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JEWISH YEAR BOOK

1985

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The drawing on page 6 was done specially for the Year Book by Louis Kahan.

INTRODUCTION

This book had its origins in a discussion initiated by Kurt Lippmann shortly before his election as President of B'nai B'rith District 21: Australia and New Zealand, in June 1982. He proposed that B'nai B'rith should publish a Yearbook which would make a distinct contribution to Jewish life and thought in the District. Here is the result of that suggestion.

The planning, administration, editorial work and marshalling of financial support for the publication of this book has been undertaken by a small committee over which I was privileged to preside. Its members were Joe Kaufmann, Lisbeth Minz, Yehuda Svoray and Heinz Ziffer. The great bulk of the detailed editorial work was carried out by Yehuda Svoray, who brought to it his knowledge and experience from the twin worlds of journalism and the electronic media. He also took most of the responsibility for the layout and presentation of the volume. Kurt Lippmann has from the outset not only taken a really paternal interest in the project but has also been assiduous in gathering all sorts of backing for it. The committee has enjoyed throughout its work the interested support of the Administrative Committee of District 21.

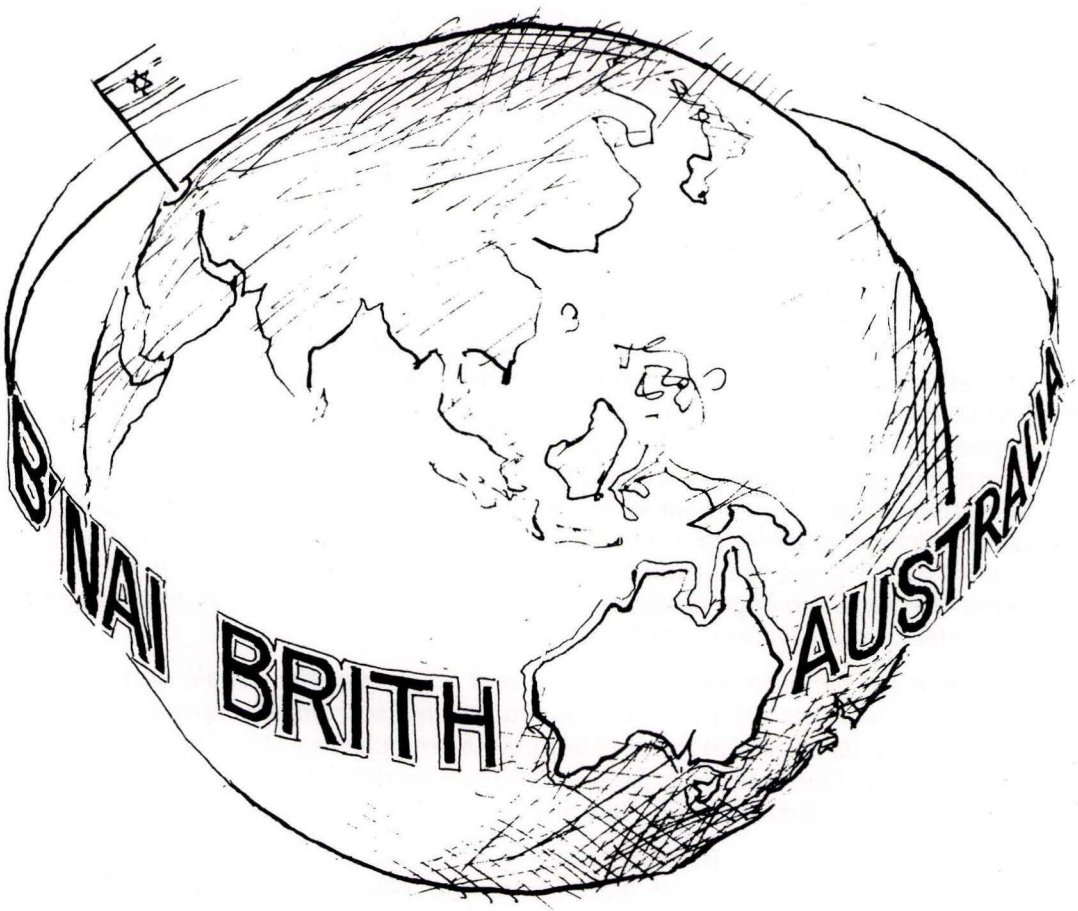
In commissioning and gathering contributions for this book the twin criteria of intellectual and artistic merit and relevance to the great issues of Australian Jewish life in the final decades of this stormy century have been rigorously applied. The result, in the opinion of the editorial committee, is a collection of articles, essays, short stories and poetry which is of very high quality and of current and lasting interest to Jewish Australians, and also, we believe, to our non-Jewish neighbours interested in our community as a segment in the mosaic which is our multi-cultural society. The design of the book has been planned to include a large number of important illustrations, both photographs and artistic reproductions, and a photographic essay.

Without the generous encouragement and backing of the people and the institutions who accepted the invitation to become patrons and sponsors of the Yearbook its appearance could not have been achieved. All of them have shown a far-sighted concern to foster this innovative development in the Jewish communities of Australia and New Zealand. They deserve our gratitude.

This Yearbook makes its appearance in the year in which B'nai B'rith in Australia celebrates its fortieth anniversary: December 1944 in Sydney, May 1945 in Melbourne. While those forty years have been filled with work in all the fields upon which B'nai B'rith embarks, this enterprise is the first significant publishing undertaking in scholarship, literature and art. It is a vivid expression of the statement in the original credo of B'nai B'rith, that a part of its mission lies in "supporting science and art", in the course of "uniting people of the Jewish faith in the work of promoting their highest interests and those of humanity".



Louis Waller
1 January, 1985


B'NAI BRITH
AUSTRALIA

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WHAT DO FIGURES TELL?

SOME DEMOGRAPHIC ASPECTS OF AUSTRALIAN JEWRY

by Walter M. Lippmann

62,127 persons in Australia declared themselves as Jews in the 1981 Commonwealth Census. This figure is almost identical with that shown ten years earlier. While this may serve as an important guide to the number of Jews in Australia, it really represents the minimum number, as the only way to isolate Jews in the Census material is by counting those who declare themselves Jews by religion. In the Australian community generally over 20 per cent either do not answer the question relating to their religion or indicate that they have no religion. There is no doubt that amongst both these categories, there will be a significant number of people who, whilst not religiously identifying as Jews, will nevertheless identify with the Jewish people and are Jews by ethnic origin. It therefore seems safe to assume that the Jewish population of Australia in 1981 would have been somewhere between 75,000 and 80,000 of whom 48.3% live in Victoria, 40.5% in New South Wales, 5.1% in Western Australia, 3.3% in Queensland, 1.8% in South Australia, 0.7% in the Australian Capital Territory (Canberra) and very small numbers in Tasmania and the Northern Territory.

With the exception of Queensland, where 57% recorded as living outside the metropolitan area (in other words, in the Gold Coast area) less than 5% of Jews live in non-metropolitan areas, except in Tasmania and the Northern Territory.

Table 1 gives the details of the Jewish population of Australia as at the 1981 Census.

Age Distribution

More important than the overall numbers, however, seems to be the age distribution, and in this regard, the analysis of the 1981 Census is most disturbing. Less than 25% of the Australian Jewish community is aged 20 years and younger. Even in Victoria, the State where the age distribution is most favorable, only 25.8% are in the under 20 age group, whereas 32.1% are shown as aged 55 and over. Details of the age distribution of the Jews in Australia are shown in Table 2, which also gives an interesting insight into the birthplaces of the people who make up the Australian community. This shows that even though the proportion of Australian-born naturally has increased in recent years in the younger age groups, overall the Australian Jewish community is still an immigrant community, as the majority of the Australian Jewish community are immigrants. It is only in the age groups 25 years and younger that the Australian-born component predominates. Understandably, however, the proportion of Jews born in Poland or Western Europe is declining, as the immediate post-war immigrants are passing away. On the other hand, the 1981 figures show a significant increase in the number of Jews born in the Soviet Union, particularly in the 25-44 age group and among young children who came with their parents during the 1979-80 migration of Jews from the Soviet Union. On the other hand, the number of aged born in the Soviet Union reflects earlier migration rather than the more recent one.

The number of Jews born in Israel also increased significantly between the last two Censuses. Again, attention must be drawn to the peak being those aged 25-34, and their young children. A similar picture emerges among the Jews born in South Africa. These three countries reflect the major sources of Jewish migration during the inter-Censial period.

Marital Status

Looking at the marital status (Table 3), we note that the number of divorces has increased significantly. This is particularly important when one realizes that statistics made available by the Melbourne Synagogues show an increasing number of persons involved in second marriages. On the accompanying table, these are of course included among the marriages rather than the divorced category, even though they have gone through a divorce.

Table 4 is an important one, in that it draws attention to the religion of marriage partners of those who identify as Jewish in the 1981 Census. Over the whole of Australia, 14% of Jewish males are shown to have married out, as compared to 11.2% of females. Here again, the Victorian figure is very different from that in the other States; in fact Victoria and New South Wales — where the concentration of Jews is larger — still show reasonably healthy in-marriage statistics; whilst the smaller States reflect a significant increase in out-marriages.

The size of the Jewish family is also a very

significant factor in assessing social developments within the Australian Jewish community, and Table 5 gives details of the number of children born of Jewish women as shown in the 1981 Census.

In terms of fertility ratio (children aged 0-4, as a percentage of women aged 15-44), the 1981 Census is slightly better, at a rate of 30.1 to that shown in the 1971 Census of 29.5. On the other hand, it is still considerably lower than that of the Australian Jewish figure for 1961 (35.3) which in itself again is still well below the Australian general fertility ratio of 46.

Income figures

The 1981 Commonwealth Census also asks a question relating to the weekly income of the head of the family. 49% of the heads of families in Victoria showed an income of $12,000 per annum or more. Of these, 11% had an income of $26,000 or more. The corresponding figures for Jewish heads of families are 60% and 24.9%. At the other end of the income scale, 11% of Victorian family heads had an income of less than $400 per year, as compared to 9.7% in the Jewish community.

A similar discrepancy is shown in the occupational status, with 18% of the Jews listed as employers or self-employed, as compared to 9% in the Victorian general community.

The 1981 Commonwealth Census discloses many other interesting figures. For instance, an analysis of all Australian residents born in Israel shows a total of 6,148 of whom only 2071 are listed as Jews, whereas 2592 are Christians, 285 Moslems and 1202 shown as stating "no religion". A breakdown of Israelis by State of Residence shows that there are 1134 of the Jewish Israelis living in Victoria, with 652 in New South Wales.

Conversely, New South Wales shows 1217 Jews born in South Africa, as against 433 for Victoria; the total of South African born Jews in Australia at the time of the 1981 Census is shown as 1941, thus indicating that approximately 300 are living in the other States, with nearly 200 of them in Western Australia.

Out of a total of 3561 Jews born in Russia and the Ukraine, 2005 are shown as living in Victoria, with 1428 in New South Wales.

Distribution in Melbourne

The final figures extracted from the 1981 Census to which I would like to draw attention in this paper are the distribution of the Jews in Melbourne (Table 6). The concentration in the South Eastern suburbs is well known. Nevertheless, it is surprising that the 1981 Census, which shows that 65.4% of Jews live in the suburbs between Prahran and Brighton, reflects an increase of nearly 5% against the previous Census, with a further 10.5% (2% increase) shown as living in the outer Southern suburbs, particularly Moorabbin. On the other hand, there is also a concentration on the Eastern side, with 15% (as against 12.6%) living in the suburbs from Kew to Eltham, the greatest increase being shown in Doncaster/Templestowe, where there are now 1299 Jews showing.

A substantial increase also took place in the number of Jews living in the Outer Eastern surburbs from Box Hill to Lilydale; this is shown as 5.2% of the Jewish population of Melbourne, as against 2.1% in the previous Census. The remaining parts of Melbourne all show a significant decrease in the number of Jews residing there. Most notable perhaps is that the Inner City areas, from Carlton to Richmond, now shows only 1.8% as against 6.8% in the 1961 Census.

Table 1

JEWISH POPULATION OF AUSTRALIA 1981

	Male	Female	Total	Religion not stated No Religion	Adjusted Total
Victoria	14668	15349	30017	23.9%	37191
N.S.W.	12143	13033	25176	18.2%	29758
Queensland	1039	982	2021	21.8%	2461
South Australia	545	569	1114	24.5%	1387
Western Australia	1620	1536	3156	24.9%	3942
Tasmania	76	69	145	21.2%	175
Northern Territory	41	27	68	28.2%	87
A.C.T.	213	217	430	24.1%	534
Total	30345	31782	62127	21.7%	75535
	Comparable figure				
	1971		62208		68022
	1976		53446		

Table 2

1981 CENSUS

JEWS IN AUSTRALIA — BY AGE AND BIRTH-PLACE

	0-14	15-19	20-24	25-34	35-44	45-54	55-59	Over 60	Total
Australia	9679	2611	2787	4969	2681	1674	733	2458	27593
UK/Ireland	317	214	187	720	873	688	334	1680	5006
Austria/Czech	6	2	13	222	141	373	424	1571	2747
Est/Latv/Lith/Finland	5	3	3	13	17	29	33	146	247
France	12	15	6	137	63	69	16	26	342
Germany	7	5	1	330	105	344	356	1291	2438
Hungary	12	2	6	371	272	354	393	1032	2546
Greece/Italy/Malta	14	3	4	45	30	25	20	34	170
Holland	2	3	1	50	32	22	22	72	207
Poland	1	4	30	433	334	829	1206	4234	7069
Spain	1	—	2	2	2	1	2	3	20
Ukraine/USSR	461	169	130	596	685	317	204	991	3561
Yugoslavia	2	3	3	17	13	12	21	43	113
Other Europe	13	6	15	195	165	239	174	471	1278
Total Europe	853	431	408	3130	2729	3300	3204	11702	25753
Israel	397	111	124	677	276	127	91	266	2071
Other Asia	68	66	75	322	401	231	169	394	1726
America	233	109	111	311	217	102	38	77	1200
South Africa	480	136	133	502	348	159	55	128	1941
Other Africa	29	28	37	211	236	204	99	274	1118
Other	45	28	65	153	126	65	30	219	727
Total	11785	3521	3735	10277	7014	5867	4415	15511	62125

Table 3

MARITAL STATUS

	Never married	Married	Separated	Divorced	Widowed	Total
Victoria	10752	15718	332	850	2362	30014
N.S.W.	8819	12858	334	958	2207	25176
W.A.	1145	1601	56	111	243	3156
Queensland	593	1131	44	82	173	2023
S.A.	373	584	30	46	83	1116
Tasmania	32	41	—	8	6	87
A.C.T.	173	212	11	21	17	434
N.T.	26	31	1	5	2	65
Australia	21913	32176	808	2081	5093	62071

Table 4

1981 CENSUS — MARRIAGE PARTNERS OF THOSE WHO IDENTIFY AS JEWS

	Victoria	N.S.W.	S.A.	W.A.	QLD.	A.C.T.	TAS.	N.T.	AUST.
Male	%	%	%	%	%	%	%	%	%
	91.3	*83*	*73.3*	*76.9*	*69.3*	*62.6*	*45.4*	*58.3*	*86.0*
Married to Jewess	7005	5325	198	610	359	62	15	7	13581
to other religion	496	853	61	160	130	26	9	2	1737
to no religion, not stated	173	220	11	23	29	11	9	3	479
	7674	6398	270	793	518	99	33	12	15797
Female									
	92.8	*87*	*69.2*	*81.7*	*76.7*	*64.6*	*53.6*	*50*	*88.8*
Married to Jew	7005	5325	198	610	359	62	15	7	13581
to other religion	317	557	55	103	85	25	6	5	1153
to no religion, not stated	227	230	33	34	24	9	7	2	566
	7549	6112	286	747	468	96	28	14	15300

Table 5

Table — FERTILITY OF JEWISH WOMEN — 1981 Commonwealth Census

Number of Children	Vic.	NSW	W.A.	Qld.	S.A.	ACT	N.T.	Tas.	Aust.
0	2576	2518	292	216	129	46	8	21	5806
1	2049	1885	143	127	67	26	—	10	4307
2	3838	3367	359	240	140	55	7	14	8020
3	1791	1308	259	125	83	18	2	5	3591
4	457	379	74	45	19	14	3	3	994
5	139	93	17	9	7	3	—	—	268
6	48	33	5	6	4	—	—	—	96
7	17	10	2	3	1	—	—	—	33
8 & more	26	18	2	5	—	2	—	—	53
Not stated	1493	1135	101	78	31	12	1	6	2857
Total:	12434	10746	1254	854	481	176	21	59	26025

Table 6

JEWISH POPULATION OF MELBOURNE — 1981 CENSUS

				1961
City of Melbourne		380	1.3%	5.7%
(North Melbourne, Carlton, East Melb.)	380			
Inner East		146	0.5%	1.1%
Richmond	65			
Collingwood	27			
Fitzroy	54			
Northern		382	1.3%	7.4%
Northcote	46			
Preston				
Heidelberg	162			
Coburg	42			
Brunswick	62			
Broadmeadows	49			
Keilor	21			
Western		101	0.4%	0.9%
Essendon	44			
Footscray	27			
Williamstown	7			
Altona	7			
Sunshine	16			
Southern		102	0.4%	0.9%
Port Melb.	8			
Sth. Melb.	94			
South Eastern		19136	65.4%	60.6%
Prahran	1796			
St. Kilda	4284			
Caulfield	10053			
Malvern	1102			
Brighton	1901			
Outer Southern		3084	10.5%	8.7%
Sandringham	151			
Mordialloc	51			
Cheltenham				
Moorabbin	2622			
Oakleigh	158			
Chelsea	17			
Frankston	85			
Outer Eastern		1525	5.2%	2.1%
Box Hill	191			
Nunawading	236			
Ringwood	26			
Dandenong	37			
Springvale	108			
Waverley	746			
Croydon	23			
Knox	105			
Lilydale	53			
Eastern		4385	15.0%	12.6%
Kew	1034			
Hawthorn	553			
Camberwell	1380			
Doncaster/ Templestowe	1299			
Diamond Valley	37			
Eltham	82			
	29241			



Prime Minister Robert Hawke speaks at his first official Jewish function since becoming P.M. The commencement of the building of the Ira & Isador Magid Resource Centre at Temple Beth Israel, Melbourne.

