as a people, without conceding the Zionist concept of the need for Jewish statehood. In each case the experiences of loss of German citizenship, migration and creating a new life in Australia have forced those interviewed to re-evaluate their German-Jewish identity. Through these personal recollections the book seeks to gain a deeper insight into the concept of 'community of fate'.

After an excellent introduction, the book tends to be a little uneven in quality, depending on the depth of thought behind each oral testimony. Some of the oral histories are fascinating, providing intimate detail which can only be highlighted through oral history. For example, K.S Moore's account of the boycott of 1 April 1933 or Ephraim Ehrmann's story of the *Badenstalt*. In other cases the stories only give a brief overview and the reader feels that a little more detail would have added to the value of the oral testimony.

In general, the trauma of the experiences under Nazi rule appears to have been blunted in many of the accounts. One reason for this could be the process of repression, where people tend to forget or minimise unpleasant experiences of the past. It may have been valuable to balance such problems of repression and blurring of events associated with oral testimony by the inclusion of some contemporary documentary material from letters, diaries and newspaper articles.

Some of the recollections could have been improved by the inclusion of specific names of parents, siblings and other relatives, particularly where they played a key role in Australia. This issue is particularly noticeable with Marlis Cohen whose parents — Drs Fred and Alice Benfey — played such an important role in the Association of

Jewish Refugees in Melbourne and also in the Zionist movement. Within the framework of this book some analysis of this Association's activities in dealing with 'enemy alien' classification and internment would have been helpful. Recollections of the widow of the Association's President, Rabbi Dr H.M. Sanger, could have added to the historical value of this collection.

Overall, *Community of Fate* makes interesting and enjoyable reading for those concerned with issues of German-Jewish identity, with the Nazi era and with the background to non-British European migration to Australia. These German-Jewish refugees, although they have not come to be regarded as a separate ethnic group, were one of the first groups to introduce continental culture to postwar Australia, thereby contributing to the shift from Anglo-Saxon conformity to multiculturalism in Australia. The value of the book should also be seen in this light.

Suzanne D. Rutland,
Postgraduate Student,
University of Sydney

(This review is reproduced by kind permission of the *Journal of Intercultural Studies*, Carlton, Victoria)

RELIGIOUS BODIES IN AUSTRALIA

by R. Humphreys and R. Ward,
Melbourne, 1986

Although the 1981 Census showed "no religion" as the fourth most common response to the question about religious affiliation (the three most common answers being Anglican, Catholic and no reply), most Australians are still prepared to acknowledge at least a nominal religious attachment. In writing this book, the authors' aim is to provide a comprehensive summary of the religious beliefs and practices now occurring within Australia and present it in a manner which is both theologically literate and comprehensive. In so doing they fill a void within Australian literature and one which was increasingly acute as beliefs and practices have proliferated with immigration and divisions within existing groupings. In many cases, particularly with Hinduism and Buddhism, the splintering of religious practice reflects differences in language, forms of worship, and nationality; political concerns have been an additional factor in the case of Eastern Orthodox religions.

Whilst less than 2% of Australians acknowledge identification with religions other than Christianity, nearly one-third of the book is devoted to those other religions because "of the unfamiliarity of their concepts . . . and the importance of understanding them." Despite this unfamiliarity the authors remind us that many of these religions have long played a part in Australia's development. Sikhs arrived here from the Punjab in the late 19th century to work as indentured labourers on the sugar canefields of the Northern Rivers of NSW, and whilst Buddhism was introduced by Chinese immigrants in the mid 19th century, in 1882 there also settled in the Mackay areas of Queensland several hundred mainly Buddhist Sri Lankans. By 1881 nearly 5000 Muslims lived in Australia with Afghan camel drivers having played an active

role in opening up the inland for trade and communications during the 1850s. The presence of Jews on the First Fleet is mentioned and a chronology is provided about the establishment of synagogues and Jewish communities throughout Australia.

Generally, each chapter of the book covers religious bodies with common theological concepts. Each chapter usually presents the brief history of the religion, the principles and beliefs underlying it, the current organizational structure/s and divisions together with a short history of the religion's arrival and progress within Australia. Amongst numerous points, the chapter on Judaism distinguishes between the Ashkenazi and Sephardi traditions and mentions a number of the differences between the Orthodox and Liberal approaches. The observance and meaning of the High Holydays, important festivals and the Sabbath are described; the importance of the *Shema* is referred to, as well as the Bar Mitzvah, Talith and the dietary laws. There is also a discussion about the place of women in Judaism and attitudes towards the admission of converts.

The book provides a detailed table of contents and an excellent series of indexes for principal persons, e.g., Abraham and Moses; principal publications of each grouping (*Australian Jewish News* and *Australian Jewish Times*), beliefs and practices (Bar Mitzvah, Circumcision, Kosher) and an index of sects or groupings not listed in the table of contents (Chassidic Judaism and Conservative Judaism).

I found this book to be very readable and an interesting introduction into the varied religious institutions which now occur within Australia. The authors are to be congratulated for their initiative and on a task well done by them.

Bruce Le Bransky.

