



# The Kosher Koala

Newsletter of the Australian Jewish Genealogical Society, Inc.

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## EDITORIAL

Passover with its matzot and other special foods, and major housecleaning, hardly seems to be over and already it is Shavuot, the time of receiving the Torah by the Jewish people, with its dairy dishes to celebrate early summer in Israel. Being Ashkenazi we filled up on delicious cheese blintzes.

For the keen genealogist, it is time to pack up to attend the 20th Jewish Genealogy Seminar in Salt Lake City where the Mormon Family History Library, with "its mountain of records" awaits us. As far as we know two people are going from Australia. In our next issue we hope to bring you a report of the conference by Bubbles Segall, one of our Northern Territory members, who lives and works as a nurse in an Aboriginal health clinic in Central Australia, five hundred kilometres from Katherine.

We've had our usual workshops, the last graced

by the loan of a 1938 telephone directory from Vienna, brought to this country by refugees in 1938, where our members could find grandparents' names and addresses. The loan has been extended to enable us to have it at our next workshop on 2nd July before it is returned to its owners in Melbourne.

Our one major talk this last quarter was one we invited the Sydney Jewish Museum to co-host, thus sharing preparations. It was Peter Nash on "Escape to and from Shanghai", a talk illustrated by slides, which took place on Sunday the 21st May in the Sydney Jewish Museum theatre. Peter gave a deeply moving account of a childhood in World War II Shanghai after escaping from Nazi Germany with his parents and one set of grandparents.

Our next function will be a talk by visiting Professor Yom Tov Assis of the Hebrew

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## SYDNEY WORKSHOPS 2000

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 am  
to 12.30 pm

July 2  
September 3  
November 12

August 6  
October 8  
December 3

## FOR OUR SEPHARDI MEMBERS

### Professor YOM TOV ASSIS

will talk on

### THE SEPHARDIC DIASPORA

at the

Sydney Jewish Museum

4 p.m. Sunday, 23 July, 2000

## WELCOME TO NEW MEMBERS

### New South Wales

Heather Davis

Rose Gunsberger

Del Tomchin

### Victoria

Shoshana Dzienciol

Leon Haskin

Mark Haskin

Russell Stafford

### Australian Capital Territory

Robert Heyman

### Western Australia

Don Cohen

Rose Mazzucato

## INTERNATIONAL JGS CONFERENCE

July 8-13, 2001 LONDON

(Note Change Of Date!!)

### AUSTRALIAN CONGRESS ON GENEALOGY AND HERALDRY,

University of Western Australia, Perth

27 September to 1 October, 2000-06-16

### "LET RECORDS SPEAK"

## ON THE INTERNET

### JEWISH GENEALOGY IN AUSTRALIA

<http://www.zeta.org.au/~feraltek/genealogy>

### AUSTRALIAN JEWISH GENEALOGICAL SOCIETY

<http://www.zeta.org.au/~feraltek/genealogy/ajgs>

### THE HOME OF JEWISH GENEALOGY

<http://www.jewishgen.org>

## NEW SITES

### PASSENGERS TO MELBOURNE 1852 - 1879

<http://www.vicnet.au/~provic/index.htm>

### HAMBURG SHIPPING LISTS

[http://www.hamburg.de/LinkToYourRoots/english/  
welcome.htm](http://www.hamburg.de/LinkToYourRoots/english/welcome.htm)

### GENEALOGY NET LINKS

[http://genealogy.about.com/hobbies/genealogy/  
msubjewish.htm](http://genealogy.about.com/hobbies/genealogy/msubjewish.htm)



## ESCAPE TO AND FROM SHANGHAI

by Peter Nash

This is the story of my family's escape from Germany to Shanghai - and later from Shanghai to Sydney.

My mother's parents came from former Prussian towns with her father coming from Hohenstein now Olsztynek in Poland and her mother from Danzig, now Gdansk, Poland. My mother, Ingeborg LEWIN, was born in Berlin in 1910.

My father, Herbert NACHEMSTEIN was born in 1905 in the former West Prussian town Gnesen, now Gniezno in Poland, then part of Germany. He came to Berlin in 1921 having been sent by his father to further his opportunities as a scrap metal merchant. A few years later my parents met and married in 1932 and I was born in 1935 - their only child.

The rise of Hitler and Nazi tyranny in the 1930's forced every Jew of the 500,000 strong German community to think hard if it was safe to stay not only in Germany but also in Europe. Luckily many took the threat seriously already by the mid-1930's, having obtained visas and emigrated to wherever they could. However, many others in Germany strongly believed that their "Fatherland" would never harm them and this also included the heads of my family - because, after all, they had fought for Germany in the First World War. So they believed strongly that this would surely be respected. They also believed that the Nazi reign would be short-lived. Thoughts of staying evaporated immediately after the devastating and infamous Night of Broken Glass - the *Kristallnacht* - which erupted throughout Germany on the 9 November 1938.

**Escape to - where ?** Some thought just getting into another neighbouring country would be the best first step, and so quite a number went to Belgium or Holland or France and some even went east to Czechoslovakia or Lithuania and elsewhere. Meanwhile the waiting list for visas for most overseas countries was already well beyond stated intake quotas. Word had got around that the only place where no visa was required was Shanghai. Sephardi Jews originally from Baghdad and later Bombay, as well as Ashkenazi Russian Jews had settled there for decades past. Reaching Shanghai in the years 1938 to 1941 then became the goal for a total of about 18,000 German, Austrian, Czechoslovakian, Lithuanian and Polish refugees as well as about 2000 orthodox Polish Jews.

We went by train from Berlin to Genoa, Italy, where we boarded a German ship the SS "*Scharnhorst*" and sailed through the Suez Canal, stopping off in

Colombo, Manila and Hong Kong, and after about three weeks arrived in Shanghai on the 19<sup>th</sup> of May 1939. My mother's father died one month later having suffered from a heart attack when he picked up the boarding tickets on the eve of leaving Berlin.

Hongkew on the eastern side of Shanghai used to be a heavily populated Chinese district until it was partially destroyed by bombardments during the Japanese invasion of China in 1937. It became the only available area for the European refugees at prices they or the Jewish Relief Aid Committees could afford. Many of the new arrivals who came with very little were issued with the bare necessities and were soon queueing up in a 'soup kitchen'. Life changed drastically for the refugees as most were still dressed in their best and fashionable European clothing, often all they had.

Those that could not afford to rent their own rooms were housed in *Heime* (Homes) which held up to 150 men, women and children. Morale sunk very low as living conditions were depressing. In 1938 the trickle of refugees built up to about 1500 and the Relief Aid Committees could cope but when the trickle became a flood in early to mid-1939 they could not cope anymore. That's when urgent calls went out for relief funds from all over the world.

We rented one large single room in a three-storied terrace house in Hongkew which was divided up into a curtained-off sleeping area, the kitchen - essentially sink, stove and table - and a living section which my father used as an office and storage area. My father soon met a former Berlin colleague and his friend suggested my father could also find work at his company which was in transportation - of all kinds of goods. Working hours were very long and physically very hard and my mother helped my father. In 1942 he started his own transportation and customs broking business and it proved to be very successful.

As we tried to settle into this new existence, my parents also had to focus on those of our immediate family that were left behind in Europe. My father's parents remained in Gnesen in Poland and his only contact with them was by mail which took usually 5 to 6 weeks either way. After the War started in September 1939, the Nazis began the Final Solution for the systematic extermination of all Jews. They created concentration and work camps in the occupied countries - especially Poland.

This tragedy became real again in July 1997, when my wife and I visited the Jewish Historical Institute in Warsaw and met Yale Reisner, a dedicated American archivist and researcher. He showed me deportation lists from Gnesen and neighbouring



towns, with the devastating evidence that on the 13 of December 1939 my grandparents Leo and Cecilia NACHEMSTEIN were rounded up and deported from Gnesen to the Ghetto of Piotrkow Trybunalski together with others from my family. Letters from my grandparents stopped in February 1941. Not so long ago I found out that all the Jews held at Piotrkow were exterminated in the Treblinka death camps.