THE HAWKE GOVERNMENT AND THE JEWISH COMMUNITY 1983-1985

By Dr Colin L. Rubenstein

The period of the first Hawke Government, March 1983-December 1984, proved to be eventful for the Australian Jewish community. While the range of political preferences, views, interests and concerns it embodies are diverse, the community is particularly interested in Middle East policy, the funding of non-government schools, and a range of concerns encompassing civil liberties, anti-defamation, immigration and multiculturalism. Despite the disturbing potential of Labor's opposition policies, the Hawke Government's performance was on balance moderate and satisfactory, even though unwelcome pressures and reservations remain.

Labor policy formation is acutely subject to a variety of intra-party factional pressures. Government policy determination, decision-making and implementation is further influenced by a multiplicity of domestic and international economic, political and diplomatic realities. The area of foreign affairs has been even more complicated given the understandably sensitive relationship which has existed between Prime Minister Hawke and Mr Bill Hayden, deposed as Labor leader four weeks before the 1983 election but selecting the foreign affairs portfolio in the new Labor Government after exercising the choice offered to him by Mr Hawke. On the Middle East, Mr Hayden has been perceived to be more in the "even-handed" mould of the previous Whitlam era, an impression reinforced by his controversial visit to Yasser Arafat in Beirut during 1980. The Prime Minister, on the other hand, has a long record of support for Israel and Soviet Jewry, and close affinity to the Australian Jewish community.

Throughout 1983-1984, the Prime Minister has given Mr Hayden ample scope to explore the complexities of the Middle East, particularly during his visit to the area in January 1984. While party factional and domestic influences have played a role, dramatic developments in the Middle East itself have been very pertinent in the attempt to shape a coherent and credible policy. The most systematic and comprehensive statement made by the Government on September 30, 1983, raised some concern in the Jewish community of a pro-Arab tilt given its provisions allowing for ambassadorial contact with the PLO, and the condition that any application to establish an Arab League office in Australia would be considered sympathetically. However, on October 6, the Prime Minister reassured a Jewish community delegation that his Government was unequivocally committed to Israel, that no policy tilt against Israel was contemplated and outlined important precedent setting conditions which would have to be observed if any Arab League office was to operate in Australia. Other notable decisions were the extension of Australia's participation in the multi-national peacekeeping force in Sinai although only for a maximum two year period (7 May 1984), and the exclusion from Australia in April 1984, of pro-PLO spokesman Faris Glubb. While Labor's policy on the Middle East, resolved at its July 1984 conference, essentially endorsed the earlier Government statement, the Prime Minister reaffirmed that missing items, such as the conditions to be imposed on any Arab League Office in Australia, continued as Government policy. Finally, Australia has been elected to the United Nations Security Council from the end of 1984 and will now have additional opportunities to influence international affairs, including the Middle East.

Labor's education policy prior to the 1983 election was threatening to the extensive network of Jewish Day Schools in Australia as well as to the whole non-government school sector. Already heavily constrained by budgetary pressures, the Jewish community felt that the special characteristics of their schools — that they necessarily encompassed an extensive range of Jewish and religious studies, and that they all operated socially enlightened open admissions policies entailing significant fee remissions — were inadequately allowed for in Labor's educational policy. The period of the first Hawke Government witnessed a protracted phase of educational policy review, largely conducted at the Government's request by the Commonwealth Schools Commission. The Government's August 1984 decision seemed likely to satisfy much of the non-government schooling sector and the unique characteristics of the Jewish Day Schools were clearly recognized by the Schools Commission.

On February 14, 1985, despite earlier indications that long standing practices would be reversed, the Federal Minister for Education satisfactorily resolved this issue deciding to continue the principle of allowing for the extensive and separate nature of Jewish studies, thereby ensuring the Jewish Day Schools would not be financially disadvantaged.

MIDDLE EAST POLICY AND POLITICS

Background

The Liberal National Party Government pursued a balanced Middle East policy largely supportive of Israel although critical of some of its policies as was evident when Prime Minister Fraser issued a statement critical of Israel over the extent of its Lebanon action in mid August 1982. The Government's strong commitment to the Camp David process was highlighted, however, by Mr Fraser's courageous and far-sighted decision in December 1981, to send an Australian contingent to the multi-national Sinai peacekeeping force.

In striking contrast, the Sinai decision was bitterly opposed by the Hayden-led Opposition which continued to be highly critical of Israel. This approach was clearly revealed by the extremely one-sided resolutions at Labor's July 1982 National Conference. These called for mutual recognition by Israel and the PLO, a Palestinian homeland and state, support for an "international Conference co-chaired by the US and the Soviet Union and including representatives of the PLO", endorsement of several anti-Israeli UN Security Council resolutions (violation of Lebanese sovereignty, the June 1982 invasion of Lebanon, annexation of the Golan Heights and Arab Jerusalem and of Israeli settlements in occupied territories), and "strongly condemned Israel's brutal invasion and occupation in Lebanon" supporting the "withdrawal of Israeli troops" and deploring "the reckless disregard by Israel for civilian life in Lebanon", the obstruction of the delivery of relief and called for the withdrawal of Australia's Sinai peacekeeping force.

The curious prominence and sharp edge to Labor's Middle East policies and politics, moving steadily in a pro-Arab direction, can be largely understood in terms of the strong pressures coming from the Socialist Left faction and as a ploy to neutralise, even isolate, the leadership aspirations of Mr Hawke well known for his sympathetic views on Israel. The policy could be understood as a reflection of intra Labor Party factional politics rather than as a serious assessment of Middle East realities.

Nonetheless, in the period up to the March 1983 elections, attention shifted to the complex and fast-moving events in the Middle East itself — the blatant exercise of Syrian state sponsored terrorism evident in the assassination of Bashir Gemayel, the Sabra and Shatila tragedy, the Reagan plan and Fez Summit responses, Jordanian-PLO discussions and Israel-Lebanon negotiations, and above all the re-entry of the Soviet Union into the area through massive re-equipment of a Syria able to block any progress in conflict resolution. Moreover, despite the considerable media misrepresentation of the Lebanon War, the brutal character of the PLO "state within a state" in Southern Lebanon, the ravages of a seven-year civil war and Israel's genuine security concerns became more widely appreciated. A growing awareness of the extent of intra-Arab conflicts, and the barbaric devastation caused by the Iran-Iraq war also had a profound impact.

Hawke as Leader: February-September 1983

In this context, newly elected Labor leader Hawke restored some balance to Labor's Middle East policies in the February-March 1983 election campaign.

While perceiving himself as under pressure in this area, he promised not to withdraw Australia's contingent from the Sinai force precipitously or undertake any other action to destabilize the area or undermine the Israeli-Egyptian Camp David peace process; pledged that no PLO representative or information office in Australia would be allowed and that the PLO must change its character in word and deed before it can become a negotiating actor, pointing out that Israel cannot be expected to deal with a PLO that remains committed to its destruction; and on several occasions pledged commitment to "Israel's security and the rights of the Palestinian people". At the same time he referred to an interview by his shadow foreign minister as "excellent" in which Mr Hayden referred to the rights of the Palestinian people to a homeland and indeed even a state of their own, the necessity for the PLO to be associated with the settlement process and the opinion that the PLO are taking a much more moderate line than in the past.[1]

After the election, the Prime Minister continued to reiterate his Government's commitment to Israel's integrity and security and to the rights of the Palestinians and confirmed the decision not to withdraw Australia's Sinai force contingent pending a review. In Washington on June 13, 1983, in a significant shift, the Prime Minister summed up his Government's position in the following way: "We believe in the right of Israel to exist behind secured and recognized boundaries. We believe in the right of the Palestinians to their independence and the possibility of their own independent state . . ." He also welcomed the agreement between Lebanon and Israel, strongly criticized the negative blocking role played by Syria and expressed hope that the stalled PLO-Jordanian negotiations would ultimately resume.

Concern was raised in the Jewish community by Australia's abstention on resolutions attacking Israel at a UN "Racism Conference" meeting in Geneva in August despite the fact that the United States and even EEC countries voted against these resolutions. Reports in early September, that a review of Australian-Middle East policies that would result in a pro-Arab tilt enhanced apprehension.

Policy Statement and Re-assurances

The Government's Middle East policy statement, issued by the acting Minister for Foreign Affairs Mr Bowen on September 30, confirmed the accuracy of earlier reports and justified the apprehension expressed by communal leaders.[2]

It announced that the "Government will sympathetically consider, in the light of overseas practices, any application to establish an Arab League representation in Australia. It will insist however that no PLO members or representatives are appointed to or employed at any such place". Further "Australian Ambassadors in relevant posts will be authorised to include PLO representatives in their range of political contacts."

Other disturbing pro-Arab aspects in the statement are the alleged obstacles for peace presented by Israeli settlements which the Government believes are "contrary to international law"; acknowledgement that the PLO representing "a significant portion of the Palestinian people" should be included in the process of seeking a comprehensive settlement, even though this opportunity may be "limited and perhaps non-existent while it persists in denying Israel's right to exist"; support for the right of self-determination for the Palestinian people and "the possibility of their own independent State", while at the same time indicating Australian support for the Reagan Plan, (an initiative specifically precluding such a Palestinian state); and the lack of any reference to the significance of the Camp David Accords or criticism of the Arab world for its failure to move towards recognition, negotiation and settlement with Israel.

The Jewish community's profound concern and deep disquiet about these changes were expressed to the Prime Minister in a meeting with him by a delegation of Jewish communal leaders on October 6. It proved to be a most frank and constructive one at which the Prime Minister clarified several of his Government's policies and gave the following very important precedent setting assurances:

> * *the Government would require clear commitments from the Arab League that any office it may be permitted to establish in Australia would not engage in any boycott activities against Israel or Australian citizens or firms trading with Israel. Furthermore, the activities of any such office would be carefully monitored and any breaches of this commitment would lead to the office's closure. Mr Hawke reiterated that his Government would not permit PLO participation in such an office in any form.*
>
> * *that allowing Ambassadorial contacts with the PLO in no way implied any concessions or softening towards the PLO and endorsed his Government's firm policy of not recognizing the PLO while that body continued to deny Israel's right to exist.*
>
> * *that in future, Australia's delegations to the United Nations and other international bodies would be specifically instructed with regard to resolutions containing one-sided anti-Israel elements, to be cautious and avoid voting with those countries seeking to delegitimise Israel.*
>
> * *that his Government's strong support for Israel, the only democratic state in the Middle East, remained completely undiminished and fundamental to its policy which also called on Arab countries to recognise Israel's right to exist and to participate in direct negotiations.*[3]

While these undertakings have made it clear that no major policy tilt has occurred, the episode certainly reveals strong pressures for such changes in sections of the government and bureaucracy. Particularly untimely is the enhanced contact with the PLO and the almost obsessive determination in some quarters to upgrade its status. This ironically appears to reward its continued rejectionism and disintegration and reflects acceptance of the erroneous assumption that it has moderated, that it alone genuinely represents Palestinian needs and interests and is central to the process of achieving their legitimate rights. Reservations also persist with regard to the harshness of the Government views on illegal settlements. The Prime Minister's reassurances made it clear however, that his Government would continue Australia's long standing policy of friendship towards and support for Israel against those seeking to isolate and undermine her. These undertakings were also endorsed by the Foreign Minister.

Other Developments

Several subsequent developments enhanced the Government's commitments. Prime Minister Hawke scored a significant victory over India's Mrs Gandhi at the Commonwealth Heads of Government Meeting (CHOGM) on November 30. The late Mrs Gandhi, who was chairman of the non-aligned movement and close to the PLO, argued at that meeting that it was permissible for Syria to have troops in Lebanon. Mr Hawke expressed surprise at the conference being presented with resolutions that did not pertain to discussions undertaken by the Commonwealth leaders and he received strong backing from Britain, PNG, the Caribbean states, Singapore and Malaysia for an even-handed resolution on all foreign forces withdrawing from Lebanon. Prime Minister Hawke told the Indians it would be inconsistent with CHOGM's attitude on Angola for the Commonwealth to single Israel out in Lebanon — "a position with which India and virtually India alone had a problem". The Indians were visibly upset at the defeat of their pro-Syrian/PLO manoeuvre. Australia and Britain also

differed from the general resolution on the status of the PLO. The final resolution referred to "most" countries recognising that organisation. Mr Hawke's victory was acclaimed editorially. "The Prime Minister Mr Hawke, can return to the demands of domestic affairs in the knowledge that his week at the Commonwealth Heads of Government Meeting was time well spent. All foreign forces were asked to withdraw from Lebanon. It is to Mr Hawke's credit that his insistence on Syria being included eventually prevailed over the protests of the Indian Prime Minister Mrs Gandhi."[4]

In early December, Australia, together with the USA, Canada and Israel, voted against a UN General Assembly resolution calling for an international peace conference on the Middle East to consider further the Palestinian question, a resolution flowing from the Geneva Conference on the question of Palestine, held in August-September 1983. As pointed out by the Government spokesman, Senator Evans, the resolution was "quite unbalanced and in effect sought to pre-empt matters which would be discussed at such a conference. It also sought to enable the PLO to participate on the same basis as states . . . Israel and the United States did not support the resolution" which "would not be helpful towards negotiation of a Middle East settlement".[5]

Another significant development in late April 1984, was the Australian government's decision to deny a journalist who is a self-confessed member of a PLO support group, Faris Glubb, a visa to enter Australia to conduct a speaking tour on behalf of the radical Arab cause. The Cabinet decision, a split one in which Mr Hayden voted together with the Prime Minister against admission, confirmed the Government's policy of denying the PLO any access until it recognized Israel's right to exist. Pressure to rescind the decision, particularly from forces led by the then Immigration Minister Stewart West, persisted. Reportedly, under new policy suggested by an ALP Federal Caucus special committee of six, including Mr West and Mr Hayden set up after the Glubb ban, "the only people who would be denied entry to Australia are persons who have planned or participated in acts of violence or terrorism and who are considered likely to propagate such views or encourage such actions during their visit". While a Cabinet submission was expected no change was announced before the 1984 election.[6]

Also troubling was Australia's equivocal stance with regard to Israel's proposed membership of the Asian group of the International Labor Organization at its March 1984 meeting. In fact, through secret ballot, Israel achieved the necessary two-thirds majority to be admitted but Australia's reluctance, at least in public to support Israel's candidacy to the regional grouping of which she herself was a member, was regrettable.[7]

Sinai Extension

On May 7, 1984, after his evaluation tour of the Middle East earlier in the year, Foreign Minister Hayden announced in Parliament that the Government had decided to extend Australia's contribution to the multi-national peace-keeping force in the Sinai although the stipulation of a two year maximum period was unexpected. Both Egypt and Israel expressed genuine satisfaction with Australia's role and formally requested continued participation. Importantly, and as spelled out with refreshing candour and clarity by Mr Hayden, many of the earlier criticisms and fears surrounding the force which he had shared have proved to be quite erroneous.[8] While welcoming the decision, Israel and Egypt probably hope the force will continue to serve as long as necessary. Indeed, in the light of Mr Hayden's acknowledgement of the important role the contingent has played, the apparently fixed two year term appears somewhat incongruous. Concession to the Labor Left, the forthcoming ALP Federal Conference and opposition to open-ended commitments together with resistance from defence establishment quarters are also relevant explanatory factors.

