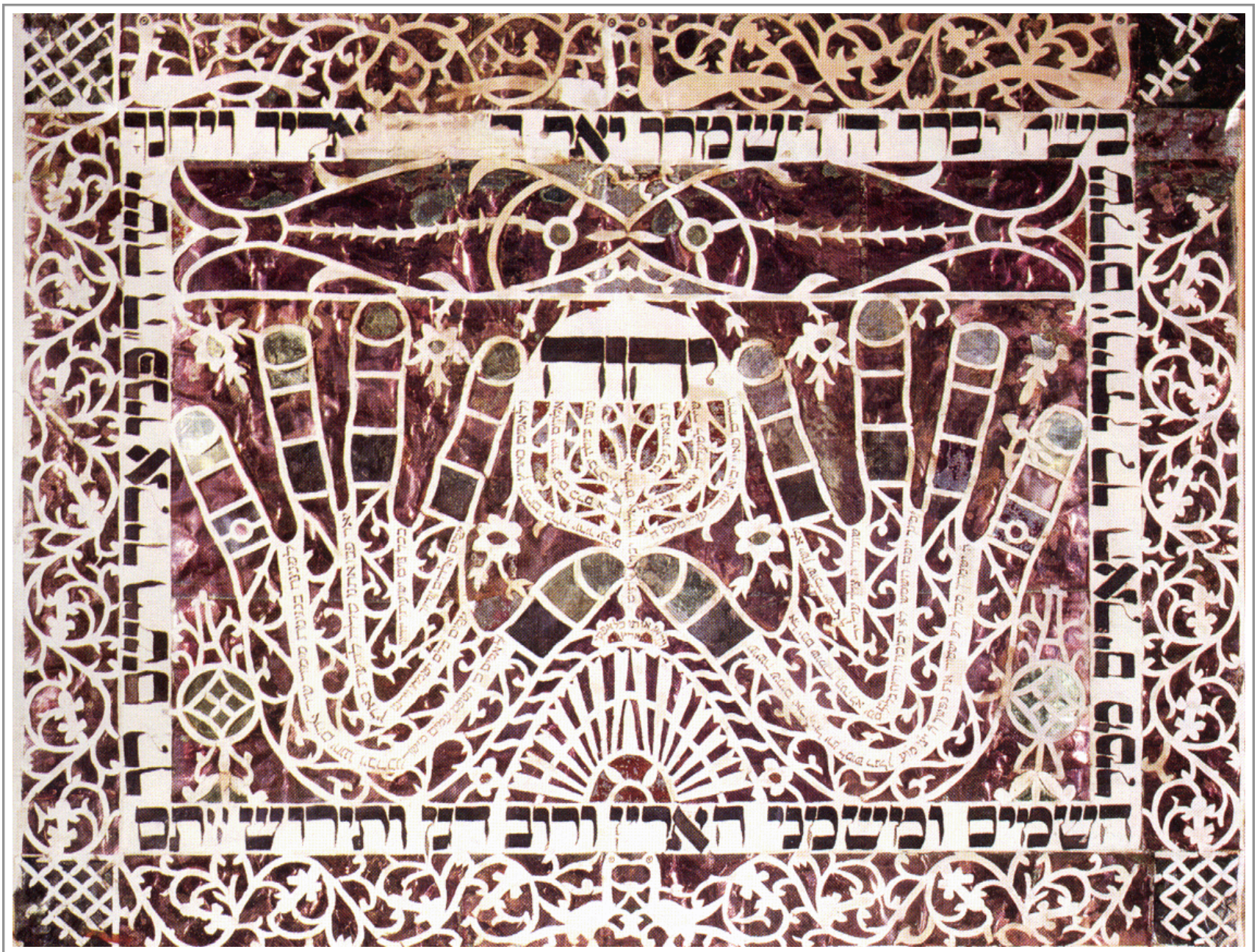




KOSHER KOALA



WINTER 2018

AJGS
L'dor V'dor

FRONT COVER

JEWISH PAPER CUT ART

COVER IMAGE: This MENORAH (Hebrew for "Lamp") papercut is from late 19th century or early 20th century Morocco. Flanked by a pair of blessing hands, with a pair of fish above, the text is from the psalms. It is the same text that appears in the "Shir Ha'ma'a lot" of Eastern Europe.

From the collection of Hechal Shlomo Museum of Jewish Art. Used with permission.



ABOVE: The cover of the family tree book created by Yehudit Shadur.
CC BY-SA 3.0

Paper cutting is a traditional form of Jewish folk art made by cutting figures and text in paper or parchment. Designs are often connected with custom and ceremonies associated with holidays and family life. Ketubbot (marriage contracts), Mizrahs (plaques indicating the direction of the Temple in Jerusalem), and ornaments for festive occasions were often created in this way.

The Tree of Life and Family Trees are a popular subject of papercut art. The design on the left is the cover of a family history book. There are numerous online stores selling customised designs and DIY kits ranging from under \$30 to several thousand dollars.

You can learn about the history of Jewish papercutting and view a simple video tutorial for making Royzelekh (roses) at [My Jewish Learning](#).



RIGHT: Shavuot papercut art by unknown artist - early 20th century [Public domain], via Wikimedia Commons

FEATURES

A DAY WITH DORIS

DANIELA TORSH

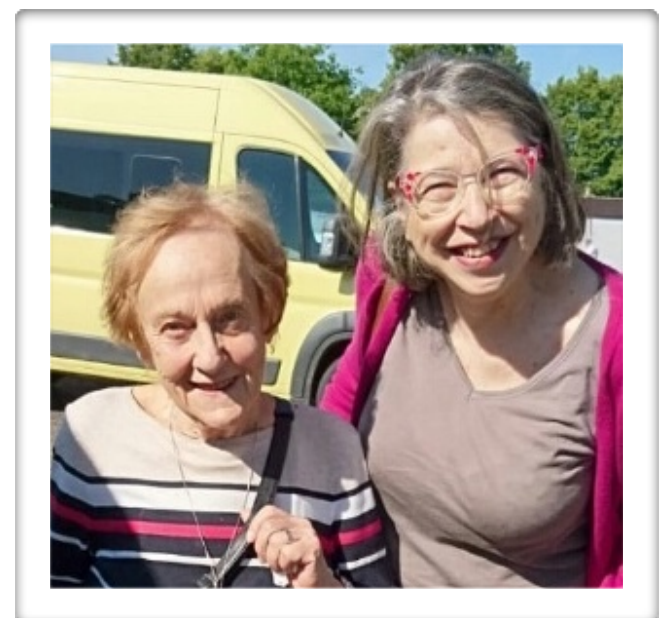
In April 2018 AJGS member Daniela Torsh made one of her regular trips to Prague to deal with some family business. While there she met a survivor name Doris, who gave her a unique insight into Terezín. This is the story of that fateful day.

I flew to Prague to do some family business in late April 2018. I stayed for about a month. One day I was invited by my friend Eva Pezlova to attend the special Memorial Day at Terezín. I jumped at the chance. Terezín is the concentration camp where my parents met in February 1945. I had planned to visit in any case, and had been many times previously. Eva offered to drive, but she failed to mention Doris.

On the Sunday morning of May 20 I went downstairs to the street at 8am, as we'd arranged. I greeted Eva's husband, Vitek (Vitezslav Pezl), the designated driver, and we took off to the north of the city. As we drove through the town Eva explained that we were going to pick up another passenger, an older woman who was a survivor. We stopped in



Doris & Eva; Photo: Daniela Torsh



Daniela & Doris
Photo: Courtesy Daniela Torsh

a wide tree lined street in Střesovice. Eva went inside the large villa and came out with Doris leaning on her

arm. As the 94 year old got into the back seat next to me we quickly established that she spoke both German and English, so I was able to easily converse with her (my Czech is not up to it). Eva had already explained that Doris was active as a survivor, speaking to children in schools about her experiences during the war.

Doris told me she was born in 1926, only ten years after my own mother, and to my surprise she claimed to have known Mum in the camp.

Doris, her parents and her brother were transported to Terezín from Brno, the capital of the part of Czech Republic called Moravia. It's the middle part and is more rural than Bohemia to the west, though less so than the Slovak Republic to the east. My father went to school in Brno and lived there before he moved to work in Vienna. It's a beautiful small city and only two hours by train from both Prague and Vienna so it's quite cosmopolitan.



Doris Grozdanovičová in Terezín,
photo: archive of Doris Grozdanovičová

Doris¹ was 15 years old when she was sent to Terezín. She became a shepherdess. I was stunned when she told me her story. I'd never heard of a flock of sheep in the camp. Apparently, she tended the sheep, which grazed near the crematorium in the south eastern section of the camp. She actually worked outside the ramparts, near the road called Bohušovice. If you stole a sheep you would be hanged. The sheep were used for milk and wool, she said, and she pulled out of her wallet a very tattered old photograph of herself with a crook and some sheep. Doris lived in the Hamburg barracks bounded by Dlouhá and Palackého streets in the south east of the camp but she moved five times in her years at Terezín.

She said the memorial service we were going to had been held ever since the Velvet Revolution of 1989. This was the first time I had ever heard of it.