The refugees mostly made the best possible of an unwanted and generally unhealthy situation. Gradually, grocery stores and delicatessens, sidewalk cafes and tailor shops opened. Against all odds the demand for world news and cultural activities was constant. Several dozen periodicals were published by enterprising refugees. Literary and musical recitals, chamber concerts, plays, operettas and revues were performed, often by former well-known artists from Berlin and Vienna.

Religious services for the refugees on High Holydays were often conducted in rented premises. The Jewish community of Shanghai, old and new alike, was in no sense unified, and there was little social interaction between the various groups. Daily life however was strongly affected by the Japanese occupation of China after war was declared with the United States at the end of 1941. The Japanese gradually came more directly under Nazi influence and so reversed their previous pro-Jewish policy, introducing special zones which required passes for entry, bringing the refugees under the direct influence of the Japanese commander of Hongkew, an erratic and neurotic small man, named Goya. However survival in Shanghai was not endangered so much by the activities of war but rather by poor diet, bad sanitation and low resistance to tropical diseases.

Schools and educational institutions were either long established, such as Shanghai Jewish School or newly created, such as Shanghai Jewish Youth Association School and Professor Deman's Gregg Business College. The world renowned ORT had hundreds of students.

All kinds of sport flourished for the young and not so young. Soccer, table tennis, athletics and boxing were the most popular as was chess. Other favourite activities were Scouts, Guides and Betar.

Normal war activities such as air-raids and battles were hardly experienced. However the worst episode was on the 17th July 1945 when 40 European refugees died from a US bombing raid on telecommunication targets which were close to the refugee ghetto area in Hongkew. Apart from the war casualties over 1600 refugees died from various

causes between 1939 and 1945. The German language weekly paper *Aufbau* published a list in 1946 of those refugees that died between 1940 and 1945.

The end of the War in August 1945 also became a nervous and dreadful time as refugees tried to find out what became of the rest of their families in Europe.

But it was also the beginning of intense commercial activity. My father's business in transportation and customs broking was booming, especially as many refugees began to leave at the end of 1945 for other countries, such as Palestine, United States, Australia and elsewhere. It was also quite euphoric as now Shanghai was overrun with American armed forces who were in an 'occupational transition mode'. Gradually an unease befell all the Western communities of China as civil war erupted between the Red Communists and the White Chinese Nationalists.

**Escape - to where?** It was time to think about migrating again. But where to this time? The rules for quotas and visas had hardly changed since the 1930's. The dispersion of the Jewish community of Shanghai as well as Harbin and Tienstin had commenced and was accelerated by the time the Communists took over in September 1949, when the People's Republic of China was created.

With the Communist threat my father racked his brains to find a new haven. He tried hardest to get to Australia because the quota to the US was restricted in numbers corresponding to the 1920 intake by nationality. Technically we were Stateless but my father again came under the low Polish quota guideline. Also, the then Australian Labour government created many obstacles to entry by stateless Shanghai refugees. Without a sponsor there was virtually no chance to get visas for Australia. So my father co-opted a former Berlin business colleague to be our sponsor, claiming that he was my father's cousin and eventually in February 1949 the visas were granted, and on the 15th February 1949 we sailed on the *SS Gen. Meigs* from Shanghai stopping off first in Hong Kong. Then we boarded the 4000 ton *SS Changie* and three weeks later we finally sailed into beautiful Sydney Harbour arriving on the 13 of March 1949, exactly on my father's 44th birthday. And what a wonderful feeling that was! Three years later I changed my name to NASH.

The realisation of the enormity and devastation of the Holocaust had also sunk into consciousness, as my father tried to find out the exact fate of his parents, aunts and uncles and cousins. It is very much a tragic fact that I have forty-nine names in my family as victims of the Holocaust. I have



submitted these on Pages of Testimony and sent them to the Yad Vashem Holocaust victim archives.

I will close with an interesting genealogy story. After arriving in Shanghai we stayed briefly with my paternal grandfather's cousin, Leopold STEINHARDT and his family. Over the years there was very little contact with the Steinhardts in Shanghai and none after Shanghai. More recently I started to wonder how we were related to them and if there still was anyone alive. I tried to trace the family but various avenues failed. Finally after considerable "networking" a suggestion led me to contacting the **Landesverwaltungsamt in Berlin** (Social Services Department) and specifically the department which processed applications for restitution claims. I found out that it was possible to request a letter to be forwarded by the department to a person who may have made a restitution claim for any reason associated with their forced emigration from Germany in the Nazi era which is precisely what I did. Not long after, the daughter of Leopold Steinhardt wrote back to me from Florida, absolutely astounded that I had traced her, especially as she had not only married another Shanghai Jew but also, that they had changed their name. A piece in the family genealogy jigsaw fell into place.

*Peter Nash is a founding member of the Society and has vastly increased his knowledge of the former Jewish communities of China. He has contributed the chapter on China in the forthcoming Avotaynu book: Research Guide to Jewish Genealogy.*

The above article is a condensed version of his recent talk at the Sydney Jewish Museum which was accompanied by many archival documents and photos presented in the form of overheads.

### **JEWISH TOUR OF CHINA**

**Special Visits to Jewish Heritage Sites in China  
26 October, 2000 to 12 November, 2000**

A 16-day group tour is leaving Sydney for Jewish places of interest in China, led by former Sydney Jewish Museum Director, Alan Jacobs, who is presently developing an exhibition on the Jews of Shanghai.

As well as visiting Shanghai, which includes a Shabbat meal with the Shanghai Jewish community, and Kaifeng, where the group will meet descendants of Chinese Jews, the tour will visit Louyang, Suzhou, Nanjing, Xi'an and Beijing, taking in more traditional tourist spots in China. Special add-ons can be arranged. It is of special appeal to Ex-Shanghaianders and their descendants who wish to re-visit their roots.

There are only a limited number of places available on the tour. For further information, please call:

Ju Yang at Imperial China Tours on 9299-0899  
or Alan Jacobs 9365-1991.

### **JEWISHGEN IS EXPANDING**

Due to the tremendous growth JewishGen is experiencing and recognizing the need to focus on Business and Corporate Development, it is with great pleasure that JewishGen can announce today the appointment of Mr. Glen Strauss as our Director of Business and Corporate Development. This newly formed position will report directly to the President of JewishGen with input from the Development Sub-Committee. Glen's role will be to strengthen and build JewishGen's business relationships within the Jewish genealogical community and to develop ongoing relationships within the world's corporate community.

Born in Illinois in 1954, Glen graduated from the University of Illinois with a B.S. degree in music education in 1976. He graduated with a J.D. degree from the University of Southern California Law Center, and has been admitted to practice law in the State of California. He joined Smith Barney as a financial consultant in 1983, and is now a Senior Vice President of Investments/Financial Consultant and a Director of the Consulting Group at Smith Barney. He has served on the Directors Council at Smith Barney for nearly fifteen years, and has been a member of the Directors Advisory Group.

As co-chairman of the Yitzhak Rabin Peace Memorial Fund, he recently succeeded in having a large bronze bust of the late Prime Minister installed at the entrance to the municipality building in Tel Aviv.

For the last two years, he has been very actively pursuing his genealogy hobby and, through the help of JewishGen, located over 3000 descendants of his maternal great-great grandfather. Glen has organized two family reunions - one in July, 1998 in Chicago attended by over 260 relatives, and one last October, in Tel Aviv, with over 225 attendees. His family website at <http://www.eisenstein.nu> houses over 2000 family photos. Glen has also successfully arranged for the translation of the Yizkor book from Drogichin, the shtetl in Belarus from which both his maternal grandparents emigrated.