Unquestionably, Australia's Sinai role has been a most constructive one and the extension has demonstrated the Government's effective and practical support for the processes of real peace-making in the otherwise turbulent Middle East. If at the time of an Australian withdrawal this was seen to be destructive in terms of the current diplomatic environment, it is to be expected that the non-negotiability of the current two year maximum would be reviewed by the Government — otherwise predictions by then Shadow Foreign Minister Michael MacKellar that the decision represents a serious blow to the Middle East peace process and undermines Australia's credibility, may unfortunately prove to be perceptive.

ALP National Conference July 1984

The ALP's revised Middle East platform, passed at its National Conference on 11 July 1984, represents a continuation of some resolutions carried over from the 1982 Conference (endorsing anti-Israel UN resolutions, calling for an international conference co-chaired by the US and the Soviet Union and including PLO representatives) and largely endorses the 30 September, 1983 Middle East policy statement (that "settlements are contrary to international law", that the PLO represents "a significant portion of the Palestinian people", allowing ambassadorial contact with the PLO and a commitment to sympathetically "consider an application to establish an Arab League representation in Australia").[9] Following on the Sinai Force extension decision, the new policy also allows

for participation in peace-keeping operations "when a Labor Government believes this would be to the benefit of peace and stability".

While aiming at "even-handedness" it is not surprising that there are some inconsistencies. Perhaps most significant were the comments in the restrained conference debate by Foreign Minister Hayden pointing out that the PLO is no longer attuned to the aspirations of the Palestinians and that among Palestinians there is mounting hostility over the failure of the PLO to adequately represent their interests.[10] Ambassadorial contact with the PLO may seem somewhat misplaced in view of this assessment, yet the policy does note that any PLO role "is limited and perhaps non-existent while it denies Israel's right to exist". The futility of the "comprehensive" approach involving parties like the Soviet Union or the PLO who have no interest in genuine peace with Israel only reinforces intransigent elements and heightens obstacles to peace progress. The resolution also contravenes Australia's December 1983 vote at the UN against such a peace conference.

This was acknowledged by the Prime Minister in a letter to Jewish leaders, pointing out that the circumstances for a useful international conference had not yet arrived. Moreover, Mr Hawke confirmed that while not specified in the revised party platform, the conditions to be applied to any Arab League office in Australia — to undertake not to engage in boycott activities against Australian citizens or firms trading with Israel, and that any such office would be carefully monitored and breaches of the commitment would lead to the office's closure — continue to apply as Government policy. The Prime Minister also disclosed that no application from the Arab League to set up an office in Australia had been yet received.[11]

Liberal-National Party Policy

Throughout 1983-1984 the Liberal-National Party coalition continued to unequivocally support Israel and its right to exist within secure and recognized borders; opposed acceptance or recognition of the PLO until it recognized Israel's right to exist; acknowledged the need for a Palestinian homeland alongside Israel; and in its policy released prior to the December 1984 election, strongly criticized Labor's restrictive two year extension for the Sinai force and undertakes that the coalition will not prematurely withdraw but continue Australia's contingent in the MFO as long as necessary.

ANTI-ZIONISM AND ANTI-SEMITISM

On the broader front of anti-Zionism and anti-Semitism several significant developments within Australia and the region occurred during this period.

Episodes generated by Libya's extensive presence and activities in Australia and the region continued through 1983-1984. These included the visit in September 1983 of Ahmed Shahati, a central figure in Libyan intelligence, criticized by Liberal Party spokesmen but defended by Immigration Minister West; Prime Minister Hawke strongly criticized Libyan diplomats in December 1983 after receiving a letter from Colonel Muamar Gaddafi referring to President Reagan as "the New World Hitler"; advertisements attempting to recruit for the Libyan military, not for the first time, were investigated by the Attorney-General's Department in May 1984; Libyan attempts to illegally procure Australian transport aircraft were thwarted in June 1983; concern was expressed about the potential dangers represented by Libyan offices in Australia following the murder of a British policewoman outside the London Libyan "Peoples Bureau" in April 1984; and the Prime Minister, during the South Pacific Forum (29 August 1984) and in his report to Parliament (5 September) strongly warned the New Caledonian Independence Front against turning toward Libya or other outside quarters for assistance and condemned the soliciting of violence or terrorism.[12]

Initial Australian Government reaction to the Government of Malaysia's insistence on deleting the work of the Swiss Jewish composer Ernest Bloch from the scheduled program of the New York Philharmonic in Kuala Lumpur — leading to the tour's cancellation — was somewhat inadequate, given long-standing concern that discrimination against things Jewish has been embedded in that country's cultural policy. In answer to a question from Senator Robert Ray, (ALP — Victoria) who asked whether the Minister for Foreign Affairs would "take action to indicate to the Malaysian Government our abhorrence of the anti-Semitic statement by that Government" Mr Hayden stated that the Minister involved had not been speaking for the Government and that Malaysia had rejected in the past any suggestion that it is anti-Semitic. The Prime Minister also expressed the view that the Minister's remark did not relfect Malaysian Government policies.[13]

The extreme right wing "League of Rights" continued to promote its notorious mixture of pervasive anti-Semitic and white Australia racism. It widely disseminates virulent material claiming that the Holocaust was a hoax invented by "Zionist" Jews. The "League" enthusiastically supports Melbourne lawyer John Bennett still active on this issue. It stepped up its anti-Zionist efforts, and exploiting the immigration and Aboriginal land rights issues, assumed increased public visibility. A successful application for an injunction in the Federal Court in March against Bennett's "Your Rights 1984 Booklet" which included a "Holocaust was a Jewish hoax" section, banned further sales unless misleading endorsements were removed.

The licence renewal hearing for Melbourne's

"community" radio station 3CR was held on 5 June 1984 by the Australian Broadcasting Tribunal. The Victorian Jewish Board of Deputies prepared a brief outlining its objections to 3CR's anti-Jewish broadcasting, extremist language, and exclusion of "Zionist" programmes. Inconclusive public hearings into 3CR's anti-Jewish broadcasting in 1979 and its previous triennial licence in 1981 failed to moderate 3CR's rhetoric or extremism in any real respect. Nonetheless, the station received Federal and Victorian government grants in 1983. At the 1984 hearing counsel for the Board and for 3CR reached a Statement of Understanding which may moderate 3CR's policies. This statement reiterates the station's 1981 commitment to refrain from "the use of intemperate language" and "acknowledges the need for accuracy of comment in the reporting of current affairs and news". The management of 3CR acknowledges in particular that care should be taken to avoid the inaccurate interchange of terms which are not synonymous, such as 'Israeli', 'Zionist' and 'Jew', promises to institute a new, fairer complaints procedure; and, "affirms the rights of Jewish organizations to apply for membership of 3CR and undertakes that any application for membership received from a Jewish organization will be considered in light of the values of Australia's pluralistic and multicultural society".[14] Disappointingly, in October an application by the Australian Union of Jewish Students for a program was rejected by 3CR's management on the grounds of the "circumstances", a decision likely to be appealed against.

Socialist Left identity Mr Bill Hartley, perhaps one of the most extreme and hostile anti-Israel pro-radical Arab voices in Australia, announced in June that he was seeking pre-selection for the number three position on the ALP's next Federal Senate ticket in Victoria. As the Melbourne "Age" editorialized, Hartley has been "at odds with the majority of the community, to say nothing of middle-of-the-road Labor voters and Labor party members. Those positions include publicist for Libya and the radical Arab States, correspondent for the Iraqi news agency, intemperate compere for Station 3CR, and unrestrained critic of Israel and everything it stands for". After considerable opposition, including some from his own Socialist Left faction, Hartley withdrew from the Senate race some two months later.

In an important and significant decision the Australian Press Council upheld a complaint against the *"National Times"*, brought by the Executive Council of Australian Jewry, for publishing an anti-Jewish cartoon in its issue of May 4-10, 1984.[15] The Press Council's decision made it clear that the cartoon "used images which tapped well-springs of racial and religious prejudice, thereby giving deep offence to at least some Jewish people" and that at some point anti-Israel political comment can turn into unacceptable offensive anti-Jewish prejudice.

The decision, supported by the Human Rights Commission, may be regarded as a useful one in helping clarify the parameters of legitimate comment in a pluralist and multicultural society. The increased visibility of racism, and right and left-wing extremism has also been paralled by heightened concern, investigation and recommendations relating to effective anti-defamation and anti-discrimination measures. These issues, of central importance to Australia's Jewish community as well, have emerged as major ones on the political agenda.

EDUCATION

In many ways, potentially drastic implications of Federal and State Government educational decisions and policies for the future of Jewish Day Schools represented one of the most serious issues confronting the Jewish community during 1983-84. The remarkably popular and effective Jewish Day Schools reflect the community's determination to imbue its children with both a strong sense of Jewish awareness and a deep commitment to their Australian identity. They have been strikingly successful in integrating Jewish and secular studies in the context of a multicultural society.

Labor's 1982 policy for funding private schools, focussing on fees charged, created genuine concern in the Jewish community that if rigidly implemented, Jewish day schools would be put at risk. Although re-assured before the 1983 election by then Shadow Education spokesman Hurford that the policy would not disadvantage Jewish schools, the more critical attitude to the non-government sector by the Education Minister Susan Ryan, and federal funding cuts in August 1983 to forty-one "top" private schools (although no Jewish schools) enhanced this apprehension. Reduced per capita grants from 1984 introduced by the Victorian A.L.P. Government did significantly affect several of Melbourne's Jewish day schools. Resolutions at the A.L.P.'s 1984 National Conference called for continued phasing out of funds from the private sector.

While sharing many of the profound concerns at the drift in Government policy with other private school supporters, the Jewish community argued that the legitimate needs and unique characteristics of their schools — particularly the substantial additional costs incurred in the broad range of Jewish studies which they necessarily offer by virtue of their very nature, and their socially enlightened remissions policies — entitled their schools to equitable treatment by both State and Federal Governments.

The newly formed Australian Co-ordinating Committee of Jewish Day Schools, in several submissions to the Schools Commission — charged

by the Federal Government to review policies and advise — also emphasized the danger of being penalised for the self-help and high priority to education demonstrated in establishing these day schools which reflected considerable community sacrifice and commitment and impressed upon both State and Federal Governments that any reduction in Government funding to Jewish Day Schools would have serious consequences for the future of these schools.

In August 1984, the Federal Government in announcing its guidelines to the Schools Commission for the period 1985-88, stated its policy for schools. It particularly aimed at "ending the divisiveness of the State aid issue" through a scheme of recurrent funding on a common basis for all schools, involving the application of a community standard of educational resources. Funding for non-government schools established a new scheme of twelve categories in which even the top categories will have their grants maintained in money terms.

With regard to Jewish day schools, the Schools Commission Chairman explicitly acknowledged their special circumstances and characteristics in July and August indicating they were likely to be incorporated into the criteria applying to their funding arrangements.

However, in January 1985 it seemed that Federal Education Minister Ryan had decided against continuing this principle. Compounded by severe reductions which could also result at the State level, the Federal decision, if not modified could have had profoundly adverse consequences for the future of Jewish Day Schools.

This was pointed out by community representations at Federal and State levels on 14 February 1985, and after thorough examination of the issues, the Federal Minister announced her final decision to continue the principle of allowing for extensive Jewish studies costs in determining appropriate funding levels.

This satisfactory resolution of the issue also endorsed by the Victorian State Education Minister entailed continued recognition of the extensive and separate nature of Jewish studies offered in the Day Schools and ensured these schools would not be financially disadvantaged for the extensive Jewish studies programmes they provide.

CONCLUSION

While a testing period, governmental outcomes in areas of fundamental concern to Australian Jewry have in the main been balanced and moderate. Serious initial foreign policy concerns have been largely overcome, even though some reservations may remain.

Governmental Middle East policies, certainly subject to active Arabist pressures, and at times characterised by conflicting even contradictory and perturbing features, have evolved in a reasonably restrained fashion. Media coverage of Middle East complexities has been noticeably more thoughtful in some quarters, while there has been no decline in public support for Israel. Partly responsible for these trends has been growing awareness of the violent, endemic character of various intra-Arab and Middle East conflicts — particularly the PLO's disarray, Syria's threatening role, and the protracted, brutal character of the Iraq-Iran war — the need to encourage those Arab forces turning to Egypt's moderating influence, and growing appreciation of the authentic character of Israel's maturing democracy striving to cope in this regional context.

Over the two years, the Government has moved a long way toward equitably allowing for the legitimate needs of non-government schools. Indeed, the unique characteristics of Jewish Day Schools were also acknowledged by the Federal Education Minister's decision in February 1985 which satisfactorily resolved an issue of major importance to the Australian Jewish Community.

The dramatic losses suffered by the Hawke led Labor Government in the December 1984 federal election seemed to dent the Prime Minister's authority and increased pressure on him particularly from Socialist Left and Centre Left factions within his own party. The Prime Minister's reversal in not providing back-up support for the American MX missile test in early February 1985 was a critical success for his left wing opponents who were likely to escalate their demands on a range of foreign policy — including the Middle East — and domestic issues.

While recent evidence suggests negative stereotyping of Jews is quite low and positive images healthy, resurgent extremist activity and behaviour fanning racism and prejudice has become a serious concern on the Australian political agenda. Coping legally and politically with these divisive, dangerous racist and extremist influences, without stifling legitimate public comment, will continue to be a fundamental issue confronting the Jewish community and all other Australians committed to an open, liberal and pluralist society.

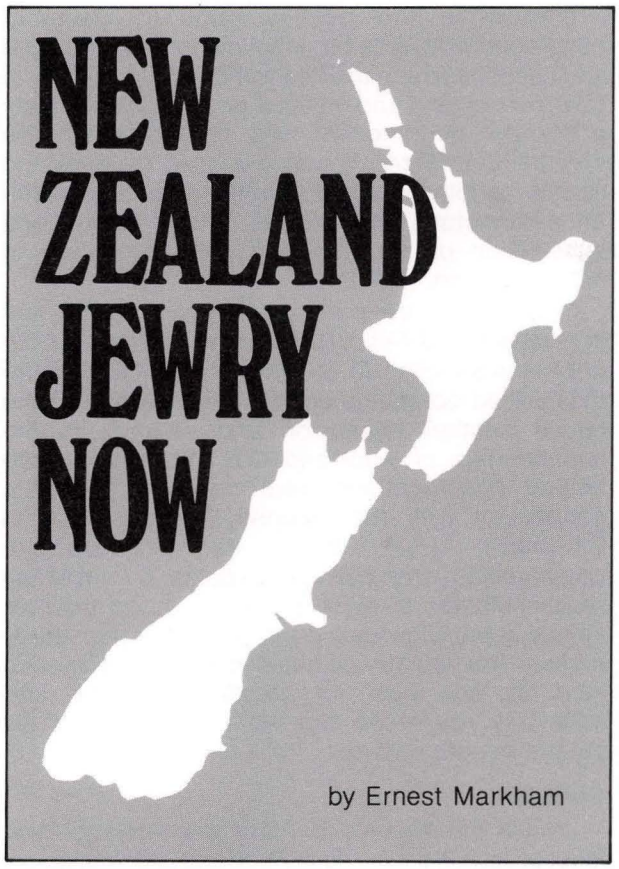
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Typical drawing room meeting in Melbourne (Welfare Appeal).



As a background to the situation of New Zealand Jewry in 1984 it is necessary to record something of the history and geographical disposition of the N.Z. Jewish community since the first European settlements saw the establishment of the Jewish presence in New Zealand. The first settlers were predominantly from Great Britain, seeking to find in this new area an escape from the restrictions and petty indignities of mid-19th century England. The opportunity for social acceptance and equality, based on the vulnerability of the small white settlers in this, the furtherest outpost in a comparatively newly discovered part of the world, offered a great deal to those with the courage to grasp the nettle.