E. PHILLIPS FOX AND HIS FAMILY

by Len Fox, Potts Point, N.S.W., 1985, pp.148

The publication by private citizens of family histories has become a phenomenon of recent years. These ideosyncratic efforts have proletarianised history, an arena of cultural concern traditionally dominated by the academics. 'E. Phillips Fox and his Family' by Len Fox is an example of this trend. Fox tells the story of his uncle, E. Phillips Fox, a Jewish painter of national prominence, who worked both in Australia and France. He was associated with Australia's famous Heidelberg School and other movements in Great Britain and Europe. The painter's life is traced from his formative years to his death in 1915.

The author does not attempt to provide an aesthetic appreciation of the artist's work. Comment on this score is vicariously accomplished by reference to numerous learned authorities. There are photographs of family members and small black and white reproductions of the artist's work currently hung in major galleries throughout Australia. Further biographical information is provided from previously unpublished letters and the remembered words of the author's mother.

Len Fox attempts to decant the many influences, both artistic and economic, that impinged upon the painter's professional career. However, as might be expected from a longtime socialist, his ideological preferences shine brightly throughout. The family is shown as a self-supporting community in which reciprocal and earthy affection dominates. "Uncle Mannie's" humanism, his concern for the human condition, is

manifest both through his art and concern for his fellow artist. The painter's career is bound up with the inherent worthiness of his labours.

The text is at its best when it illuminates the life and times of E. Phillips Fox. He recounts the fact that many of "Uncle Mannie's" family forbears, contemporaries and later members gained social prominence in Australia and England. Yet even here the author's ideological brush is busy emphasising their fervent support for democratic principles. The book is at its least convincing when the author attempts to illustrate the characteristics of Fox's life that accord with a personal view of Jewishness. He insists that Jews are traditionally known for having two features — a love of learning and intense care for the family unit. E. Phillips Fox displayed these characteristics in ample measure. Thus, claims the author, his uncle should be seen as Jewish painter in the full sense of the word despite his estrangement from the Jewish religion and the lack of overt Jewish content in his art. Nevertheless, Len Fox has provided us with a labour of love which stimulates the reader to pursue a deeper interest in this Australian painter of great national rank.

Dr. Rodney Gouttman,
Faculty of Education & Humanities,
South Australian C.A.E.

PERIODICAL PUBLICATIONS FROM THE AUSTRALIAN JEWISH COMMUNITY

Monograph No. 2, Archive of Australian Judaica, Sydney

The General Editors of this Bibliography are the directors of the Archive of Australian Judaica, Jennifer Alison, Alan Crown, and Neil Radford. It has been compiled by Marianne Dacy, with an Introduction by Alan Crown and M. Dacy. There have been listed the holdings of some 300 Australian Jewish periodicals and 100 annual reports and year books in 29 libraries, and Jewish resource centres throughout Australia. The task of compilation, as the Editors say, must have been an arduous and complicated one. The end result, even though the listings are not, and cannot be, complete, justifies such a publication. In the past, and even today, too many of these items have been lost, their relevance and significance unappreciated. The varied material of which this Monograph is a catalogue, is indeed a kaleidoscope of the organizations of the Jewish community, of its culture, its history, and its strivings, whether in the field of the media, religion, education, Zionism, welfare and youth work and communal politics. A great number of these publications are in the Archive of the Australian Jewish Historical Society, and in some instances the Society is one of the very few bodies holding a particular item, e.g., *The Voice of Jacob*, *The Westralian Judean*, *The Australian Israelite*.

In Supplementary Notes it is stated at page vii that "The Great Synagogue and its archives, records and staff frequently provide assistance towards the publications projects of the Australian Jewish Historical Society, which has its own offices and archive at the Synagogue." This statement is, however, misleading if it intends to suggest that the Synagogue staff are in any way involved in the Society's publications. The Society has its own personnel and it is of course completely autonomous of the Synagogue. The historic archives of both organizations are separately kept and

maintained. The Great Synagogue is the Mother Congregation of Australian Jewry, and at one time, in New South Wales, it was the hub and centre of Jewish life. It is not therefore surprising that leaders and prominent members of the Synagogue were active in the formation of the Historical Society. The Synagogue as well as the Society however, control and manage their own historical and other archives. The Synagogue itself has a collection of Registers, Minute Books, letters and other records and items of special interest to historians, including those concerned with genealogical inquiries. The Historical Society holds microfilm of the Registers of Births, Deaths and Marriages which can be inspected without resort to the original Registers. The Society is most fortunate in being located within the Synagogue precincts, conveniently and centrally located in the City. As regards the Society's Journal it has been published, without interruption, for almost 50 years, containing original Papers of great value to historians of the Jewish community. The Journal is held by practically all leading libraries in Australia as well as overseas.

The Monograph includes a brief conspectus of the history of Australian Jewry contributed by Alan Crown to *The Jewish Spectator*, New York. It also features a Paper by Percy J. Marks on "The Jewish Press of Australia", read by its author in 1913 before the Jewish Literary and Debating Society. This article was printed, shortly after Marks' death in Vol. I of the Historical Society's *Journal*. The Editors of the Monograph, in their Supplementary Notes, have contributed an historical survey of the Jewish Press in Australia, which brings Marks' account up to date. They have made reference to writings by Solomon Stedman and by Suzanne Rutland relating to that subject, all of them in the Society's publications.