Over the next few months, Glen will be contacting the coordinators of all those groups we currently serve either by email or telephone. We look forward to the opportunity to broaden the awareness of JewishGen in the worldwide Jewish community and to strengthen the relationships with our partners and hosted organizations as we strive towards our mission of preserving our history for future generations.

*Susan E. King,  
President JewishGen, Inc.*



## WHEN LIFE IS FORTUNATE

By Helen Twersky-Steiner

Shabbat on 6th May 2001/1st Iyar 5760 was a celebration at Beit Shalom Synagogue, Adelaide. Helen Twersky-Steiner, Joe Lipert and Alan Lipert and their families paid homage to their great-grandparents Abraham Jacob Solomon and Julia Solomon by marking the 150th Anniversary of their arrival in the new Colony of South Australia on 23rd December 1849.

This occasion will be recorded forever by the dedication of a beautiful bronze plaque of the Tablet of the Ten Commandments sculpted by Andrew Steiner. The plaque with its blue-green patina, the stainless-steel and silky oak 'Tree of Life' and the stained glass window 'Eternal Dream' are visual expressions of Andrew's joy and recognition of Beit Shalom.

Rabbi Adam Morris linked the special Parashah Kedoshim with the Anniversary and the dedication of the plaque. The sensitivity of the service was further highlighted by the use of 'the yad' which Abraham Jacob, the first Reader of the Congregation in Adelaide, used at the dedication of the First Synagogue in Adelaide in August 1850. It was on loan from the Adelaide Hebrew Congregation for this special Shabbat.

For all Jews the lives of our forefathers have been influenced by the countries in which they sojourned/or resided, 'the quality of mercy' of its rulers, the pacts and treaties which changed borders and the powerful dominance of 'the church'. I have been sensitive to their adherence to Jewish values, beliefs and practices, their adventurous and courageous decision to migrate and become early colonists, and the consequent untroubled lives we have led in one of the most peaceful Jewish communities. All these aspects made it important to honour them.

The following are excerpts from articles which appeared in the January and May issues of the monthly Beit Shalom Synagogue Magazine with points of interest in their lives.

**To South Australia's Shores They Came In 1849!**  
On 4th July 1849 twenty three year old Abraham Jacob Solomon and twenty year old Julia Isaacs married in the New Synagogue, City of London, Rabbi N. Adler, Chief Rabbi of London officiating.

Julia's parents, both born in Holland, settled in London between 1815 and 1819. Abraham Jacob was the 'grandson of the world renowned matza baker of London of the same name' – Ya'acov ben Avraham Ya'acov.

After a journey of one hundred and five days on the barque 'Constant', they arrived at Port Adelaide without wharf, jetty and conveyance for luggage and baggage. For the voyage, passengers provided 'bedding and utensils such as knife, fork, spoon, plate, and a tin or pewter drinking mug'. They arrived at a time when the colony was in difficulties, for the first ten years were a time of food shortages and financial crisis. For example flour was a hundred pounds a ton!

Immediately on their arrival Abraham Jacob Solomon became Reader and in September 1850 officiated at the consecration service of the first Synagogue in South Australia. At this time there were one hundred and forty Jewish people in the colony 0.3 % of the population. All, except for seven families, lived in Hindley Street.

In writing about Nineteenth Century Adelaide Bernard Hyams states (A.J.H.S. Journal 1994): without a minister the newly formed congregation in Adelaide had speedily appointed one of its members Abraham Solomon for the post of Reader....due to the state of Synagogue finances in 1851, Solomon offered to serve in an honorary capacity.

In 1852 he served in the Melbourne Hebrew Bourke Street Congregation for six months, returned to Adelaide and, like others, joined the lure of the goldfields, basing himself at Carisbrook, Victoria. They were drawn back to Adelaide and, now with three children, returned in December 1855.

His obituary in the *South Australian Advertiser* read: 'On returning from the Victorian goldfields he became the lessee of the old Victoria Theatre, being the first theatrical manager in Adelaide. He subsequently kept the Blenheim Hotel in Hindley Street and on retiring from this entered into business as a hotel valuer and broker.' Interestingly at this period activity was moving away from the western area of North Terrace in Hindley Street to King William/Rundle Streets. His business was conducted in the name of A.J. Solomon & Son, Exchange Building, Pirie Street, Adelaide.

He must have been a highly revered mohel, and on occasions travelled to Clare, Truro, Auburn and Kadina to visit country families. His original Brit book housed in the A.J.H.S. N.S.W. Reference Library, covers these mitzvot. Until 1876 he performed over one hundred and fifty circumcisions. His prayerbook, a present from his father on leaving London is also there. His 'yad' is in the collection of the Adelaide Hebrew Congregation at Glenside.



Julia must have been a strong resourceful woman and homemaker – they moved house within the city and North Adelaide many times, always within walking distance of the Synagogue. They parented fourteen children – six sons and eight daughters – five of whom died as young children. Fifty years after their arrival, at the turn of the twentieth century, their now adult children were dispersed – three in Sydney, one in Broken Hill, one in Brisbane and four remained in Adelaide including our grandmother Rachel, their fifth child, who in 1833 had married John Barnet Saunders

Abraham Jacob Solomon died suddenly on 10th January, 1889, Julia Solomon on 30th December 1895. Their final resting place is in the West Terrace Jewish Cemetery.

#### **‘With Pride and Reverence.....’**

In the January Beit Shalom Magazine in the article *‘To South Australia’s Shores They Came - in 1849’*, I wrote about their arrival in the colony of South Australia and some events in the lives of Abraham Jacob and Julia Solomon, our great grandparents.

In writing now I would like to contrast the City of London they left and Colonial Adelaide, particularly the religious element, travelling and social changes they experienced.

On their arrival, on 23rd December 1849, the Jewish community numbered one hundred and forty people. The London they left comprised at least eight synagogues founded between 1701 and 1778. The first community established at the time of Oliver Cromwell (Lord Protector from 1654 - 1658) was an outcome of the visit of Menasseh Ben Israel from Holland. He advocated there could not be ‘redemption’ until Jews were dispersed in all lands – the antithesis of the modern concept of the ‘ingathering of the exiles’!

The Jews of Adelaide were forming the nucleus of a religious community and holding services in private homes. By 1846 the community numbered fifty and by 1850 one hundred and forty people, less than 0.3% of the population. Most families lived at the western end of North Terrace/Hindley/Currie Streets.

A month after their arrival and six months after their own marriage conducted by Rabbi N. Adler, Chief Rabbi of Great Britain, Abraham Jacob officiated at the marriage of Leah Solomon, daughter of the late Moss Solomon to Mr Morris Marks on the 30th January 1850. Reports in the *Observer* and *Mercury Chronicle* described him as ‘a Jewish Rabbi lately arrival from London’. Later in the year on the 30th August, AJS was reader at

the service consecrating the first synagogue in South Australia.

London and Adelaide’s settlement were both experiencing social difficulties. The colony was in financial crisis, in fact there was near bankruptcy of the Land Fund, and dire food shortages. The Wakefield Scheme, the basis of the South Australian Act of August 1834, linked land, labour and capital.

Considering that Australia was conceived as a convict settlement, the Act’s rules and regulations for South Australia were radical. For example:

*‘No person having husband or wife or child or children shall be conveyed unless all are conveyed...’*

*...the natives will not be enslaved as were the natives of the Spanish colonies*

*...in church freedom there was...to be no tithes or land rates. Taxation only for education, roads and hospitals...until found necessary’.*

In 1851 the first single House of Parliament was formed with twenty four and in 1852 the Gwynne Bill with far-reaching consequences for Jews and education, was passed ensuring non-denominational education, but including *‘scripture readings would be in the last half-hour of the school day and children of conscientious objectors would be allowed to leave before then.’*

Further economic downturn occurred in 1851-1852 with the exodus to the goldfields and they also took this challenge with three small children. A fourth was born at Carisbrook, near Maryborough, Victoria. On return to Adelaide AJS became the lessee of the Old Victoria Theatre ‘being the first theatrical manager of the colony’ (*South Australian Advertiser*, 11th January 1889).