Jewish settlers in the north of the North Island at Kororareka, the first seat of the colonial government, soon to move to Auckland, set up the beginnings of a community, maintaining existence despite the ease of assimilation and the comfort of acceptance by the general community. In Wellington a similar situation existed and a solid Jewish community there too was regarded as a factor contributing to the development of Western civilization in the antipodes. The limited contact that existed with the indigenous Maori inhabitants was friendly and uncomplicated by any need by the Jewish settlers, as opposed to their Gentile compatriots, to evangelise amongst the Maoris. At the same time, the Old Testament, with its stories of human courage, frailties, and tribal warfare appealed to a people whose lore included a similar identification with human behaviour and nature. With the finding of gold in the Southern and Western parts of the South Island, and the opening up of the vast plains in the Eastern South Island, the commercial centre of gravity became established in Dunedin in the southern area. With a good deepwater port and proximity to the gold fields, Dunedin became for a time a solid Jewish community in New Zealand. Indeed the beautiful synagogue in Moray Place, Dunedin, was indicative not only of the strength of the Jewish community in the last quarter of the 19th century, but indicated too its hopes and aspirations for the future. However, the supplies of gold were not inexhaustible and as they ran low the people of Dunedin suddenly felt the climatic hardships of the areas which hadn't mattered when the economy bloomed. It took nearly 100 years for the head office of many nationally active companies to move, not to the capital, but to the biggest population area and the major consumer centre: Auckland.

Jews in the South Island

An interesting case is that of the Christchurch Jewish community: It was named the Canterbury Congregation because its founders could not bring themselves to refer to their kehillah as the "Christchurch Hebrew Congregation". To overcome this, the name of the province was adopted in the title and remains so to this day. A structured community came into being in the mid 1860s and for many years struggled to maintain itself as a viable congregation. At one stage in its early existence a Baghdadi Jew, Isaac Zachariah, became the reader/minister. The story is told of his writing to his family in Jerusalem telling them of his appointment to the Christchurch kehillah. His family consequently mourned him as a convert to Christianity until he was finally able to explain the true situation. Eventually the Congregation prospered and even employed a series of ministers. At present the serious reduction in the number of Jews in this city has meant that there is no full-time minister.

Dunedin, on the other hand, survived for many years thanks to the devotion of a scholar who voluntarily conducted services for many years. Sadly, since his passing the tiny congregation has struggled to provide a minyan once a month and services are conducted to the best of the congregants abilities.

Decline and mobility

It was, therefore with the general decline in population in the South Island and the increase in the North Island that a Jewish presence increased in the North. However, the North eventually lost out too; in fact part of the 20th century apparent static

nature of the Jewish population in the north and definite loss in the south has been provided by the movement of young people to the bigger Jewish communities of Australia, and by those who realised the ultimate in Zionist idealism by making Aliya. Contributing factors have been an increase in mobility and higher standards of Jewish education since World War II. Such is the comparative isolation and degree of difficulty in maintaining any appreciable level of Judaism in areas so far from big centres and the mainstream of Jewish expression, that those looking for a more total commitment have sought centres where the maintenance of Jewish mores and traditions is made easier by the provision of more comprehensive facilities. The fact that so many families go back three or four generations in New Zealand and can still claim a Jewish identity is nothing short of miraculous.

Undoubtedly the continuing small but steady trickle of refugees from the continent of Europe, while tragic for those who suffered at the time, proved not only to help maintain and to build up a Jewish presence but with hindsight, saved their lives in the horror that was to come.

New synagogues

In the early 1960s in Auckland a small increase in numbers from a postwar mini-migration of English Jewry saw the beautiful but small synagogue inadequate for the hopes and aspirations of the ever optimistic communal leaders. In Wellington a burgeoning city required land close to the post World War I synagogue. It was also too small and unequipped to meet the ambitions of Jewish leadership and communal requirements. As a consequence the two centres built new synagogues — this time using the synagogue as a centre of buildings housing other facilities relevant to a growing community, growing both numerically and in terms of involvement.

In Auckland a handsome bequest gave impetus to an active organisation gathering funds to build a beautiful complex with facilities sufficient to provide schoolrooms for both once a week Hebrew school and a Jewish day school. Recognising that the nature of the city was such that adequate housing within a walking distance could make problems for ministers, three motel type apartments were included for overnight or longer stay, for Shabbat or festival use.

The new complex also added a mikve and two halls for communal use. The Wellington congregation, starting on the same tack a little later, suffered somewhat from the inflation of building costs but gained by avoiding mistakes perceived in the Auckland venture. No doubt both communities would probably profit today from each other's experience.

Meanwhile the heavily denuded Dunedin congregation sold its beautiful old large synagogue and schoolrooms in the heart of the city on valuable commercial land and rebuilt a small modern, totally adequate building on the boundary of the commercial centre. It was designed by Auckland Jewish architect John Goldwater who, having won an architectural gold medal for his design and supervision of the Auckland synagogue, was a natural choice.

The post war period also saw the establishment in Auckland and Wellington of Liberal Temples which drew in unaffiliated Jews rather than those from the established congregations. The two Temples have added another dimension and strength to the communities of Auckland and Wellington. Both Liberal congregations have now established a connection with the Hebrew Union College in Cincinatti, U.S.A., which has assisted the communities and college students by installing student Rabbis to serve for mostly short periods, including the High Holy Days, as part of their study course. The youthful enthusiasm displayed by such students has been of inestimable value and materially reinforced the work of dedicated lay people in both centres.

Club life

Jewish club life was for many years an important facet of Jewish social life in Auckland and Wellington. In Auckland the spread of the residential areas was reflected in the attendances at club functions but nevertheless until the mid sixties Jewish club life held on in one form or another. It had been hoped that the new communal centre attached to the synagogue would revitalise club life but in fact the opposite happened. It could be said that the rules applied as seemly for the congregation added an unacceptable dimension to a failing club life. Wellington had always had a very strong club life. The geographical nature of the city saw more people living within easy access of the club. At the same time Wellington had its own club premises with a useful hall, an asset used by the whole community. In the building of the Wellington Jewish community centre the Jewish Club sold its property and threw in its lot with the congregation to obtain new rooms as part of the new building. The result in Wellington appears to have been more successful than in Auckland, partly because of the more orthodox standards maintained in Wellington and the provision in the building of facilities for the Zionist movement.

National organisations

Until 1981 the only national Jewish organisations in New Zealand were the Zionist Federation of N.Z., with the headquarter alternating between Wellington and Auckland every four years, and the United Synagogues of N.Z., the Presidency of which is

vested in the 'senior' or longest serving President of the Wellington or Auckland congregations. Because of the upsurge of anti-Semitism in the guise of anti-Zionism the formation of a New Zealand Jewish representative body became essential. With the invaluable assistance of Isi Leibler, President of the E.C.A.J., the New Zealand Jewish Council was established. Presidents of Auckland, Wellington and Christchurch Councils make up the executive of the N.Z.J.C.

New Zealand's Jewish population, officially 4500 to 5000 is small. It is therefore no surprise that in all the centres the activists are involved in everything, picking their "hats" to suit the particular situation. Public relations, the prime concern of the N.Z.J.C. is handled by those, in the main, responsible for this area in the Zionist Federation as well.

Relationships with political parties are evenly balanced. The two mainstream parties have traditionally good relations with the total Jewish community. There is one Jew in Parliament, a long time Labour member who found his way to the House of Representatives from the trade union movement. Jews have been, and are, more widely represented in the field of municipal government. Auckland has had in its 150 years, six Jewish Mayors. Currently, Wellington's Mayor is Jewish and very much involved in Jewish communal affairs.

And now?

What then is the future of the N.Z. Jewish community? N.Z. Jewry has received and absorbed in the current two decades, a comparatively small number of Russian Jews, an even lesser number of Jews who left South Africa and we have a slow but insistent trickle of Jewish families from the U.S.A., seeking a comparatively pollution and crimefree way of life.

Whilst N.Z. has laws concerned with the relationship existing between the majority and minority racial groups as well as basic human rights, the practical application of these laws is still in the development stage and still in the process of being tested.

The history of anti-Semitic manifestations in New Zealand shows that in reality it was a non-existent phenomenon until the depression of the 30s. Douglas Credit and other strange economic theories helped to align people in search of an entity to satisfy their need of an outlet for their frustrations. The persecution of Polish Jews brought to New Zealand a continuation of the pre-World War I influx of Russian Jews. From about 1935 on, the rise of Hitler to power in Nazi Germany and his subsequent invasion of Austria and Czechoslovakia bought Jews from Germany and the two invaded countries. Opposition to their entry came from professional groups who obviously felt threatened by the sophistication and expertise of the European trained doctors and dentists. Such was the reaction of the New Zealand branch of the British Medical Association that irrespective of the level of qualifications held by refugee doctors they were not allowed to practice without first requalifying at the Otago Medical School. The Returned Servicemen's Association joined in the general opposition to the entry into the work force of European refugees and they were supported in turn by "N.Z. Truth", the weekly newspaper which still sells mainly sex and sensation. At the outbreak of World War II refugees became 'enemy aliens'. A few from Czechoslovakia were actually received as volunteers in the 2nd N.Z.E.F. as their country of origin was now an ally. Conditions laid down by the N.Z. Government of the day, by way of personal guarantees as well as guarantees for accommodation, work and support outside the New Zealand Social Security system for two years after arrival, were met by the existing New Zealand Jewish community and no permit to enter New Zealand ever lapsed for want of guarantors. The number of permits issued was, as in other countries, lamentably low.

The post World War II boom and the establishment of Israel reacted well on the situation of Jews in New Zealand. The general trend in N.Z. society was egalitarian and whilst no great personal fortunes could be made, no one went hungry, homeless or workless. As the economic tide turned, with the first oil shock in 1973 sympathy for Israel seemed to wane, and active antagonism became apparent on the extremes of left and right. The League of Rights became active with offshoots such as the Anti-fluoridation League and similar groups with unusual theories. The new Left began its attacks on Israel and the Douglas Credit supporters formed a political "League" later to become the N.Z. Social Credit Party.

With the exposure in the 80s of League of Rights people, well entrenched in the Social Credit Party, efforts were made by the Party to distance itself publicly from the League. One League member in Dunedin was formally expelled by the Party whose Leader, Bruce Beetham, went to great pains to assure the Jewish Community that the Party did not accept Douglas anti-Semitism.

The last two General Elections have returned two Social Credit M.P.s Definition of the mainstream parties in terms of Left and Right is difficult and the main differences for some time are a matter of personnel rather than apparent ideologies.

Current political picture

However, the current financial exigencies of New Zealand's economy has seen a Labour landslide returning a majority of 17 seats in a House of 95 members. The average age of the new Cabinet is

considerably younger and the general direction would appear to be aimed at a return to the financial egalitarianism of the past. There is a radical left group within the Parliamentary party, but it would appear to be no more than about 15% of the Labour caucus.

Much remains to be achieved by the New Zealand Jewish community in terms of its responsibility in the wider community. To this end the debate continues within the N.Z.J.C. as to the level of profile which the Jewish community should exhibit. Other minority groups are inclined to look to the Jewish community as the section with the 'most experience'. Already the community has good working relationships with the community relations section of the N.Z. Police. A start has also been made on a dialogue at a lay level with representatives of the churches of all denominations. The work of the N.Z.J.C. is enhanced by co-operation with B'nai B'rith which, like the Council, has broadly based community sources in its membership.

In 1984 the disposition of the Jewish population of New Zealand is in the main evenly spread between the two centres of Wellington and Auckland with just handfuls of people in Christchurch and Dunedin. Small pockets exist too in provincial centres such as Hamilton and Palmerston North. Again, the easy mobility of young people has led to a run off of population, which in turn leads to a lessening of facilities, acting as a disincentive to further replacement settlement.

It appears now that Wellington is beginning to feel this pinch which logically must eventually become apparent in Auckland too. As stated earlier, the climatic and commercial conditions Auckland enjoys help, in the short term, to keep it reasonably viable. In common with the general community, the Jewish communities suffer the lack of volunteer workers they once enjoyed. Obviously there is no single cause but rather the cumulative effect of the faster life style and more stressful conditions leading to a willingness to pay others to do the various communal chores rather than take the time and energy away from the daily demands for living. Whereas once there were always a number of young married women eager to spend time, outside their domestic duties, working in communal organisations the situation today sees them seeking more fulfilment with higher education or other forms of demanding vocations.

Coincidentally there seems today to be a need also for a more professional approach to the various offices within the communal structure. This is ever more obvious in the field of public relations where the anti-Zionist and anti-Semitic attacks in the media are no longer crude and amateurish. Today it is necessary to have considerable resources in terms of material and abilities to cope with the opposing forces. Again, mobility and the various communication facilities must be maintained at the same level available to those in opposition. Responsibility for this facet of communal responsibility lies squarely with the N.Z. Jewish Council which, thankfully, is supported by other organisations and of course, the membership of the communities.

One of the most positive contributions to the communities must be that of the shlichim from Israel. Habonim, the dominant youth group, receives a new shaliach every two years. The Shlichim are alternately stationed in Wellington and Auckland. Ideally both centres should have such a service continuously but financial restrictions preclude this.

An unfounded optimism?

Over the last thirty years various pundits have forecast the end of the Jewish community of New Zealand. Logically, they have been correct in their arguments but in the very nature of the Jew, the 'dafke' syndrome has manifested itself once again and the communities continue to exist despite their problems.

In the course of communal viability there are valleys and peaks. Events in Israel alternately fill the people with pride or great concern and most assume a measure of responsibility for the behaviour of that far away nation. Perhaps this is but part of their Jewish being, perhaps it is stimulated by the fact that every year more and more families find that there is some link established by younger members of their families making aliya.

While it would continue to be logical to prophesy the ultimate demise of New Zealand's Jewish community, experience and a slight knowledge of history are inclined to promote an unfounded optimism.

"... and they shall beat their pens into swords"

By Rabbi John Levi

Towards the end of 1982, the Australian Council of Churches published a special collection of documents and articles in honour of "One World Week" entitled "In Search of Peace in the Middle East".

The Australian Council of Churches is an ecumenical roof body representing thirteen Protestant and Orthodox Churches in Australia with its offices located in Sydney. In each of the states of Australia there is a local Council of Churches which is more broadly representative of the Christian religious community. In Victoria, for example, the Victorian Council of Churches now includes representatives of the Catholic Church. This is not the case nationally.

Historically there have been very few official or unofficial contacts between the Australian Council of Churches and the organised Australian Jewish community through the Executive Council of Australian Jewry, despite the fact that both national organisations were founded about forty years ago. Following the Declarations of Vatican Two and the pioneering work of the Catholic Order, the Sisters of Sion, there have been contacts and regular meetings between the Australian Catholic community and the Jewish community for more than ten years. In both Victoria and New South Wales, the State Councils of Churches have joined in study groups and shared seminars but they have been sporadic and dependent upon the goodwill and caring of the local professional staff.

With the Israeli invasion of Lebanon in 1982, these fragile relationships became increasingly strained. In Perth the Anglican Dean David Robarts went on record with some extremely hostile statements about Jews, Judaism and Israel. The Anglican Church did not repudiate his remarks. Leading spokespersons for the Uniting Church in Victoria hastened to link hands with the "Palestinian Red Crescent" led by Yasser Arafat's brother and to play host to P.L.O. representatives. In Brisbane, the now past president of the Australian Council of Churches, His Grace Bishop Gibran, preached about "the aggressors, the exclusive and segregating Jews". The officials of the Australian Council of Churches refused to meet with representatives of the Executive Council of Australian Jewry to discuss the Bishop's remarks.



Dr. Ernest Fooks *Collins Street, Melbourne*

"In Search of Peace"

Apparently moved by this atmosphere, the Australian Council of Churches together with the Australian Episcopal Conference of the Anglican Church published its Kit "In Search of Peace in the Middle East" and distributed it to its members for "study and discussion". Many of the 14 papers that make up the Kit have been taken from material prepared by the National Council of the Churches of Christ in the U.S.A. but some appeared to have been prepared by the P.L.O. The collection is the first published Australian Christian response to the existence of Israel and the conflict in the Middle East. It deserves to be studied in some detail.

The papers were obviously prepared under the impact of the war in Lebanon. It is introduced to the reader with the following prologue: *"Israel sending its air, land and sea forces into Lebanon, into Beirut; the Palestine Liberation Organisation's departure (sic) from Lebanon and dispersal in several Arab countries, the assassination of the President Elect of Lebanon, Bashir Gemayel, the shocking gruesome massacre of hundreds of Palestinian refugees".*

And so the scene is set. There is no mention of the fact that Lebanon had been a battleground for seven long years before Israel's entry into the war. Apparently no need was felt to recall the 70,000 victims of that brutal internecine civil war fought on the northern borders of Israel, precipitated by the P.L.O. and Syria. According to the Australian Council of Churches it is only necessary to write that Israel "sends" its forces into Lebanon and triggers massacres and assassinations.