"Periodical Publications From The Australian Jewish Community" is of course of primary value to writers, librarians, researchers and students wishing to consult source material but it also serves as an indication that Australian Jewry is by no means the cultural and spiritual desert of which uninformed critics have sometimes spoken. Many of the publications in this bibliography are held in Sydney. It might be added that the Victorian Branch of the Historical Society has valuable archives and a reference library. The Secretary, Mrs Beverley Davis, of 3 Alma Road Camberwell, receives and answers inquiries.

M.Z.F.

SIR MATTHEW NATHAN

by Anthony P. Haydon, University of Queensland Press, 1976.

This Society has recently been presented with Dr. Anthony Haydon's biography of Sir Matthew Nathan, British colonial Governor and Civil Servant. This volume of 280 pages, the subject of which has been fully researched and documented, is of special interest to students of British colonial administration, particularly during its consolidation period in the earlier years of the present century. The book, however, also contains penetrating insights into the Jewish background of its subject. It is also of special value to Australian readers with an interest in Nathan's last Governorship in Queensland. Several chapters of this work originated as a doctoral dissertation at Yale University where the author did his post graduate studies, obtaining financial assistance from Yale and later grants from the Myer Foundation and La Trobe

University. He was particularly indebted to the Bodleian and Rhodes House Libraries of Oxford University where the extensive collection of Nathan's Papers is housed.

Matthew Nathan was born in London in 1862, his parents being Jonah and Miriam Nathan. The father, a middle class merchant, was the great-grandson of an 18th century German migrant, a quill maker. The mother, much younger than her husband, was an educated woman who was most ambitious for her children. In this, incidentally, she resembled, to some extent, the mothers of Sir John Monash and Sir Isaac Isaacs, both of whom exerted a dominating influence on the future careers of their famous sons. Miriam Nathan appears to have steered her children away from the confines of the Jewish community, seeking military and civil service vocations for them. At that time Judaism was still not recognized as a creed for entry on a soldier's official file. The Rev. F.L. Cohen — in passing — was then most keen to encourage Jewish recruits into the Imperial Defence Forces and was to become the first Jewish Chaplain.

Mrs Nathan, we are told, played down the Jewish extraction of her children. "Papa wishes everyone home", she wrote, "who can be for the fast. I shall be very glad when that day is over, I cannot say that I ever feel very devotional." Her expectations materialised when Matthew Nathan proved himself to be outstanding among the students of the Military Academy, joining the Royal Engineers and serving at a very early age in West Africa and Egypt. Not long afterwards Matthew secured a posting to India where he was already a "self-possessed careerist", and marriage and romance had little place in his plans. On his return to England Nathan became a member of the New West End Synagogue, leaving it to his mother to select a seat, remarking, "if one did wish to use it, it is more pleasant to sit where we did than among the stuffy old gentlemen with exuberant shirt frills who sit behind the desk." As the author notes, Nathan remained a nominal Jew, pursuing his career but always avoiding all controversy, mindful of his own future, and aided by official patronage. At the relatively young age of 36 he was an acting Governor of Sierra Leone, probably the first professing Jew to occupy such a position. He was apparently regarded by the Colonial Office as a golden boy, dutiful to carry out instructions and maintaining the status quo. "Never ask, never refuse", was the personal motto by which Nathan was motivated.

Although Nathan took the oath of office, as the author mentions, "with his helmet on his head and his hand on the Old Testament", the new Governor seems to have avoided the handful of local Jews. Shortly afterwards he was appointed Governor of the Gold Coast. His administration was marked by freedom from direct taxation, which was maintained in the Colony for about 40 years. Three years later came the Governorship of Hong Kong, seen by Nathan as a "first-class" one. Here also he remained aloof from the Jewish community. His administration was very successful, a halcyon time for Nathan. His next post took him to Natal for two years where he tried to segregate the races but had to impose martial law on the Zulus. He was virtually a supernumary as a military Governor. He looked askance at moves to unify Natal with South Africa, concerned that the Afrikaners might cut the painter with Britain. The writer tells us that Nathan took a Durban synagogue seat but used it rarely.

Between 1910 and 1916 Nathan secured positions in London as Secretary of the Post Office and also as head of the Board of Inland Revenue. He was associated with Herbert Samuel, the Postmaster General. Nathan began to move and be seen in Downing Street politico-social circles and in 1916 was sent to Ireland as Under Secretary. In that post he shared the blame for failing to forestall the Easter rising, content to reassure the authorities that all was well. He preferred, it was said, a single

mindful attachment to his desk, leading an obituarist to later remark that Nathan had never married because "he had no time."

Finding himself unemployed, the Colonial Office yielded to Nathan's claims on its patronage when he was offered in 1920 the Governorship of Queensland which was suddenly vacant. It was thought that he would act as a brake on Premier Theodore, though the latter may have believed that the Governor would be sympathetic to a Labour Government. Indeed, Nathan raised no opposition to the legislation to abolish the Legislative Council. Nathan sensed that the Government would press for a local Governor but he agreed to a short extension of his term. He again, managed to avoid contentious issues. In his retirement he acted as Vice President of the Royal Geographical Society, chaired a Committee doing research on the Great Barrier Reef, served on a Royal Commission on the Ceylon Constitution, and held office as High Sheriff of Somerset. The author says that he was associated with the Friends of the Hebrew University of Jerusalem, and describes this as Nathan's "sole concession in later life to the cause of preserving a culture which he had long since deserted in favour of his land of birth." Nathan died in 1939.

