THE JEWS OF BOROONDARA GENERAL CEMETERY

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The establishment of public cemeteries within the western world in the nineteenth century brought with it allocation of such grounds proportional to the many religions observed within the local community. In Victoria, the need to establish public cemeteries in the late 1850s went in lock-step with the expansion of the population due to the influx of migrants seeking their fortune in gold. In the first Victorian public cemetery that was established at this time namely, Melbourne General Cemetery (established in 1853), there was an allocation of space for Jewish burials in the interest of equality for all religions. Subsequently, with many Melbourne Jews migrating towards the southern suburbs of Melbourne, Jewish sections within St Kilda (established in 1851) and Brighton Cemeteries (established 1853) were allocated. Waves of immigrants from Europe in the 1930s and 1940s further necessitated the need for space in public cemeteries.

However, Jews were not always allocated separate burial grounds within all Victorian public cemeteries. For example, although the land within Boroondara (General) Cemetery (located in the eastern metropolitan area of Melbourne) was divided into the religious observances of the local population of the day, these allotments did not include a section for Jewish burials (nor those of Chinese or Aboriginal heritage). Presumably this was because in the late 1880s and throughout the 1900s, Jews of the eastern suburbs requiring an Orthodox burial could still be interred at Melbourne General Cemetery, which was located on the same side of the city. As Boroondara (General) Cemetery is therefore a 'non-Jewish' cemetery, one would gain the impression that no Jewish people are interred there. However, Jews can indeed be found to have been buried or have cremation plaques there. This article draws attention to the fact that there are indeed many Jews buried in this particular cemetery despite an absence of a designated Jewish section. What follows is information about some of the Jews buried within the Boroondara (General) Cemetery. This aims to highlight that there are Jews buried in other public cemeteries which do not have consecrated Jewish sections.

1. History of Boroondara (General) Cemetery

Crown land was set aside for the Boroondara (General) Cemetery in 1856, presumably in response to demand from the sudden population increase, although the first burial was not until 1859.[1] Despite the fact that there was a wave of migration of Jews from southern suburbs to eastern suburbs after the Second World

War, several Jews had indeed settled around the eastern suburbs of Melbourne well before then. It was most likely that this was one of the main influences regarding their wish for their final resting place to be in Boroondara (General) Cemetery.

There are other possible reasons for Jewish burials to be conducted within this 'non-Jewish' cemetery. The Jews who were buried there may have been less observant Jews who lived in the area and/or they wished to be buried with their non-Jewish spouse/family members. Also, as this article shows, although they may have been born Jewish, many appear to have lived a more secular life, thus obfuscating the need for a traditional Jewish burial. In addition, from the early 1900s when it was legally possible, some were cremated (according to the laws of *halacha*, cremations were not allowed within the Jewish sections of the above mentioned older Victorian cemeteries).

Included here is a description of some of those Jews whose memorials lie within this cemetery. Some were well known and led a public life, others represent more modest lives but who nonetheless may be typical of the wave of Jewish migration before and after World War II. This list is not exhaustive.

2. Burials

JONAS FELIX LEVIEN (1840–1906)[2]

Of all the Jews identified in the Boroondara (General) Cemetery, arguably the most famous is Jonas Felix Levien. Levien was born in Williamstown to an Orthodox Jewish family and has been recorded as being the first Jew to be born in Port Philip district (later Victoria).[3] His mother was the sister of the statesman Sir David Salomons (1797–1873) who became one of the first Jews to be elected Lord Mayor of London and the first Jew to speak in the House of Commons. According to Levi and Goldman (1990), at the age of 18 years Levien's uncle John James Levien (1815–77) attempted to forge a bank order for 200 pounds to a banking house in the Strand in London and foolishly pretended to be the stockbroker for whom he worked. John Levien subsequently came to Australia in 1832.

He must have had some doubts about his ability to carry out his plan because in his pocket was a phial of poison and poignant farewells to his mother and sister. He swallowed the poison but lived and was presented in the Old Bailey. The jury made a strong recommendation for mercy given his family background, his youth and previous good character. So he was sent to Australia, not the gallows.[4]

This has been reported to have led to the subsequent migration of many of John's family such as his parents and most of his siblings.