The introduction proceeds with an even more dramatic scenario. The problem of Palestine is the *"one conflict today which has the potential to engulf our planet, our family, in a global war".* The "one root cause" of this problem is simple. *"Four million Palestinians . . . are without a homeland of their own. The bitterness that Palestinians feel can be easily understood when it is realised that the State of Israel has been erected on what used to be Palestinian land."* Until this is *"faced squarely and solved by Israel, humanity will always be confronted by a time bomb that could go off at any time".* The inescapable, but unwritten logic of these remarks is that Israel exists on stolen land and must liquidate itself in order to save the planet.

Misleading Statistics

Jews, and others, may question the figure of four million Palestinians, but in none of the 14 papers in the Kit is this statistic questioned or discussed. Those with an interest in history may recall that in 1948 there were "only" 1,200,000 Arabs in the British Mandate of Palestine. More than 1,000,000 Arabs still live in that same land. Five hundred thousand former Palestinians are said to live in the Hashemite Kingdom of Jordan (which was until 1921, considered to be part of Palestine) and three hundred thousand Palestinian refugees are said to live in Lebanon. The figure of four million is simply a figment of the imagination.

Jews may also feel that the "one root cause" of the problem of Israel in the Middle East, is the Arab refusal to make peace with Israel. It could also be argued that this is not simply a political problem, but is also a religious problem that is derived from the Islamic view of the world. Millions of Christians who live under Islamic rule suffer from the same pressure and persecution. It is surprising to find no mention of this religious triumphalism in the copious material prepared on the question of peace in the Middle East. It may be well worthwhile to ask what it is like to be a Christian in Turkey, Egypt, Saudi Arabia, Libya, the Sudan or even Lebanon.

The Kit contains "A Brief Chronology of the Palestinian Conflict". It is a fascinating, almost classic piece of historical bias. The "conflict" begins in 1897 with "the establishment of the Zionist movement". The Chronology moves swiftly through the next thirty years. There is no mention of the Jewish colonisation of desolate land, no mention of anti-Jewish pogroms and riots or of the word Jihad. There is no mention of the rise of Hitler and naturally no mention of the pro Nazi Grand Mufti of Jerusalem. The very large Arab immigration into Palestine is ignored.

Forgetful Chronology

The Chronology fails to mention that on the first day of Israel's existence in 1948, five Arab armies moved across the borders to annihilate Israel. We are told that the Hagana "cleverly used" violence to hasten the formation of the Jewish state and from 1939 to 1948 used "much violence and terrorism against the British Palestine government personnel and the Arab people". It forgets that 100,000 Palestinian Jews voluntarily served in the British Army during the Second World War.

The Chronology meticulously lists the assassination of Lord Moyne, the massacre at Deir Yassin, and the murder of Court Bernadotte. In the interests of fairness, a Jew could search for a reference to the one million two hundred thousand Jews uprooted from Arab lands, the plight of the displaced people in Europe, the British barriers to Jewish migration, the murders of Jewish civilians in Palestine that began in the 1920s.

And then the forgetful Chronology plunges into the realm of the obscene. It quotes the British historian Toynbee, who wrote that "In AD 1948 the Jews (began) to initiate some of the evil deeds that the Nazis had committed against the Jews". The Chronology jumps to 1961 and quotes an unnamed "Jewish organisation" that drew a parallel between Adolf Eichmann and his judges. It is difficult to believe that the Chronology published by the Australian Council of Churches does not originate from a publication of the P.L.O.

The Kit includes a Study Document from the National Council of the Churches of Christ in the U.S.A. issued in 1980. This paper is the nearest the anthology gets to a balanced report. The compilers of this paper actually visited the Middle East and confessed it was "not unaware of or unconcerned about the violent activities of the P.L.O. directed toward the very destruction of the State of Israel — and in some formulations — against the Jewish people as well as the State". They cautiously say that the "private position of P.L.O. leaders including Arafat "continue to reflect the disparity and contradictory nature of positions held by the different factions of the P.L.O." and suggest that the P.L.O. must remove any doubt about "the right of Jews to the same self determination sought by the Palestinians". To bring this about, the panel of American Christians suggest

that the U.S. should engage in open dialogue with the P.L.O.

Bitter Attacks

The Kit includes a number of articles by some very angry and aggrieved Arabs. The Anglican Canon Riah Abu El Assal writes about Christian life in Nazareth and declares "in spite of all the attempts to make the Arab Palestinians, citizens of Israel, and forget their true identity, they are more conscious of the palestinianism and their true belonging". Jews might regard this refusal of a Christian clergyman to become a loyal citizen of the land in which he lives as regrettable. There is a bitter attack on Israel by an American journalist describing Christians in Bethlehem, in an article entitled "O Little Town of Guns and Tourists". Another item in the Kit is by the Co-ordinator of the World Council of Churches Commissioner on Inter-Church Aid entitled "The News of an Ordinary Day in the Gaza Strip". The article begins "On 17 May, Israeli military forces dynamited five houses in the Jabalia Palestinian Refugee camp in the Gaza Strip", and concludes with a photograph of a family waiting in the ruins of their house after "the 17 May dynamite explosion". There is a single moderate essay by a Lebanese Christian which points out that "for too many of the Arab Middle East states, freedom is a luxury" and speaks refreshingly of the three "sister" religions in the Middle East.

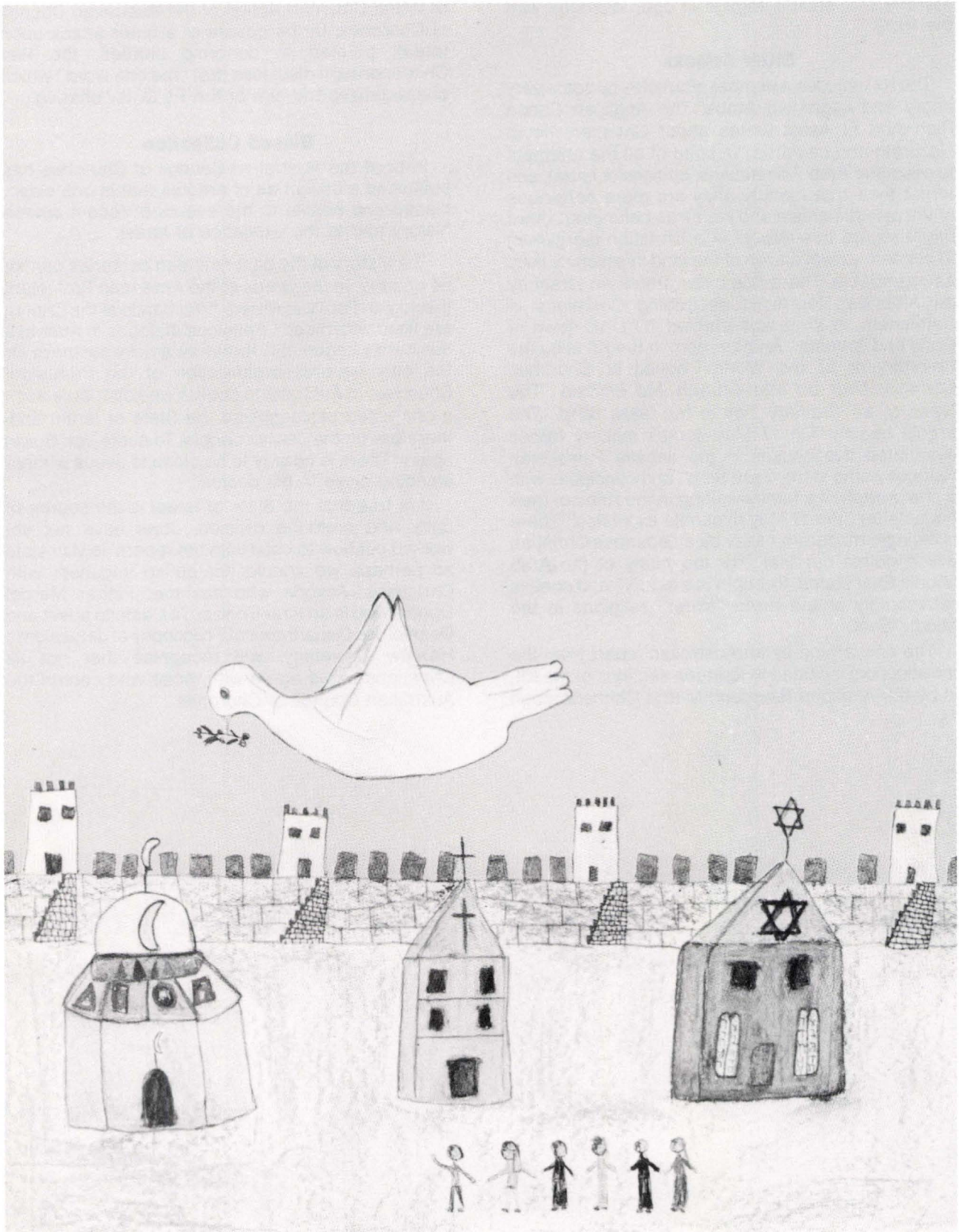
The only article by an Australian (apart from the Introduction) included in fourteen sections of the Kit, is by the Anglican Reverend Martin Chittleborough of World Christian Action of the Australian Council of Churches. In the course of a bitter attack upon Israel, painted in denomic shades, the Rev Chittleborough discloses that "the one word" which characterizes the aim of the P.L.O. is "sharing".

Biased Collection

In brief the Australian Council of Churches has published a collection of articles that is one sided, biased and hostile to the events of recent Jewish history and to the existence of Israel.

The history of the past nineteen centuries cannot be undone. In the words of the American Protestant theologian Paul Van Buren, "The hands of the Church are filled with blood". Religious dialogue in Australia has hardly begun. It is therefore a risky business for the only national organisation of the Protestant Churches in Australia to publish and distribute such a one sided onslaught on the State of Israel and, therefore on the Jewish people. To quote Van Buren again "There is no way to be close to Jesus without standing close to his people".

It is true that the State of Israel is the source of unity and profound division. Jews have not yet worked out how to cope with the reborn Jewish state so perhaps we should not be so impatient with Christians. Anyone who has met Father Marcel Dubois who is an Israeli citizen, a Catholic priest and Dean of the Department of Philosophy at Jerusalem's Hebrew University, will recognise that not all Christians would agree with those who control the Australian Council of Churches.



Drawing (1975) by Gassoub Serhan (aged 14) from the Arab village of Kfar Yafia (Israel).

Forum

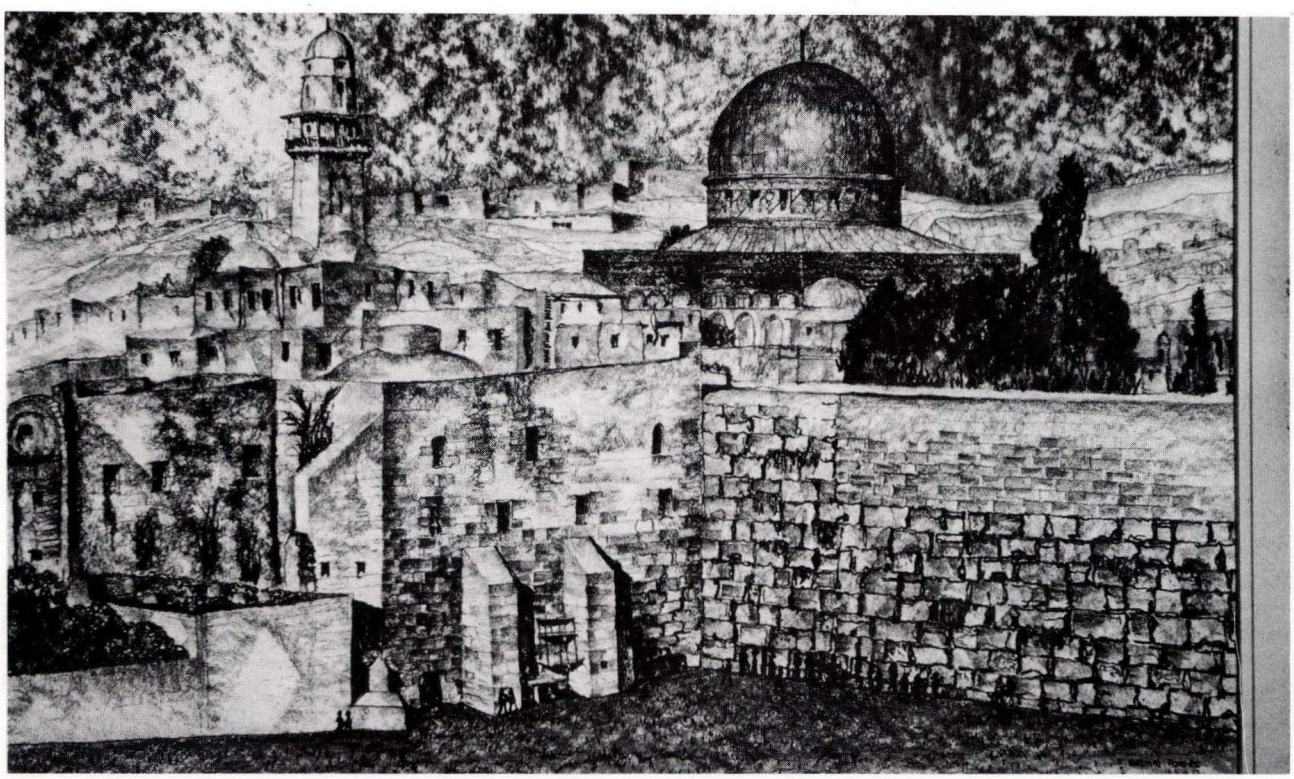
NOTES ON THE DRAWINGS OF DR. ERNEST FOOKS

A number of drawings by Dr. Ernest Fooks — one of Australia's leading architects — are included in this Year Book.

Dr. Fooks was brought up and educated in Vienna where he obtained a Master's Degree in Architecture in 1919 and the Doctoral Degree in Town Planning in 1932. Dr. Fooks was professionally active in Austria until 1938 and arrived in Australia in 1949. He is best known in the community for his architectural work on flats and residences as well as on many large-scale projects, including the Jewish Community Centre in Canberra and the first stages of Mount Scopus College in Melbourne.

Dr. Fooks has won many awards and prizes and has written books and a great number of articles on Architecture and Town Planning.

In 1944 he held his first Art Exhibition "Cities of Yesterday", made up of drawings produced in Europe before his arrival in Australia. He had Art Exhibitions in 1952 and 1980. In August 1984 he held his most recent exhibition, from which the drawings included in this volume are taken.



Dr. Ernest Fooks *"Jerusalem of Gold"*

On being Jewish in Australia

by Professor Ron Taft

Jews take on views about their place in society which reflect those of the country in which they live. Thus, in Eastern European countries they were treated, and regarded themselves, as a religious and national minority with an independent life of their own, including their own language — Yiddish.

This is not the prevailing model in democratic Australia where the emphasis is on "Diversity in Unity", now known as Multiculturalism. Like other ethnic minorities Jews in Australia are expected to be integrated — or more precisely assimilated — in some respects, but may preserve their distinct heritage and ethnic memories in other aspects. Jews are expected to take their full part unconditionally as citizens, to observe the laws, to participate in public life, to engage in the economy at large, to be competent in English, to understand and respect the basic Australian styles of dealing with other people and to be loyal to Australia and its way of life — within the limits required by democratic tolerance. On the other hand multicultural Australia accepts that we have the right to preserve our cultural and religious heritage and to practice our distinctive religion and traditional celebrations. We also are free to establish our own communal organizations and clubs and to give preference to our own people for social relations and as marriage partners — although the latter is not acceptable if it implies attitudes of superiority and exclusiveness rather than just preference.

These principles of integration are accepted by most Australian Jews, including myself, although there is considerable erosion in the younger generation on the subject of preference for other Jews as friends and marriage partners.

In my opinion it is neither desirable nor possible for Jews in Australia to completely resist all integration by isolating themselves in a voluntary ghetto. This can perhaps be sustained for one generation after immigration but, after that, even the most traditional Jews will undergo some civic, economic and social integration to Australia. Those who cannot accept this should emigrate to Israel.

What is a Jew?

Are the Jews a religion, an ethnic group, a culture or a community? The answer is that Jews are all of these things; it is not possible to describe us accurately by using only one of these terms. We are nothing if you take away any one of these aspects; a Jew who is unaware of his/her ancestry, is ignorant of the Jewish heritage of customs and ethical principles and has no feelings of relationship to other Jews is a Jew only by race. Those who are Jews by race only, contribute nothing to the future of Jewry except when, as in the Soviet Union, anti-semitism keeps them from complete assimilation. This position has not obtained in the past in Australia, does not now and, in my view, will not in the forseeable future. So the future of Jewry in Australia is dependent on the ability of future generations to continue to remain loyal to the two aspects of themselves, their Judaism and their Australian identity. I see no reason why this dual aspect should not persist especially with Jewish schools being on the present firm basis.

