



The Koshier Koala

Newsletter of the Australian Jewish Genealogical Society

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EDITORIAL

Our activities for 1996 have started with our regular monthly workshops and an all day Beginners' Seminar in Jewish Genealogy at Shalom College on 3rd March. Our Annual General Meeting will take place on Sunday 10th March at the home of David and Diana Laufer in Chatswood West. We hope that some of you will want to work on the committee or volunteer for occasional help in some sphere of our work. Our reason for choosing a private home in which to hold our A.G.M. is that last year we hired a hall in Bondi Junction and we had a very poor attendance. Do come and make suggestions to your Committee and your executive, if you feel things could be improved.

We are delighted that our Society is growing though, as usual, many members take their time to renew and we are not yet back to 148. But we are concerned that so many members, even those living in Sydney or Melbourne never bother to come to workshops or to meetings with speakers. Does this mean that you are happy just receiving the Koshier Koala?

On Tuesday 13th February we tried holding an evening workshop from 6.30 to 9.30 p.m. for those who cannot make it on Sunday mornings,

and we would like to have your written views on times, or places, where additional workshops could be held which YOU could attend.

Our Society owns a range of books on Jewish genealogy, both Sephardi and Ashkenazi, with something on most countries where Jews once lived, and we also receive and keep the journals of most other Jewish genealogical societies around the world and we subscribe to a range of special interest groups journals. Books belonging to our members and not part of the library, like for instance the GEDENKBUCH, or the Memorial Book of the Deportation from Belgium, can be brought to a workshop for you if a request is made by phone to Rieke on 427 6075 a few days before.

We have also acquired the tapes of the 1995 Summer Seminar in Washington, and they can be borrowed by members. We are sure that if you came you would gain something from the new resources we are acquiring.

In the past we have been able to purchase some books and a subscription to AVOTAYNU for the Melbourne branch, and they also benefit from books of genealogical interest held by Makor Library. We have also acquired books for the incipient Canberra group, for Morris Ochert in

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SYDNEY WORKSHOPS 1996

The Society will hold its usual workshops at the North Shore Synagogue, Lindfield in the Rev Katz Library on the following Sunday mornings, 9.30 a.m. to 12.30 p.m.

April 7	May 5
June 9	July 7
August 4	September 8
October 13	November 3
December 1	

Our next evening workshop will be held on
Tuesday night, 19th March from 6.30 p.m. to 9.30
p.m. at the above venue.

For future dates please contact 427-6075.

The Australian Jewish Genealogical Society
in conjunction with the Newtown Synagogue is
hosting a tour of the synagogue followed by a
talk by

Terry Newman

on Sunday evening, 21st April, from 7 p.m.

Stories in Stone: Sydney's Early Jewish Cemeteries

Terry has been collecting a variety of important and
fascinating materials. He has slides and photos of
cemeteries no longer in existence as well as
information on where hard to find information is
available.

The Synagogue's address is: 20 Georgina Street,
(Entry is via Wilson Street) Newtown

Supper

Non-members welcome

WELCOME TO NEW MEMBERS

New South Wales

<i>Louise Baur</i>	<i>Brian and Ellen Lennie</i>
<i>Roderick Best</i>	<i>Marnie Myers</i>
<i>John Copeland</i>	<i>Gwen Noble</i>
<i>Beverley Flider</i>	<i>Johanne Parsons-Nicholls</i>
<i>Bernard Freedman</i>	<i>Alan Stern</i>
<i>Peter Freilich</i>	<i>Paul Vernon</i>
<i>Tola Kugel</i>	<u>South Australia</u>

Ruth Kaiser

Australian Capital Territory

Leslie de Vries

Victoria

Michael Abramson
Lorraine Bertelsen
Frances Feldman
Paulette Goldberg
Rebekah Marks
Fred Meadows

Western Australia

Roslyn Webb

Richard Reisner
Lionel Sharpe
Jacques Sussmann
Kingsley Winikoff
Debbie Zauder

A GENEALOGICAL TRIP TO GALICIA Part II

by Sophie Caplan

The night time drive from Kalush to Chernivtsy took nearly five hours as it was interrupted at least five times by compulsory stops to show the driver's credentials to highway patrols at both permanent and at mobile checkpoints and to pay a toll for using the roads after dark. Again the amounts were inconsequential in Western currency terms, about \$US 2 or \$AUS 3-5, but it was a scary experience to be stopped so often. Especially when Oleg, my driver-translator, came racing back to take the keys out of the ignition, because he had heard that gang members had been known to jump into a car and drive off with passengers still inside while the driver was having his papers checked. Fortunately no such mishap occurred to us. We knew there would be no meal served to us in Chernivtsy, so we dined off the rest of my dried fruit and nuts.

I had been loath to use the Kohlberg's phone to ring Chernivtsy, and we did not know the hotel's number. Our two a.m. arrival at the Shermoosh Hotel was greeted with blame and recriminations, and a decision by tour organisers that I would be allocated to a different car and driver. I was treated like a naughty child being admonished and my request for a daylight visit to the Kalush Jewish cemetery, where I had yet to find the mass-grave of my grandparents, uncles, aunts, cousins, as well as pre-World War II graves of ancestors, was graciously allocated fifteen minutes exactly. It was then that I fully became aware of the absurdity of having to drive back and forth from the Kalush district to Chernivtsy for bed and breakfast, a distance of three hundred kilometers or more by road. It reduced the effective time in "my area" to a few hours over two days, with far more time spent on car travel. Since I had travelled from the other side of the world for the promised "adequate time" in my area, and spent considerable amounts of money in doing so, I felt somewhat cheated.

The car in which we travelled to Lviv the next morning had a Jewish driver, but one who only spoke Russian and Ukrainian, and my fellow-passengers spoke Ivrit among themselves most of the drive. Our stopover at Kalush Jewish cemetery was timed exactly for fifteen minutes to find the mass-grave into which the Jews of Kalush and surrounding villages had been shot by Einsatzgruppe C in November 1942. No one came with me out of the car, but a Ukrainian woman from a group working on the restoration of the cemetery came over to help me keep my balance walking over the ditches and potholes. The Ukrainian women were making a Magen David-shaped monument to those killed and buried in the mass grave, and fresh cement seemed to have been poured that morning or the day before for the first stage of the monument. Once again I had a Yahrzeit light and matches, but the slight breeze kept blowing out the

flame. In the end I just left it there, unlit. It was also hard to say kaddish with a band of a dozen well-meaning Ukrainian women chattering animatedly at my elbow. We could not communicate, and I did not wish to offend them by a gesture of dismissal as they seemed friendly and full of goodwill. There was no time to look for the graves of my three great-grandparents, great-uncles and aunts buried in this cemetery, so I took a few quick photographs of the graves in the vicinity of the mass-grave, as my fellow-passengers were signalling that my fifteen minutes were up.