Doris was very proud of her work for peace with the modern German nation and she was due to go to its Prague Embassy a few weeks hence to be awarded a medal for her efforts at friendliness with the country that had imprisoned her during the war. Later she told me she was not religious and she was very proud of her friendship with the local prelate from a neighbouring town who spoke at the memorial service. I snapped a quick shot of the large priest chatting and laughing with some men, one of whom Doris nonchalantly told me was a communist!

We parked in a special car park for the small fortress²—*Malá pevnost* in Czech, *Kleine Festung* in German—of Terezín, which, surprisingly, I had never visited before, despite all the times I'd been there searching for traces of my parents and other family members who had been locked up or had died there as Jewish prisoners. I'd always wanted to see the small fortress as it's where my aunt Suse (my mother's older sister) and uncle Rudy were imprisoned by the Gestapo, after their arrest at our house in Prague 7. They arrived home with their son Tomáš, my cousin, who was about five or six years old at the time, and all three were taken away.

I knew my aunt had been in the small fortress—one of five thousand women imprisoned there during the war. From there she was deported to Ravensbrück, the all-women camp the Nazis set up near Berlin. Uncle Rudy, who was Catholic and a German citizen, was sent to Buchenwald, the men's concentration camp near Weimar, in 1944. Rudy was also interned for some time in Dachau. He and my cousin both survived but my aunt did not.

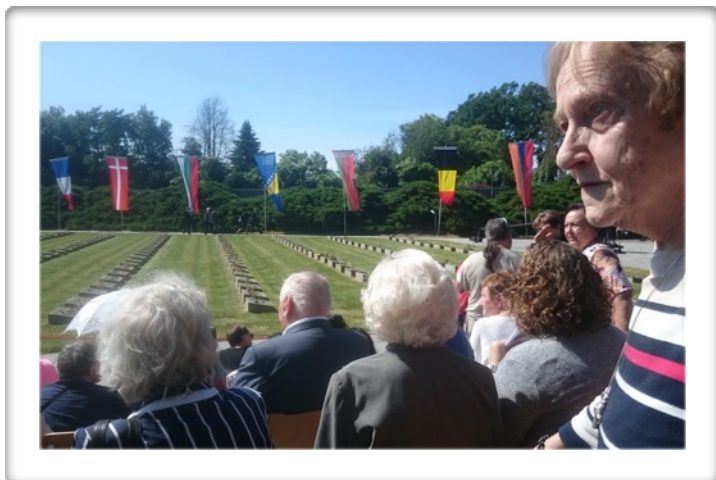
On our arrival at Terezín, Eva, Vitek, Doris and I walked from the car park to a special seating arrangement arrayed above the national cemetery and made our way to where other Jewish dignitaries were seated. I wore a kippah, which surprised Doris who commented on it. Women there do not wear religious garb except for the few who are liberal. In front of us were ten thousand graves marked with concrete blocks and off to the far left stood a huge metallic Mogen David at the end of what looked like a field. I found out later it had been a field in which the prisoners of the small fortress were forced to work until the summer of 1945.



The prelate (left) and friends
Photo: Daniela Torsh

1 I've since found out from Eva that Doris has the grand family name Grozdanovičová-Schimmerlingová.

2 The concentration camp is located on the western side of the river Ohře that flows past Terezín. The small fortress is located on the eastern side of the river. The majority of the prisoners held there were political.



Doris at the memorial service.
Photo: Daniela Torsh

To the far right, at the other end of the field, was a massive crucifix with a crown of thorns and behind that, another platform where the speeches would be made. Besides the Czech flag, there were flags of many countries along the entry staircase. I identified France, Moldova, Kazakhstan, the Russian Federation, Serbia, Ukraine, Belgium, Hungary, Italy, Germany, Norway, Poland, Spain, Great Britain, Bosnia and Herzegovina, USA, Canada and Greece. No Australian or New Zealand flag, even though more than 30 ANZAC POW's had been imprisoned there, contrary to the rules of war—a war crime it took the Australian government many years to acknowledge.

The speeches in Czech were interminable. Doris explained that this memorial service was for the victims of the war, many of whom had been in the small fortress prison way down the end of the cemetery. The Jewish representative ended his speech with the Kaddish, first in Czech and then in Hebrew. At last I could understand something.

I was given a leaflet in English which helped me work out what was happening. I was surprised to read that prisoners from the Litoměřice concentration camp were buried here, as well as prisoners from the death march as the Nazis fled from the incoming Russians in the east. There are 889 urn graves of the victims of epidemics that broke out in the camp in its last weeks and days. The leaflet also says that the Christian cross and the Star of David were erected when the cemetery first opened but under the communist regime they were removed. The [Terezín Memorial](#) had them re-installed in the 1990s.

Jan Roubinek, the director of the Terezín Memorial welcomed us all to what he called a “sacred place” where the victims of Nazism, both Jewish and non-Jewish are buried. He was followed by speakers from the Czech Freedom Fighters’ Union, a politician from the Czech Chamber of Deputies (the Czech lower house) as well as a Catholic prelate from Litoměřice, the closest town to Terezín, which played a role in the whole saga. Tomáš Kraus, the Secretary of the Federation of Jewish Communities of the Czech Republic, was there to represent the Jews as all the Prague Rabbis were busy celebrating Succoth and couldn’t attend.

The Děčín choir sang the Jewish slaves’ chorus from the opera *Nabucco* by Verdi and finally, an honour guard departed after more than 90 minutes of ceremonial speechifying.

All the Jews, including many survivors, walked down to the Mogen Dovid where we listened to Kraus say the Kaddish again. At last, we filed through the black and white painted arch of the gate to the *malá pevnost*, the small fortress. Inside, under the ramparts, I noticed a tunnel that led to the prison cells where “*Arbeit macht frei*” was painted, but sadly there was no time for me to take a closer look. Thanks to Eva I was able to attend the free VIP lunch at the house of the Terezín Memorial. I later discovered this had been the villa where the Camp Kommandant Heinrich Jöckel had lived with his wife and two daughters. The building was called *Herrenhaus*, the Lords’ House, according to the large brass plaque at its gate.

I snuck out of the VIP lunch to have a look around the small fortress and found another large building opposite. The plaque out front said it had been



Photo: Daniela Torsh

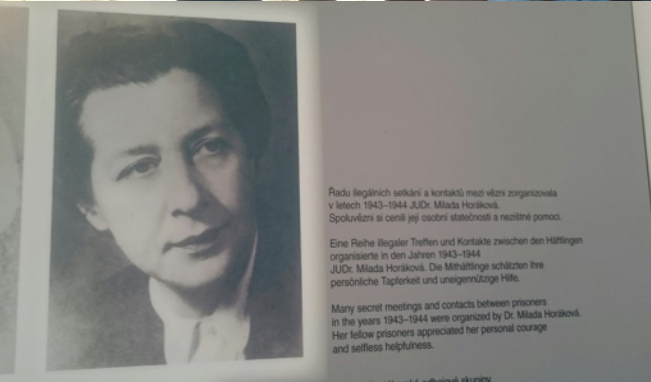


the SS barracks at the time of the camp. Today it's a small museum about the thousands of political prisoners housed in the *kleine Festung*, the small fortress.

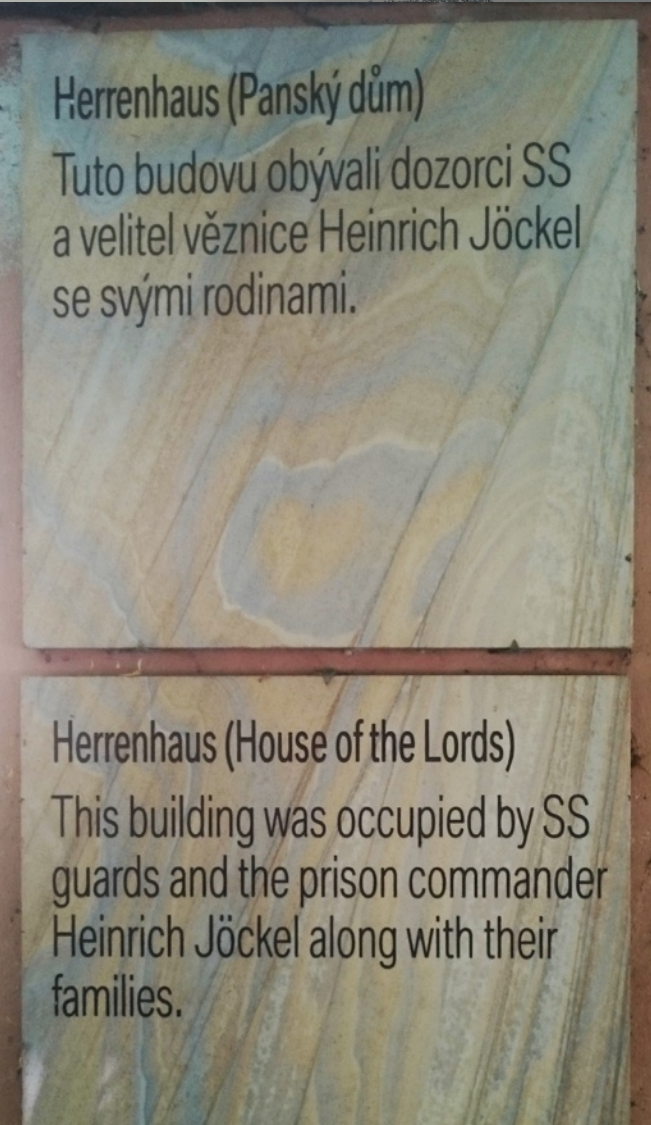
Before the Second World War the Austro-Hungarians had used it to lock up Gavrilo Princip, the man who shot and killed Archduke Ferdinand of Austria—the act which ostensibly started WW1. Princip died there. A more recent prisoner was the devout communist Milada Horáková, one of the few non-Jewish communists executed in the Slánský trials in the 1950s. The main street in Praha 7 is named for her.