The beacon

Where does Israel come in? Israel has been a focussing beacon for Judaism ever since Abraham and today the mutuality of Israel and the Diaspora is an axis upon which Jewish identity turns. But — a big but — Australian Jews will increasingly reject the national and political, as opposed to the emotional and spiritual aspects of Israel in their own lives. This will just become one of the facts of Diaspora life in the future.

Being Jewish

What about my own Judaism? Being Jewish is very important to me for the following reasons:

I believe that I gain strength as a person from my cultural roots.

The unique history of the savage antagonism towards Jews over the past 2000 years justifies some cautious separation from the outside world.

The most important reason is that I wish to help to preserve what is valuable in the religious-ethical heritage of Judaism embodied in the Ten Commandments, the Shema, the admonition to love our neighbours as ourselves, to beat swords into ploughshares, and so on.

At the same time, as a Liberal Jew I cannot accept that all of the commandments that are accepted as such by Orthodox Jews have equal importance.

Rules of personal behaviour such as observance of Shabbat and Kashrut cannot in my view compete with those concerning relations between people — justice, love and fair-dealing. Whether a person observes Shabbat or Kashrut is a matter of indifference to me and has only limited relevance to the aspects of Judaism in Australia which I have described above. I realize that this sentiment will appear strange to many but that's the way I see it.

In conclusion I would point out that the ideals of B'nai B'rith fit in very well with the Australian type of Judaism which I have espoused: Harmony, Community, Education, Service, and above all love for our fellows and respect for all legitimate expressions of Judaism. I am happy to share this Judaistic world with fellow Jews and to pass it on to children and grandchildren.



At the Holocaust Museum in Melbourne.

Life in the Diaspora

By Eve Mahlab

I am a Jewish woman living in the Diaspora. I consider myself a member of the Jewish community and I identify with other Jews throughout the world. However there are dimensions in my life that create in me a need to be part of other community groups and these groups are non-Jewish. Each of my community groups nourishes me in a different way and each contributes to my emotional well being and personal growth. My interest in and commitment to some community groups, for example the Jewish community, arise out of my birth. In others, my interest has led to commitment. If participation in any of my communities were denied, I would feel the loss profoundly.

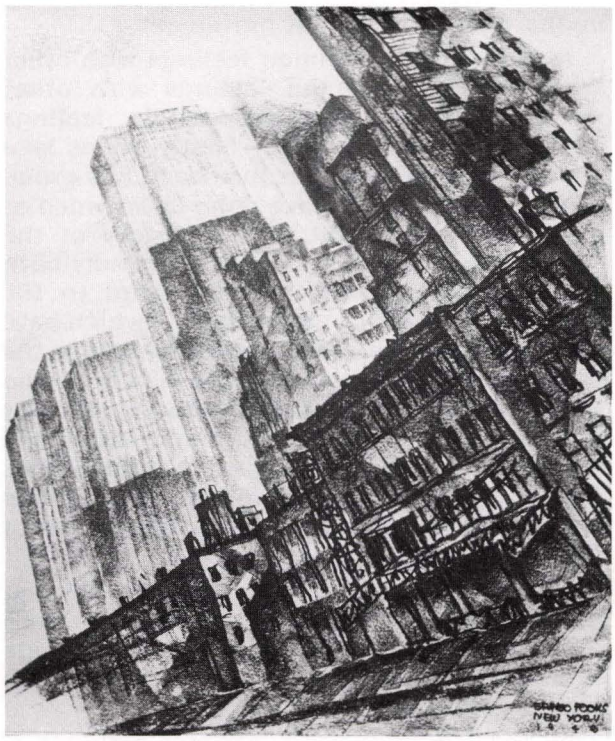
This broadly based participation and identification so typical of Jews in the Diaspora is a cause of concern to many other Jews who stigmatize it with the name "assimilation". This concerns me because I do not feel assimilated. I feel very Jewish and I regard my participation in the non-Jewish communities as "integration" rather than "assimilation". It has been said that assimilation is a "melting pot" whilst integration is a "salad bowl". I agree with the distinction.

Jewishness

I sometimes analyze what my Jewishness means to me and what integration contributes to my life. With respect to my Jewishness I am not aware of anyone amongst my ancestors who was orthodox or even observant in any consistent manner. Yet my Jewish heritage is a fundamental part of my consciousness.

This consciousness has been distilled from my parents, Jewish writers and the prayer books of Temple Beth Israel (which I study on the three days each year when I attend synagogue). From these sources I have developed a perspective and an approach to living which I believe to be essentially Jewish. Central to this perspective is a belief in the importance of the "here and now" and a denial of the "hereafter". This creates an intense focus on the value of this life and a pressure to make life meaningful. It also discourages passivity and encourages respect for oneself as a vehicle for reform.

My husband and I have found that the perspective which arises out of our Jewish heritage has provided us with a system of values which is a sound basis for our day to day living and we have therefore tried to pass these values on to our children. We have tried to make them aware of the long history and deep roots they share with other Jews throughout the world. This history includes the shared pain and struggle of the Jews as a people as well as a shared pride in the constructive and often remarkable contributions made to the world by individual Jews. We also share a wonder at our survival as a people and a pride in the establishment and continued existence of the State of Israel.



Dr. Ernest Fooks *New York*

However these positive feelings about my Jewish identity are not sufficient. There are dimensions of my life which propel me towards integration in other communities which are not Jewish. These dimensions cannot be adequately satisfied within the parameters of the Jewish community as it exists today. It is simply too small and too homogeneous.

Women's Liberation

With respect to this propulsion towards integration, I am a woman and was brought up in a Jewish community which (like most other communities) excluded women from policy or decision making opportunities. Indignation at this exclusion was one of the forces which propelled me towards the Womens' Liberation movement. I have been enormously enriched by my participation in that movement.

Just as I share common feelings with other Jews, I share common feelings with other women. Indeed there are certain feelings common to both groups. Firstly there is a feeling of oppression because each has proud achievements which have gone unrecorded or have been edited out of the history of the surrounding dominant culture. Secondly both groups have grievances with regard to the attitudes, limitations and restraints which have prevented them from fully participating in the world. Thirdly both groups have members who have accepted the negative stereotypic images portrayed of them by the dominant culture and who have developed contempt for themselves. Thus there are some Jews who are anti-Semites and some women who are the worst enemies of their own sex.

However women have a greater burden because (unlike the Jews) they have not even recorded their own history and their achievements. This undermines their self esteem and esprit de corps.

My identification with feminist activists is similar to my identification with other Jews in that our achievements also bring a sense of pride to me. Our shared efforts to combat discrimination which have resulted in legal reforms and programs which have changed women's perceptions about themselves have permanently changed the context in which Australian women live their lives. Women are now more able to share with men in the public work to build a more caring world. We are not quite as restricted to the traditional service roles that bandage and console the victims and casualties of man-made decisions. This progress alone justified and validates my participation in the world beyond the Jewish community. Indeed we have brought change to the Jewish community itself in that Temple Beth Israel now accepts women as full participating members of the congregation and even has a female Rabbi!

Profession

Beyond this, however, I am also a professional person and an entrepreneur and pursue my interests in these areas within the context of a diverse and pluralistic society. I enjoy a network of business associates and colleagues who provide me with advice, support, introductions, and business opportunities. Restricting this network to the Jewish community would limit the range of services I could provide and the range of customers and clients in need of my services.

Finally, I have come to realise that I require, and thoroughly enjoy, the stimulation that comes from actively seeking out people from backgrounds and cultures which are different from my own. I delight in the chemistry that transcends cultural and religious chasms and provides the basis for warm friendships to evolve. Whilst I have grown up with and treasure my Jewish friends, the fact is that some of my best friends are not Jewish.

In the final analysis, I have balanced my Jewish identity and integration and it has worked well for me. I feel I have links with many camps. It yet remains to be seen whether I have succeeded in passing on that balancing of identities to my children. My husband and I made a conscious decision to ground our children in the Jewish community, yet prepare them to integrate into the larger social and professional communities through a secular education. The only Jewish institution which reflected our values at that time was Temple Beth Israel and without its existence, our Jewish identification might not have been passed on to the children.

It remains to be seen whether the ties that bind our children to the Jewish community are at least as strong in their identification with others cultures. Whatever happens they appear to have absorbed our Jewish system of values and the Jewish perspective which will assist them in leading a satisfying and productive life. We can give them no greater gift. If they value it, they will in turn find a way to pass it on to their children.

The Australian Jewish condition

by Susan Bures

Any attempt to describe the Australian Jewish condition in 1984 must come with some warning. It would be impertinent to presume an overview of this sort could be prescriptive. And indeed these comments are but a very personal essay on what seems to me the most striking features of Australian Jewry today, based not on quantitative, but qualitative assessment.

One cannot avoid separating the Jewish community's internal condition from its condition in relation to the general community. Any analysis of the internal condition must begin with the status of Judaism as a religion in our community. Despite the availability of other methods of identifying oneself as Jew, with "Jew as Israeli" the most obviously different, Jews in Australia still define themselves, and are defined by other Jews and Gentiles, by their observances.

There has been in Australia, following or simply paralleling a world trend, a movement to orthodoxy and, within orthodoxy, to the extremes of observance. While the "ultra" orthodox still only represent a small proportion of our community, those in the "centrist" or Anglo-Jewish mould are becoming more observant and those in the Reform movement are encouraged to degrees of traditional observance unthinkable within this movement even 20 years ago.

There is some serious concern about the international Jewish ramifications of the proposed change to the Israeli Law of Return which, by threatening to redefine a Jew by the method of his conversion, is predicted as the agent for a permanent split in the Jewish world. What this seems to produce in Australia, however, is debate on a particularly puerile and uninformed level, reflecting an almost universal lack of Jewish knowledge and history.

Ethnicity or Cultural Singularity

This leads directly to the Australian Jewish conception of its ethnicity or cultural singularity. Despite living in a country which lauds multiculturalism, most Australian Jews have difficulty defining what it is which makes them Jewish. Certainly there is a great deal more pride in, and almost aggressive assertion of, identification as Jew, but most Jews do not seem to analyse this identification on any but the most cliche-ridden level. The lack of intelligent perception of just what it is which characterises one as a Jew has a disturbing potential to polarise the community into, for example, those who choose aliya, assimilation or the "ghetto" according to their own definitions; there is little understanding of the legitimacy in a polydox definition.

The Jewish demographic balance, discussed elsewhere in this volume, has shifted to the elderly end of the spectrum, which will entail the community spending increasing funds and effort on caring for the elderly and the aged. At the same time there has been a heartening and continual growth in the Jewish dayschool movement to cater for the young. As the generations in which Jewish knowledge was naturally passed on disappear, some substitute had to be found to cancel the Jewish illiteracy of the immediately post-War Jewish generation. That this dayschool substitute is not an automatic guarantee of Jewish identification in adulthood must, however, be noted.

One of the critical problems for Australasian Jewry is the future of the small communities — Brisbane, Adelaide, Hobart, Perth and New Zealand. I have argued elsewhere that the concept of critical mass must apply to these communities — their sheer lack of numbers is the most telling factor. However, if roof bodies like B'nai B'rith, the ECAJ and ZFA, expend a greater effort in servicing them with teachers, cultural programs and so forth, they may be able to hold on.

The communities of South East Asia and the Pacific, of course, suffer identical problems but, in one of the most intriguing developments of recent times, Australia, through the ECAJ and the Asia Pacific Jewish Association, is assuming the mantle of regional leadership which will be increasingly beneficial to these isolated communities.

Overcoming Rigidity

The internal Jewish community organisation suffers from a certain rigidity or inflexibility. The switching of Federal secretariats between Melbourne and Sydney appears inevitable, but I would surmise thought is rarely given to any alternative. On the fund-raising level, in Sydney, at least, the organisations which raise funds for local causes have for 17 years been joined in the JCA, while Melbourne still suffers a multiplicity of campaigns. The next development for Sydney ought to be the federating of both Israel and local cause fund-raising, on the American or some other model, but this is still widely distrusted and presumably not even conceived in Melbourne. Yet there is something ideologically suspect about claiming ourselves as indivisibly Jewish and Zionist, extending this to criticising anti-Zionists as closet

anti-Semites, yet making a rigid distinction between the two for the purpose of fund-raising.

When it comes to Australian Jewry's relations with Israel, it is incontrovertible that Australia is a totally Zionist community in the broadest conception of the term. We do have an extremely high proportional rate of aliya, but it is in our support for Israel, emotionally and financially, that we stand out. Indeed the solidarity of Australian Jewish support for Israel during the Lebanon War was marked in contrast to, for example, America or Britain. However, despite the effectiveness of some communal public relations arms, we still have no AIPAC or BIPAC, no powerful lobby group supported by top level academic research, acting for the total Jewish community here rather than sectional interests.

"Goldene Medina"

The various Boards of Deputies, the ECAJ, BB Anti-Defamation work and so forth have been particularly effective, however, in reacting to anti-Semitism or, to use Connor Cruise O'Brien's phrase, anti-Jewism, a term, as he put it, as accurate as it is ugly. There is no doubt that Australia has been the true "goldene medina" for the Jews — two Jewish governors-general, an Army commander, innumerable politicians, captains of arts and industry, scholars and scientists, lawyers and judges and, most recently, the Law Reform Commissioners of both NSW and Victoria, are proof enough that institutionalised anti-Semitism is rare. That being said, anti-Semitism on a personal level is as endemic here as anywhere, historically church or class-borne. Jews have also suffered from more generalised racism of which the disturbingly renaissant activities of the League of Rights are an example. This has been joined in the past decade or so by the anti-Zionism of the left wing, part of the pseudo-intellectual baggage of the post-Vietnam Third Worldists, along with anti-Americanism.

Part of the reason for the taint of anti-Zionism in these quarters is Jewish insularity. Formerly fighters for social justice, the base on which the left-wing groups claim to rest, Jews too often now aggregate around conservative viewpoints which tend to reflect a protection of their now comfortable status-quo. While there are some Jews out there fighting for nuclear disarmament, women's rights, Aboriginal land-rights, migrant rights and against racism in any form, they are not nearly as visible as, say, American Jews fighting like causes, largely, I suspect, because they are not there in the same proportions.

Which brings me to my final point. If anti-Semitism is, as is often claimed, the litmus test for the socio-psychic health of a community, then the reverse proposition should also be true. If the taint of racism discolors the great Australian multicultural dream, then Jews are potentially also at risk. The lack of Jewish participation in this fight, on an Australia-wide basis, is a severe challenge to our community in 1985.

Life in the Diaspora — A Century Ends

by Lisbeth Minz

A mere sixteen years separate us from the end of the Twentieth Century. For the Jewish people in the Diaspora this will draw the curtain on a hundred years that have been equally as turbulent and often more tragic than the 5644 years that have gone before. For that reason the foremost concern of Jews remained SURVIVAL. When times were bad — physical survival and when times were good — cultural survival.

The century produced sufficient persecution — often on a horrific scale — to stir the Jewish people into an appropriate response. The Russian pogroms set in motion an exodus that created the significant modern Jewish presence in the Americas and in Turkish Palestine, their erstwhile homeland. The great European Depression and resultant rise in anti-Semitism evoked a Jewish soul-searching and political conciousness that consolidated the embrionic Zionism. The ultimate NAZI horror that became the Holocaust resulted in the struggle for and consequent creation of the State of Israel and the thirty years of siege of that State by the Arab nations have made the modern Jew into a resolute fighter, whose dedication and military prowess have become renown.

Responses

The Jewish response to persecution over the past 100 years has been positive and progressively sophisticated. The response to the "good times" remains unfortunately elementary!

For there is no doubt that acceptance and lack of persecution by benign host cultures produce among the Jewish people a schizophrenia that fashions them into an entity with distinctly separate personalities. Each egoistic, demanding dominance, irreconcilable — willing to obliterate the others and yet dimly aware that each alone would be diminished. The fundamental torment that tears Diaspora Jewry apart is not really the question "who is a Jew?", but the dilemma "can Diaspora Jewry only survive in ghettos? — will it cease to exist unless it creates in a thousand places its little Israels?" This soul-wrenching problem causes an all pervading anguish that never leaves the Jewish conciousness and strikes at the root of every identity. For every Jewish life eventually comes face to face with the painful paradox that whilst World Jewry must keep constant vigilance and resist influences that would impose ghettos on them, within themselves there lurks an impelling desire to have these very ghettos as havens and breeding grounds for the people's continuity. The State of Israel has largely solved this problem for some 36% of the Jewish people. But 64%, throughout the world and throughout their lives, constantly search for ways that can preserve old values in a modern world.