Levien's father, Benjamin Goldsmid Levien ('BG') (aka Benjamin Gold-schmidt and Benjamin Goldsmith Levien) (1806–90), was living at Footscray at the Victoria Hotel by the Saltwater River. BG married Eliza (Elizabeth) Lindo (1804–87) in 1833. BG started a plant nursery in Geelong in 1840 – the year of

Levien's birth. Jonas Levien himself eventually worked in this successful business. Members of his family were congregants of the Geelong Synagogue (congregation since dissolved but the building currently used by a private business). BG lived in Melbourne in 1843–46 and then apparently moved back to Geelong and took part in the founding of Hebrew Congregation of Geelong. Levien's elder sisters ran the Sunday school there where they taught about 15 children in the 1860s–1870s. Further evidence that Levien was brought up in an Orthodox family can be seen from the letters of his mother. She once made a public appeal to the Jews of the entire colony to put an end to Sabbath breaking but she was unsuccessful, as only one Jewish merchant closed his shop on Saturday.[5] His sister, Henrietta Matilda (b. London ?–1864), married a distant cousin (later Sir) Saul Samuel (1820–1900) whom she is said to have met when he visited Melbourne from Sydney in 1837. He reportedly came to buy land for his parents but did not, for reasons unknown. He later entered New South Wales State Government.

Levien eventually married his Uncle John's daughter (his cousin: Clara Levien, 1851–1940). They had three sons and one daughter. His son, Cecil (1874–1932), became involved in the gold mining industry in Papua New Guinea.

Levien attended a *Shomrai Shabbat* meeting in 1872 to endorse the observance of *Shabbat* - it was thought improper for any member of the Board of any Jewish organisation to work on the Sabbath.[6] He became well known as a farmer in the Drysdale district and had stood on a Board known as the Council for Agricultural Education. He was also resident of Drysdale Shire Council for many years and then Shire of Bellarine councillor from 1869–75, and its president from 1870–72.

As an indication of his popularity within the community, in 1876 Levien entered State politics. In that year, he defeated Peter Lalor (1827–89) of Eureka Stockade renown (and who was also at the time a Speaker for the Legislative Assembly) for the seat of South Grant. He held the seat until 1877 and then the seat for Barwon the rest of 1877 but was unseated by a petition in one of the most extraordinary debates of the time. His opponent in the 1877 election alleged that Levien had been engaged in bribery. Two 'witnesses' to the bribery charge gave evidence to a parliamentary Election Qualification Committee that Levien had given them five shillings to vote for him, allegedly stating that 'a Jew I should be the best man they can meet with'[7] and had offered to buy them drinks at the pub. Levien denied the allegations. Lalor was the Chairman of that Election and Qualification committee and ruled against Levien but many members of that committee did not agree with Lalor. Levien had just sent out a 'canvasser' to gauge his popularity (as is still the practice) and that this was not bribery. However, Levien lost his seat. The public accused Lalor of allowing personal feelings to get in the way of good judgment. Even the electors at Barwon held a protest meeting, as did the press but to no avail. However, in the following election of 1880, Levien was returned to the seat of Barwon with a much greater majority – a position he held for 26 years

until his death in 1906. Furthermore, members of the Berry-Service government also must have had confidence in him to appoint him to Minister of Mines and Agriculture. Levien always received a warm welcome when he returned home to Drysdale and speakers at public dinners always made positive reference to his character and labours.[8]

It must also be mentioned that Levien was one of the founders of the Australian Natives' Association. This organisation was restricted to those born in Australia – hence the name 'natives'. The group was closely connected with the move for Federation prior to 1901 and also lobbied for an Australian rather than a British defence force, was involved in the promotion of Australian-made goods, and favoured the celebration of Australia Day on 26 January. Members of this group included Edmund Barton (1849–1920), Alfred Deakin (1856–1919) and Sir Isaac Isaacs (1855–1948), so Levien was in very good company. As one of the first parliamentarians to favour Federation, Levien, together with Benjamin Josman Fink (1847–1909) [see later] and other Jewish parliamentarians, attended the Albury Demonstration as official guests, and this ultimately led to the first Federation Convention in January 1886.