Matthew Nathan, as Anthony Haydon concludes, was dedicated to the consolidation of the British Empire, his striking quality being a "caretaker mentality", albeit a narrow conception of Imperialism. The author has obviously sifted through numerous archives and source material from which he has assembled all the basic data relating to Nathan's career, with the result that this book is most readable and instructive. At all times Nathan's personality emerges. Jewish readers, in particular, are presented with many insights which indicate that the author achieved a complete understanding of the character of his subject. The book contains a lengthy and valuable Bibliography.

M.Z.F.

THE CHOSEN A HISTORY OF AUSTRALIAN JEWRY

by Dr. Hilary Rubinstein

The history of Australian Jewry is inextricably woven into the fabric of a wider Australian context. However distinguishable it might be through religion, language and community structure, its meanderings in a benign and "lucky" environment have been *sui generis*.

Despite a proliferation of monographs and dissertations, no-one until now has attempted to write a comprehensive history. Hilary Rubinstein, having recently wetted a foot in describing the Victorian Jewish community, now has taken the complete plunge in tackling the continental saga. One would have hoped that this pathfinder would have been a comprehensive and authoritative volume, but it falls a long way short of this expectation.

The book suffers some restraints which cannot be laid at the author's threshold. It is not big enough physically to cover all the main issues of Jewish life and survival. The author must have agonised over the components that simply could not be included. These sins of omission wherever the *culpa* is to be laid, are nevertheless considerable.

This reviewer had just read Robert Hughes *The Fatal Shore* when requested to review the Australian Jewish History. A state of euphoria prevailed after reading a history so excitingly and imaginatively penned that it was deliberately read slowly. Each page a

woe and pain, a masterpiece of reconstruction. It was read slowly to make it last.

Comparisons are not odious but instructive. Dr. Rubinstein lacks the panache of the Broad conceptual historian. It may be that had she allowed the characters to do some of the talking, one might have felt a contemporary empathy with the *dramatis personae*. We rarely hear them speak, and even a favourite character like Blaubaum (well done for restoring him at long last to his rightful position), who spent much time editorialising, does not spring to life. Thus the history remains two, and not three dimensional.

The author is much more at home in a post World War II environment. The narrative moves faster here, and carries the reader along. One hesitates to criticise the proportions and dimensions attributed to the leaders of Australian Jewry, but one detects a little sycophancy here, and a Freudian omission there. Why have full page portraits, when space is clearly at a premium.

Powerfully describing the traumatic post World War II immigration and the development of the ethnic community, she does not distinguish between Jewish ethnicity and the Italian or Greek variety. The majority of the newcomers from Poland never manifested any love of their fatherland, quite the contrary, nor did they demonstrate any love for the Polish language, or attempt to transmit it to their children. Jewish values yes, Polish no. One wonders whether the term Ethnic should be applied at all, seeing that it usually means something quite different from the Australian Jewish experience.

The glossary is usefully set at the beginning of the book, but contains errors. These clearly betray the author's lack of expertise in the Hebrew language, and in Synagogue custom. Similarly, in the volume itself there are some mistakes, e.g. that Rabbi Gurewicz of Carlton was from Poland, when in fact he was from Vilna. This is not a mere detail, but in fact distorts the image of a *Talmid Hacham* who was a Litvak through and through.

As the volume is a text book of sorts, presumably, for non Jewish as well as Jewish readers, a brief outline of the Jewish religion would have served well as a *mise en scene*.

Nature has ignored the vacuum in Australian Jewish Historiography for a long while. That vacuum no longer exists, but there is still room for an encyclopaedic, three dimensional, well illustrated history. The first step has been taken and the accolade for attempting this daunting task must be awarded to Dr. Rubinstein.

(Rabbi) Ronald Lubofsky.

SECRETARY'S REPORT

Once again we are entitled to report our achievement and share some observations as we prepare to enter our golden jubilee year, and to note some disappointments and record some losses with the passing of esteemed and valued members.

Since the General Meeting in May, 1986 when we welcomed Dr. Anthony P. Joseph, our Corresponding Member in the U.K., we have held two general meetings — in August and November — published two Newsletter issues, Nos. 5 and 6, and our Journal, Volume X Part 1 — in its new size and format. Both general meetings featured the same subject and speaker: *PHILLIP BLASHKI — A Victorian Patriarch*, by Gael Hammer, the author of her ancestor's biography. The November meeting was in a sense an extended repeat of the previous one on which occasion, 5 August, 1986, Sydney experienced the heaviest rain on record, and only 20 members attended to hear Gael Hammer speak on her recently published book. In the event, she gave an informal talk about how she had approached the task of writing about this patriarch of an important Australian Jewish family, who had, among other achievements, founded the Melbourne Jewish Aid Society. As well, Phillip Blashki had served on the board of the first Jewish day school and on the Montefiore Homes committee of management. He had also served on Melbourne Court Bench, and had designed and produced the Sheffield Shield of cricketing fame. It was the story also of numerous descendants over many generations.