Interestingly, it is the two personalities with the vastly divergent points of view who most clearly recognise the importance of coming to grips with this paradox.

"Assimilationists"

By far the most numerous group in the Diaspora are the assimilationists and the term is used here to designate those Jewish persons who, possibly through spiritual questioning or other intellectual motivations have adopted the value system of "universal humanity" that is the corner stone of democratic thought — viewing their Jewish heritage merely as a valid subsection, through which they function in a common cultural framework — yet without total surrender. They are receptive to the streams of philosophical and scientific data that occur in the environment around them and attempt to adapt these to the truths of their heritage. The German Jewish Experience during the first quarter of the century and prior to the rise of Hitler was such a case in point and illustrated clearly to what heights of Jewish creativity this blend of interaction could lead. It is therefore one of the great Jewish tragedies that it was Hitler's Holocaust that terminated this civilisation, thereby implying in many Jewish minds that it was this open interaction with a host culture that had made the Jewish people vulnerable to attack and that the outcome was, to a certain extent, deserved!

Ghetto Builders

This evaluation has without doubt influenced the current pursuit of the isolationist path of the orthodoxy. This significant group in the Jewish entity have become the builders of the absolute ghetto. In the present world where walls are meaningless, they have yet succeeded in encasing large numbers of Jewish people in a fortress. The method employed has been the construction of a cultural moat, brimming with ritualistic laws. The citizens of this cultural state find it ever more difficult to function in their host environment and the successively stringent dictates governing the laws of Shabbat and Kashrut make interaction with outsiders — even

those of the same faith — as hazardous as traversing a minefield. Consequently most spiritual concepts are drawn from within, or from the past.

The people positioned between these two approaches flounder in a morass of interpretations without permitting themselves to be overwhelmed by them. Helping themselves to spiritually, culturally and historically inspired pieces of "Jewishness" — in proportions entirely arbitrary, they are dispassionate about spiritual niceties and happily continue their shapeless self-perpetuation.

Human evolution

Yet, if Jewry is to survive in a world that wishes to allocate only its most barren soils to it, it must begin to cure itself and become whole. This "wholeness" must never be interpreted as "uniformity", nor should it be mistaken for an invitation for cultural or spiritual cloning from whatever direction it may come — for cloning is a process which perpetuates weaknesses as well as strengths. The cure must come with the realization that, in the natural selection of human evolution, variety was the passport to the future and adaptation meant survival. Within the Family of Judaism there is such wealth of adaptation, that a concious drawing on this national resource would make the Jewish people well armed to meet the twenty-first century.

To utilize these strengths, inter-Jewry will have to offer the humility that permits these to be accepted from sources other than their own. In this regard, it cannot be stressed enough how important it is to have available an effective organisational machinery for providing constant physical and mental interaction between the Jewish personalities. If this continues to be downgraded, the Jewish entity will (and I illustrate through parable) become as a fruit whose flesh, unable to signal its needs to a gene carrying, but sealed kernel, is forced to get its nourishment aerobicly and eventually both mutate into separate species

Political adroitness

There are other areas in which a re-appraisal of responses would be beneficial. Diaspora communities must learn to become politically more adroit. For example, there should be more emphasis on an unreserved commitment towards the larger communities by encouraging Jewish youth to make their careers in the Public Service and taking an active role in national politics

Inter-marriage

To prevent the unnecessary amputations that separate children of mixed marriages from the Jewish community, a whole new attitude is required toward dealing with inter-faith marriages. Furthermore it should be a grave responsibility of the leadership of Jewish education to ensure that their graduates are trained to be "citizens of the world" and not "citizens of the ghetto".

In the evolution of mankind every Century has been perilous, but non more so than the Twentieth. The Jewish people have survived onslaughts that have often decimated others. This is because, although scattered in hundreds of adaptations, they possessed a common commitment to a civilizing concept and the will to defend it at all costs. Judaism, throughout the ages has been at the forefront of the world's many ameliorations — the elevation of the concept of justice; the possibility for the numerically small and weak to fight for right and freedom; the caring multi-cultural society under the umbrella of a common ideal and most importantly of all — the reverence for learning. These and more have well earned World Jewry a rightful place in the "Family of Man" and it would be a tragic loss if this civilizing "intelligence" could not solve its own problems, or become encased in boundaries that would stifle its questing spirit.

B'nai B'rith

The International Perspective

by Dan Thursz

Am echad — one people. We live in different countries, speak different languages, see our Jewishness in different ways, but we are one. This is so because of our history, our common suffering, our yearning for a better future. Because of our vision of what that future could be, not just for Jews but for all mankind.

Nothing expresses the unity, and the diversity, of the Jewish people better than B'nai B'rith. We reflect both. We are, in fact, an ongoing experiment to see whether that which unites us is more powerful, more compelling, than what divides us.

The verdict, I believe, is already in. Of course we have our differences. We will continue to have them. But our dedication to B'nai B'rith, to the upbuilding of our organization, the enlargement of our membership and the strengthening of our program, to the solving of Jewish problems — they outweigh all else.

We owe the times nothing else. From the Middle East to East Africa, from the Soviet Union and Eastern Europe to Latin America and elsewhere, old forces and new forces are shaking Jewish confidence in their status and their future. We must face all this as a unified people.

Israel

Some of the pressure has eased on Israel. The PLO is weakened, the relationship with Washington strengthened, and the new government is moving quickly to extricate Israel from Lebanon and to lower tensions on the West Bank. But Israel still faces monumental challenges: internally, an economy that has spawned the world's highest inflation and a staggering trade deficit; externally, an array of adversaries, on her borders but also around the world, who have lost neither their resolve nor their resources to erode Israel's legitimacy and her chances of survival. But Israel is not without resources herself — the courage, vitality and talents of her people, and a Diaspora that will always be behind them. Today and in the future, Israel will remain the highest common denominator of world Jewish concerns.

Soviet Jewry

For Soviet Jews, the last years have been a descent into enveloping darkness, dashing hopes not only of getting out but of getting in — into Soviet society as full and equal citizens. Emigration, as the vanishing numbers and official Soviet statements attest, is a thing of the past. Soviet Jewry is trapped in an ever tightening net, drawn around Jewish activists and Hebrew teachers and practically every aspect of Jewish life, a net that is choking off any real chance for a Jew in the Soviet Union.

Today's grim picture promises to become grimmer as the Soviets step up their efforts to vanquish Jewish consciousness and turn Jewish identity in the Soviet Union into an unbearable burden. That is why B'nai B'rith and other Jewish organizations must keep up the pressure, not only on the Soviet government but on all others — governments, groups and individuals — whose influence could be brought to bear.

Conditions for Jews in another part of the world, Ethiopia, are more perilous. Even before the current famine assumed its monstrous proportions, Ethiopian Jews were caught between hostile forces in their own land and the hopelessness and horror of refugee camps beyond it. Now with literally millions of Ethiopians on the edge of starvation, the remnant Ethiopian Jewish community — some reports have their numbers down to 7,000 — may be headed toward extinction. Again, B'nai B'rith and world Jewry could make the critical difference.

Jews in Moslem Countries

In Syria, Iraq and Iran, Jews continue to live in fear, their security and survival subject to the capriciousness of those regimes. In a real sense, these shrinking Jewish communities are hostages to what goes on inside and outside their countries.

In Eastern Europe, Jewish life continues to atrophy, and while there is an underlying stability to it, Jews — especially in Romania — are always potential pawns in East-West relations.

Latin America is another major concern. Once described as a powder keg by Louis Pincus, the late chairman of the World Zionist Organization, the situation today is even more volatile. Wherever they live, all Latin American Jews seem to share a common anxiety about how the political, social and economic ferment will touch their lives.

Argentina has turned around dramatically in the past year, with the return of real democracy, but that country's economic infirmities, its endemic if sometimes recessive anti-Semitism, and its tortured

political past, make Jews exceedingly cautious about the future. Nearby, Jews have tried to accommodate to right-wing dictatorships in Chile and Uruguay, yet know in their hearts that such a climate can never provide security or peace of mind.

Central America has the shortest fuse. Sizzling with tension, rocked by revolution and counter-revolution, the region is fast becoming a wasteland for Jewish life. Much of the Jewish population has already left. Many more will leave if the situation continues to deteriorate. B'nai B'rith will watch Central America — indeed all of Latin America — closely, and be available to help when we are needed.



President Reagan speaks at the 32nd B'nai B'rith International Convention.

The United Nations also requires watching, not only in New York but in Paris, Geneva and Vienna, home for various U.N. agencies. Anti-Israel brushfires can break out anywhere, anytime, in the U.N. system, and our professional and volunteer representatives are on the scene to try to put them out. With Israel and Western interests constantly under siege, our people are there to reassert the principles of the U.N. Charter, particularly universality.

Neo-nazism and anti-Semitism

Neo-nazism and anti-Semitism — coming from both corners of the political spectrum — have deeply worried B'nai B'rith for some time. The activities of these groups must be exposed and condemned while they are in the early stages, and the decent impulses of society mobilized against them.

More recently we witness a new kind of threat, one which has even been boring into our own ranks. It is the mixture of religious extremism with political ends. In Iran that brew has produced one of the most benighted regimes of the century, and a movement that threatens to infect other parts of the Islamic world. In Israel, people like Kahane and Levinger employ the vocabulary and vulgar tactics of our enemies to intimidate Arabs and further inflame passions between our two peoples. B'nai B'rith has been unequivocal in condemning these Jewish extremists, not only for their despicable words and deeds but because of their utter betrayal of Jewish values. And because they could undermine the foundations of Israel's democracy.

The American Scene

The world's most powerful democracy, the United States, is also affected. Christian groups on the right are crusading for an America more identifiably Christian. From their promotion of public school prayer to their attempts to establish religious tests for public office, the Christian right is a growing menace to American pluralism and to the status of Jews. With like-minded groups, Jewish and non-Jewish, B'nai B'rith has strongly opposed school prayer and all other inroads that the Christian right, with their stark concepts of good and evil, tries to make in American society. Our task is to raise the consciousness of both Jews and non-Jews about the dangers and about the stakes. Our goal is to preserve this country's tolerant climate and its traditional openness to diversity — for Jews and for all Americans.

If this country has taught us anything, it is that Jewish problems — whether it is the threat of the Christian right in America, anti-Semitism of the extreme left and right in places like Latin America and Western Europe, the relentless persecution of Soviet Jews, or an anti-Israel wing of the ruling party in Australia — are indivisible because the destiny of world Jewry is indivisible. That is why a worldwide B'nai B'rith that is strong and getting stronger is so important, so indispensable, for the Jews of the world. B'nai B'rith is world Jewry, in microcosm. That puts us in a special position — and gives us a special responsibility — to define Jewish problems and defend Jewish interests in every country. One could even say that if B'nai B'rith did not exist, it would have to be invented. For world Jewry must have a B'nai B'rith. Future generations of Jews need us. We cannot let them down.



BBI President Gerald Kraft greeted by U.N. Secretary General Javier Perez de Cuellar.

B'nai B'rith

An organisation for life

by Dr. Paul Gardner

B'nai B'rith in Australia and New Zealand in the 'eighties resembles a kaleidoscope: a myriad of diverse and colourful pieces which somehow form an interesting pattern. There is a kind of constancy in the overall structure; yet looking closely one may observe — just like in a kaleidoscope, that the pattern keeps changing. And that is as it should be: The organisation is **alive.**

B'nai B'rith, formed in America in 1843, was just over a century old when, in 1944, a handful of European members — mostly of German origin — founded the first Australian lodges in Sydney and then in Melbourne. Some of that image of B'nai B'rith as a group of "yekkes" lingers on. Fortunately some of the founders are still with us. Some of the current District leaders, of German origin, trace their membership back to the early days of B'nai B'rith in this country. However, for the majority of members, the reality differs markedly from that early image. Among the younger members, there are immigrants, certainly. But they are more likely to have come from South Africa, South America, Israel or England. And most are first generation Australians. In this respect, the history of B'nai B'rith in Australia parallels its history in America a century ago.

From Antique Books to Dev

The core of B'nai B'rith, for the average member, is its program of educational, social, and community service activities. Most are planned at the grass-roots, by individual lodges, chapters and units. With 34 groups across the district, each running a couple of programs each month, a district-wide diary for the year would show hundreds of entries. An astronaut hovering in a space-craft somewhere over the Pacific would be able to observe an amazing diversity of activities. A talk by a Rabbi on his collection of his antique Jewish books, delivered in such a spell-binding way that the audience could have taken hours more. A social get-together over a whisky (or two) to welcome new members of a Lodge. A cricket match between two of the younger units. A visit to a Jewish cemetery to catalogue the gravestones for historical purposes. A joint meeting with a Rotary Club to spread understanding about Judaism to a section of the wider community. A raging, foot-stamping Cup Eve revue night with food, musical comedy and dancing until all hours. The range of activities is virtually unlimited: A lively organisation.

This is the face of the B'nai B'rith kaleidoscope seen by the average member. But some members, with a more than average commitment to the ideals of the organisation, take on extra responsibilities. The Commissions, the Committees, the community service programs: these are the facets of the organisation that give it substance as well as colour.

Work for Israel

Work for Israel is one facet. In 1982, the District established an Israel Commission, headed by Dr. Jack Leder, to co-ordinate the work being done for Israel throughout the District, (Local Israel committees have been operating for many years). The Commission adopted the Yad Sarah project as its major goal for 1982-5. Yad Sarah enables sick people to do much of their recuperation in the natural home environment, cared for by family and friends, instead of in hospital. It does so by lending medical equipment — wheelchairs, oxygen units, special toilets — for home use and by providing volunteers to help at home. It assists thousands of temporarily infirm, chronically ill and aged people all over Israel. Its services are increasingly in demand and its scope is constantly widening. For example, it has added to its services by operating an Emergency Alarm System for use by incapacitated or seriously ill people. Assistance in the fitting out of the room at Yad Sarah's headquarters for this service was District 21's first stage of involvement. The room now stands in our name.

Another aspect of their work is the "Aid to the Ailing Aged" Laundry Service. This involves home delivery of fresh and picking up of soiled laundry. B'nai B'rith is committed to raising the bulk of the funds for the purchase of a van for that purpose for the Tel Aviv area.

In addition, the Commission encouraged the Victorian Israel Committee to give urgent support to the "Ten Kavod" Project in Jerusalem

so that their work for culturally disadvantaged children could continue.

A highlight in 1983 was the dedication of the To'am Computer Scheme at Neve Golan in memory of Emil Taussig, a past president of Melbourne Lodge. This was the previous Triennium's major District Project and was within the Australian part of Project Renewal.

The concept of "twinning" between District 21 units and Israeli B'nai B'rith units has been taken up by the Commission and a number of relationships between such units have already been established.

Further aspects of the Commission's work involve

* The promotion of Membership of the International Israel Lodge in order to strengthen B'nai B'rith in Israel and its Community Service and Soldiers' Welfare Programs in Israel.
* The purchase of Tree Certificates in the B.B. Forest of Peace in the Galilee.
* The organisation of Yom Ha'atzmaut Functions by B'nai B'rith.
* Promotion of the B.B. Israel Scholarship Scheme.
* Promotion of Israel Investment Clubs.

Anti-defamation Commission

The fight against anti-Semitism and anti-Zionism — unfortunately an unending battle — is another major concern of B'nai B'rith. Its Anti-defamation Commission is active on several fronts. Anti-Zionist radio programs are continuously monitored. Letters to the press and newspaper articles are written to defend Judaism and Israel. Workshops are held in various cities in the District to educate the Jewish community on public relations and media response. Speakers are arranged at churches and schools on Jewish topics. And when Jews are subjected to abuse or even assault — and it happens! — B'nai B'rith, in collaboration with local Jewish roof bodies, is on hand to provide advice and legal support. The Commission is in regular contact with the Anti-Defamation League of B'nai B'rith in New York.

ADL in America is a powerful, influential and widely respected human rights organisation, with 400 full-time professional staff and a $17m annual budget. The flow of relevant information and material from America to Australia is unending.

Holocaust Exhibition Society

Linked with the Anti-defamation Commission is a separate organisation, the Holocaust Exhibition Society, which has mounted a highly acclaimed display of photographs, documents, memorabilia and films (including the award-winning "Proud to Live", produced by the Society). It has been shown in every mainland Australian capital city. The Society is currently collecting oral history from Holocaust survivors.