Levien's death record states that he died of 'cerebral apoplexy/cerebritis' in St Kilda and he left four children: three sons (aged 30–39) and one daughter (aged 29), and that he predeceased his wife. The death record states that at the time of his death his occupation was that of a 'gentleman'. Levien's memorial (see below) is in the Church of England 'C' section of the cemetery. The Cemetery records indicate that he is the sole person in the grave.[9] How he came to be buried in Boroondara (General) Cemetery, and in the Church of England section remains a mystery.

The inscription reads:

<div align="center">

Jonas Felix Levien

Born Williamstown Victoria

28th March 1840

Died Melbourne 24th May 1906

Aged 66 Years

</div>

WOLFE FINK (1854–1914)

Wolfe Fink was one of the seven children of Moses Fink (1810–85) and Gertrude Fink (nee Ascher, 1822–93) who migrated to Geelong from the Channel Islands in 1861. Moses and Gertrude migrated with seven children, and one was born in Melbourne (called 'Victoria'). Fink's uncle was Hirsch Fink (b.?–1890) who migrated some years earlier. Moses and Hirsch were 'pillars' of Geelong Synagogue (along with Levien's parents). Wolfe won the University Prize for Laws in 1873

and became a barrister.[10] He married a non-Jewish woman and had four children. He sat for the seat of Polwarth (Colac area) in 1886 but was not elected (unlike his brothers Benjamin Josman Fink, 1847–1909, and Theodore Fink, 1855–1942, who were successful in public life).

His older brother Benjamin (buried in England) had several gold mines in the goldfields of Victoria and he was an MP for several years. Benjamin also owned the majestic Block Arcade along the fashionable portion of Collins St. Theodore (his memorial lies within St Kilda Cemetery) went to Melbourne Grammar and also became a lawyer. He held the seat of Jolimont and West Richmond from 1894 to 1902. Theodore bought the *Herald*, which he controlled for nearly 50 years and was chairman of directors during World War 1. Interestingly, Wolfe Fink's grave lies just behind the memorial to John Halfey (1825–89), also a previous owner of the *Herald*. In addition, six books were placed in Fink's coffin as a token of his 'devotion to literature'.[11]

After his death, there was a scandal caused by Wolfe Fink's daughter Esme ('Molly') Mary Sorrett Fink (1894–1967). She married Marthanda Bhairava Tondiman (1875–1928), Rajah of the southern India principality of Pudukota, in Sydney (while he was visiting there). The governments of India and Britain both refused to recognise the marriage and few Australians themselves tolerated inter-racial marriages.[12] The couple received a payout from the British, which Molly used to live a 'comfortable' life. Her ashes are placed with her husband's in London.[13]

The inscription on Wolfe Fink's grave reads:

<div align="center">

Wolfe Fink

Born Guernsey Islands 1854

Died Aged 60

</div>

LILIAN (1898–1958) AND MONTAGUE SCHONFELD (1905–1978)

Lilian (nee Granrott) and Montague Schonfeld's memorial is the only one in the Boroondara Cemetery with a Hebrew inscription on their grave. The translation reads:

<div align="center">

Schonfeld

Lilian died 25th Iyar 5735 [that is, 15 May 1958]

Montague died 7th Kislev 5768 [that is, 12 December 1978]

</div>

Little is currently known about them except that Montague served in World War 2. His death record shows that he was born in South Africa.

ELEANOR HAIDEE SIMEON (NEE SAUNDERS) (b. – 1910)

James Simeon (1815–74), husband of Eleanor, was born in London and moved to Melbourne from Sydney and opened a clothing shop in Collins St in 1841.[14]

In 1842 the *Port Phillip Gazette* reported that Simeon had been involved in a fight after he had made a sarcastic comment about a fish being carried by a passerby. The fish ended up all over Simeon's clothes! He was always in trouble and his exploits meant he often ended up being in debt, not providing his customers with the right goods.