At the last November meeting, Rabbi Apple had sought ratification for the Society's affiliation with the New South Wales Jewish Board of Deputies. He pointed out that there would be many benefits, not the least being that it should help promote an awareness of the Society's work. The society's Executive remained unchanged whilst two new members joined the Committee. These were Rabbi Brian Fox and Nate Zusman. We are delighted to welcome these two gentlemen on to our committee.

The Newsletter No. 6 carried as an annexure a copy of Rabbi Apple's presidential address to the August meeting. In it he drew attention to the many forthcoming significant anniversaries we would soon be marking: among these are in 1987, the 125th anniversary of the birth of Rabbi Francis Lyon Cohen, the 150th anniversary of the opening of the Bridge Street Synagogue — the first in Australia — and of course, the 80th birthday of Rabbi Dr. Israel Porush, our Patron. Other interesting dates to note in 1987 must surely include the 170th anniversary of the establishment of our first communal organisation in this part of the world — the Chevra Kadisha in 1817; the 75th anniversary of the establishment of the Central Synagogue now at Bondi Junction; the 145th anniversary of the publication of a Jewish press, *The Voice of Jacob*; the 125th anniversary of the arrival of A.B. Davis, who brought unity to the divided community in Sydney, and, urged the building of the Great Synagogue; the centenary of the first Jewish services held in 1887 in Fremantle, Western Australia; and that means the 90th anniversary of the Perth synagogue, which opened 10 years later. Although the list begins to look fairly extensive, each occasion deserves its own special recognition. Because, the following year, 1988, will bring more important dates to be marked, including the 160th anniversary of the arrival of Phillip Joseph Cohen, the

founding father of our community, as it was in his home that regular services for worship commenced upon his arrival in 1828; the centenary year of the Montefiore Home; the golden jubilee of this Society; and, together with Australia's bicentennial of European colonisation, the bicentennial of Australian Jewish history, since it was in 1788 that the first Jews arrived here to commence the opening pages of an often spectacular and colourful history of significant contributions to this country.

Among some of the most gratifying projects of this Society's work is its having taken an initiative to have important Jewish buildings and sites classified by the National Trust and the Heritage Commission. This year has seen the old Maitland Synagogue building, consecrated in 1879, renovated and made the subject of a permanent conservation order on 12 September last. As outlined in our Newsletter No. 6, the building was purchased by the Maitland Community Credit Union, and the firm immediately commenced a restoration project, approved by the Maitland City Council, and costing \$250,000. The work is completed and our Society is arranging to have a plaque struck with a text which indicates something of the history of the building and its restoration, undertaken with advice from and in consultation with the Australian Jewish Historical Society and the original architect's grandson, Ian Pender. An excursion and a ceremony to mark the completion of the restoration work is planned.

Other projects of this nature include the restoration and classification of the Broken Hill Synagogue building, the Maitland and Goulburn Jewish cemeteries, both of which have also been made the subject of Heritage Commission classification. The restoration work on the Goulburn cemetery is now almost completed and an excursion is planned for October 1987 when a rededication ceremony will take place. A significant role, too, was played by this Society in the rescue or revival of Jewish sites in Toowoomba in Queensland, and Launceston in Tasmania. The Launceston Hebrew Congregation has recently taken out corporate membership. The Society's membership has now reached 1,000. Our Society was happy to assist the Great Synagogue in its preparation of a submission for a bicentennial grant towards restoration work. The application was successful and a substantial grant was made by the State Government.

In our previous issue, reference was made to our having received, as a donation from Mrs Ruth Simon, facsimiles of portraits of Esther Abrahams and her daughter, Julia Johnston. The original portraits were painted in 1824 by Richard Read Senior. Mrs Simon has since offered to give us a copy of a rare picture she has of the York Street Synagogue. Now, we have "discovered" portraits of Barnett Levey and his second wife, Emma (nee Wilson), in the possession of Robert Pearce, a direct descendant of Levey. Mr. Pearce has permitted us to have facsimiles taken of the portraits, the originals of which were painted by Augustus Earle in 1826. The acquisition of these important items has inspired Rabbi Apple to suggest that as a 1988 bicentennial project the Society should commence a campaign to obtain a collection which, together with the Great Synagogue's, would allow us to hold occasional exhibitions of the portraits of Australian Jewish pioneers and other personalities. Already, we have an encouraging start, and with the Synagogue's portraits of Phillip Joseph Cohen, Moses and Rosetta Joseph, Isaac and Dinah Levey, Rev. A.B. Davis, and others, there is now the nucleus of a respectable collection. We have recently learned, too, of the existence of pictures of John Isaacs (Jonas Nathan Isaacs) and Ralph Keesing. The former was a co-founder with his son-in-law, Elias Cohen, of the first Sydney Hebrew School.

We are presently taking steps to obtain on microfilm, 12 reels or records relating to Registers from early London synagogues, through the Chief Executive of the United Synagogue in London. These should be available to members within a few months. The Yeshiva University Museum of New York, has asked us to advise members that an exhibition is planned for 1988 to explore the Jewish contribution to international sport. From the Biblical to the Modern era, the outstanding achievements of Jewish athletes will be chronicled, as well as the presentation of the Jewish attitude towards sport. We are requested to help trace any sports memorabilia (equipment, uniforms, yearbooks, scorecards, newspaper clippings and the like) associated with the already acknowledged Jewish greats which might be displayed favourably in such an exhibition. For further information please contact the Curator, *JEWS IN SPORTS*, Dr. Joseph Hoffman, 2520 Amsterdam Avenue, New York, N.Y. 10033 (212 960-5390/5429).