England too, was strained. The effect of the wars against Napoleon culminating in the battle of Waterloo, the consequences (particularly unemployment) of the agricultural and industrial revolutions and bad harvests, had precipitated crises. Although Jews had received ‘freedom of the City of London’ in 1831, individuals were seeking religious freedom, work opportunities, fortune, adventure! Emigration was widely mooted and fashionable! To where?

The Sunday Observance Act of 1677 forbade the carrying on of ordinary work of business. The Shops Act 1919-1922 tacitly implied that this Act was still in general operation:

*‘A person of Jewish religion may carry on business on Sunday provided that: he does not do so on Saturday; he gives previous notice to his local authority; he posts a notice in his shop.’*



Jews were a specific minority, a distinctly alien sub-culture.

*Travel:* Our expectations of the present make it impossible to perceive a sea journey in 1849. The 'Constant' was a three-masted rig barque of 535 tons Her first voyage in 1843 brought convicts to New South Wales; her last in 1855 resulted in being shipwrecked at Portland, Victoria. The traveller of this period was not a tourist. The odds of a safe comfortable trip were low. The reports of the arrival of the 'Constant' in *The Times* stated 'No deaths occurred during the passage'. *Power:* ...the ocean wind. *Laundry and toilet facilities:*...a wooden or iron bucket. *Infirmity space and medical supplies:*...scarce. *Food:*...B.Y.O. and D.I.Y. *Fare:*...fifteen pounds and cost of baggage. They at least travelled with the young Jewish girl who had been the servant in AJS' home

The development and social change over the next five decades were diverse and momentous and South Australia had many firsts. The Torrens Act in 1858; the city lit by gas in 1863; the first capital city to be connected to London by telegraph in 1872; the unique horse tram and water borne sewerage in 1881; and the passing of the law of the 21st March 1895 giving women the right to vote although their enrolment was not compulsory. Julia could not have voted – the first election was held on the 25th April 1896, four months after her death.

Jewish commitment was central to their lives. Rabbi A.T. Boas, Marjorie Luno's grandfather, eulogised 'his charming rendering of ritual' ...'skilful blowing of the Shofar', for AJS was superintendent of the choir and a committee member of the Adelaide Hebrew Congregation for many years.

At the consecration of the first Adelaide Synagogue (his voice) 'The voice of the reader was heard without, saying,

*Open unto us the gates of righteousness, and we will enter them and praise the Lord'.*

The entrance doors being opened... the scrolls were borne in and he continued the service;

*Enter into His gates with thanksgiving, into his courts with praise,*

*Come let us worship and bow down, let us bend the knee before the Lord our Maker –*

*Worship the Lord with gladness, come into His presence with exalting song*

*(South Australian Register,*

Adelaide Thursday September 5th 1850)

Families in the mid north settlements also heard his voice. Among the one hundred and fifty two

circumcisions he fulfilled until 1876 many were in country towns.

As now, families became dispersed. Of their fourteen children, five died in early childhood; six moved eastwards; and descendants of the three daughters who remained in Adelaide – Miriam married Joseph Solomon, Rachel married John Barnet Saunders, and Rebecca married James Slater - were present. The family members who moved eastward were: Judah Abraham married Martha Townsend, Sarah married Jacob Neustadt, Henry married Hannah Phillips, Sophia married John Eisner and Julia Blanche married Manny Bloom.

I would enjoy sharing my writings with any of their descendants.

Each and everyone of us is a composite of all that has gone before!

*Helen Twersky-Steiner is a member of the Adelaide branch of the Society.*

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### Editorial

(continued from page 1)

University of Jerusalem on "Sephardic Traditions in the Sephardic Diaspora After the Expulsion" on Sunday 23rd July at 4pm in the theatre of the Sydney Jewish Museum. Professor Assis is an expert on Sephardi Jewry and has several books on Sephardim to his credit.

In April we mourned the passing of our esteemed Melbourne members, Rabbi Ronald Lubofsky A.M. and Kurt Lippmann O.A.M., Kurt came to Sydney to speak to us in November 1998.

Very recently the North Shore Synagogue which gives us the hospitality of its Reverend Katz Library for our books and our monthly workshops, and also gives the use of the Wilson Hall several times a year, suffered the loss of its congregation President, David Blitz, at a comparatively young age. David Blitz was always supportive of our Society's use of these facilities of the congregation, and we mourn his loss.

On the other hand Rabbi David Rogut and our member Vicky Rogut, will be celebrating twenty-five years of service to the congregation of the North Shore Synagogue, and so a number of books are being donated in their honour to our Society's collection and others to the Katz Library collection.

Recently I enjoyed entertaining on Friday night relatives discovered through Jewishgen and who were visiting Sydney. All the best for the rest of our very cold winter.

*Sophie Caplan*

*Editor*



## SOURCES OF INFORMATION ON HOLOCAUST VICTIMS AND SURVIVORS

By Peter Landé

(N.B. All institutions marked with an \* have their addresses at the end of this article.)

**AUSTRIA** *Totenbuch Theresienstadt* lists all Austrian Jews who were deported to Theresienstadt. *Gescheiterte Flucht* by Gabriele Anderl lists over 1,000 Austrians murdered in Yugoslavia while attempting to escape. For several years a project has been underway by the *Dokumentationsarchiv des österreichischen Widerstandes\** to identify all Austrian Jews who perished in the Holocaust. So far, it has identified over 50,000 victims. While the results have not yet been published, inquiries regarding specific individuals will be answered. Our Society library in Sydney has the *Totenbuch Theresienstadt*.

**BELGIUM** *Memorial de la Deportation des Juifs de Belgique* lists 25,000 Jews and gypsies deported from Belgium, many of them non-Belgian, and identifies those who survived. It gives date of birth but not place of birth or profession, although the latter two pieces of information were contained in the deportation lists from which the book was prepared. The lists are held by the Ministry of Public Health\* and access is permitted. There are separate lists of Belgian deportees to Natzweiler and Stutthof, but it is not yet clear whether these names are included in the deportation lists mentioned above. Our society owns the book.

**CZECHOSLOVAKIA** The Yad Vashem Archives\* has copies of Slovakian deportation lists. The American Joint Distribution Committee's Register of *All Persons Saved From Anti-Jewish Persecution in Slovakia* is available at the USHMM\*, Yad Vashem and Harvard's Widener Library and lists survivors who returned to Slovakia. The Statny Ustredny Archives in Bratislava may have further information. The recently published *Terezinska Pametni Kruha Zivdoyске Obeti Nacistickych Z Cech A Moravy 1941-1945* lists approximately 15,000 Czech Jews who were deported from Bohemia and Moravia. Another book is promised listing non-Czech Jews deported from Bohemia and Moravia. The USHMM\* has lists of victims from Boskovice and Bardejov.

**ESTONIA** The USHMM\* archives has partial records from the Klooga concentration camp with about 2,500 names and YIVO\* has records on various Jewish communities. *Kuudad 1941* lists Soviet deportation from Estonia just prior to the German invasion. Many Jewish names are included. Eugenia Gurin-Loov's *Holocaust of Estonian*

*Jews 1941* has several lists of Jews who were murdered in 1941. Researchers should also consult the files of the *Extraordinary Commission* (see Soviet Union, below) and Stutthof files (see below).