On the rest of the drive to Lviv I reflected on the fate of my STEIN, HAUSMANN, HALPERIN AND SPIEGEL families. I had not been able to find our family graves or to say kaddish properly, but at least I had been there, the first family member to go to Kalush, Nowica, Zawadka, Landestreu and Dobrowlany since 1946. I recalled the chassidic tale of the Baal Shem Tov going to a certain spot in the forest to say a prayer, sing a song and light a candle, and of succeeding generations being unable to find the precise area of the forest, or remember the tune, but their attempts at re-enacting the gestures still finding grace in the eyes of the Lord. Perhaps that tale now applied to me...I was the grandchild who could not find the exact spot, nor intone the prayer, nor keep the yahrzeit candle lit. But at least I had been in the cemetery and in the villages after forty-nine years.

Despite continuous jokes about my list of places to be visited being the largest of the group, I had not even been able to drive through Bolekhov, Rozniatow, Boryslav, Ilinty, Holyn, Brozniow, Perchinsko or Krechowice.

Our car was the first to arrive in Lviv at the Dniestr Hotel at 3 p.m., about two hours before the next one, which had taken other members of the group to archives and towns of their choice. By the time Phyllis arrived I had taken a bath, rung home and slept for an hour. It was obvious that I could and should have been allowed a proper exploration of Kalush Jewish cemetery to find my family graves, and time for a return visit to the Kohlbergs to show me the houses and shops which had belonged to members of my extended family. As a paying customer I had been treated very poorly. It would have been far more logical for me to have been accommodated in Lviv while visiting my goal area which was only two hours' drive from Lviv, instead of having to sleep at Chernivtsy. Besides the Dniestr Hotel was far more comfortable, and had hot water.

It was now Friday afternoon and our tour included a visit to the one Lviv synagogue which had been restored to use by the Jewish community after having been mis-used as a stable by the Nazis. It was within easy walking distance of the Dniestr Hotel and we walked past the nearby Kosciusko Park, a name familiar to Australians, since the nineteenth century explorer Count Strzelecki, a Polish patriot, had named our highest mountain Mount Kosciusko after a Polish democratic leader.

The synagogue service was already in progress when we arrived. The men in our party went downstairs where there was enough seating for them all, and we women went to the women's gallery upstairs where the sparse seating was already occupied. This enabled us to hang over the balustrade to view the rest of the building. The front wall above the ark and the two side walls were decorated with frescoes featuring wild animals and birds including a lion, a tiger, an elephant and even a kangaroo and a kookaburra. Like in the Kiev shule, the Aron Hakodesh (Ark of the Law) was fairly simple, but here it was the only piece of possible original furniture. The male section seats looked like high school desks while those in the gallery were like cheap cinema seats. It was an Orthodox service which only involved women in a passive capacity, so we tried to talk with those women who spoke some Yiddish, or English or French. Most of them only spoke Ukrainian and Russian, and it soon became clear that like the families of our guides and drivers, none of them lived in Lviv before 1946. There appeared to be no ties to the prewar Jewish community of Lwow/Lemberg, except for one man of whom I had heard in Sydney from Marian Pretzel, and whom I did not have time to contact. Most Jews had come from the part of Russia which had not been occupied by the Nazis, or had fled to Asian Russia during the war and had moved westwards to Lvov, as it was known then, during its Russian phase. A few displayed religious fervour, but I got the impression that the synagogue represented a meeting place, a link with their ethnic past. There were about fifty men present, including the visitors, and about twenty women, and about half were about seventy years or over. Immediately after the service a substantial Shabbat kiddush and meal, prepared by other local Jewish women, was served in auxiliary buildings downstairs, with strict separation of the sexes in different halls. I got the impression that numbers had suddenly swollen, but I may be wrong, and there were children present at the meal. Phyllis Simon and I who had missed out on seats in the main women's dining hall, were taken in charge by another Faigel, wife of Moshe, one of our team of drivers, and seated in another women's room. It was classical East European Jewish menu, with some items apparently supplied by overseas Jewish organisations, like tinned gefillte fish balls. It seemed to me that the good free Shabbat meal was at least an encouragement to attendances at Friday night services.

We thought that this was the Shabbat meal we had paid for as part of our tour, until someone came to fetch us as our soup had just been served to tell us it was time to go the rabbi's home for our Shabbat dinner. We walked in a loose group formation, having been told to keep together. Apparently the previous year an American visitor who had walked the streets alone wearing a kippah had been abused by hooligans and set upon and his kippah destroyed. The rabbi's residence was barely two streets away from the shule and the rabbi walked

2ND JAFFE FAMILY CONVENTION

The Jaffe family including all those with variation of the name such as JOFFE/YOFFE, JAFFE/YAFFE, YAFFET, YOFFA, JOGGET will be gathering at Tel Aviv, June 24-25, 1996.

For further information from Enid Yoffa-Elton in Melbourne (613) 9509 2735 or by E-mail from Aviva Neeman of the Jaffe Family Association on amneema@ibm.net

home with us. It was made clear to us there were gangs of young men who could be a danger to groups identified as Jews or foreigners, so we walked fast and without loud talk. In the preparatory months of the tour it had been stressed that we should bring no jewellery whatsoever, and to dress as plainly and as inconspicuously as possible, and we all followed that advice.

The rabbi lived in an apartment on the second floor of a Habsburg era building. Lviv had not been the scene of any battles or bombardments during any phase of World War II and had been occupied by the Nazis without resistance being offered. The only buildings that were destroyed were synagogues and Jewish communal buildings, which the Nazis burnt or exploded during their occupation. Therefore Lviv is a city with an abundance of architecture from "la Belle Epoque", the time of Franz Joseph, the last Austrian Habsburg emperor, when it was the capital of Eastern Galicia. Its city streets, though lacking a touch of paint, are replete with charming and interesting examples of what we would call late Victorian or Edwardian era buildings.