The Society's Newsletter, recommenced in August 1985, is now being published at regular quarterly intervals and, keeps members apprised of activities within the Society. Dennis Bluth, the editor of the Newsletter, maintains a high standard, and there is a ready response to items and enquiries published. The work of the Society has been advanced by this regular bulletin of news and genealogical and other research enquiries.

Another aspect of our work which requires mention is the move to establish branches in other states besides Victoria and the A.C.T. The latter is now firmly established, and the former is busy and thriving. Nate Zusman, a former Western Australian, now living in Sydney, but making regular visits to Perth, has been assisting with the establishment of a branch in Perth, and Mr. Morris S. Ochert in Brisbane, is helping to lay the foundations for a branch in his State. We are obtaining the assistance of Pamela Mendels who has a radio programme in Adelaide. Her response was that she would be delighted to publicise the Jewish Historical Society over the Jewish Half Hour. We feel that the development of a network of branches will achieve much in the field of our history.

The book by Gael Hammer is just one of a number of works with which the Society has been closely associated this year. Others include Anne Andgel's *THE HISTORY OF THE AUSTRALIAN JEWISH WELFARE SOCIETY*, Serge Liberman's *BIBLIOGRAPHY OF AUSTRALIAN JUDAICA*, Hilary Rubinstein's *THE CHOSEN: THE JEWS IN AUSTRALIA*, Lysbeth Cohen's *BEGINNING WITH ESTHER* —(*Jewish Women in Australia*,) Iris Nesdale's *THE FETTERED AND THE FREE*, and Rabbi Apple's full biography of Rabbi F.L. Cohen.

The Society has been supplying speakers to address both Jewish and non-Jewish organizations on the work of the Society and aspects of Australian Jewish history. This has often resulted in an accretion of new members, even though this is not the precise point of the exercise.

This report has only referred to a few major themes and developments. We are, however, already planned a busy 1987 schedule which must also include the celebration of Rabbi Porush's 80th birthday. For the latter event, plans are to arrange a "Festschrift" in his honour and publish as a special issue of the Journal. A reception, possibly a communal dinner will be held to inaugurate formally the Society's golden jubilee, and marking Rabbi Porush's 80th birthday.

During the last few months of 1986 we have witnessed the passing of several members including W.S. (Bill) Jessop of Florida, all of which have been noted in the Newsletter.

However, there has also occurred the passing of several members of our community who, whilst not actually being members, have touched on our Society and its work. In October last the death occurred of Max Freilich at the age of 93 years. He worked tirelessly for the cause of Zionism and in support of the State of Israel. His friendship with Dr. H.V. Evatt, whom he influenced to support the cause of Israel is now history. He was a regular delegate to the Zionist Congresses from the 1940s, having attended as a lad the very first Zionist Congress. Communally, he worked closely with the World Zionist Organisation, the Hebrew University, the Australia-Israel Chamber of Commerce, the Youth Aliyah movement, the E.C.A.J. and the N.S.W. Jewish Board of Deputies, the J.M.F. and Keren Hayesod, and the King David School. His services to the Jewish community were recognised by the award of the O.B.E., and his book *ZION IN OUR TIME*, was reviewed in our Journal.

Also in October, and also at the age of 93 years, Harry Joseph of Launceston died. He was a son of Morris and Rosa Joseph (nee Pierce). (Morris Joseph, who died in 1949, at the age of 94, was the first Jew to be buried in Carr Villa Cemetery, at Launceston.) Harry Joseph's life and career were made a feature in *THIS AUSTRALIA* Summer, 1986-87, Volume 6 No. 1, with an article by historian Greg Morgan. The article traces the story of Harry's menswear business over more than 60 years, since it opened in the 1920s. He remained a bachelor, but, he used to jokingly say that he regarded himself as having been married to his business. Although born in Sydney, Harry Joseph had spent the major part of this life in Tasmania, and, was made a joint life trustee of the Launceston Synagogue in the early 1930s.

In August, Rae Samuels of Newcastle died at the age of 88 years. She was a well-known and much loved identity of the district. An Artist-sculptress of renown, she had an award named in her honour at the Newcastle College of Advanced Education for the most promising student of sculpture of the Hunter Region Sculpture Society. She was president of the local National Council of Jewish Women, and a room in her honour was dedicated by Rabbi Apple at the Newcastle Synagogue shortly after her death. Rae's parents were Samuel and Dinah (nee Shindler) Samuels. Rae had been born in Sheffield, England, in 1898, the eldest child, and she came with her parents and brother and three sisters to Australia in 1923. Soon afterwards, she commenced a teaching career as headmistress of the Stockton Infants School.