I plan to return to explore the place some more, perhaps on my next trip to the Czech Republic. It never ceases to amaze me how every time I go back to the country where I was born there is something new to see about my Jewish family's past.

You can [hear an interview with Doris](#) (in English) from July 2017 on the *Radio Praha* website.



Top Left: Entrance to Small Fortress;
Centre Left: Plaque for Milada Horáková
Bottom Left: Plaque outside Herrenhaus;
Photos: Daniela Torsh
Bottom right: “Arbeit Macht Frei” sign in Small Fortress;
Photo: Andrew Shiva; CC BY-SA 4.0, Wikipedia.



Punk rocker, recovering academic, occasional criminal lawyer... these are the words Bram Presser uses to describe himself on his website. He can now add award winning novelist to his resume after bagging three awards at the *2018 NSW Premier's Literary Awards* in Sydney in May. He won *The Christina Stead Prize for Fiction*, *The UTS Glenda Adams Award for Best New Writing* and *The People's Choice Award*.

Presser still has the piercings and dreadlocks of his punk rock days but his wit and intelligence is well known and he is a regular commentator on a wide variety of social issues in the Jewish press. His award winning novel, *The Book of Dirt*, is based on the lives of his grandparents, Jacob and Daša.



Bram Presser Photo: Text Publishing

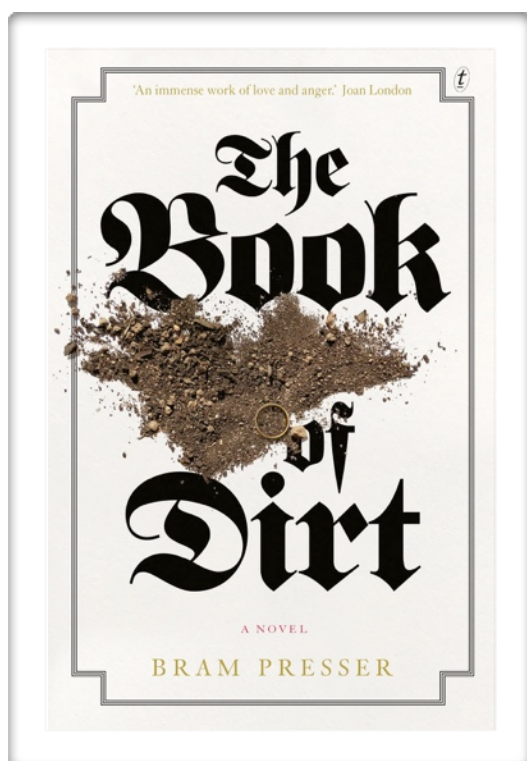
Presser presents his book as an exploration of history. His website proclaims:

They chose not to speak and now they are gone...What's left to fill the silence is no longer theirs. This is my story, woven from the threads of rumour and legend.

Jakub Rand flees his village for Prague, only to find himself trapped by the Nazi occupation. Deported to the Theresienstadt concentration camp, he is forced to sort through Jewish books for a so-called *Museum of the Extinct Race*. Hidden among the rare texts is a tattered prayer book, hollow inside, containing a small pile of dirt.

Back in the city, Františka Roubíčková picks over the embers of her failed marriage, despairing of her conversion to Judaism. When the Nazis summon her two eldest daughters for transport, she must sacrifice everything to save the girls from certain death.

In praising the book the judges of the *NSW Premieres Literary Award* stated:



How are the horrors of the Holocaust to be remembered as its last witnesses pass? Bram Presser, grandchild of Holocaust survivors Jacob and Daša, wrestles with this question in *The Book of Dirt*, weaving personal history and invention in ways that push the novel form to the limits, without ever losing sight of his urgent human project.

Although Presser's family believed Jacob had taught children in the Theresienstadt ghetto, a profile published after the old man's death claimed he had been conscripted to sort stolen Judaica for Hitler's infamous *Museum of the Extinct Race* in Prague. Incorporating archival research and photographs with gripping invention, Presser doggedly pursues the truth while turning over the limits of historical inquiry and story.



Jakub with (from left) Irena, Františka, Marcela, Daša. Photo: © Bram Presser

REVIEW: *THE BOOK OF DIRT: A NOVEL* BY BRAM PRESSER

Text Publishing Co, Australia, 2017

Reviewed by Scott Whitmont, proprietor of Lindfield Bookshop.

Three books in one, *The Book of Dirt* is a remarkable tale of Holocaust survival, of love and of genealogical sleuthing by a grandson intent on finding the truth about his grandparents' past. Like Michael Chabon's *Moonglow*, it is not always clear which parts of this impressive debut are fiction and which are family history (sprinkled liberally and effectively with photographs). In essence, it doesn't matter. As with all testimonies of this nature, the important thing is that readers are reminded not only of evil that must never be forgotten but of the resilience and survival instinct of the souls who survived and those who perished.

Attention is captured from the start with the warning, "*Almost everyone you care about in this book is dead.*" As the noose of restrictions in Prague tightened after Nazi occupation, Jews were denied food, employment, education and even the ability of children to keep pets. Presser gradually reveals the wartime plight of his grandparents Jakub Rand & Daša Roubickova and their families with visceral detail written with a lyrical cadence borne perhaps of his musician's innate rhythm.

Though complicated Czech names and side stories within stories of Jewish legend sometimes distracted from the narrative, Presser's 'generosity of expression' can be excused. As he says, "we are all hoarders when it comes to the lives of those we loved" and, in the end, we are left with a beautiful tale which will stay with the reader long after the book's end.

THREE QUESTIONS FOR BRAM PRESSER

Sometimes we wonder how we will write our family stories when we can't find all the facts. Bram Presser wrote *The Book of Dirt* as a novel. Scott Whitmont, proprietor of Lindfield Bookshop in Sydney, spoke to Bram about how the book came about.

SW: Having spent years researching the story of your grandparents' Holocaust experience, why did you decide to use their incredible story as basis for a novel rather than writing a biography?

BP: I didn't really have a choice. My grandparents never spoke about it. They went out of their way to ensure we couldn't find out. All I had to go on was this strange newspaper article, published after they had died, that claimed my grandfather was the literary curator of Hitler's *Museum of the Extinct Race*. For the first six years, I was only able to uncover the tiniest shreds of evidence about them. Every time I thought I'd found an open door to their stories, it slammed in my face. And so I began to explore them through fiction instead. The more I got into it, the more I found that I was getting to know who they were, not just what they might have done. Then the Jewish Museum in Prague started digitising their archives and, having been unable to help me earlier, suddenly they had all these documents about my grandfather and the secret project he was part of. Around the same time, my cousin found a stash of letters in a shoebox at the back of a closet, sent by my grandmother from the concentration camps. But I wanted to stick with the fictional dimension. For me, the book had become just as much about the interplay between 'fact' and 'fiction' in the way we construct stories about those we love as it was about the people whose stories it purported to tell.

SW: How did you decide how much of the book should be fact and how much fiction?

BP: I'd like to say I had some great plan, but ultimately it decided itself. My search is told almost exactly as it happened. I felt that I needed to be honest about my path to discovering their stories, warts and all. So I'll always be that guy who broke into a sealed-off area of Auschwitz because it's where his grandfather was kept. When it came to imagining their stories for the retelling, most of the key events really happened, or at least they happened according to family legend and what was told to various people at different times over the past 70 years. But I needed to make it very clear I wasn't claiming some kind of absolute knowledge of my grandparents' stories. I did have to fill in a lot of gaps. In that way, historical narrative nonfiction, to me, can be very problematic. I didn't want that to become the discussion about my book.

SW: A plethora of Holocaust stories have appeared as we lose the generation who remember the Holocaust firsthand. You write, 'We now pay the price for our procrastination' as unrecorded stories are lost forever. Did you feel a weight of historical responsibility to record your family's story, and how do you think it differs to other Holocaust testimonies?

BP: We are at a critical historical juncture—soon there will be no more Holocaust survivors. The weight I felt was not so much about documenting the unrecorded stories, but to consider the place and responsibility of the novelist in a post-survivor world. What is left to be told? Are we only now able to confront the taboos, to begin casting survivors as ordinary human beings rather than this idealised superhero archetype that has long been so prevalent? What right do we have to 'invent' stories when so many powerful books written by survivors—both fiction

and nonfiction—already exist? What can the novelist hope to add to the words of Primo Levi or Elie Wiesel or Viktor Frankl?