He married Eleanor Haidee Saunders at St David's Church in Hobart in 1843, perhaps because Hobart Synagogue had not yet been built (completed in 1845). Later, Simeon became a founding member of Melbourne Hebrew Congregation in 1844. In 1845 there was a congregational meeting to register the birth of their son, which is of interest, as Eleanor had not yet been recognised as Jewish. James' Jewish marriage to Eleanor, now called 'Sarah', was reported in the first issue of *The Age* in 1854, only three days after the family had returned from England (where presumably she did convert and where four of their children were born).[15]

The inscription on the monument (now in poor condition) reads:

<div align="center">

In memory of

Eleanor Haidee

Beloved wife of James Simeon

One of the first Colonists of Melbourne

A true wife and devoted mother of first Jew born in Victoria

Erected by her son

Marcus

</div>

Editor's Note*: It is accepted that the first Jew born in Victoria (or the District Of Port Phillip, as it was until 1851) was Jonas Felix Australia Levien, born in March 1840 in Williamstown. Jonas' mother was Eliza Levien, nee Lindo. As the author records in this article, Jonas was buried in Boroondara Cemetery in 1906.*

The inscription (also in poor condition) on the other headstone reads:[16]

<div align="center">

Beloved wife of James Simeon

Our darling mother EH Simeon

d. 11th June 1910

</div>

Eleanor Haidee Simeon's memorial lies within the Church of England C section of the Cemetery. According to the Cemetery records, she is the only one buried in that grave.

FRANCES HARTLEY (b.?–1902) AND SAMUEL ALEXANDER (1827–1911)

Samuel was the fifth child of Israel (1794–1876) and Hannah Alexander (nee Lyons) (b. ?–1871). He arrived in Melbourne from London in 1849. He was one of seven children and it appears that his family came to Australia to follow his

older siblings Raphael (1817–92) and Godfrey (1821–1900). Israel and Hannah Alexander are buried in Melbourne General Cemetery. He married Frances in 1854 and had ten children.[17] Frances predeceased him.

Samuel and Frances Alexander are buried together in the Baptist 'C' Section of the Cemetery. The inscription reads:

Frances Hartley Alexander

Passed away 22nd June 1902

Also Samuel Alexander

Husband of above

Passed away 17th March 1911

ROSETTA COHN (NEE SPYER) (1841–1924)[18]

Rosetta Spyer was born in Sydney, the third of six daughters to Lawrence Spyer (1806–81) and Angelina de Metz (1814–83). Lawrence was born in England and came to Australia in 1828, and Angelina came to Australia in 1833. The Spyer family soon opened a boarding school for young ladies in Macquarie St, Sydney.

Julius Isaac Cohn (1828–77) married Rosetta in East Melbourne Synagogue in 1865 and had seven children, two of whom are in the same grave as Rosetta at Boroondara Cemetery.

Julius Cohn was born at Horsens in Denmark in 1828, the sixth child of Isaak Behrend Cohn (1885–69) and Henriette ('Jette') Cohn (nee Ballin, 1793–1866). Together with his brothers Moritz (1822–78) and Jacob (1830–1911), Julius arrived at Melbourne in 1853 and joined the gold rush at Bendigo. Julius and his two brothers initially operated a general store in what was to become Pall Mall.

In 1855 they operated the Criterion Hotel (now at Castlemaine) that was said to be one of the finest hotels in the district and then began to produce beverages; they later bought a vinegar works as well as a cordial factory and later a brewery. Julius also owned a skittle alley such as that seen today at Sovereign Hill, Ballarat.

In 1872, Julius decided to open a brewery in Melbourne, possibly because his wife's family lived there, and he sold his half share in the Cohn Bros. Rosetta died at the age of 82 in South Caulfield where she had been living with her sisters.