The late Bill Jessop, whose obituary is published in this Journal, had been working at the time of his death on two massive genealogical treatises for our Society. One, the story of the Joseph families of England, Australia and New Zealand, is entitled *COATS OF MANY COLOURS*. The current, up-dated version, of a previously unpublished manuscript now in the archives of our Victorian branch, has been greatly extended. The other work is *AN ANGLO-AUSTRALIAN MOSAIC* and deals with the Moses — Moss families. This is a particularly interesting work as it contains some important "lines" of a number of our members. We have been advised that Bill Jessop left instructions that in the event of his death before the works were completed, the manuscripts and notes were to be sent on to the Society's archives in Sydney. He had planned to visit Australia in 1987 and, had hoped to bring the finished books with him. Just one or two examples of the genealogical significance of the Moses - Moss book will suffice: Deborah Moses, who married in New Zealand George Isaacs, became the great-grandparents of Louise Hillary, wife of Edmund Hillary, and grand-parents of our Auckland member, Dudley Davis. Other members who descend from Moses Moss include Orwell Phillips, Nora Marsden, Stuart Cohen, Primrose Moss and her sister, Penny Meagher, to name just a few.

VICTORIAN BRANCH REPORT

A newly formed group — "Computers for Genealogy" has been meeting from time to time, and it is hoped that the sharing of information and expertise will lead to practical application of computer technology particularly in the growing field of Jewish genealogy.

We were very pleased to congratulate the Honorable Walter Jona who was made a Member of the Order of Australia (AM) in the 1986 Queen's Birthday Honours. Associate Professor Bill Rubinstein was elected a Fellow of the Australian Academy of the Humanities, an honour awarded to only about 140 scholars, and the highest honour which can come to an Australian academic in the fields of history, philosophy and literature.

We expressed our gratitude to long-time members Godfrey and Myra Cohen, who made contributions to our Reference Library of a nature appropriate for their names to be inscribed in the list of Benefactor Members, as published on the back cover of our *Journal*. We thank them most sincerely for their practical and valued support.

After lengthy negotiations, the Branch has been able to purchase a set of 11 reels of microfilm being the collected Jewish pedigrees and indexes of Miss Isobel Mordy, a highly respected amateur genealogist of London. A further effort, also involving much organisation, was finalised during the recent visit to London of honorary secretary, Beverley Davis, when she acquired a set of seven microfilms of the well-known Collyer-Ferguson Genealogical Collection, through the good offices of the Jewish Historical Society of England and the Anglo-Jewish Archives. Both of these major purchases were made possible through our Reference Library Fund.

We are now able to provide an extremely valuable and useful source of Jewish genealogical data, by the acquisition in 1981 of 12 reels of microfilmed birth, marriage and death registers from the Great, Hambro, and New, Synagogues of London, covering the approximate periods 1770 to 1905.

We are indebted to Mrs Judith Hopkins, a new member of the Society, for her efforts in compiling from microfilmed records held by the Latter Day Saints, an index to births deaths and marriages 1826-1830 registered at the Warsaw Synagogue, Poland. Mrs Hopkins has very kindly donated her index to our Library.

Further Library accessions include "A Short History of the Birmingham Hebrew Congregation 1856-1956" and "The Stained Glass Windows of Singers Hill Synagogue, Birmingham 1956-1963", both donated by Dr. Anthony Joseph; several publications relating to the early history of the Spanish and Portuguese Jews Congregation, London, and the Bevis Marks Synagogue; an Index to the A.M. Hyamson Genealogies Collection, by Miss Isobel Mordy; and photocopies of the Accession Register, Anglo-Jewish Archives, University College, London.

Finally, Dr Bill Rubinstein has given us copies of his two Research Reports from June and November 1986, carried out on behalf of the Australian Institute of Jewish Affairs, dealing with, respectively, the Demography of the Australian Jewish Community 1981, and Attitudes and Opinions towards Australian Jews and Jewish Affairs.

Work is still in progress to record the inscriptions on gravestones at the Chevra Kadisha Cemetery, Springvale. Throughout 1986, only five working sessions were held, due to the vagaries of the weather, and holiday periods. We are very grateful to the loyal band of volunteers who are helping John and Beverley Davis with this most important project:

Paula Ungar, Leo and Sonya Polack, Henry and Leila Friedman, Leah Waysman, Horst and Greta Eisfelder, Rodney Eisfelder, Jane Walters, Eric Cohen, Sam Tatarka, and Judith and Colin Hopkins.

On 18 September 1986, the Branch was addressed by David Burstin, on "The I.L. Peretz Yiddish School of Melbourne 1935-1984". Mr Burstin and his family have had a long involvement with this institution, and those who attended appreciated the opportunity of learning more about a subject which was unfamiliar to many. Mr Burstin's paper was published in Volume X Part 1 of the *Journal*.

CORRECTION

The author, Mr. Morris S. Ochert and the Editor, regret that some lines were inadvertently omitted from the "Further History of the Brisbane Hebrew Congregation" in Vol. X Part 1 of the *Journal*. The following correction at pages 34-35 is necessary:

1973/74 Rev. B. Skolnick, who succeeded Rabbi Engel, was inducted by Rabbi Dr. Fabian, who has made many such visits to us since his departure in 1962. That year the Guest of Honour at the Brisbane Commemoration of Israel's Independence Day, was Premier Bjelke-Petersen.