I've tried my hardest to tackle these questions in *The Book of Dirt*. The interplay of official documents, photos, letters and other primary materials along with the use of rumours and fragments told to others creates a different reading experience, and invites the reader to think in a way they might not otherwise have considered. Also, given the book is, at heart, about what it means to tell a story, I incorporated a lot of what I consider to be storytelling's finest form, the fable. To that end, there's a lot of traditional Jewish and Czech mythology, because is that not what we do with those we love? Make myths of them?

You can learn more about *The Book of Dirt* on [Bram Presser's Website](#).

The Book of Dirt can be purchased through [Booktopia](#) or [Lindfield Bookshop](#).

Top Left: Entrance gate to the Czech Family Camp, B-IIb, Birkenau; Bottom Left: The Theresienstadt (now Terezín) town square; Right: Jakub and Daša on the day of their second wedding. Photos: © Bram Presser



2,500 men and boys were sent to Australia from Liverpool in the UK on 10 July 1940. They were deemed enemy aliens in England and sent to Australia for internment at camps in Hay, Tatura and Orange.

The group included Czechs, Germans, Austrians and Poles who had fled to Britain both before and after war broke out in 1939. About 80% of them were Jewish. The rest included German merchant seamen, Italian internees... and my cousin's Austrian-born, Hitler-supporting husband.

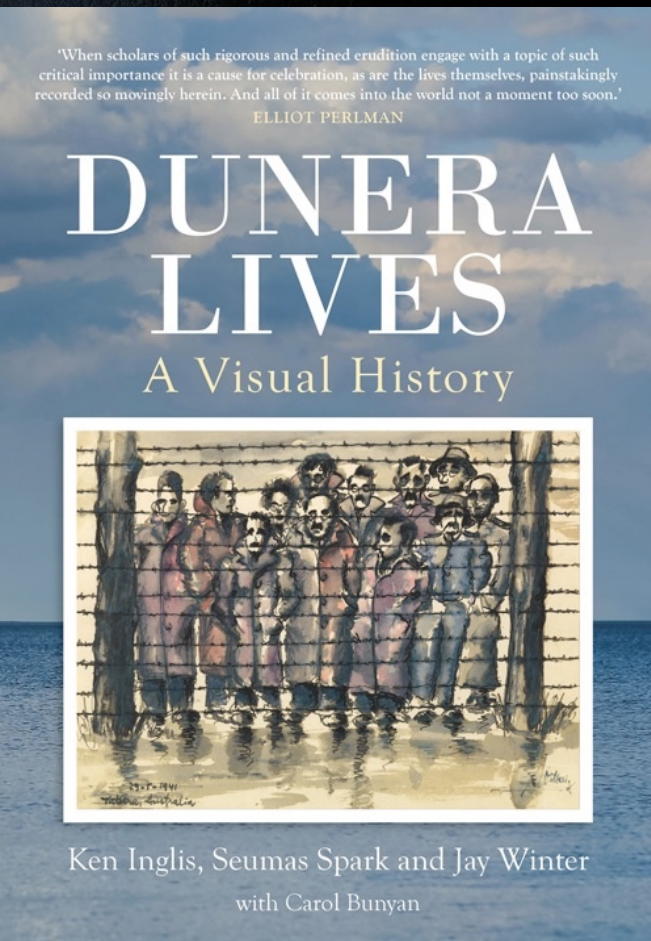
After he left school in Brno in 1902, my father, Pavel Thorsch, worked in the *Creditanstalt*, a private bank in Vienna established by the Rothschild family in 1855. There he worked alongside his cousin, Alice Lichtblau, who was a few years older than him. At the bank Alice had a boyfriend, Michael Glas, another employee. Alice and Michael, who was Catholic, concealed their relationship for many years, fearing they would upset their families.

In 1938, Alice and her much younger cousin, Hilda Dowsett nee Stoessel managed to get temporary visas into Britain to work as domestic servants. They worked on a pheasant farm in Hertfordshire. Alice was a cook and Hilda, a maid.

Michael loved Alice so much he took holiday leave to visit her. They married in the Islington Registry Office in London in 1939. Shortly thereafter Michael was arrested as an enemy alien and deported, first on the ill-fated *Arandora Star*, which sank in the Atlantic, off the coast of Scotland, after being hit by a German torpedo. Michael heroically saved fellow passengers but his reward was to be deported on the *Dunera* to the Tatura camp, near Shepparton in Victoria. After three years internment he agreed to join the Australian Army 8th Employment Company, which was a home guard type unit. This allowed him to leave Tatura and move to Melbourne.

Michael Glas and Alice Lichtblau
Photo: Daniela Torsh personal collection





Alice meanwhile, was interned on the Isle of Man as the wife of an enemy alien, but she was eventually able to return to London where, helped by the Quakers, she campaigned vigorously for Michael's classification to be reduced from "A"—the most hostile designation for an enemy alien. I believe she succeeded and after he was released from the Army in Melbourne, Michael travelled to Sydney to wait for a ship to take him back to England, where he and Alice were reunited.

After the war was over the couple returned to Stockerau, a town north of Vienna where his family were still living. Although some of the family had voiced support for Hitler they nonetheless accepted Alice, knowing she was Jewish. Alice, also known by her nickname, Liesl, and one of Michael's nieces, Edith Frank, became particularly close.

When I met Edith in Baden, she gifted me a battered leather suitcase full of correspondence between Michael and Alice during the time he was interned in Australia and she was fighting for him in London. I have donated this suitcase and its contents to the *National Library of Australia*, for inclusion in its Dunera collection. Some of the letters are typed in English from the time Michael lived in Melbourne and was a free man. By then his views on Hitler had changed.

Peter Mares has written an extensive review of *Dunera Lives; A Visual History* by Ken Inglis, Seumas Spark and Jay Winter (published by Monash University Publishing, July 2018) in [Inside Story](#).

Top right: Alice and her cousin Hilda Stoessel in the UK;
Left column:

Image 1: The suitcase Edith gave Daniela containing Alice and Michael's letters

Image 2: Michael Glas enlistment photograph, Australian Army.

Image 3/4 Letters and postcards between Alice in England and Michael in Australia;

Image 5: Cover, *Dunera Lives A Visual History*.

All Photos: Daniela Torsh personal collection

As we go to print the IAJGS Conference in Warsaw has just wrapped up!

The conference is co-hosted by POLIN Museum of the History of Polish Jews and The Emanuel Ringelblum Jewish Historical Institute of Warsaw. It has been planned in close cooperation with the Polish State Archives, whose resources include records from the current and former Polish territories, including towns from the former empires of Prussia, Russia and Austro-Hungary now in Poland, Germany, Lithuania, Belarus and Ukraine.



This is the first IAJGS conference held in Central or Eastern Europe. Presenters are from over 30 countries on 6 continents, and include our very own Greta Davis. More than 700 participants have registered to attend. The organisers have also created an On-Demand program for those not able to make it to Warsaw.

Lead co-chair of the Conference is Robinn Magid, a retired Management Consultant with over 25 years of experience in Jewish Genealogy research. Her leadership as a board member for Jewish Records Indexing – Poland (JRI-Poland.org) earned her a city medal in 2017 for inspiring the cultural identity of her family's home town of Lublin, Poland as part of the 700th birthday celebration of that city.

“I’ve been to 20 of the past 23 IAJGS conferences,” says Robinn, “And this one is historic because it’s the first one in the Eastern European lands of our wandering ancestors. The Warsaw Conference will allow us to showcase the experts and resources that still exist in these places. Our Jewish Genealogy scholarship revives the names of those who perished in the Holocaust, and uncovers not only how our relatives died, but how our families lived in these ancient, amazing communities.... I’ve been lucky enough to visit Poland eight times in my life so far,” Magid says. “What I’ve learned is that even in places where we believe ‘everything has been destroyed’, there are breadcrumbs of our past waiting to be rediscovered, and kind, knowledgeable people whose ancestors were our neighbors. It’s a terrific feeling to walk in our ancestors’ moccasins.”