We entered the flat through reinforced double doors and an abundance of double locks which themselves told a story, and were received by the young Rebbetzen Sarah Bald. Both she and her husband appeared to be no more than twenty-five or at most twenty-seven years old and were from the Stolyner-Karlin chassidic sect in New York. She had also studied at Gateshead Yeshivah in Newcastle-upon-Tyne and knew of the daughters of our Australian Gutnick-Feldman rabbinic dynasty. The Balds were on Shlichut as emissaries in Ukraine with a mission to bring back Judaism to the religiously and culturally deprived Jews of Lviv and its region. They administer a relief action which provides poor elderly Jews of pensionable age with a supplement of the equivalent of \$US 15 per month living allowance whenever funds permit, and some of us made a contribution towards that after Shabbat was over. Rebbetzen Bald also runs a pre-school kindergarten and early primary school, which was going very well. Her worry was that so many people of part-Jewish descent were sending their children that there might soon be no space for children of full Jewish descent. I felt it was a pity that all comers might not be accepted, as this hunger for Yiddishkeit was a phenomenon which might not last.

Even though it was mid-summer, 28th July 1995, we were served a full menu of chopped liver, pickled

cucumbers, tinned Israeli olives and other hors-d'oeuvres, chicken soup with kneidlach, roast chicken, kugel, roast potatoes, three salads, fruit compote, cake and tea. Two of us helped with the serving and clearing of dishes, which gave us a perspective under what basic conditions the young rebbetzen had prepared such a meal for close to twenty people. The president of the congregation Mr Goldstein and his wife also partook of the meal, though they could not join in the lively English language conversation. The rebbetzen had also baked her own challot (white Sabbath loaves), and had suffered some anxiety as to whether there would be any kosher killed poultry for this Sabbath. The flat had its own toilet and bathroom, but the handbasin was together with the washing-machine and indoor washing lines. The rabbinical couple was expected to perform at top level under difficult conditions. While we were eating, a facsimile machine in a corner of the floor of the lounge-dining room started delivering a letter. Rebbetzen Bald said this would be from her sister in Scotland (or New York?) where it wasn't Shabbat yet, but she would not tear it off to read it until her own Sabbath was over.

After only one Shabbat song, which only a few knew, and Birkat Hamazon (grace after meals), we farewelled the rabbinical couple and promised to come back for Sabbath lunch the next day. Since Rabbi Mordechai Shlomo Bald and his rebbetzen had to go back to the synagogue to check on something, Vallick, our young guide and translator who had brought us there and eaten with us, was asked to accompany them, while we waited at the street corner, since the rabbi's usual bodyguards were off-duty, and it would have been unwise for the rabbi in his Stolyn-Karlin chassidic garb to walk there alone. When Vallick returned we walked back to our hotel, again urged to keep fairly close together. There were groups of young men lounging about the streets and I felt a twinge of fear when some youths jumped into a car parked on the pavement just ahead of us and at first accelerated backwards before roaring off forward. Allan Mallenbaum, who was walking level with Vallick and me, asked Vallick why we were going back to the hotel by a different route: "So that if they are waiting to assault us on the way back, it will be harder for them. But please don't say anything about this to the others." We got back safely and nothing was said to the others, but the various precautions I had seen taken that evening made me aware that they were probably needed. The Dniestr Hotel had a disco, which stayed open most of the night. I was very tired, but the noise of distant music and loud voices on the streets woke me for a short time every two hours, and I slept late the next morning.

Our lunch at the rabbi's home had also been prepaid and we walked there as a group. Our two other Australian participants Diane and Justine Armstrong, also from Sydney, had been staying at the Dniestr Hotel for several days and they now joined us. For the afternoon a walk through downtown Lviv, led by Vallick was

scheduled. He took us through the centre of the city where the impressive Habsburg era opera house, Parliament and university were situated, and then to the so-called flea market which was really an arts and crafts market where embroidered garments, hand-carved wooden boxes, popular Ukrainian characters, novelties, and the ubiquitous babushka dolls in new guises, as well as lacquered and painted eggs and other objects were for sale, though less cheaply than in Kiev.

We also visited the former Jewish quarter where spaces that formerly held mezzotot on the right-hand doorpost of houses could still be seen. The former Rosen Synagogue and other former Jewish communal structures were just empty spaces, or shells of one remaining wall with some plaque commemorating their history. There was nothing left to recall the prewar Jewish community.

We were due for an early morning departure by bus the next day, but Phyllis Simon had invited some Ukrainian contacts she had made on her earlier visit, Yuri Kobiv, a botanist specialising in local mountain flora, and Liudmila Grigorieva, a trained researcher, now employed as a marketing copy-writer in a cannery in BRODY. She spoke and wrote good English and French and was willing to do archival research in Brody for a fee. Her address: Liudmila Grigorieva, Vulitsa YAVORNITSKOHO 5a/32, LVIV 54, UKRAINE. Each of them spoke good English and it was interesting to meet some non-Jewish Ukrainian intellectuals.

Our bus left at 7.30 a.m. It was a West German built bus, now registered in Belarus, with more than ample seating for our group, and allegedly the only bus in the former CIS to possess on board toilet facilities. Its guardians were a team of driver and navigator, a well-muscled easy-going twosome, who only spoke Russian. Oleg came to say goodbye to us and Vallick was accompanying us to the frontier. An elderly man was also at the bus door trying to sell painted wooden eggs. By his now shabby suit it was obvious he was a victim of the political changes which had removed the social safety net. I bought some of his wares.