**FRANCE** For many years the lists contained in Klarsfeld's book *Deportations from France* were the only source of information on Jews deported from France, most of whom were non-French. A new and expanded edition of this book was published in 1997. (These lists are currently being compared with other lists recently acquired by the USHMM.) Beginning in 1986, the French Government's Ministère des Anciens Combattants et Victimes de Guerre\* published lists of deportees (Jews and non-Jews) who were deported from France and who perished during the Holocaust. These lists appeared in the *Journal Officiel*, the French equivalent of *Hansard*. The lists are only roughly alphabetical and take considerable time to use. These can be consulted in Paris or written inquiries will be answered. (The *Journal Officiel* is also available in a few libraries in the United States.) The lists furnish information that is not contained in the Klarsfeld book, e.g. maiden names for women, and place and date of birth for all victims. This includes more Jews than are listed in Klarsfeld (as well as non-Jews). Unlike Klarsfeld these lists do not include survivors. These lists supercede *Liste Officielle des Décédés des Camps de Concentration* which was published much earlier. In addition, the USHMM\* recently acquired from YIVO\* a very large (104 reels) filmed collection of documents from the *Union générale des Israelites de France (UGIF)\* 1940-44*, consisting of extensive information on persons in various camps, residents in orphanages, old age homes, asylums, hospitals, internees with mixed marriages, etc. There is no personal name index to this collection and, until the collection is computerised, a search is difficult unless one knows where an individual was held or employed. Another part of the UGIF collection, 65,000 membership cards, is available at YIVO, but not at the USHMM. Our Society's library in Sydney has the 1978 edition of the Memorial book.

**GERMANY.** The German Government's *Gedenkbuch* includes the names of about 125,000 Jews, formerly resident in West Germany and Berlin, who are believed to have perished in the Holocaust. The Bundesarchiv is now preparing a new edition including all of Germany in its 1937 borders. This will not be completed for some years but should substantially increase the number of identifiable victims. It should be noted that the *Gedenkbuch* was published over 20 years ago and its authors did not have access to large amounts of



material, which became available later. The fates of many persons with the notation *verschollen* (missing) have now been established. In addition, more recently, a large number of cities and towns, primarily in western Germany, have published their own memorial books. These include three of the major cities where Jews lived before the Holocaust, Berlin, Hamburg and Köln. Researchers should begin with the 1939 census of German Jews (approximately 234,000 names), which covers all of Germany (except for Thuringia and a few Rhineland cities where the records have been lost). This is available through any LDS Family History Centre. The recently published first volume of *Juden in Thuringen Biographische Daten A-I* helps close this gap, and this will be followed by a second book completing the alphabet. The difficulty in using the census is that one must know where the individual being sought lived in 1939 (not where he/she was born) since the information is organised by city/town. Within each locality the names are organised alphabetically. Also, obviously, the census does not include any Jew who left Germany prior to May 1939. However, many of these persons only got as far as neighbouring countries, such as France, and were arrested later there.

**GREECE.** While many Greek names turn up in Auschwitz and other camp records, extensive deportation lists have not been found so far. The USHMM library has one memorial book in Greek which lists 4172 Jews from smaller (not Salonika or Athens) communities as well as a list from Volos. *The Jewish Martyrs of Rhodes and Cos* includes a large number of names for these islands. *Property Declarations* for Thessalonika and Athens, which were required from Jews during the German occupation, are reportedly available in Greece and a memorial book of Greek Jews published by the Athens Central Board of the Jewish Communities 1979 (in Greek) is also available in Yad Vashem\* and at the USHMM\*. Heinz Kounio, chairman of the Thessalonika Jewish community, recently located a record of 43,000 Salonika Jews. This list includes date of birth and possessions on the eve of deportation. This list has been filmed and a copy will be available at USHMM when processing is completed. The Jews of Rhodes and Cos are included in the Memorial Book for Italy, which our Society has.

**HUNGARY.** Hungary is unique in that the 1944 census of Jews and the family histories which Hungarian Jews were forced to prepare have survived. Both are held in Yad Vashem. One part of the census, *Hajdu County*, has been published and other parts may be published in the future. More recently, Yad Vashem\* has published *Names of Hungarian*

*Jewish Women in the Stutthof Concentration Camp.* (A comparison of this book's entries and the original Stutthof material shows a large number of discrepancies and apparent omissions. It is, therefore, recommended that researchers contact Stutthof\* or utilise the filmed copy of these files held at USHMM). The Yad Vashem archives does not have the staff to reply to written inquiries regarding the census, but Professor Gabriel Bar Shaked at Yad Vashem has up to now been willing to look into family histories in response to letters. Please include an international postal reply to coupon and state that you would be happy to receive a reply in Hebrew or Hungarian if this would facilitate a reply. Other sources include the two volume *Names Of Jewish Victims of Hungarian Labour Battalions*, which contains the names of 30,000 Jews who were deported as well as *Counted Remnants*, which list 65,000 Budapest Jewish survivors. Lists of victims from Mako, Mezokovesd, Ujkecske and Des are available at USHMM.\* Our Society has *Names of Jewish Victims*.

**ITALY.** A large number of Jews, of various nationalities, deported from Italy are listed in Liliana Fargion's *Il Libro dall'Italia della Memoria Gli Ebrei deportati*, while Francesco Folino's *Ferramonti un Lager di Mussolini* discusses Italy's largest concentration camp and lists many Jews held there. The first book is held in our Society's Library in Sydney.

**LATVIA.** Extraordinary Commission victim lists exist for over 25 Latvian communities. The USHMM\* archives also has a large collection (33 reels of film RG 18 002M,) of material acquired from the Latvia Historical Archives in Riga. This material, in Latvian or German, primarily deals with German administration of Latvia, but includes lists of escaped Jews, Jewish property which was seized and Jews used as forced labourers. The collection is only partially catalogued. Large numbers of Latvians were sent to Stutthof and this camp's records should be consulted.

**LITHUANIA.** There is fragmentary information on Jewish communities in various cities including Kovno. Also see Extraordinary Commission records, Nancy Schoenburg's *Lithuanian Jewish Communities*, and extensive filmed records held at USHMM\* archives. The Lithuanian State Archives has more information on victims. The Jewish Museum in Vilnius\* has a list of almost half the persons held in the Vilnius ghetto but its willingness to respond to inquiries is not known. The Museum has published a book, *Vilnius Ghetto: List of Prisoners Vol 1*, which lists Jews in the ghetto, street by street. Unfortunately, the book has no index to



names and if one does not know the street where a person resided it is necessary to go through the entire book. In the longer run it is hoped that a computerised list of names will be made available. Many Lithuanians were deported to Stutthof in 1944 and this camp's files should be consulted. Many Lithuanians, Jews and non-Jews, were deported to the Soviet Union. The partial list of these persons, organised by community, has been published in *Lietuvo 1941-52 Metu Tremtiniai*. The Society has the *Schoenburg* book.

**NETHERLANDS.** A number of lists of Dutch and non-Dutch Jews who were deported from the Netherlands and who perished have been available for some years but these lists were fragmented and difficult use. These have now been consolidated in book form under the title *In memoriam*. (There are some problems in utilising this book – see my review in the Fall 1996 of Avotaynu.) The USHMM\* has fragmentary lists of victims and survivors for various towns. Most, but not necessarily all, of the victim lists may be subsumed in *In Memoriam*, which is held in our Society's library in Sydney.

**POLAND.** No transport lists for Polish victims has been located up to now. The USHMM\* and Yad Vashem\* have the largest single list of Polish (and non Polish) victims presently available in *Lodz-Names*, with over 200,000 names of persons who were interned in the Lodz ghetto. It also has extensive records on the Cracow ghetto as of 1940/41 (RG 15,056). Both of these lists are alphabetical. Unfortunately, there is no similar list for Warsaw but a 1941/42 Warsaw phone book, as well as fragmentary lists from several other cities such as Zdunska Wola, Mszana Dolna, Biscupice, Wisznice, Jaszerow, Zamosc and Bedzin are held at the USHMM. The USHMM also has a large collection of material prepared by the Main Commission for the Investigation of Crimes against the Polish Nation, which is similar to the Soviet Union's Extra-ordinary Commission. This material is largely organised by town (e.g. Sosnowice, Gorlice, Jaroslaw, Jaslo, Tarnow, Kielce, Kepno, Srem). It consists primarily of material relating to Nazi war crimes and often does not give personal names of victims. However, there is such an enormous amount of material which provides information on what happened in these towns, with or without name lists, that this source should at least be checked by town name. This can be done on the World Wide Web. If this discloses the existence of material, a personal examination will be necessary since the USHMM cannot conduct this search for you. The Jewish Historical Institute\* has lists from various Jewish communities. Yad Vashem has identity

cards for Radom.( see *Survivors*, below, for information on Polish survivors).