Participants at the conference are enjoying lectures, panel discussions and workshops focusing on genealogy methodology, available archival resources, and the history of Jewish communities with special emphasis on the Jews of Central and Eastern Europe. There is an innovative “resource village” combining a traditional Vendors Exhibit Hall and a Resource Room with genealogy experts, mentors, archivists, local NGO’s and craftspeople, for a one-stop research experience at the conference site. It provides opportunities for one-on-one conversations with archivists from Europe including Poland and Lithuania

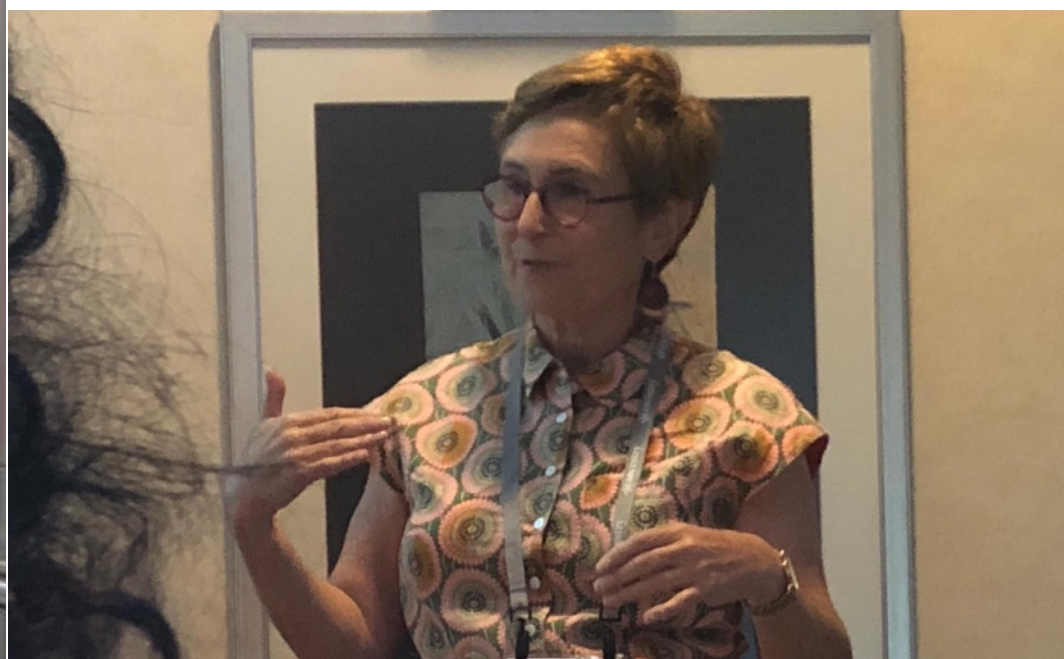
Special Interest Group (SIG) and Birds of a Feather (BOF) groups are meeting face to face and there are in depth DNA workshops to enlighten participants on this fast emerging new genealogical field.

On the first day of the conference “Welcome to Warsaw” activities included tours of the city and introductory lectures. Many attendees have organised tours of ancestral towns to get deeper insight into Poland’s rich Jewish history, as well as visits to Holocaust memorial sites.

Kosher Koala will bring you a more detailed conference report in the next issue. See over for some Day 1 impressions and photos.



Meeting of the Geni users group with Aussies Nigel and Sarah Meinrath, Bubbles Segal and Liz James.
Photo: E Randol Schoenberg



GRETA DAVIS - DAY 1 IMPRESSIONS

Day 1 of the conference, for me, was great. A BIG highlight was the Pamela Weisberger Memorial Lecture given by Barbara Kirshenblatt-Gimblett on the Polin Museum which tells the story of the Jewish presence in Poland since medieval times. Barbara related a number of stories to illustrate the scope of the museum and the richness of Jewish life here. An interesting and informative presentation.

Another highlight was catching up with Jewish genealogy people I've met over the years and also meeting a number of new people. Everyone is very friendly and keen to share their knowledge and experience.

The weather here is glorious. We're getting some relief from the heatwave that's hit Europe in the last couple of weeks.

While I haven't seen much of Warsaw yet, what I have seen is impressive with modern buildings and wide boulevards—resulting no doubt from the destruction wreaked on the city in WWII. And just to keep things interesting, there are also some run down looking Soviet era apartment blocks.



ABOVE: Sarah Meinrath with her cousins, Michael Tobias and Zina Tobiasz. Michael is a co-founder and Board Member of Jewish Records Indexing – Poland and Vice President, Programming of JewishGen, Inc. Photo: Nigel Meinrath



NEWS AND VIEWS

MAZEL TOV DR PETER ARNOLD OAM



Longtime AJGS member Dr Peter Arnold was awarded an Order of Australia Medal (OAM) at the Queen's Birthday honours in June. Peter received his gong for "service to medicine through a range of roles with professional organisations, and as a general practitioner".

Peter told *Kosher Koala* that:

"The satisfaction lies in the grandchildren's joy about it and in the success of my concept, 50 years ago, of the Coronary Ambulance Service."

Peter was instrumental in establishing a specialist coronary ambulance service in Sydney in 1968, a service he had to call on himself in 1989! This service developed into Sydney's Intensive Care Ambulance Service, serving all of Sydney in emergencies.

Peter told Australian Doctor magazine:

"Now, if you have a coronary, you get a big ambulance with trained intensive care paramedics who arrive with a lot of specialised equipment, so that from the time the ambulance arrives to the patient's home, they are basically in intensive care"

Peter has held leadership positions in the AMA, The Doctor's Health Fund, the NSW Medical Board and the Medical Tribunal of NSW and is also a member of the Australian Skeptics Society.

Mazel tov Peter!

LOST SHTETL PROJECT BREAKS GROUND - ŠEDUVA, LITHUANIA



In May, [Jewish Heritage Europe](#) announced the groundbreaking for a new, state of the art museum sponsored by the [Lost Shtetl Project](#) in Šeduva, Lithuania. The project is supported by the Šeduva Jewish Memorial Fund.

Šeduva, previously known as Shadeve, was home to a vibrant Jewish community for hundreds of years. According to census records, in 1880 the Jewish population was close to two thirds of the town, with Jews working in the small trades, crafts and agriculture.

Communal life centred on the synagogue, a few small prayer houses, and the Yeshiva established by Rabbi Joseph Leib Blokh.

Shadeve was burnt to the ground during WWI and the Jewish population decreased markedly during the interwar period, with many Jews emigrating to South Africa, the US and Palestine. When German forces captured Shadeve

on June 25, 1941, Jews were transferred to a ghetto in the nearby village of Pavartyčiai. On 25 August 1941, the Nazis and their local collaborators murdered the remaining 664 Shave Jews in Liaudiškiai forest.

The Lost Shtetl Project has raised the funds to create a museum complex designed to teach visitors the history and culture of Shave and similar Litvak shtetls. Scheduled to open in 2020, and located across the road from the recently restored Jewish cemetery, the museum has been designed by Finnish company Lahdelma & Mahlamäki Architects, the same company responsible for the POLIN museum in Warsaw.

The connection to the POLIN museum doesn't end there, as the Lost Shtetl website explains:

The curator of the main exhibition of the Lost Shtetl is Milda Jakulytė-Vasil, the main author of the Lithuanian Holocaust Atlas. Jakulytė-Vasil is aided by twelve international consultants from Israel, Germany, the US and Poland. Barbara Kirshenblatt-Gimblett, chief curator of the core exhibition at the celebrated POLIN Museum of the History of the Jews of Poland in Warsaw, is among her advisors.

Besides restoring the cemetery, Lost Shtetl Project has already dedicated memorials in the town centre and at the sites of mass killings in the area. They have worked with scholars to produce academic [monographs](#), and a documentary, [Petrified Time](#), directed by Saulius Beržinis, is due for release in 2019.

More information is available on the [Lost Shtetl website](#).



MYHERITAGE SECURITY BREACH



On June 4, 2018, Omer Deutsch, Chief Information Security Officer at MyHeritage, released a [statement](#) detailing a major security breach of the website's servers. An independent security researcher had discovered a file on an external server that contained usernames, email addresses and hashed passwords of 92,283,889 MyHeritage users. My Heritage security team determined that the file had not been accessed since the data had been stolen—determined to be October 26, 2017—and that security precautions in place had restricted the ability of the hackers to access any actual passwords.

As they explain in their statement:

MyHeritage does not store user passwords, but rather a one-way hash of each password, in which the hash key differs for each customer. This means that anyone gaining access to the hashed passwords does not have the actual passwords.

Users' financial details were also not available to the hackers as My Heritage uses third party billing providers such as PayPal and BlueSnap and does not store financial details of users on their own systems.

In response to the breach MyHeritage contacted their users via email and established a 24/7 security customer support team (privacy@myheritage.com). They cancelled all passwords, requiring users to reset them, and within days rolled out optional two-factor authentication, whereby users can elect to be sent a code via text message to authenticate their login.

In an [update on June 12](#) MyHeritage again offered an apology and stated:

DNA data is protected by additional layers of security and does not reside on the same system that stores user credentials.

MYHERITAGE USER CONFERENCE ANNOUNCED



Registration is now open for [MyHeritage LIVE!](#) a MyHeritage User conference to be held in Oslo, Norway, over the weekend of 2-4 November 2018. This conference will bring together MyHeritage staff and internationally renowned genealogists

MyHeritage LIVE! will have three tracks - genealogy, DNA and workshops - with a keynote address from Founder and CEO Gilad Japhet. Other speakers include MyHeritage staff members Chief Scientist Prof. Yaniv Erlich, Senior VP Product Management Uri Gonen and genealogist Daniel Horowitz. Also speaking will be genealogy luminaries such as Dick Eastman (*Dick Eastman's Genealogy Newsletter*), Lisa Louise Cooke (*Genealogy Gems*) and Roberta Estes (*DNAeXplained*). Early Bird discount registration is available up until September 24, 2018.