In the same grave are some of her children: Henrietta Cohn (1872–1918), Walter Julius Cohn (1869–1962), grandchild Charles Conway (1908–95) (name changed in 1940) and his wife Helen (1911–2001). As Henrietta and many of her children were christened in church, it must be assumed that, despite their own upbringing, Julius and Rosetta's children were not brought up as Jews.[19] Julius died at Bendigo in 1877 at the age of 48 and is buried in Bendigo Cemetery.

Rosetta's grave is in the Church of England 'C' Section of the Cemetery. The inscription to her precedes a simple listing of the birthdates and death dates of the other members of interred family:

Rosetta Cohn
1841–1924

JACOB GOLDSTEIN (1839–1910)

(Grave but no memorial)
Goldstein is most well known as being the father of Vida Goldstein (1869–1949), the feminist and suffragette, and first woman to run (unsuccessfully) for a Federal parliamentary seat in House of Representatives and the Senate.[20]

Goldstein himself was born in Ireland and arrived in Australia in 1858. He settled initially in Portland, where Vida was born. He became a lieutenant in the Victorian Garrison Artillery and eventually rose through the ranks to become a colonel. He married Isabella Hawkins (1849–1916) in 1868. She was not Jewish. Jacob ran a general store in Portland but moved to Melbourne in 1877. There Jacob worked as a contract draughtsman.

The family attended the Australian Church where the minister (Dr Charles Strong) encouraged a deep involvement in social welfare work. Goldstein soon came to believe that charity should be scientifically organised, not handed out indiscriminately. He was a member of the Women's Hospital Committee for many years and also helped to promote the Cheltenham Men's Home. With Dr Strong and others, Goldstein assisted with a project that involved forming labour colonies, notably at Leongatha. He died at the family apartment in Bank Place, Melbourne, on 21 September 1910. He is buried in an unmarked grave with his wife in the 'Other Denominations' section of Boroondara Cemetery. Cemetery records show that a third person shares the grave but their relation to Goldstein is unknown.

3. Cremations/Plaques

Most of the other memorials to Jews within Boroondara (General) Cemetery lie within what is now called the 'Rose Garden'. This is a lawn area devoted to memorial plaques for the ashes of those wishing to be memorialised with not only a plaque but also a rose bush. It is here that there is the greatest concentration of Jews within the cemetery and it is a reflection of not only the acceptance of non-Orthodox Jews to be cremated, but also of their wish to have memorials located within the eastern suburbs of Melbourne. The lives of some of these Jews are described briefly below.

ERNA WOLFRAM (1894–1957)

Erna Wolfram (née Grumach) was born in Königsberg (now Kaliningrad) East Prussia and lived there until she married Paul Wolfram (b. ?–1943), an engineer, in 1918. Erna and Paul started their married life in Bielefeld, South West Germany.

In 1925 Erna and her husband moved to Berlin where their only child, Peter Klaus (b. 1926), was soon born. Life was comfortable until the rise of Hitler and with it, the persecution of Jews. In 1938, after *Kristallnacht* the family considered themselves fortunate when Paul was offered a job in Belgium enabling them to leave Germany. However, Belgium was not far enough. When the Germans invaded Belgium in May 1940 Paul, still having a German passport, was taken into custody by the Belgian authorities as an 'enemy alien' and taken to France. After three hard years in various internment camps in France, Paul was transported in March 1943 to the east and murdered in the Sobibor death camp in Poland.[21]

In May 1940, Erna and son Peter, by a fortuitous circumstance, managed to flee to England. On arrival Erna was interned and moved to the Isle of Man. Peter was allowed to go free and was taken in by an uncle living near London. After three months Peter voluntarily joined his mother in the women's internment camp on the Isle of Man. In June 1941 Erna and Peter were released and moved to London. Erna had learnt English at school, which now became very useful to her. Erna quickly found work, quite different from her former privileged life, first in a café as a kitchen hand and later in a small factory making 'magic' writing pads.

By 1948 Erna and Peter knew that their husband and father had not survived the Holocaust. Erna had only one remaining relative, a brother living in Australia, so mother and son decided to emigrate to Australia. They set up home in Hawthorn, Melbourne, near Erna's brother. She was not kosher and ate ham but would not eat ham on Saturday!