**ROMANIA.** The USHMM\* has 50 reels of film containing records on Romania, Transylvania and Transnistria. (RG 25,004M and RG 51,010). Among these, are lists of survivors who returned and some material on Czernovitz ghetto as well as a number of small lists from Cluj, Iasi, Golta, Ploesti, Bivolari Neamt and Vaslui. *Tragedia Mefkure* by Albert Finklestein lists those who died in 1944 sinking of the Mefkura refugee ship in the Black Sea.

**SOVIET UNION.** The Extraordinary State Commission compiled extensive lists of those killed in the Holocaust and the circumstances of their deaths. No one has counted the number of names contained in the lists but they may well total over one million. The lists, organised by town, have been filmed and are currently only available in Moscow, Yad Vashem\*, and at the USHMM\*. The USHMM has prepared an index, alphabetically listing the towns where name lists are included. It should be noted that these lists are best for smaller towns, where survivors knew more about those who perished. Less information is available for larger cities. The lists are in Russian and are of variable quality and legibility. The USHMM also has partial lists of work permits in Lvov and Brest ghettos and material listing victims in Borisov, Grodno, and Zemin. It also has partial records for camps run by Romanians in southern Ukraine to which many Ukrainian Jews were sent. These lists are not indexed.

**YUGOSLAVIA.** The Federation of Jewish Communities in Belgrade is preparing a list of all Yugoslav Jewish Victims of the Holocaust. This project is moving very slowly and cannot be accessed at present. In the meantime, *Jugosloveni u Koncentracionom Logoru Ausvic 1941-45* by Tomislav Zugic lists 17,000 Yugoslavs deported to Auschwitz while *Deca Na Lomaci Rata u Neza Vignoi Drza vi Hrvaatskoj 1941-45 Jasenovac* lists 19,500 children killed in the Jasenovac concentration camp. USHMM\* has a list of 6,000 Croatia Jewish victims and a list of Belgrade Jews whose property was expropriated. *Jasu Romano's Jevreji Jugoslavije 1941-45* lists Jews who were deported and gives brief biological information. *Zamila Kolonomus' Evreite vo Makedonija vo Vtorata svetska vogna 1941-45* lists 7,148 Macedonian Jews who were deported to Treblinka.

**CONCENTRATION CAMPS.** Fairly extensive records exist for the following major camps: Dachau, Buchenwald, Theresienstadt, Mauthausen and Stutthof. Partial records exist for Auschwitz, Sachsenhausen, Neuengamme, Ravensbruck and Gross Rosen. Fragmentary records exist for



Majdanek. The following are books which contain lists of camp victims (none is complete): Dachau: *Zmarle Polacy w Dachau 1939-45* (mostly Polish victims) and *Martyred Jews of Dachau* (mostly Lithuanian and Latvian victims). Bergen-Belsen: *Gedenbuch Bergen Belsen*. Neuengamme: *Totenbuch Neuengamme*. Gross Rosen: *Ksiega Zmarlych Wiezniow K1 Gross-Rosen*. Gurs: *Sie sind nicht vergessen* (1,400 German Jews) and *Le Camp de Gurs iste victimes*. Auschwitz: *Sterbebucher von Auschwitz* (85,000 names) and *Memorial Book: The Gypsies at Auschwitz Birkenau* (10,000 gypsies). *Auschwitz Chronicle* is a day by day account of what took place there and includes a few thousand names. Belzec, Sobibor and Treblinka: There are no name lists from these death camps but, if one wishes to check on what happened to particular transports *Belzec, Sobibor and Treblinka* gives the dates of arrival of trainloads of people from various locations. It can be assumed that almost all persons sent to any of these camps perished on the date of arrival or the next day.

Some camps' records (particularly Dachau, Buchenwald, and Mauthausen) are available on film at the National Archives in College Park, Maryland. Others, such as Stutthof (305 reels of film) and Sachsenhausen as well as fragments from other camps are on film at the USHMM\* archives. The Auschwitz Museum\*, Majdanek\*, Gross Rosen\* (has card catalogue of 60,000 victims) and Ravensbruck have replied to inquiries in the past as has Beth Theresienstadt\*, which has computerised Theresienstadt records.

**SURVIVORS.** Just as there is no single list of Holocaust victims, there is also no single list of Holocaust survivors. Survivors often did not end up in the countries from whence they came, so that e.g. Greek survivors turn up in Belgium. Until the numerous survivor lists are computerised and collated, the most useful, largest and most accessible (for those who can find someone to do the research at Yad Vashem\*) source remains the filmed ITS records discussed above. The largest single computerised collection is maintained by the Survivors Registry at the USHMM\*, about 60,000 names, and this information was published in book form in 1996. Survivors and their families who have chosen to register are listed by names and by birthplace and location during the Holocaust. Current addresses are not given but, if requested, mail will be forwarded to them. Work is almost completed at the USHMM on computerising roughly 33,000 names of persons whose names appear in 1945-46 issues of *Aufbau* as survivors. Inquiries as to specific names may be sent to the Survivors Registry at the Museum.

Among the printed materials are extensive lists of displaced persons in camps after world war II, and 60,000 names are consolidated in *Shearith Ha-pleitah*. The Register of Jewish Survivors, a two-volume work, published in 1946 by the Jewish Agency for Palestine, lists about 60,000 survivors, mostly Polish. The USHMM recently received a filmed list of 300,000 Polish survivors, listed alphabetically (unfortunately, with an involved soundex system), and this is being computerised. This list includes name, names of parents, year of birth, pre- and post- Holocaust city of residence. Using these lists as a base, one can often determine where these survivors went by inquiring through the Red Cross. The Swiss Government archives recently published a list of about 22,000 Jews who were admitted to Switzerland and this list can be examined at the USHMM. (Unfortunately, no similar list exist for those who were denied admission.) Other collections of survivors' lists exist at YIVO, The National Archives (RG 59,238, 260 and 338) and HIAS. The Jewish Genealogical Society has made an extensive survey of State Department visa and consular service records and these are available on microfiche.

The Search Bureau of the Jewish Agency in Jerusalem continues to be an outstanding source of information on survivors who reached Palestine/Israel. The list of name changes which, appeared in the Palestine Gazette, and is available on micro-fiche, gives both previous and new names, is a very useful way of overcoming the difficulties in researching families who emigrated to Palestine/Israel, where name changes often took place. Our Society in Sydney has a the 1996 book.

## ADDRESSES

Dokumentationarchiv des Oesterreichischen Widerstandes

A 1010 Altes Rathaus

Wipplingerstrasse 8

Vienna, Austria.

Yad Vashem

POB 3477

Jerusalem 91034, Israel.

Fax 011 972 2 643 3511

Ministry of Public Health

War Victims Administration

Square de l'Aviation 31

Brussels 1070 Belgium.

United States Holocaust Memorial Museum

Abbreviated as \*USHMM

100 Raoul Wallenberg Place S.W.

Washington D.C. 20024-2150, USA

HTTP://www.ushmm.org/

Internet: research@ushmm.org



Ministere des anciens combattants et victimes de guerre

Delegation a la Memoire et l'Information Historique

37, rue de Bellechasse  
75007 Paris, France.

YIVO Institute for Jewish Research

16 w.17<sup>th</sup> Street  
New York City, N.Y. USA.