NEW JEWISH MUSEUM IN ITALY



Jews have been in Italy since before the sacking of Jerusalem by Roman soldiers in 79ACE. Simonetta Della Seta, an academic, journalist and diplomat descended from a family of Holocaust survivors, is the woman tasked with developing the newly established *Museo Nazionale dell'Ebraismo Italiano e della Shoah* (National Museum of Italian Judaism and the Shoah) or MEIS, in Ferrara.

[The Washington Post](#) travel writer June Hallet reports

Della Seta, an academic, journalist and diplomat who comes from a family of Holocaust survivors, is just as adamant that MEIS is not a memorial museum. "If you're going to speak about Jews as dead people, it's not me," she says. "Items under glass is not me." ... MEIS is not organised around any sort of collection. That means MEIS can start with a narrative thread, then solicit loans to help tell those stories. "Italy is crowded with documents and objects," she says. "For the first time, we're asking, 'What do we have?'"

MEIS is nowhere near finished. Architectural plans call for five glass buildings — representing the five books of the Torah. These will house an auditorium, restaurant, archive, educational spaces and a youth wing. MEIS is currently situated in a building that housed Jewish prisoners during WWII.

Its debut exhibit, *Jews, an Italian Story. The First Thousand Years*, is on display in what was the men's quarters. The crumbling building that housed female prisoners has been razed to

make space for the museum's future expansion. ... the *Garden of Questions*, an inviting labyrinth of herbs — made of passages lined with sweet bay, myrtle, lavender and marjoram — ... walks visitors through an explanation of Jewish dietary laws. ... the multimedia show *Through the Eyes of Italian Jews*, ... promises “2,200 years of Jewish history and culture in 24 minutes.” The film, shown with narration alternating between Italian and English, relies on paintings, texts and photos to deliver a rather depressing crash course. It's also a reminder of all of the material the museum can tackle in the coming years. Next up, in 2019, will be an exhibit focused on Jews in the Renaissance.

Washington Post Travel, June 8, 2017

MEIS grew out of a 2003 Italian law calling for the creation of an institutional space to teach about the Holocaust, but it's mandate has been broadened to encompass the rich, colourful and continuing contribution of the Jewish community to Italian society.



"Jews, an Italian Story. The First Thousand Years": plaster reproduction of the relief from the Arch of Titus in Rome, showing the spoils of the Temple.
© Marco_Caselli_Nirmal_W265_127

Overview of the Garden of Questions, which explores the concept of Kashrut, and the main building of the Museum, the former prison facility of Ferrara. © Marco_Caselli_Nirmal_X087_074



SLEDGEHAMMER

STORIES OF BRICK-WALL BREAKTHROUGHS

Sledgehammer is a column where you can share how you managed to break through a brick wall. A brick wall is a seemingly insurmountable barrier in your research that seems to be unbreakable. By sharing your demolition story I hope other members will be inspired to try different tactics to knock holes in their own walls and move their research forward. Have you broken through a brick wall lately? Share your story! Email it to ed@ajgs.org.au

THE EDELMAN WACHMAN LINK SOLVED - DI EDELMAN

I'm so excited! I found the link!

In the 2017 issue of Koshers Koala I wrote a detailed story about my research into the links between the Wachman family and the Edelman family.

Records tell us that Tsipe Wachman, the daughter of Sarah and Samuel, was born around 1851 in Memel Germany. Tsipe married Louis Edelman (Leib) (1845 – 1905) in Viekšniai Lithuania around 1873.

Louis and Tsipe had six children: Eliot Zawell (Edward George) (1875 – 1958), Albert (Aaron) (1878 – 1941), Harry (1879 – 1952), Roy (1883 – 1962), Annie (1887 – 1978) and Woolf (William) (1887 – 1929).



Tsipe Wachman Photo: Di Edelman

Louis migrated to Australia, arriving, we think, on the *Cuzco* in 1889 with his two eldest sons, Edward and Albert. Shortly after Tsipe came with the rest of the children and they initially settled in South Australia before moving to Broken Hill in New South Wales. There they became pillars of the Jewish community and Albert was very involved in the establishment of the synagogue in 1910. My husband, David, is Albert's grandson, hence our interest in the story.

I thought it possible that other members of the Wachman family may have migrated to Australia so went searching for them and hence found the family of Moshe Wachman and his wife Seina, who migrated from Russia to Ireland to South Africa and thence to Australia.

I found that Moshe and his family also spent some time in Broken Hill. I then followed them to Western Australia where his children and the children of Elliot Zawell Edelman interacted. Through Trove I found them at each other's weddings, playing cricket together etc. So I was pretty sure that Moshe and Tsipe were closely related.

I spent a couple of years chasing the link between them, to no avail. Hence, I wrote the piece for KK. I also wrote a blog and linked that to the JewishGen email, also to no avail. I had some help from the WA organisation but they could find nothing new. I'd also sought help from Robyn Dryen, who is a cousin of David on the other side of his paternal line, but that also yielded no connection.

I talked David into doing a DNA test through Ancestry and we found, quite quickly, a link to Liza Percer in San Francisco. Liza is a 5th to 8th cousin. Photos show that there is a definite family resemblance between Tsipe and Liza's ancestor, Shmuel Wachman, We will meet Liza when we visit the US.

Nothing more was forthcoming until recently when I received an email from Ancestry indicating a link to another person. I quickly sent a message and connected with Bill Egan and his brother Phil. We discovered they are David's 3rd cousins once removed!

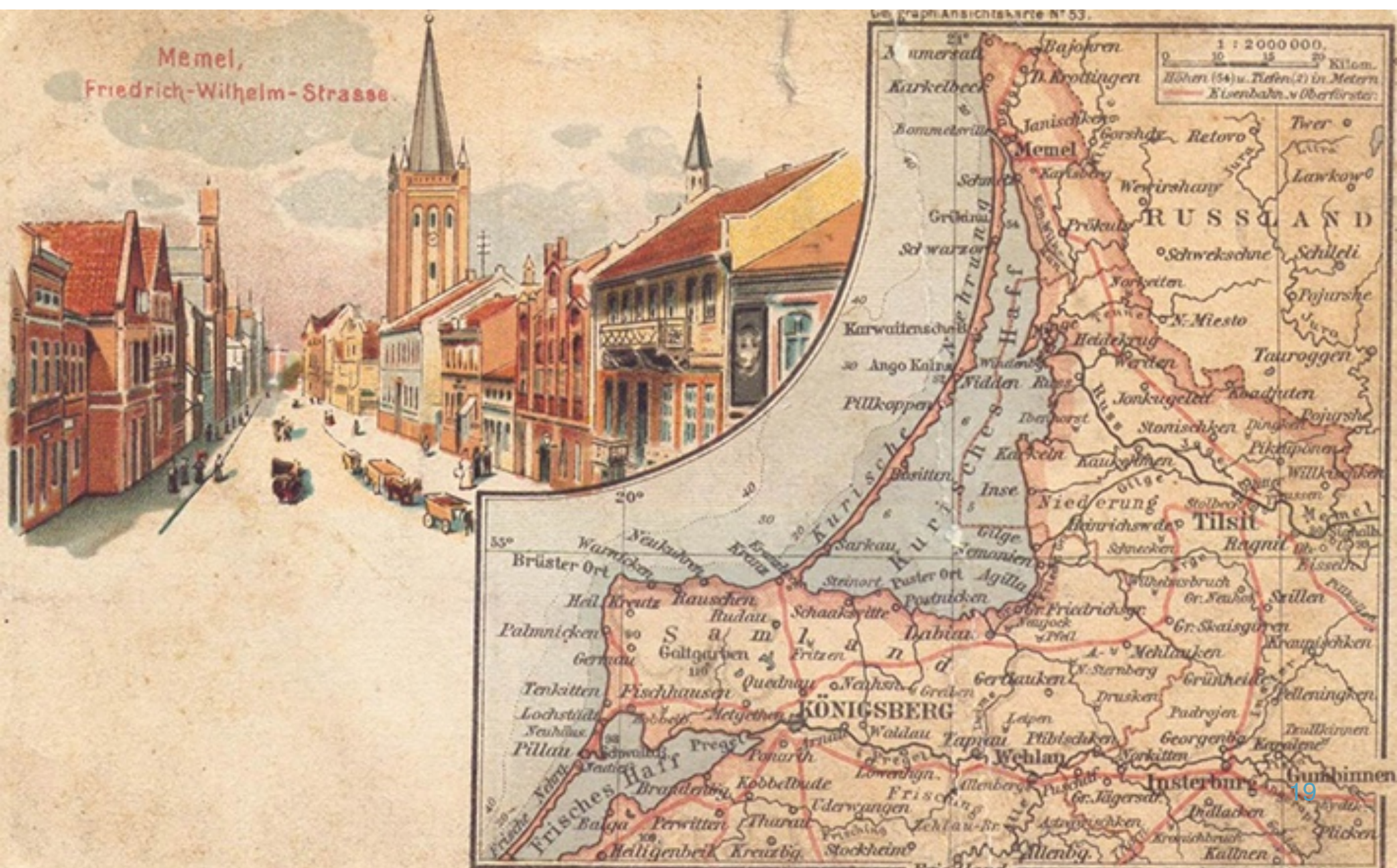
Phil lives just a few kilometres away from us in Brisbane, so we caught up with him straight away. How amazing is that? Bill lives on the Central Coast of NSW so is a bit further away but we hope to meet with him next time we are in Sydney.