 Erna died in Melbourne. She had expressed a desire to be cremated. At that time there was no space available in the Springvale cemetery so her ashes were buried at the Boroondara Cemetery for the convenience of her family.[22]

HERTA LIEBHOLD (1904–88) and FRITZ LIEBHOLD (1900–56)

The Liebholds were also from Germany. Fritz's parents had a big department store in Mannheim. It was a family business, in which Herta also worked. They, like many Jewish emigrants, had to pay a huge tax before leaving Germany in 1938, which was equivalent to ten years worth of tax.

Before they migrated, Herta advised her sister-in-law Liselotte (Lilo) Nassau (d. 2009) to acquire a skill that could be useful once they were in Australia. So Lilo learnt to make chocolates, thinking that Australians would not be very sophisticated in the art of confectionery – see below.

Herta and Fritz were attracted to Temple Beth Israel Synagogue in Melbourne due to the charismatic Rabbi Dr Herman Sanger (1909–80), and felt at home there. It is unknown why they or the family chose Boroondara (General) Cemetery for their interment. They established the business 'Vicks' Lingerie of Distinction'.[23] Herta and Fritz Liebhold's memorial is in the Rose Garden of the Cemetery.

HUGO TASSE (d. 1959) and ALICE TASSE (d. 1970)

Hugo was a well respected lawyer in Germany whose clients included organisations such as the local city council. After the Nazis came to power, Hugo gradually lost his clients, some of whom actually crossed to the other side of the road when they saw him walking towards them.

Hugo and Alice left Germany in 1939 and migrated to the UK where their son had been living for some years. They stayed with him in London until 1947, and then came to Australia to live with their daughter Lilo (sister-in-law of Hera Liebhold), who by then had started a family.

Lilo and her husband had arrived in Australia in May 1939 and began making chocolates in their Caulfield kitchen. The business soon grew and a factory was established in Prahran. Some years later, the business was taken over by Red Tulip Chocolates, and in turn, by Cadbury-Schweppes.

For some years Hugo helped other refugees with their claims for restitution from the German government.[24]

SKUTEZKY and FUERNBERG FAMILIES

Karl Skutezky (1908–2003) was born in Austria in Hollabrunn near Vienna. He came to Australia on a visitor's permit when war broke out and he applied successfully to stay. However, his wife was sent to Theresienstadt during the war.

Karl sponsored his wife's aunt Henrietta Mezner (d. 1956) and her husband Walter (a non-Jew), followed by several members of his family whose ashes are also in the Rose Garden at the Cemetery: Ilsa Almus Skutesky (nee Fuernberg) (1912– 80), Karl's sister who lived in Bolivia after the war, and Ilsa's husband Siegfried (Fritz) Fuernberg (1904–64) who was a furniture maker and property developer. In time, Siegfried's brother Moritz (1906–58) also arrived in Melbourne to live with the family. Ilsa and Fritz's child Anita (1948–69), who was born in Bolivia, also has ashes at the Cemetery. Moritz died in Austria but his ashes are also interred in the Cemetery.

Emil (1872–1956) and Rosa (1887–1967) who also have ashes interred in the Rose Garden, are the parents of Karl and Ilse, and arrived in Australia in the latter part of the 1950s.[25]

LEON GOTTLIEB (1912– 94) and ANNY GOTTLIEB (nee WOLFRAM 1912–2000)

Leon Gottlieb was born in Hamburg. He studied as a mechanical engineer before becoming a political prisoner and going through Sachsenhausen, Dachau, and Buchenwald from 1937–39. He bought his way out from Buchenwald in 1939 through his parents and bought passage on a ship to Shanghai, but on the way he stopped at Malaya and got a job as an engineer with a British mining company.

Together with others who originally came from Austria and Germany, he was arrested and imprisoned on the Queen Mary to be interned in Australia at Tatura. He enlisted in the Australian Army but was not allowed to see active service and wasnot allowed outside Australia due to being labelled as an 'enemy alien'. When it was revealed that he was an engineer by profession, he was seconded to Sydney to work in the Defence Department, eventually returning to Melbourne and lecturing at what is now known at Royal Melbourne Institute of Technology (then known as Melbourne Technology). He also worked for the State Electricity Commission as an engineer before becoming a senior tutor at the University of Melbourne during a period of semi-retirement.