Living in a country which is also an island, one forgets that countries with frontiers usually have their worst enemies in their nearest neighbours. I had been told by Olkeg how badly cars with Ukrainian number-plates are treated inside Poland. We were soon to experience the displeasure of the Ukrainian frontier authorities at our use of a Bielorrussian-registered bus. Vallick left us just before we entered the frontier zone, and there we were with no one able to speak to the customs men. It did not seem a particularly busy post, but we sat for an hour and a half in the frontier bus parking area with no one coming to deal with us. Our driving team came back from the customs office looking bewildered. Eventually Diane Armstrong, born in Poland who still speaks perfect Polish, volunteered to go back with them and managed to make herself understood, and used her

charm to explain to the disgruntled frontier men how we came to have hired a Bielorussian bus in preference to an Ukrainian one. At last, after payment of a fine, the autobus papers were in order and we individual tourists had to front passport control. The set-up reminded me of Moscow airport passport control ten years before, when we came to bring support to the refuseniks, with mirrors in the ceiling of the booth gazing into the back of one's dress and in the rear wall. On arrival in Ukraine we had been given a small piece of paper by passport control to show at our departure. Luckily I still had mine. One of our number not only had been unable to find his, but also had a sum of money in his passport, possibly as a bribe. This enraged passport control, determined to make an example of him. They sent him back to the Ukrainian side and refused to let him through. Naturally we could not leave without him, so we all became anxious. Again Diane came to the rescue with charming pleading, and payment of a fine, and our companion was free...The bus drove across to the other side, and once again the passport control rigmarole commenced and Diane's linguistic skills were needed. It took a while, but after over two and a half hours we were able to leave the frontier area when a new drama erupted.

On the Polish side, just past the frontier posts, a woman and child dressed in Sunday best had come to the door asking for a lift to Lublin. The drivers had let her get in but the organisers objected on the grounds of insurance liability. In the general discussion of this, the organisers forgot to look for and pick up our Polish guide and his team. Luckily we only drove a few hundred yards away to a milk bar and coffee shop to buy soft drinks, and there Wacław Wojciechowski with his three aides caught up with us.

Wacław, who was to stay with us until our second last day in Warsaw, turned out to be a specialist for Jewish group tours, with an abiding interest in European history and an in-depth knowledge of the Holocaust in Poland. He said he was obsessed by the topic, and his vast and accurate knowledge was proof of this. Our first stop was the camp of Belzec, less than twenty minutes by bus from the Polish Ukrainian border. Belzec was one of the killing centres in the same category as Chelmno, Treblinka and Sobibor, with one difference. There had been no survivors of Belzec, whose intake area had been south eastern Poland particularly Galicia. It had ceased operations in the autumn of 1943, after the revolts at Treblinka and Sobibor, its corpses burnt, their ashes dispersed, buildings and grounds levelled. There was little to see, except two monuments, a wallmap of the former camp, but I had relatives from Boryslav who had perished there, and the pilgrimage there was something I had to do. As far as I know there are no lists of those who were sent to Belzec to be murdered, nor any books specifically about it, but the testimony of an envoy of the Polish national underground who secretly visited the camp as part of his preparation for

his mission of information to the Allies and was smuggled in in the uniform of an Estonian officer. It was Jan Karski, who in postwar years taught East European Affairs at Georgetown University and was on a speaking tour of Australia in November 1994. He also appeared as a chief witness in the film "SHOAH".

The rest of the afternoon was spent driving to Tomaszów Lubelski, where the Nissenbaum Foundation had restored the Jewish cemetery, with a brand new front and an ohel built over the grave of a famous rabbi. An extensive period of time was spent there and the woman cemetery keeper, who had brought keys for us to get in, told us that she rewarded road-workers who brought her Jewish tombstones which had been recycled as road-surfacing material, with a bottle of vodka and appealed to us to repay that expense. Although I had no connection with that cemetery or that area, I gave her \$US 20 in case what she told us was true.

We then went to Zamosc, where we visited the old fortress at the town entrance, now a recreation area and bought ice-creams and toasted sandwiches. Then we walked to the splendid former Jewish quarter nearby, with streets still named after the writer Peretz and the Esperanto inventor Zamenhof. Zamosc was a most impressive town architecturally with its monumental Italianate square. Poland, that Sunday, seemed full of ice-cream parlours and cake-shops, new cars and after Ukraine, felt like Western Europe. There was a palpable difference from my last visit in 1990. Not only the new cars on the road, and the then half-built churches now completed, but houses had been painted, and people looked more relaxed. And road signs were large and explicit and in Latin characters which we could read.

We arrived at the Unia hotel in Lublin in late afternoon and after being given rooms went out again with the bus to visit the former Great Yeshivah of Lublin, now the Lublin University Medical School. The Yeshivah's synagogue was now a large lecture hall, but two adjoining rooms downstairs were installed as a memorial to the Yeshivah, its students and rabbinical leaders and were obviously a pilgrimage site for Jewish groups. But on our way back to the hotel Diane Armstrong saw antisemitic graffiti on the outside walls of the medical school.

The Unia hotel with its large towels, proper soap, hot water, excellent restaurant, including buffet breakfast, added to the feeling of being back in the western world. In the morning we went on a walking tour of old Lublin, which included the former Jewish quarter with its interesting court-yards and romantic balconies, and then the Jewish cemetery now adjoining a freeway which had swallowed up the sites of two neighbouring major synagogues. The cemetery has a new modern memorial chapel in which visitors are invited to sponsor memorial plaques to their families, as well as notional tombstones

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JEWISH HISTORICAL INSTITUTE OF POLAND

(from Lineage Vol 7 No. 4 Fall 1995)

Many who attended the Summer Seminar in Washington were deeply moved by a talk given by Yale Reisner, a New Yorker now serving as head of the Ronald S. Lauder Foundation Genealogy Project at the Jewish Institute of Poland. Yal has sent the following letter to the Jewish genealogy community:

Dear Friends:

The Jewish Historical Association was established nearly fifty years ago as Poland's Jewish community sought to re-establish its institutional life after the horrors of the Holocaust. The Association owns a vast archival collection, rich with primary source materials on the lives and deaths of Jews and Jewish communities throughout Poland and in adjoining regions historically connected with Poland. These holdings, ranging from the eighteenth century to the present day, survived through a combination of luck, ingenuity, the heroic deeds of historians and archivists (such as the Warsaw ghetto historian Emanuel Ringelblum - his "Oneg Shabbes" conspiracy to preserve the history of the Holocaust experience), the compulsive record-keeping of Nazi operatives and deliberate post-war efforts of scholars and communal institutions.

However during a half century of Communist rule, Jewish history was largely neglected and these materials, so vital to an understanding of Jewish history and critical to reconnecting broken Jewish families, while collected, went largely untended for lack of funds, equipment, trained personnel and political sanction. Now, times have changed and it is possible in theory to research Jewish history and Jewish family ties freely. In theory, not because of government opposition, but simply due to the continuing lack of funds, personnel and equipment needed to preserve the now quickly decaying primary source of materials.