While David, Phil & Bill are all descendants of Samuel & Sarah Wachman, the connection we have found is not through Moshe Wachman, as we thought, but through Moshe's wife, Rachel Leah, who was the sister of Tsipe, David's great-grandmother. It was lovely to chat with Phil and hear his family's oral history, which links the two families together,

Phil thinks that Moshe is also connected as family stories suggest that Moshe and Rachel were closely related, so I think Moshe may have been a cousin of Rachel and thus Tsipe.

To actually prove the link that I have thought existed for so long now is so very exciting and makes the whole business so rewarding.

Memel, Friedrich-Wilhelm-Straße mit Karte von Ostpreußen, vor 1918; Source: wiki-commons.genealogy.net



D.I.Y

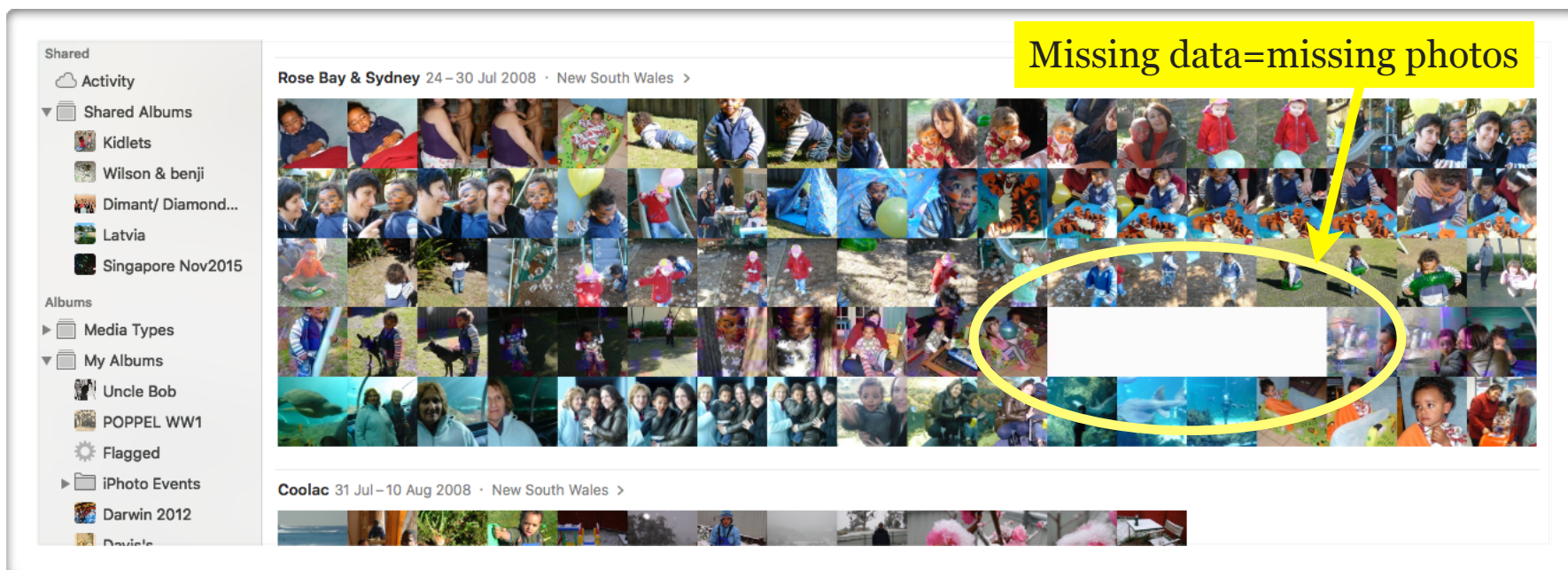
PRACTICAL TIPS FOR PROTECTING AND PRESERVING PRECIOUS MEMORIES

D.I.Y. is an occasional column where we'll share practical ideas, tips and tricks for protecting and preserving photographs, documents and family heirlooms. It's a 'How To' column so if you have discovered a great way to organise and share your archives, preserve your photos or keepsakes or can share a link to a useful website please [share it with us](#).

GET ORGANISED - HOW TO BACKUP YOUR DIGITAL DATA

More and more of us have our genealogical collections digitised. If we're really organised we might have folders full of original documents too, but many of us now order and/or download PDF versions of long lost paperwork from archives directly. And that's not mentioning the millions of photos we've scanned or taken on our phones that we want to preserve as part of our family history archives. But there's a problem. None of the digital storage mechanisms available last forever! Computer hard drives seize up and crash, discs have gone from 8" floppy discs to 2.5" discs to USBs and portable hard drives that hold tons and tons of data.

But all of these are susceptible to digital degradation. Blocks of memory can simply stop functioning. This is most obvious in photo storage programs such as iPhoto where images simply disappear, replaced by empty squares.



Missing data=missing photos

So what can you do to protect your precious data? **BACKUP!! BACKUP!! BACKUP!!**

As a matter of course you should have an automatic backup system for the hard drive on your computer anyway. There are several commercial systems on the market or you can simply copy your hard drive onto another medium at regular intervals. Unfortunately, one drawback of these systems is that they can sometimes copy the error across too. But there are some best practice methods you can follow to ensure the bulk of your collection is safe and sound.

In a [blog post](#), Scott Witmer, a Digital Preservation Specialist at the University of Michigan Library, sets out a step by step process for collating your collection ready for backup. This consists of the following steps:-

- **Identify** - What digital materials do you want to save? Think in terms of both content (school papers, taxes, vacation photos, etc.) and formats (Word or PDF documents, JPEG image files, MP3 audio files, etc.).
- **Gather** - Where are the digital files you want to keep? In addition to your computer, think about all the other places they may be: your phone, digital camera, portable storage devices such as USB thumb drives, CDs/DVDs, social media, email or web services. Gather all of the files you want to save onto one hard drive.
- **Select** - Define the scope of your digital collection: Are you interested in saving every file you have, or just the most important? ...consider what you would really be sorry to lose if all your files were accidentally deleted.
- **Organise** - Your files aren't accessible unless you can find them and know what they are. Adding descriptive information (metadata) to the file name, or embedding it in the file itself, will help you navigate your digital collection.
 - ➔ Creating files - The best time to add metadata to your files is when you first create them, as this is when you have the most information about why they were created. Many digital devices embed basic metadata such as date and time taken and location data at the time the file is created. Some photo storage programs include facial recognition and allow for tagging of names.
 - ➔ Naming files - give files short, descriptive names
 - ➔ Directory structure - How you organise your directories (file folders) to group your files together can also ensure that they remain accessible. As with file naming conventions, the system you use doesn't matter as much as being consistent and choosing folder names that accurately reflect the contents.
- **Backup** - When your digital files are gathered on one hard drive and organised so you know what they are, it's time to back them up. Backing up can be a tedious activity and if you're still collecting then it's an ongoing chore. Scott Witmer recommends a process developed by professional photographers called the 3-2-1 Rule.
 - ➔ 3: Make 3 copies. One copy can be the files on your hard drive, but also make 2 additional copies of all the files you want to save.
 - ➔ 2: At least 2 of the copies should be on 2 different types of storage media. If one copy is on your computer's hard drive, and another is on an external hard drive, the third could be in cloud storage.
 - ➔ 1: Store 1 of the copies in a different location from the other 2 copies. In the case of a house fire or other disaster, you'll want to have a back-up in a different geographic location. This could be an external hard drive that you keep at your office or mail to a relative in another state.

If you add to your collection after you've created your backup it's good to repeat it regularly (for example, annually). That way if something goes horribly wrong you won't lose everything.

It's also important to upgrade the media you're using to back up as the technology changes. A decade ago cloud storage of large volumes of data was not practical or financially viable. Now, cloud storage is cheap as chips and the servers have several layers of redundancy to prevent data corruption — in layman's terms, they backup their backups!

Unfortunately, these backup solutions don't solve the problem of indexing or cataloguing your collections but hopefully it will help to keep some of those precious memories safe and sound.

A longer version of this article can be found on Scott Witmer's blog [Bits & Pieces](#). Adapted with permission.

LINKS & WEBSITES

QLD BMD UPDATES SEARCH



The Queensland Government has upgraded its [Births Deaths and Marriages](#) search interface. Now called the [Family History Research Service](#) the page boasts a single search field for the surname you're looking for. There are four checkboxes available to narrow down your search parameters if required. The results appear directly below. The new interface is very fast and results now include full dates for the events displayed, not just the year.

Details displayed in the results include name, event date, event type, registration details and details of mother/father/spouse, if included in the record.

Names are hyperlinked to individual records and PDF or paper copies of certificates can be purchased directly from the site.