Gottlieb met his second wife Anny via correspondence when he was at Tatura. It had been suggested that Anny might like to write to one of the men behind the barbed wire. They met and married in 1942.

Anny was born in Upper Silesia (now Poland) and went to study in Berlin. During the war, her studies were interrupted and she worked for the Resistance, sleeping in a different bed each night and listening into conversations of others on the radio. She escaped via Czechoslovakia in 1937 and eventually made her way to Australia.

She worked at Wagga Wagga, New South Wales, as a governess for the family of (Sir) George Tallis (1869–1948), teaching German and French. She also worked for the Army, sewing servicemen's uniforms.

The family moved to Sydney for a time where two other children were born, eventually moving to Kew. Their memorial is located at Boroondara (General) Cemetery. Although there is a memorial there, Anny and Leon's ashes are not interred at the cemetery but have been scattered throughout Studley Park, Kew.[26]

JOSEF KORETZ (1909–87) and HERTA KORETZ (nee FRANKL, 1915–2007)

Josef Koretz was born in Austria and was the brother of Henrietta Mezner. He was a shopkeeper who married Herta Frankl in 1942, eventually migrating to Australia after World War II. Herta was Karl Skutezkey's sister-in-law. She was born in Austria and arrived in Australia before World War II.[27]

4. Conclusion

As described here, many Jews who have been interred at Boroondara (General) Cemetery appear not to have been particularly concerned about being interred in a non-Jewish section of a cemetery. Consequently, one can only assume that although they may once have led religious lives, towards the end of their life their devotion to orthodoxy may not have been strong. For others, attachment to their families living nearby may have supported their decisions to be interred in Kew.

Notes

1   D. Wicksted, *Boroondara Cemetery High St, Kew Conservation Management Plan*. (North Melbourne: heritage ALLIANCE in conjunction with historical cultural heritage projects and Stephen Fitzgerald Arboriculture, 2007).

2   Photo reproduced with kind permission of the Parliamentary Library, Parliament of Victoria.

3   http://www.adb.online.anu.edu.au/biogs/A050098b.htm?hilite=levien

4   J. Levi, and G.F.J. Bergman, *Australian Genesis: Jewish Convicts and Settlers 1788–1860*. (Melbourne University Press, 2002), p. 285.

5   Australian Jewish Historical Society Journal, Vol 6, no 3, 1967.

6   L.M. Goldman, *The Jews in Victoria in the Nineenth Century*, (Melbourne, L. M Goldman 1954).

7   http://www.adb.online.anu.edu.au/biogs/A050098b.htm?hilite=levien.

8   Ibid

9   http://www.kewcemetery.com.au/FindGrave.aspx

10   http://www.parliament.vic.gov.au/re-member

11   *The Argus*, 22 August 1914, p. 17.

12   E. Duyker and C. Younger, *Molly and the Rajah : Race, Romance and the Raj*. (Australian Mauritian Press, Sydney, 1991).

13   Ibid

14   J. Levi, *These are the Names*. (Melbourne University Press, 2006).

15   Ibid

16   *Boroondara Cemetery Inscriptions. (*Kew Victoria, Port Phillip Pioneers, 1993).

17   J. Levi, *These are the Names*. (Melbourne University Press, 2006).

18   A. A.Cohn, J. M. Cohn, and L. J. Cohn, *Tablets of Memory.* (Antelope Press, Melbourne, 1990).

19   Ibid

20   http://www.adb.online.anu.edu.au/biogs/A090680b.htm?hilite=jacob%3Bgoldstein

21   P. Wolfram, Personal communication, 2009.

22   Ibid

23   D. Nassau, Personal communication, 2009.

24   Ibid

25   Y. Gurvich, Personal communication, 2009.

26   M. Gottlieb-Drucker, Personal communication, 2009.

27   Y. Gurvich, Personal communication, 2009.