Among the endangered holdings are: the Jewish community archives of Breslau (Wroclaw) from the late eighteenth century to the mid-twentieth century, including materials of Breslau's famed Jewish Theological Seminary; the Jewish communal records of Krakow from 1701 to 1939, including birth, marriage and death records, the records of Jewish organizations and institutions, school records, synagogue ledgers, etc.; a collection of thousands of pre-war (late 1930's) Polish passports of intending Jewish emigrants to Palestine, whose plans were dashed by the outbreak of the war in 1939; roughly 15,000 individual death records from the Warsaw Ghetto; deportation lists, giving the name, address and birth date of each Jew on each "resettlement" transport out of the Krakow Ghetto; records of the Judenrate (Jewish Councils) in various ghettos; records of Jewish properties seized by the Nazis

in the Lublin District; correspondence from the various Nazi labor camps (including the Schindler factory in Krakow); photo ID's of Jewish prisoner of war held in Lublin; wartime and post-war records of Jewish social-welfare, education, health and refugee aid organizations, as well as of Zionist and labor movements, including photographic documentation; card catalogues of Jewish survivors, carefully collected some fifty years ago and now in danger of physical destruction simply for lack of proper housing (acid-free folders, boxes and shelves). These materials are used daily in search of documentation of wartime experiences.

Many people need these records to validate their claims to German pensions, so important as many survivors reach advanced age...In addition, these records have made possible - in the last few months alone - several reunions, fifty years on, of brothers and sisters, of parents and children and of more distant relatives separated in the Holocaust. Were these records only to be properly stored and computer catalogued, they would be far more easily accessible to researchers and perhaps more such dramatic results could be achieved. Yet the time for such discoveries is short indeed, due to the march of time and the frailty of the human organism.

While the costs of physically preserving these material and computer cataloguing them are prohibitive for the Jewish Historical Institute Association, they are modest indeed from a Western standpoint. For example:

- * A gift of \$US18 makes possible the purchase of a dozen acid-free document folders or a half dozen acid-free storage boxes;
- * \$US50 buys 1,000 vinyl document protectors for fragile papers;
- * \$US180 would rebind the 1947 survivor list volumes, now losing their pages due to constant use by visiting tour groups and staff researchers;
- * \$US500 could purchase a computer printer for the Archives, or a fireproof cabinet for a card file of deaths in the Warsaw Ghetto;
- * \$US2,000 provides fireproof cabinets to protect the registration file of Polish Jewish survivors, now in chemically-damaging wooden drawers;
- * \$US5,000 would completely process the to-date unindexed collection of any one of several post-war Jewish relief organizations;
- * \$US10,000 could chemically treat, organize, store and computer catalogue an entire major collection.

Any contribution, by cheque or in kind, from copy paper, to archival supplies, to an OCR-capable computer scanner, to a PowerBook laptop for field work, would be most welcome. My presence here for several years as a full time archival researcher and consultant is made possible by the Ronald S. Lauder Foundation and my overhead costs and supplies are provided for, but the foundation has asked that I also assist my colleagues in seeking overseas support for the Jewish Historical

Institute Archives for, without primary source materials, historical research is impossible.

If you agree that memory is crucial to our people not only to honour the past, but also as a foundation for future generations, please send a generous contribution, payable to the "Jewish Historical Institute Association", to the above address and earmarking it "for archival preservation". The full sum of your gift will go to physically preserving Jewish archival materials and making them more accessible through improved cataloguing. Should you have any questions, feel free to inquire directly at any of the addresses below.

Sincerely,

Yale J. Reisner, Director of Research and Archives
ul. Tlomackie 3/5. 00-090 Warsaw, Poland,
Telephone/Fax: 48-2- 625-0400,
E-mail <reisner@plearn.edu.pl>

ANOTHER REPORT ON THE INSTITUTE'S PROJECTS

by Carol Davidson Baird

(Taken from Discovery Vol 10 No 3 Summer 1995)

The most informative, touching, yet heart breaking lecture I attended at the 14th Summer Seminar on Jewish Genealogy in Washington D.C. was given by Yale Reisner, Director of Research and Archives, Ronald S. Lauder Foundation. The archives have a treasure of material for genealogists, but almost all of it is not indexed and is stored in the worst possible way - in decaying wood boxes, on open shelves near open doors, or on dirty floors. It is imperative, if these valuable documents and other archival materials are to exist for future genealogists and historians, that they be archivally maintained. The problem confronting the archives is, of course, money. Lack of money for preservation seemed to be the main concern for all the lecturers speaking about Eastern European and CIS research. Since keeping the records safe for posterity is everyone's concern, it must fall upon us, the Jewish genealogical researchers, to help these archives save our families' history.

The Jewish Historical Institute of Poland in Warsaw invites academic researchers, visitors, and genealogical requests (have patience, please). Yale Reisner gets many requests regarding Polish Jews from the International Tracing Service among others, through the Institute's "Project Search." Yad Vashem discovers Righteous Gentiles and Polish "saviours" through this Institute. The archives deal with Holocaust compensation claims. They have Judenrat records regarding the Jewish communities' government during the Holocaust. There are 7,000 testimonies, all not catalogued or indexed. Yale says nothing in the Institute is computerized.

Vital statistic records are NOT held by the Institute; they still must be requested from the state archives for

\$US30.00, plus \$US15.00 per hour research time, plus \$10 per copy. Yale says the state archives will start a "metrical records project" over a period of years from 1995-97 to find and catalogue ALL metrical records for ALL faiths in Poland to include their whereabouts, inclusive years and nature of the record. They want to standardise the catalogues if they can and microfilm ALL of them for a central reading room in Warsaw. The flaws in this project are that 1) the filming does not include vital records offices with documents newer than 100 years, although they plan to include an addendum every five years, and 2) the filming does not include church archives, which quite often contain Jewish records.

The Nazis, Communists and neglect have destroyed a lot of the records we so desperately want. Even the Jews destroyed Jewish documents because they were afraid to be discovered during WW II and again in 1968. Sometimes Jews took the records or mislabeled them to save them.