L'AURORE NOW ONLINE AT JPRESS



The National Library of Israel and Tel Aviv University host a valuable resource called [Historical Jewish Press](#), or *JPRESS* for short. The searchable database hosts 289 titles of Jewish newspapers, amounting to over 2 million pages, from 22 countries and covers a time period of over 250 years.

Publications are in various languages from English, French and Hebrew to Judeo -Spanish, Judeo-Arabic and Yiddish.

JPRESS recently released the digital version of the French-language newspaper [L'Aurore](#), published between 1909 and 1941. Established by Lucien Sciutto in Istanbul, Turkey, it shut down in 1919, due to either government pressure or, rumour had it, economic difficulties following Sciutto's clashes with the local Jewish community. Sciutto moved to Cairo in 1921. Three years later, under pressure from his readers who saw *L'Aurore* to be a means of expressing more liberal views in French, he restarted the magazine. It was a competitor to [Israël](#), the French language newspaper published by Dr. Albert Mosseri.

The *JPRESS* site has a useful feature in the left hand side drop down menus where titles are divided into languages, countries of origin and subjects or sections, such as [19th Century Hebrew Press](#), [Jewish Press in Arab Lands](#) and [The Jewish Press in the USA](#).

Tel Aviv University and the National Library of Israel hope the website will eventually provide searchable access to newspapers from every Jewish community around the world.

NOVA SYNAGOGUE SLOVAKIA ONLINE EXHIBITION



Synagogue architecture is often emblematic of distinctive periods in the history of individual countries and larger cultural movements. Such is the story of the synagogue in Žilina, Slovakia. [Jewish Heritage Europe](#) reports an online exhibition showcasing the history and restoration of the beautiful modernist building, the [New Synagogue \(Nová Synagóga\)](#), now repurposed as a cultural and arts centre.

The original synagogue was built on the site in 1861. The New Synagogue was designed by acclaimed German architect Peter Behrens and built between 1928-31. After World War II there were barely any Jews left in Žilina to use the synagogue and with the advent of Communism in Czechoslovakia, the building was nationalised in 1948. It was subsequently used by the University of Transport as a lecture hall and then as a cinema well into the 1990s. Even when the Jewish community managed to regain ownership of the building it was too big to accommodate the small congregation and so they leased it back to the cinema company.

In 2011 the community came to an agreement with Civic Association Truc sphérique (Žilina-Záříčie Stanica Cultural Center) to restore the building to its former glory and create a multi-purpose cultural centre. As part of that project there will be a permanent exhibition outlining the unique history of the building. This [online version](#) is the basis of that display.



Nová Synagóga;

Photo: Archive of Department of Architecture Institute of History of the Slovak Academy of Sciences.

The logo above was the Coat of arms of Czechoslovakia (1920-1960), until federalisation of Czechoslovakia (Image credit: ThecentreCZ CC BY-SA 3.0, from Wikimedia Commons)

MEMORIAL TO THE JEWS DEPORTED FROM FRANCE DATABASE NOW ONLINE



Nu? What's New? reported recently on a collaboration between Jean-Pierre Stroweis and Stephen P. Morse to create an online database of Serge Klarsfeld's [Memorial to the Jews Deported from France](#).

The database identifies 78,000 Jews who were deported from France, died in internment camps in France, or were shot in France during the Nazi occupation and Vichy regime.

There are potentially 16 columns of information about each individual, each searchable with the Morse search engine. Name searches have the full functionality users of the Morse site have come to expect. For example, surnames can be searched by exact spelling, sounds like, phonetically, starts with, contain or ends with. The site is bilingual: English and French.

The logo above was the official cartouche of the French State under the Vichy regime.

JDC ARCHIVES LAUNCHES UPDATED WEBSITE



[The Joint Distribution Committee Archives \(JDC\)](#) have updated their website with a bold and clean design and more intuitive navigation. The Archive holds a huge collection of photos, videos, documents and records covering their work over more than a century.

[Our Collections](#), comprising JDC's expansive archival holdings, links to four searchable collections: the photo and documents collections, the newly searchable artefact collection, and the Names Index. The searchable Names Index, which holds more than 500,000 names, is one of the site's most frequently used resources. It is a major source of information for genealogists and family historians. Search results sometimes include links to the JDC digitised source documents — index cards, lists, remittances, and the like — from which the names were drawn.

LITHUANIAN JEWISH COMMUNITIES BOOK – NOW AVAILABLE ONLINE



Nu? What's New? reports that Nancy and Stuart Schoenberg's seminal work, [Lithuanian Jewish Communities](#), published in 1991, is now available for free online at archive.org.

...the book begins with a 41-page description of the history of the Jewish presence in Lithuania. Most of the book is devoted to describing each major Jewish community that existed in Lithuania before World War II. Included for each community is when it was founded, the Jewish population in different years, shops and synagogues, and the names of citizens. An appendix locates each town on a map of Lithuania.

Click on the left hand page to advance page by page or hover over the lines on either side to skip ahead—note that the pages go in reverse order. The text is searchable—click on the arrow—and you can download a PDF or ePub version of the book.

Map of the partition of the Kingdom of Poland and the Grand Duchy of Lithuania from 1799
Source: Wikimedia Commons



EVENTS & WORKSHOPS

EASTERN SUBURBS WORKSHOP

SUNDAY AUGUST 19
2.00PM - 4.45PM

Waverley Library,
32/48 Denison St
Bondi Junction

RSVP: society@ajgs.org.au

August 15, 2018.

WHERE DID MY FAMILY LIVE?

Our immigrant ancestors often told us that they were born in “Russia”, or “the UK”, or “Prussia”. Now, we want to research their lives before they came to Australia or we want to visit their homeland to see where they lived.

How do we identify the modern-day country, the town, and hopefully their address?

What records exist that might provide addresses?

Robyn Dryen will talk about the many available resources that include clues to the location of your family’s former homes.

The room will open at 2pm for you to browse resources.

The talk will begin at 2.30 with plenty of time for questions at the end.



AJGS AGM

.....

SUNDAY OCTOBER 7

2.00PM - 4.45PM

Upper Victor Smith Hall

North Shore Synagogue

15 Treatts Rd, Lindfield

RSVP: society@ajgs.org.au

October 4, 2018.

At the AGM in March, AJGS adopted the Incorporated Associations' model constitution, and voted to switch from calendar-year reporting to financial-year reporting. This means our financial year ended on 30 June 2018, and we must hold an AGM before December 30.

All committee positions will be declared vacant.

Although willing to remain actively involved with AJGS, Robyn Dryen wants to investigate some of the resources that have become available over the last few years to further her own family research and will not be seeking a further term as President.

The positions to be filled are:

- President
- Vice-president
- Secretary
- Treasurer
- 3 members of the committee to undertake various roles including
 - Resources Co-ordinator,
 - Membership Co-ordinator,
 - Publicity Officer

Please consider volunteering to continue the work of AJGS encouraging and assisting those with Jewish ancestry to research their family histories.

Please RSVP to society@ajgs.org.au so that we have numbers for seating and catering.

GUEST SPEAKER: GRETA DAVIS

Following the AGM, Greta Davis, a long-time AJGS member and former Treasurer and AJGS committee member, will deliver a talk first presented at the International Conference in Warsaw in August 2018. Greta was the Plock Archive Coordinator for JRI-Poland for several years. These days she writes the life story of residents in Sydney's Montefiore Home.

POLISH JEWS IN AUSTRALIA IN THE 19TH CENTURY - MY ANCESTOR'S EXPERIENCE

Why did Jews come all the way to Australia in the 19th century? How did they get to Australia? How did they earn a living once they arrived? Several of my ancestors emigrated from Poland in the 19th century. Their experiences were not unusual. In telling their story, I'll discuss my journey in accessing a wide variety of records both in Australia and around the world. I'll also reveal some surprises which illustrate how important it is to not make assumptions and to keep an open mind.



UPCOMING WORKSHOPS

AJGS runs regular workshops where you can access resources, websites and the knowledge of other members.

Monthly Sunday and quarterly Monday workshops are held at The Rev Katz Library, North Shore Synagogue, Treatts Road, Lindfield. Quarterly Sunday workshops are also held at Waverley Library, 48 Denison St, Bondi Junction.

Check out [The Calendar on the AJGS website](#) for details or see below for dates, times and locations.

DAY	DATE	TIME	LOCATION
SUNDAY	AUGUST 19	1400-1700	WAVERLEY LIBRARY
MONDAY	AUGUST 20	1000-1300	NORTH SHORE SYNAGOGUE
SUNDAY	SEPTEMBER 9	1000-1300	NORTH SHORE SYNAGOGUE
SUNDAY	OCTOBER 7	1400-1700	NORTH SHORE SYNAGOGUE
			AGM & GUEST SPEAKER
SUNDAY	NOVEMBER 4	1000-1300	NORTH SHORE SYNAGOGUE
SUNDAY	NOVEMBER 18	1400-1700	WAVERLEY LIBRARY
MONDAY	NOVEMBER 19	1000-1300	NORTH SHORE SYNAGOGUE
SUNDAY	DECEMBER 2	1000-1300	NORTH SHORE SYNAGOGUE