Jewish State Museum of Lithuania

Pamenkalnis 12  
2001 Vilnius, Lithuania.

Jewish Historical Institute

Ul. Tlomackie 3/5  
00-090 Warsaw, Poland.

Muzeum Stutthof

Woj Elblasklie  
82-110 Sztutowo, Poland.

Dachau K.Z. Gedenkstätte

Alate Romerstrasse 75  
85221 Dachau, Germany.

Auschwitz Museum

POB 32-603  
Oswiecim #5, Poland.

Majdanek State Historical Museum

Ul. Droga Mecenikow Majdenka 67  
20-325 Lublin, Poland.

Gross-Rosen

Ul Starachowicka 9a  
58-300 Walbrzych, Poland.

Panstowowe Muzeum Gross-Rosen

ul Starchowicka 99  
58-300 Walbrzych, Poland.

Beth Theresienstadt

Givat Haim-Ichud 38935, Israel.

Search Bureau for Missing Relatives

POB 92, Jerusalem 91920, Israel.

Gedenkstatte Bergen-Belsen

29303, Lohheide, Germany

Nationale Mahn und Gedenkstatte Buchenwald

19427 Weimar-Buchenwald, Germany.

*Peter W. Landé, 3002 Ordway St., N.W.*

*Washington, D.C. 20008.*

*email: pdlande@compuserve.com*

*Peter Landé was born in Germany and came to USA before WW11. He fought in the US Army and later joined the US Diplomatic Service and served in several foreign posts. He is an active genealogist and in retirement he works as a full-time volunteer for the United States Holocaust Memorial Museum, particularly in gathering information on victims and survivors.(Editor)*

## AUSTRALIAN JEWISH GENEALOGICAL SOCIETY (Vic) Inc.

### Report from Lionel Sharpe

The Victorian Society held its second annual general meeting as an incorporated association on Wednesday, 17th May at 7.30 pm at the Beth Weizmann Jewish Community Centre. The following Committee of Management was elected:

President:	Les Oberman
Vice-President:	Enid Yoffa-Elton
Treasurer:	Kurt Friedlaender
Secretary:	Lionel Sharpe
Committee members:	Penny Blankfield Albert Braunstein Rodney Eisfelder Gerald Shapiro Bettye Susskind
Makor Library Liaison:	Leonie Fleiszig

A message was received from IAJGS President, Howard Margol, from Atlanta USA congratulating the Victorian Society for five successful years since its foundation as a branch of the AJGS. The President, Les Oberman, especially thanked retiring Vice-President, Ester Csaky for her service to the society since its inception in 1995 and Lionel Sharpe in his role as Secretary.

Leonie Fleiszig has now taken over from Rosaline Collins as director of the Makor Library and the Society thanks Ros for her co-operation and enthusiasm for the work of the Society over the past five years. Good wishes go to her on her retirement even though she continues to involve herself in the work of the library.

The Society is also proud to continue to produce its own 12 page newsletter 'Jewish Genealogy Down-under', now in its second year. Interstate members can subscribe by contacting Victorian society.

Following the AGM the guest speaker, Itiel Bereson, a Melbourne educator, historian and writer, gave a fascinating and stimulating illustrated lecture using a sequence of maps on the 'Changing Borders of Eastern Europe'.

Further functions are planned:

The Australian Jewish Genealogical Society (Vic) Inc. in association with the Makor Jewish Community Library invite to you hear ANGELA HENDRICKSEN from Zetta Florence (Aust) Pty Ltd 'Archival Storage of Family Photographs and Precious Records' on Wednesday, June 14th. 2000 at 7.30 pm at Beth Weizmann Jewish Community Centre 306 Hawthorn Rd., South Caulfield, Melbourne. During the past 10 years Zetta Florence



has been servicing major museums, art galleries and libraries throughout Australia with archival quality products. Angela Hendricksen will discuss and demonstrate how to preserve your family records for future generations. Members: \$4.00, Non-members: \$8.00 JUNE WORKSHOP

**Beginner's Workshop - 'Researching Your Ancestry'** Learn how to use available genealogical records and research on the Internet. Date: Sunday 25th June 2000 at 2.00 - 4.00 pm Place: Beth Weizmann Community Centre, 306 Hawthorn Rd., South Caulfield. Members: \$4.00, Non members: \$8.00

Victorians were both shocked and saddened to learn of the sudden death of Rabbi Ronald Lubofsky A.M. and Kurt Lippmann AO. Both men had an active interest in genealogy. (See obituaries in this issue).

*Enquiries:*

*Les Oberman (03)9571 8251  
oberman@tmxmelb.mhs.oz.au  
Lionel Sharpe (03)9523 6738  
sharpe@labyrinth.net.au*

*See our home page on:*

*[http://www.melbourne.net/csaky/  
AJGSmainpage.htm](http://www.melbourne.net/csaky/AJGSmainpage.htm)*

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## OBITUARIES

### **Rabbi Ronald Lubofsky A.M.**

The Victorian Jewish community was shocked to hear on second day Pesach of the sudden death of Rabbi Ronald Lubofsky at the age of 71 years.

Educated at Jews' College, London, he arrived with his wife Shirley in 1957 having accepted a position at the Great Synagogue in Sydney. In 1963 he moved to Melbourne where he served as Chief Minister at the St. Kilda Hebrew Congregation for 25 years.

He was a driving force in the establishment of the Council of Christians and Jews and was renowned as a lecturer, antiquarian, Judaica collector, bibliophile and music lover. He founded the Jewish Museum of Australia and very recently, the Melbourne Jewish Men's Choir.

One aspect of his wide interests, not mentioned in the many other obituaries, was his interest in Jewish genealogy. During the past few years he attended some of our meetings and was actively researching his forebears.

A few months ago I visited him in his home and he proudly showed me some rare genealogical documents and books in his impressive library. I also learned that he had taken a course in book-

binding and had bought binding equipment to enable him to restore many well-worn and damaged books he had collected over the years.

He will be greatly missed and we extend our condolences to his wife Shirley and to his four sons and their families.

*Lionel Sharpe*

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### **Kurt Lippmann, O.A.M.**

We were saddened to learn about the passing of our Victorian member, Kurt Lippmann, who died on 25th April.

His role as a communal leader in B'nai Brith, the Australian Jewish Welfare and Relief Society, the JNF and other organisations is legendary and a packed synagogue service prior to the funeral paid tribute to his contribution to the community.

Perhaps the most fitting tribute to him was the manner in which the funeral itself was conducted. His step daughter, Naomi Feigin, in a letter to the Australian Jewish News wrote as follows: "Kurt was buried by the Chevra Kadisha last Friday in the Rose Garden of Temple Beth Israel. The Chevra Kadisha... brought the coffin into Temple Beth Israel and transported it for interment to the assigned Temple plot. Kurt's ability to bring people together not only marked his life but also marked his death."

Kurt had a keen interest in his own family history. The Lippmann family arrived in Melbourne from Hamburg in 1938 escaping the Nazi terror. His family had for many generations played an important role in both the Jewish and general communities of Hamburg.

Using material originally researched by his uncle, he produced a family history for coming generations - 'Our Lippmann Family : A Chronicle Spanning Three Centuries and Three Continents,' bringing it up to date. He was guest speaker at our annual general meeting in May 1998 when he talked about his research which led to the publication of this book.

We pass on our sincere condolences to his wife Marion and his loving family.

*Lionel Sharpe*

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**Kurt Lippman** joined our Society in its first year, before there was a branch in Melbourne and was always supportive. He also came and spoke about his research at a meeting in Sydney in November 1998. We shall miss him.

*Sophie Caplan OAM*



## NEWS FROM WESTERN AUSTRALIA

By Michelle Urban

The first talk for the new millennium was given by Louise Hoffman on Sunday 27th February, 2000.