The largest single collection in the Institute is from Breslau, Germany (now Wroclaw, Poland). There are birth, marriage and death records from the Cracow Jewish Archives for the period 1701-1942, including lots of marriage banns books 1837-1939, mostly from the liberal congregations in Cracow. Many boxes of uncatalogued birth, marriage and death information lay about disintegrating. Tens of thousands of Polish passports from the mid-1930's need to be catalogued, but they are at least organized by town of origin and indexed by town of origin. There are the 1940 registration I.D. cards of Jews by the Cracow Judenrat, indexed in paper form. There are neatly typed 1941 transport lists of Jews from Cracow with names, birthdate, marriage dates, etc. In no order are the card files of the Jewish-seized property in the Lublin district, but indexed and in good shape are the Jewish prisoners of war in Lublin. Yale will soon try to translate the 300 Holocaust diaries the Institute has. Most widely used in the Institute are the survivor lists of 240,000 Polish survivors - they are indexed.

This is just a sampling of what Yale Reisner is trying to preserve for posterity. He spoke of REISNER'S LAW: *The Conservation of Matter*. If it matters, conserve it. The slides he showed, the examples he used of how important this archival material is to survivors and family historians, and his pleas for help with archival preservation, touched me as I hope it will touch you now as you read his "wish list". I would like each society to raise money for this preservation effort and send it to the Jewish Historical Institute to encourage the Institute to continue its efforts in preservation of our families' histories. Since so many of us have Polish roots somewhere in our family and because the preservation of such valuable archival material benefits Jews worldwide.

(continued next page)

LITHUANIAN GHETTO LISTS

by Howard Margol

(Reprinted from Yichus Y'All, Vol 3 No 3 Summer 1995)

During a recent visit to Lithuania I was told about some amazing records that were found in the Lithuanian archives. Following is a description of these records as told to me by Rachel Kostanian, the Executive Director of the Jewish State Museum in Vilnius.

Vilna Ghetto

Before the beginning of World War II there were 58,000 Jews in Vilna. After the war started in 1939, Vilnius received many refugees from Poland. The exact number is not known. Some say 10,000 and some say even more than that.

The Vilnius record is a list of people who were incarcerated in the Vilnius ghetto in 1942, after the main massacres had already occurred. The list contains 14,300 names and includes their surname, date of birth, profession and their address in the ghetto. Usually, the entire family would be together in the ghetto. Consequently, all the members of the same family in the ghetto can be identified. The profession listed may not be entirely accurate because everyone tried to be an artisan. Even doctors and lawyers attempted to pass themselves off as artisans because it was a means of possible survival. Many artisans, such as chimney cleaners, were allowed to work outside the ghetto in other parts of the city where their skills were needed. This also enabled them to smuggle food and other contraband into the ghetto.

Siauliai (Shavli) Ghetto

The Jewish population of Siauliai was about 18,000 before the war. Approximately 14,000 were murdered in the forest of Kuzhiai near Siauliai before the ghetto was established. This ghetto list was also compiled in 1942 and listed 4,500 names. The information given is identical in nature and description to the Vilna ghetto list.

Kaunas (Kovno) List

This list is slightly different to the two ghetto census records. This list was compiled in 1944 by the Soviet authorities as soon as Kaunas was liberated by the Russian army. It is a record of the Jews who were prisoners in the Kaunas Ghetto and were killed during the Nazi occupation. About 5,000 names mainly of intellectual, intelligent people such as doctors, teachers, engineers, etc. are on the list. Also included are the names of rabbis killed during the Nazi occupation. This Kaunas record is typed in Russian and Lithuanian.

Anyone wishing to inquire about particular names that may be included on any of the above mentioned records, may do so. Send your request to: The Jewish State Museum of Lithuania, Pamenkalnio 12, Vilnius 2001,

TRIPS TO LATVIA AND LITHUANIA

Howard Margol, President of the Jewish Genealogical Society of Georgia has made several trips to Latvia and Lithuania and made contact with Rachel Kostanian, the director of the Jewish Museum in Vilnius, Lithuania.

He has written of his trips in YICHUS Y'ALL, the newsletter of the GEORGIA J.G.S., and is planning another trip during the summer of 1996.

Anyone interested in a trip to Latvia or Lithuania is invited to contact:

Howard Margol,
4430 Mt Paran Parkway NW,
Atlanta GA 30328 USA

Lithuania. If any of the names are found, the museum will notify you. Upon receipt of \$US 10.00 a full record of everyone on the list with that surname will be sent to you. For each additional surname found, another \$US 10.00 would be required. A personal cheque or money order is acceptable.

The museum would like to publish the complete lists in book form but that would require funds that the museum does not have. Approximately \$US5,000.00 would be required to publish the entire record of the Vilnius ghetto alone. The museum is extremely anxious to accomplish this in memory of those who were incarcerated in the Vilnius ghetto. If you desire to support this endeavour, an amount larger than \$10.00 per surname would go toward accomplishing this. There are additional original documents that have not been published or publicized. With the necessary funds, the museum can publish these as well.

LITVAK SPECIAL INTEREST GROUP

Reprinted from Kosher Koala Vol 2 No 4

The former SIG for Northwestern Lithuania has now expanded to encompass the whole of Lithuania and the cost mentioned is only \$US 5.00 for North Americans, which should make it \$US 10 or 12 for Australians with the additional cost for postage.

Send your cheque together with the names of the Lithuanian towns in which you are interested to

EDMUND U. COHLER,
85 Bloomfield Street,
Lexington, MA 02173-5534.
Tel: 0011-1-617-862 1219.

Internet:ecohler@cspi.com

POLAND (continued from previous page)

We would like all the Australian Jewish Genealogical Society members to seriously consider a contribution of \$10 to help this project. If you send it to the Editor, she will pass it on to Yale who will acknowledge receipt of it.

Editor

EDITORIAL (continued from page 1)

Queensland and hope sooner or later to supply other branches with books as the branches grow.

In recent days our member in Birmingham, Dr Anthony Joseph, has made us a gift of a set of microfiche of the Victorian Probate Indexes in their special container and of some Pioneer Index books. We are very appreciative of his generosity and thoughtfulness. Some of our Sydney members, who prefer to remain anonymous, also regularly donate books to our library. For this year we have planned a number of talks by our more experienced local members, starting with our Hon. Secretary, Mr Terry Newman, who has a wealth of knowledge on 19th Century Jewish Australian families.