OBITUARY AN APPRECIATION OF "BILL" JESSOP

Wilfrid Sydney ("Bill") Jessop, ne Joseph, died suddenly but peacefully and not entirely unexpectedly on 10 November 1986. He was 76 years old.

His passing leaves an enormous void in the world of Jewish genealogy and he will be very much missed by many relatives and friends in the USA, UK and Australasia.

My own personal contacts with him date back to the early fifties when I was becoming interested in investigating my family tree and I learned that a distant relative, then living in Toledo, Ohio, had done much of that work already. For over 30 years we maintained a lively correspondence and exchanged data on our mutual family records, a correspondence which took very much an upward turn after I had lived in Australia in 1963 and had made contact with so many sources of information that Bill had described to me. His pedigrees meticulously researched and beautifully scripted were a joy to use and his amusing title ("Coats of Many Colours") for the collection is an apt memento of a lifetime devoted to pursuit of Jewish genealogy.

Bill's own ancestry and family connections were of great importance within Australo-Jewry as the article in Vol. 6, part 6, of the *Journal* on his grandfather, Solomon Joseph, the newspaper proprietor and Jewish journalist of Tamworth, indicates. He was also connected with Burnett and Sierlah Cohen's tribe and the Hon. L W Levy MLC, which thus linked him with so many of the arch-ancestral lines of Australo-Jewry. His connections with many other important Jewish families have ramified throughout the Australian community and were also the subject of his scrutiny which has given his work a prime importance in this field. It is gratifying to know that the fruits of all his research are available to the community through his generous donations to the Australian Jewish Historical Society and in this way a fitting tribute to his memory will be perpetuated in our Society.

I am especially moved to remember the letter he wrote me when he heard of my late wife's death and the equally vigorous and encouraging letter he wrote me on learning of my good fortune to have been able to marry again. He was in England the month before his death and it was during this trip that the ominous signs of serious heart trouble surfaced again necessitating medical advice. Unfortunately, these problems prevented him calling on us and meeting Judy.

To his widow and immediate family we offer our sympathy in their loss; and to his many genealogical friends and acquaintances who relied on his expertise, always so freely and promptly rendered, we offer the suggestion that they should emulate his standards and thereby further perpetuate his memory.

A.P. Joseph

GENEALOGICAL ENQUIRIES

This fourth genealogical list is printed for the benefit of members as a guide to research being undertaken into family history. If any additional information about these families can be supplied, please write to the Archivist at 166 Castlereagh Street, Sydney 2000.

BARNETT, George and Leah (nee WHITE) married 1891.

BARNETT, Lewis and Elizabeth (SOLOMONS) widow married 1831.

COHEN, Julia married to Thomas Yabsley GILL.

DEAN, Leslie and Jack born 1922 and 1954 respectively.

DE SAXE, George, dentist died 1887.

EMANUEL, Solomon and Sydney. Financed Durack expedition to Kimberleys 1880.

GILOVITZ, David and Eva (nee STOLIAR).

GILOVITZ, Faye married to Bernie ROSEN.

HARRIS, Esther, sister of Solomon and Thomas.

HARRIS, Henry married to Sarah. Arrived 1836, son of Godfrey Harris and Catherine (nee LEVY).

HARRIS, Solomon died 1878 aged 67. Buried Maitland. Also known as Samuel.

HARRIS, Thomas, supposed brother of Solomon.

ISRAEL, Samuel, informant on death certificate of Solomon Harris.

JACKSON, James 1836-1909, born Poland. Alderman of Redfern Council 1899-1908.

JOSEPH, Joshua Herbert and Florence.

JOSEPH, Josef born about 1860 in Germany came to Australia about 1880.

KLEIN, Belthasar, born Baden Baden, Bavaria married to Frances (nee BOEZEL).

LEHMAN, Sarah (nee PHILLIPS— 1856-1928 married to Jacob Adolph LEHMAN.

LEVY, Henry and Brina (nee AARONS) arrived Adelaide on *Corimandel* 1880.

LEVY railway station on Buningyong-Ballarat line, Victoria.

NAPTHALI, Eliza married to William GLANVILLE.

NATHAN, Sarah married to Henry Samuel Isgrove Haynes Launceston 1874. Parents wanted.

PAUL, James arrived Sydney 1834, married to Margaret McMULLEN 1840.

PHILLIPS, Samuel married to Helen (nee COHEN) Sydney about 1841.

POLAK, Yosef or Yonkel or Yossel, born Hungary went to Palestine pre World War I — came to Australia post World War I.

PHILLIPS, Helena Sarah died 28.2.1886

PODOLSKY, Josef; see JOSEPH, Josef.

RODRIGUES, Samuel married to Mary Maria BRENNAN about 1866 in Sydney.

ROTHSTADT, Isaac and Rachel (nee COHEN) ancestors wanted.

RYCHTER, Noah, married to Manya, died Sydney 1975.

RYCHTER, Sam, married to Dora, from Haifa. Died 1966.

SHMULOVITCH, Issy. Won V.C. changed name to Smith 1915, buried U.K.

SUPER, Isaac, Jacob and Lena (nee BULL) ancestors wanted.

WHEELER, Levi and Charlotte (nee FARRIR) lived at Baulkham Hills 1850.

WOLFF (or WOOLFE), Michael, convict on *John Barry* arrived 1839 aged 13.

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