Louise's talk entitled: "The status of the Jewish Community in W.A. from 1900-1920" gave a broad overview of life in those times. It highlighted the fact that this earlier Jewish society was an outward looking group which mixed freely in the wider population and attracted support from many non-Jews who contributed to funds for the establishment of synagogues such as those of Kalgoorlie and Freemantle Congregations. Freemantle Shule, in fact attracted as many non-Jewish donors as Jews.

The discovery of gold and boom conditions in 1891-1900, brought an influx of migrants to W.A., including an increase in Jewish people. The first years saw a predominance of Yiddish speakers from Czarist Russia and Turkish Palestine.

Initially the Jewish Community was dispersed around the state. The pearling industry in Broome attracted identities such as Mark Reuben and his brother-in-law Abraham De Vahl Davis, as well as Dr Alexander Goldstein, who devised medical treatment for divers with the bends. Abraham de Vahl Davis perished at sea with 140 others en route to Broome. Superstition had it that a black pearl he was carrying brought bad luck to the boat. He was the father of Gerald De Vahl Davis and grandfather of Professor Graham de Vahl Davis, both of whom became prominent in the Sydney Jewish Community.

Other early arrivals who lived away from the City included the Rich family in York who used bark from the local trees as a source of tannin for leather making, Berl Hoffman who worked land at Wickiepin, Samuel Dvoretzky who introduced the dairying industry and the use of milking machines to the Armadale area, the Finklesteins who were wheat farmers at Shackleton, and Saul Solomon who was mayor of Northam.

By 1920 however, over 80% of Jews resided in the metropolitan area not far from the Brisbane Street Synagogue, the Perth Hebrew Congregation having established itself as the Central organisation of W.A. Jewry. The Jewish community had begun to flourish and was well regarded by the wider society.

*Courtesy: Carolyn Milton-Smith.*

Ruth Miller's talk *My Life in Kalgoorlie and the Jewish Community* held on Sunday the 28 May will be reviewed in the next newsletter.

## CANBERRA CORNER

By Sylvia Deutsch

Following an excellent suggestion from local AJGS member, Valerie Brown, collaboration is under way with the Heraldry and Genealogy Society of Canberra. Their members have been notified re workshops and they are providing a list of their holdings.

An internet workshop was held on Sunday 30 April 2000 from 1.30-3.00pm at the National Jewish Memorial Centre. Vernon Kronenberg, with his extensive experience of researching Jewish genealogy on the net, led this workshop, with help from Barbara Dickens and David Rosalky. Many thanks to you all!

### **Remaining genealogical workshops for 2000:**

Sunday 2 July

Sunday 10 September

Sunday 26 November

All are from 1.30 -3.00 pm in the library of the Centre.

Thanks to AJGS president Sophie Caplan OAM for the donation of two items:

*Great Synagogue [London] Marriage Records 1791-1830*

*Create a Jewish Genealogical Society in Your Hometown*

Occasionally interesting genealogical information and requests are received by email. If you would like these forwarded please advise your email address to:

Sylvia Deutsch - tel/fax: 02-6248-6196

or email: [deutand@ozemail.com.au](mailto:deutand@ozemail.com.au).

*Sylvia Deutsch*

### **Forthcoming Events to be held at 21 Broomhall Way, Noranda from 2-4 pm:**

*A Beginners Workshop* will be held on Sunday 27th August 2000. This workshop aims to help those would like to know more about vital records, shopping lists, naturalization applications, overseas databases, the Jewishgen Family Finder, on the net, Surname dictionaries, Avotaynu and lots more.

*An Internet Workshop* will be held on Sunday 26th November, 2000 "For those who do not know and for those who know a little". Learn how to browse the Internet. For information and more..

*Enquiries can be directed to:*

*Michelle Urban*

*Tel:08-9375-3874 Fax:08-9375-3574*

*Email:urban@wantree.com.au*

*or Gillian: 94012835*



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## LETTER TO THE EDITOR

At the end of eight years of being involved with our Society, I wish to thank everyone for their kind wishes to me for my "Sabbatical". The task has been enjoyable, if hectic, and very worthwhile as I know that everyone appreciated my efforts to help them. The new knowledge, the networking and the many new friends here and overseas have kept me happily occupied and now I hope to make some progress with some of the puzzles in my own family research.

Best wishes,  
*Rieke Nash*

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## NEWS FROM THE SOUTH AUSTRALIAN BRANCH

**By Klee Benveniste**

Abraham Jacob Solomon, who arrived in South Australia in 1849, became the first reader of the Torah in the synagogue dedicated by the Adelaide Hebrew Congregation in 1850. On Shabbat 6th May 2000 (1st Iyar 5760) his great grandchildren: Helen Twersky-Steiner, (nee Lipert), John Lipert, and Alan Lipert, and their families held a 150th anniversary celebration of the arrival of Abraham Jacob and Julia Solomon in Australia.

The Torah was read at Beit Shalom Synagogue, Adelaide with the same Yad (ie Torah pointer) used by their ancestor 150 years ago, kindly loaned from Adelaide Hebrew Congregation for this special Shabbat.

The occasion was also marked by the dedication of a beautiful bronze plaque of the Ten Commandments sculpted by artist Andrew Steiner, Helen's husband.

Also present were descendants of other branches of the family. The couple had 14 children of whom five died in childhood. Descendants also spread over the eastern states of Australia. Helen has submitted an article on Abraham Jacob and Julia Solomon published in this issue of *Kosher Koala*.

Our June meeting will be a trip back in history. Helen Twersky-Steiner will describe the travelling conditions of the people who migrated to the free colony of South Australia in the mid 19th century and discuss what Adelaide was like when the first synagogue was built in 1850.

*Dr. Klee Benveniste, Honorary Secretary,  
Australian Jewish Genealogical Society (SA Branch)  
C/- Adelaide Hebrew Congregation  
P.O. Box 320, Glenside, SA 5065  
or phone Chairperson,  
Hilde Hines 61-8-8379 6030*

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## REPORT FROM QUEENSLAND

**By Morris S. Ochert O.A.M.**

There is little to report in this period for a few reasons. My wife and I have been in Melbourne for Pesach; I had been handicapped by a severe problem with my sight; this has been a period in which only a few, relatively simple contacts had been received, mainly from non-Jewish people seeking their Jewish roots. In that regard, I am constantly surprised at the enthusiasm which many non-Jews have for hoped-for Jewish ancestors. The days seem to have passed when Jewish origins were a matter for embarrassment. This parallels the trend in which Jewish given names are very much prized. When I was young it was inconceivable that a Christian parent would name a child Jacob or Rebecca. Today, the old Testament is a rich source for those names and it is quite common to encounter Zachariah, Abigail, Aaron, Solomon, Rachel etc. Maybe we are becoming a little more acceptable?

Some more valuable books have reached us, from our president Sophie Caplan. While we have a comparatively small Jewish population in Queensland, Sophie feels that we should have an adequate library which can be consulted by inquirers into Jewish genealogical matters in Queensland. We greatly appreciate her generosity in this matter – I use that word, for those expensive volumes are paid for by Sophie Caplan herself.

*Enquiries to Morris Ochert, 3/23 Lucinda Street,  
Taringa QLD 4068 or stirk@uq.net.au*

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## ROOKWOOD CEMETERY PROJECT

We are trying to get together a group who will photograph the headstones and record the transcriptions on headstones in the OLD Jewish Section.

It should be noted that a lot of the headstones have already been transcribed, by Terry Newman and SAG. The plan will be to use these where we can, and add the ones that aren't there. We estimate that there are around 1000 graves. If we were to have 10 to 20 people photographing, etc, we would come close to getting it finished over 2 days. Sunday 9th July, will be our first day at Rookwood, starting at 10:00 am. The second day would then be some time in August. Further days would be decided as needed.

If we don't do this now, we may not have anything left to preserve in the future. Next year may be too late. If you can help, phone Kim on (02) 9878 1540.

*Kim Phillips  
k.phillips@det.csiro.au*