PLEASE RETURN

Over the last four years I have lost two important books borrowed from me and lent in good faith: 1. ARNOLD LEVINE "THE JEWS OF SUNDERLAND" borrowed during our first Beginners' Seminar held at the Great Synagogue in March-April 1992, through Rieke Nash, on the day after the book arrived, and never returned.

2. NICK VINE HALL "TRACING YOUR FAMILY HISTORY IN AUSTRALIA", second edition, borrowed from me at my home in August-September 1995, after a busy meeting and not yet returned. Please do not destroy my faith in the honesty of our members, and return these books.

TO OUR READERS IN USA, U.K., ISRAEL, FRANCE, etc....

Knowledgeable genealogists from sister societies who are planning a holiday or business trip to Australia, are invited to make their firm intention to visit any of our major towns known to us in advance. We are always delighted to have a visitor speak to us of their work, their tree, their book in progress. Though we cannot offer a fee we would be pleased to meet you and have you address our Society.

FOREBEARS, FAMILY FINDER FEEDBACK

Israeli lawyer SIMCHA MANDELBAUM contacted us in October regarding information on a book he is preparing to write on his late relatives Rev Bezalel MANDELBAUM, known in Australia as "Zalel", and his daughters Celia, Rose and Rachel Mandelbaum Jerdan Lipton. In our last issue we published a Family Finder advertisement, which was answered by our member Mrs Lia Friedler, the executrix of the Mandelbaum Estate, giving him several pages of information, while I was able to procure him a photo and have it copied and enlarged and to advise him of the very early future opening of a Mandelbaum House in Sydney, of which he had not known. Simcha Mandelbaum decided to attend the opening, which took place on 18th February, and his presence brought great interest to the opening. He also brought a large framed

photograph of the original Mandelbaum House in Jerusalem, destroyed in 1948. A great example of the occasional serendipitous effects of our Society's efforts.

We hope that many of our members read the moving story written by our member DIANE ARMSTRONG "Return to PISZCZAC" and published in the magazine section of THE AUSTRALIAN for Saturday 24th February 1996.

Sophie Caplan, Editor

GALICIA (continued from page 6)

on which families whose ashes are lost can be commemorated. Like in Tomaszow and most other Jewish cemeteries which still hold graves in Poland, access to the cemetery grounds is secured by keys and in Lublin by a keeper who dwells on the site. Lublin now again has a small Jewish community, but we did not meet any of them as it was midsummer and they were on holidays. Wacław, our guide, was with the main group, but his young aides Tomasz and Krzysztof, young men who spoke English and were familiar with archives, and Bogdan, the driver of a comfortable car, were available for those who wanted to visit their nearby shtetlekh and municipal or provincial archives.

(To be continued)

CLUES IN GERMAN NAME SUFFIXES

The following suffixes to German surnames may contain clues to the region of origin:

BACH	Southwest Germany
BURG	Throughout Germany
HAUS	Westphalia
ECKE	Hesse, Thuringia
INGEN	Bavaria
SKI/ZKE	Pomerania

From various USA JGS newsletters, including "Cleveland Kol", July, 1994

THE 15TH ANNUAL SUMMER SEMINAR ON JEWISH GENEALOGY WILL BE HELD IN

BOSTON
JULY, 14-19, 1996
Boston Park Plaza Hotel

Hosted by the
Jewish Genealogical Society
of Greater Boston, Inc.

P.O. Box 610366, Newton, MA 02161
0011-1-617-784-0387

WHERE THE WORLD'S JEWS LIVE

World Jewish Congress Supplement to The Jerusalem Report May 4, 1995

United States	5.8 mill.	Greece	5,000
Israel	4.42 mill.	Panama	4,500
France	600,000	Kyrgyzstan	4,500
Russia	600,000	Bulgaria	4,000
Ukraine	446,000	Estonia	3,000
Canada	360,000	Ethiopia	3,000
Britain	300,000	Serbia & Montenegro	2,500
Argentina	250,000	Costa Rica	2,500
South Africa	114,000	Tunisia	2,500
Australia	100,000	Croatia	2,000
Brazil	100,000	Hong Kong	2,000
Hungary	80,000	Turkmenistan	2,000
Germany	60,000	Puerto Rico	2,000
Uzbekistan	45,000	Ireland	1,800
Moldova	40,000	Finland	1,300
Mexico	40,000	Ecuador	1,000
Belgium	35,000	Japan	1,000
Belarus	34,000	Norway	1,000
Italy	31,000	Zimbabwe	975
Uruguay	30,000	Paraguay	900
Holland	30,000	Yemen	800
Iran	25,000	Guatemala	800
Azerbaijan	25,000	Bolivia	700
Turkey	20,000	Gibraltar	600
Switzerland	19,000	Luxembourg	600
Venezuela	18,000	Monaco	500
Chile	17,000	Kenya	450
Sweden	16,000	Bosnia	400
Kazakhstan	15,000	Cuba	400
Romania	15,000	Virgin Islands	400
Spain	15,000	Curaçao	350
Latvia	15,000	Zaire	320
Georgia	13,000	Syria	300
Poland	10,000	Armenia	300
Austria	8,000	Portugal	300
Colombia	8,000	Jamaica	300
Morocco	7,500	Singapore	300
Denmark	7,000	Thailand	200
Lithuania	6,500	Bahamas	200
Slovakia	6,000	Iraq	200
Czech Republic	6,000	Dominican Rep	150
India	6,000	Surinam	150
Tadjikistan	5,000	Honduras	120
New Zealand	5,000	El Salvador	120
Peru	5,000		

Communities with 100 or less Jews

Egypt, Philippines, Indonesia, South Korea, Taiwan, Botswana, Zambia, Aruba, Algeria, Mozambique, Barbados, Namibia, Trinidad and Tobago, Lebanon, Bermuda, Cyprus, Slovenia, Albania, French Guinea, Martinique, Malta, Swaziland.

DID YOU KNOW?

by Stuart Shaw

The Mitchell Wing of the State Library of NSW now has a terminal which is permanently connected to the Internet. Bookings can be made for one hour at a time by ringing the reference desk on (02) 230 1414.

You can browse any site on the World Wide Web using the Web browser Netscape.

However, you must have had some experience in using the Internet, as the librarians do not have time to give tutorials in using the Internet.

JEWISHGEN, the Jewish Genealogical forum now has its own web page, and many subjects of interest can be found at this site. Their web address is:

<http://www.jewishgen.org>

Our Society's library now has a copy of a printout from the Jewishgen web site which gives most of the topics which can be found there.

Telstra (Australia's telephone company), has now put all of Australia's white pages telephone directories on the Internet. At the moment, this service is still free of charge. The address is:

<http://www.telstra.cam.au>

They can also be accessed from the Jewishgen web site.

It has just been announced that Israel's telephone company, Bezeq, is soon to put Israel's white pages (in English) on the Internet. Their address is:

<http://www.bezeq.col.il>

LARGEST JEWISH CITIES IN THE DIASPORA

Greater New York	1.45 million
Los Angeles	490,000
Paris	350,000
Philadelphia	254,000
Greater Chicago	248,000
Boston	208,000
London	200,000
Moscow	200,000
Buenos Aires	200,000
Miami	189,000
Toronto	175,000
Greater Washington DC	165,000
Ft Lauderdale	140,000
San Francisco	128,000
Kiev	110,000
St Petersburg	100,000
Montreal	100,000

WHAT'S HAPPENING IN THE VICTORIAN BRANCH

There has been continued interest in the activities of the Victorian Branch of the Australian Jewish Genealogical Society. Now, following a holiday break, the following events have been scheduled.

On 21st February, 1996 at 7.30 pm, **BILL WHITE**, from the State Trustees Office, outlined research carried out in locating the next of kin of people who have died intestate. Late November the death of Edmund Mandl was widely reported. He died leaving in excess of one million Australian dollars. It was Bill White's task to locate the next of kin. Tracing through pre-war Poland, Bill managed to find a relative. Bill's research was "The Biggest Genealogical Inquiry yet mounted by the State Trustees Office."

On 13th March, 1996 at 7.30 pm, **SOPHIE CAPLAN**, founding member of the Australian Jewish Genealogical Society in Sydney, will speak about overseas resources, with special reference to her recent trip to Poland and Russia. Sophie has worked long and tirelessly in advancing the cause of Jewish genealogy in Australia. She has attended international genealogical conferences and has published articles. Members will have seen some of her story in the latest issues of The Kosher Koala. This event will be held at

Beth Weizmann Community Centre
306 Hawthorn Road
SOUTH CAULFIELD

Enquiries to:
Rhonda - 9578 6456,
Ester - 9578 0368 or
Makor - 9273 5611.

For E-mail: esticsa@teachyou.com

00042 **HOWARD OSER**, 11 Los Cerros Drive, Greenbrae, CA 94904, USA. Tel: (415) 461 1118. Descendant of oldest son **JONAS LINCOLN**, (1835-1876), seeking background details, ancestry, connections of **NANCY LEVI(Y)** of Sydney, born circa 1810 (where?), married **ISAAC LAZARUS LINCOLN**, formerly **LAZARUS**, in early 1830's. He was a draper of Collins Street, Melbourne 1830's-1840's, and first accredited mohel in Melbourne. Whole family, except eldest son, perished in a storm at sea en route between Melbourne and California. (pp 299-300 "Australian Genesis") in 1850. Howard is also 4th generation descendant of Itzig Wolf **OSER**, born 11 June, 1819.

00043 **CHARLES F PRINTZ**, Human Rights Advocates International, Inc., Suite 460, 230 Park Avenue, New York, NY 10169. Fax: (908) 289 8540. Seeking anyone connected to **SAMUEL YARESHEFSKY**, born Odessa circa 1875, wealthy shoe manufacturers and to **SARAH WOLCZEK** (1881-1955), born Warsaw, Poland. Siblings married USA, but seeking other relatives.



FOREBEARS AUSTRALIAN FAMILY FINDER

Our Family Finder column will be charged for at the rate of \$AUS 8 for 25 words plus address and telephone number, or fax number of inquirer. For overseas advertisements \$US 5 if sent in cash OR for cheques \$US15 due to new high bank exchange rates for cheques in other currencies. Please communicate directly with inquirer, but kindly inform us if this column has helped you to advance in your research.

00039 **RHONDA MAHER**, 16 Deagon Drive, Biggera Waters, QLD 4216, Australia. Tel: 61-7-5529-1556. Seeking information and descendants of **HENRY HYAM HART (MORDECAI)** who arrived in Victoria circa 1852. Had 11 known children. Seeking Amelia Hart married Morris Harris 1855; Rebecca Hart married Lewis Harry Polak 1856; Laurence Henri Hart married Esther Levy 1872; Asher Hart married Ann Levy 1872; Elvinia Hart, husband unknown; Isabella Hart married Joseph Simmons 1870.

00040 **JOHN KELLY**, 67 BURKETT STREET, PAGE, CANBERRA, ACT, 2614. Tel: 61-6-2544883. Descendant of **LOUIS BENNETT** of Sydney early 1900's seeks descendants or connections of estranged brother of Louis, **JOSEPH BENNETT** born 1830-1840 London, St John's Wood, who moved from Melbourne to Sydney around 1900. Their father was **SAMUEL BENNETT**, a kosher butcher in Cold Harbour Lane, Brixton, London.

00041 **RIEKE NASH**, P.O. BOX 42, LANE COVE NSW 2066. Tel: 61-2-427 6075 Fax: 61-2-427 7530. E-mail: tonynash@ozemail.com.au. Seeking descendants of **ISRAEL (REUBEN?) EIZENBERG (EISENBERG, ISENBERG)**, son of **AVRAHAM JOSEPH AND YETTA DEVORAH EIZENBERG**. Was living in London from late 1800's. Brother of Harris, Feiga, Shifra and Morris. Originally from area near Warsaw (Wyszkow).

Also information and descendants of **BENJAMIN AND SARAH BERNSTEIN** married 18 December, 1895, Great Synagogue, London. Father of Benjamin was **ELLIS BERNSTEIN**, a reader in synagogue, and the father of Sarah was **GUSTAVE TEMPLINSKY**.

Also seeking information about **LEWIS** and his son **SAMUEL TEMPLE** living in Glasgow early this century.