But B'nai B'rith is more than just activities, programs and projects. The organisation is distinctive in **style**, in its **way** of doing things.

B'nai B'rith style

It would be altogether too much to claim that B'nai B'rith members all love each other equally, and that no one ever argues with anyone else. After all we are a **human** organisation! But there certainly is an unusual atmosphere of civility and tolerance. This surfaces in several different ways. For example, we accept that Jews differ in matters of religious expression. This acceptance emerges, not as some insipid, lowest-common-denominator adherence to Judaism, but as a positive attempt to adopt organisational practices so that all members can feel comfortable. Hence: kosher food, no organisational violation of Shabbat and Yom Tov.

This same acceptance spreads into other areas of personal life. B'nai B'rith will **not** pronounce on the relative merits of the ALP or the Liberal Party or the Australian Democrats since we happily number supporters of all the parties among our members. Nor do we decide upon the desirability of the Likud vis-a-vis the Labor Alignment: three million Israelis can do that quite effectively without our assistance. But most important of all, at the level of ordinary personal interaction, there is a strong commitment to courtesy and civility, even when opinions are in conflict. It is one of the strengths of B'nai B'rith.

A description such as this might imply that B'nai B'rith is a serious organisation. So it is, but it is also fun: This kaleidoscope is also a symphony of gaiety and laughter. "This letter is coming to you," writes a New Zealand member, "from the idyllic watering hole of Lake Taupo. The sun is shining, the earth is rumbling, our children are screeching joyously while some adults are reminiscing about 'taking the cure' at Baden Baden . . . During the weekend, 60 members of Auckland and Wellington B'nai B'rith have been plunging themselves into spas, partaking of a thermal-area walkabout . . ."

Preparing for our future

We are primarily an adult organisation, but we are strongly committed to our youth. Our

teenage group, A.Z.A., founded sixty years ago in America, is into its third decade in Australia. Late in 1983, the 22nd national convention was held in Brisbane; 72 teenagers from the three eastern states participated. Convention followed the pattern of a one-week camp, with sport and music, workshops and Shabbat services, followed by a social week with tours and dances and ferry cruises. I write about this with a touch of nostalgia: exactly a quarter of a century ago, I was helping to organise similar activities in the early days of AZA. Now (with just a touch of fatherly pride) I derive naches from seeing my teenage daughter — a fourth generation B'nai B'rith member — doing exactly the same.

Youth activities are the responsibility of the Youth Commission, headed by Miriam Suss. The Commission and the constituent Youth Committees, appoint professional youth advisers, organise leadership courses and assist the youth groups in running their programs throughout the year.

Hillel is another youth-oriented B'nai B'rith activity, one which aims to meet the needs of Jewish students on university and college campuses.

In Sydney and Melbourne, Hillel staff are available to counsel students with personal problems and to assist the leadership of the various Jewish student societies. The skills needed by Hillel Directors are many and varied. For some students, the undergraduate years are times of self-doubt, a period of searching for personal identity. Some students experience anti-Semitism and anti-Zionism for the first time, and are at a loss to know how to respond. Personal problems emerge and Hillel provides a sympathetic ear and professional advice: it is the voice of the Jewish community on campus. The provision of funding and community support for the Hillel staff is the responsibility of the B'nai B'rith Hillel Foundation; at the district level, the whole enterprise is overseen by a Hillel Commission, chaired by Dr Peter Schiff.

Caring for our present

The other end of the age spectrum is not forgotten, either. In various cities, B'nai B'rith



B'nai B'rith Home *Hotham St., St. Kilda (Melbourne)*

Parents' Homes provide opportunities for senior citizens to lead independent lives with help available if needed. Sunday afternoon concerts and afternoon tea, outings for residents of Jewish old-age homes: through these small events, we try to ensure that the brightness of the kaleidoscope is not dimmed with advancing years.

A lively organisation; an organisation with life; an organisation **for** life. And yet it is more. When a B'nai B'rith member loses a relative, one observes a sense of extended family. When a B'nai B'rith member dies, special memorial services are said at the graveside and at the next Lodge meeting. And once a year, at a solemn, impressive ceremony, the names of all deceased members are read as we pay homage to those who helped build our organisation. The list is long, and in the nature of things, continues to grow every month. Some names will be long remembered: Franz B. Lippmann; the founder of B'nai B'rith in Australia, Hans Spitz and Hilary Pryer, whose leadership in the late fifties and sixties generated a massive expansion of our recognition by International B'nai B'rith as a District.

As our century ends

What of the future? Who knows? (Many of us have enough trouble just coping with the **present**!) The pessimists point to declining support for organized religion, growing intermarriage, weakening family life. This view regards Jewish life in the Diaspora as being in a state of decline with the long term prospects for B'nai B'rith in Australia and New Zealand bleak.

Yet there is a brighter side and at least equally realistic view: Jewish day schools are well established, and in many respects the level of Jewish knowledge is greater now than a generation ago. Jewish support for Israel is strong, and among many Jews there is the feeling that cheque-book Zionism is not enough. For those not prepared to go on aliyah, some other form of association is necessary to express an effective Jewishness: B'nai B'rith, which had small beginnings in the nineteenth century — twelve German Jews meeting in Sinsheimer's Cafe in New York — has grown into a powerful world-wide organisation with half-a-million members. It is well-placed to meet that need of the future.

JEWISH EDUCATION IN AUSTRALIA
THE DREAM PARTLY FULFILLED

by Dr. Geula Solomon

Jews in Australia have been in the remarkable position of having founded a new Jewish community and shared in the development of a new nation where no European settlement or Jewish community previously existed. The fact that from the first, European settlement included Jews, and that Australia's historical development has taken place only during the European enlightenment, Jewish emancipation and post-emancipation eras, has meant that Australian Jews were able — in accordance with their own ideals, aspirations and perceived needs — to play a significant role in determining the nature and direction of government and non-government education in Australia. Furthermore, they were able to fashion provisions for Jewish education which form part of the private education sector.

From the outset the attitude of Jews in Australia both to general education and to Jewish education was a response to the importance placed on education in traditional Judaism, to Enlightenment ideals and emancipation ideology, and to the exigencies and practicalities of the Australian environment. Their active espousal of the principle of equal minority rights and status in education contributed significantly to the emergence of religious pluralism in Australia and laid the foundations of modern multicultural ideology and the contemporary principle of participation and equity in Australian education. The high visibility of Australian Jewry, despite its small numbers, may be ascribed in large part to its role as an articulate, vocal and active non-Christian minority in the education sector.

Historical Overview

Jewish education in Australia developed in four stages or periods. The first stage spanned the penal settlement and the early decades of organised Jewish life. The first Jewish settlers were convicts whose socio-economic and Jewish educational background, numbers and penal circumstances militated against Jewish communal establishment, including Jewish educational provision. Only with the arrival of Jewish free settlers who joined with the Jewish emancipists and convicts to establish organised Jewish life did education become a matter of serious Jewish concern. During this period, the children of Jewish free settlers, convicts and emancipists acquired their general education in the denominational and rare non-sectarian schools available, while supplementary Jewish instruction was provided by parents, private teachers and later by synagogue officials.

The second stage spanned the second half of the 19th Century, during which the numbers of Australian-born and immigrant school age Jewish children increased and the process of communal establishment highlighted the need to overcome religious ignorance and apathy. During this period, the Sydney and Melbourne communities established the major modes of Jewish educational provision which have persisted to the present day.

One mode was full-time education which provided the child's Jewish and general educational requirements in Jewish denominational or day schools. The most prominent of the colonial Jewish day schools were the Sydney Hebrew School (1859-1880) and the Melbourne Hebrew School (1859-1894). These schools were under congregational or communal control, were open to any Jewish child, and formed part of the denominational and later private school system. One major justification for the colonial day schools was the Christian nature of general education provided in government and non-Jewish denominational schools; much of the impetus for their continuation was removed when government schooling became (largely due to Jewish efforts) entirely secular in character and content.

The other mode of Jewish educational provision was part-time Jewish education which supplemented general education obtained in non-Jewish structural frameworks. Part-time Jewish education took two forms: The right-of-entry (release-time) classes conducted in government and some non-Jewish

denominational schools and classes conducted after school and on weekends, usually on synagogue or day school premises or in the teacher's own home.

The third stage of Jewish educational development in Australia spanned over a half-century, from the closing of the Sydney and Melbourne communal day schools until the emergence of the modern Jewish day school movement after the Second World War. During this period, Jewish education could be obtained only on a part-time basis as a supplement to general education in non-Jewish schools. The period was characterised by the development of a rationalised and centralised system of part-time Jewish schooling which gradually became the responsibility of State Boards of Jewish Education and have remained so to the present day. The Boards were corporate bodies of their communities, but they never achieved a monopoly over Jewish educational provision and control.

The fourth stage in Australian Jewish educational development has been the contemporary day school era. Since the opening of Mt Scopus College in Melbourne in 1948, other Jewish day schools have been opened in Melbourne, Sydney, Perth, Adelaide and most recently Canberra, while yet others are in the process of evolving from existing kindergartens and part-time schools.

Jewish day schools have become the characteristic mode of Jewish education despite the fact that in those communities where day schools have not been established, Jewish education consists of part-time provisions alone, and even in those Jewish communities where day schools exist, part-time Jewish educational structures have continued to exist.

The Jewish school 'system' in Australia today consists of three main types or modes of Jewish education providers. These are right-of-entry classes, part-time schools, and full-time day schools.

Right-of-Entry Classes in State Schools

Right-of-entry refers to that provision which allows the major denominations to enter government (State) schools at the start or end of the school day for the purpose of providing religious instruction on a sectarian basis. The right-of-entry principle was an aspect of making school premises available to parents and the general community outside regular school hours, a means of providing the moral supplement to the child's secular education and a concession to denominational pressures and demands.

Over the years, the right-of-entry system has come in practice to provide religious instruction once weekly for one lesson period usually of 30 to 45 minutes duration. Due to restrictions on school space and on the availability of religious instruction teachers, pupils from several regular grade levels are usually consolidated into one religious instruction class. Classes are conducted by ministers or teachers from the denominations themselves. Jewish right-of-entry teachers have tended to be drawn from available rabbis and knowledgeable lay members of the community, a high proportion being married women and Jewish tertiary students. The majority of teachers are volunteers, are pedagogically unqualified, and are paid on a sessional basis.

The State Jewish Education Boards responsible for providing right-of-entry instruction have gradually developed core curriculum content and guidelines incorporating a systematic, sequential approach. In practice, however, due to conditions associated with the system, pupils usually obtain only an exposure to basic Jewish history, to the Jewish calendar of festivals and customs, and to some issues of concern to Jews.

The adverse conditions associated with right-of-entry instruction include the short lesson duration; irregular student attendance and discontinuity of attendance from year to year; abnormally heterogeneous age, achievement and ability levels of pupils grouped in the one class; the extra-curricular and non-examinable nature of the subject; and the overall lack of pupil motivation and interest. It is difficult to overcome such pedagogic obstacles with a cadre of teachers of whom many are — however dedicated — pedagogically unqualified and inexperienced.

Accordingly, the various Jewish Education Boards have been confirmed in what has historically always been recognised — that the right-of-entry system is unsatisfactory to provide the sole or the main Jewish education a child obtains. In the 1920s, after generations of Jewish children had obtained all or most of their Jewish education in right-of-entry classes, the future of Australian Jewry was seriously in doubt. Consequently, contemporary Jewish communal resources are being directed towards other modes of Jewish educational delivery, such as part-time schools and particularly full-time day schools.

This trend has been reinforced in the past decade or so by declining enrolments of Jewish children in the State school system. Whereas in the past, the main justification for the right-of-entry system was the large numbers of children it catered for, in recent years a small and shrinking minority is catered for by the system.

Nevertheless, the role of the right-of-entry system as a plank in establishing Jewish equity in education remains one of its potential and actual functions. Jews have been able to advocate the maintenance of the secular principle in State education on the grounds that those who desire more than the State provides should furnish it for themselves, like the Jewish community. Hence, their participation as a non-Christian minority in a system designed primarily to provide supplementary Christian instruction and to furnish Christian denominations with access to government schools has been viewed as evidence of Jewish equality in a religiously-pluralist society.

Moreover, it is not beyond possibility that in the future, dependence on the right-of-entry system might again increase. As the costs of day schooling increase, for instance, and the standards of State schooling improve, there may well be a drift towards increased Jewish enrolment in government schools. Some credence for this view stems from the fact that even where the day school option exists, enrolment in State schools is relatively high among immigrant Jews who are from non-English speaking countries such as the Soviet Jewish refugees.

Part-time Schools

The part-time Jewish school network has been predicated on recognition that a varying proportion of Jewish children will be enrolled in State or non-Jewish private schools, thereby requiring supplementary Jewish education as an adjunct to their general education.



Part-time Jewish schools are conducted on weekday afternoons and Sunday mornings. The time that an individual child attends can vary from a minimal one hour weekly to a maximum (depending on the school's organisation) of two hours on a weekday afternoon and another two hours on Sunday morning. In fact, few children attend for more than the minimal hours and years possible, and attendance usually ceases on Barmitzvah or Batmitzvah, that is, on completion of elementary general education.

Part-time schools are usually attached to synagogues or Jewish neighbourhood community centres, and are affiliated to umbrella organisations such as the Jewish Education Boards, particular synagogue movements, or ideologically-oriented sectional groups. The curricular emphasis of the part-time school reflects the ideological orientation and emphasis of its sponsorship or affiliation. The majority of part-time schools, however, are associated with the communally-representative Jewish Education Boards which aim to transmit a core curriculum based on a body of knowledge which is seen as the common basis of Jewishness. In practice, this refers to basic synagogue liturgy and ritual; Jewish history; Jewish festivals, laws and practices; selected Old Testament texts; and Hebrew for the reading of prayers and Biblical literature.

Part-time schools vary in their organisation according to the availability of teachers, pupils and accommodation. They fluctuate in size but most are small, with enrolments ranging from 25 to 50 but rarely more than 100 pupils. Class groupings are usually based on levels of Jewish knowledge, so classes are often heterogenous in age and secular school level. Most schools cater for pupils of elementary school age, although a few conduct post-Barmitzvah classes for secondary age pupils.

Teachers in part-time schools, like right-of-entry teachers, are mostly drawn from rabbis and synagogue officials, community workers, and Jewish tertiary students and youth leaders. They are volunteer teachers, though most are paid on a sessional basis. While the majority are pedagogically unqualified, in-service training and guidance are provided by the Education Boards for those teaching in affiliated schools.

In practice there appears to be general consensus that the education obtained in part-time schools is minimal in content, standard, level and duration. Experience over the past two centuries has tended to indicate that the part-time school system fails to impart that Jewish education required to counteract Jewish

ignorance and promote Jewish identification on a community-wide basis.

Contemporary experience indicates that where day schools have been established and parents have a choice between part-time and full-time Jewish schooling, the day school option is increasingly preferred. Indeed, as the day school movement has expanded, enrolments in part-time schools have declined. Nevertheless, despite the present lack of emphasis on the part-time system as a major Jewish education provider, the possibility that it may become a significant mode of Jewish education in the future cannot be discounted.

For one thing, the role of the part-time school as an adjunct to full-time Jewish schooling has not been explored. Depending on the part-time school's curriculum, it could well provide a supplement, enrichment and extension of the Jewish education which day schools provide. Indeed, this is presently done in some day schools only by extending the regular school day by additional hours equivalent to that of the part-time school.

Secondly, there has been little attempt to develop the part-time system as a serious alternative to the day school, providing Jewish education for the duration of the child's regular schooling. However, with the probability of escalating costs of private day schooling and improving standards and conditions in government schools, it is likely that Jewish enrolments in State primary and secondary schools will increase. The consequent increased need and demand for part-time Jewish education may well provide the opportunity for the development of an all-through part-time Jewish school system, offering education of equivalent hours and duration as the full-time Jewish school system.

Thirdly, the part-time education sector remains an important arena for the resolution of issues concerning Jewish equality and equity in education. The part-time Jewish school system established Jewish religious equality in a religiously-pluralist society: but it has not to the same extent established Jewish ethno-cultural equality in an ethnically-pluralist and multicultural society. This has been largely due to the persistent association of Jewish education with religious education and the failure to recognise the importance of the ethno-cultural components of Jewishness in Jewish education. It follows that the part-time system potentially still plays a significant role in demonstrating Jewish educational equality, for instance, by participating in government support to 'ethnic' part-time schools.

Jewish Day Schools

The modern Jewish day schools in Australia are essentially a post-World War Two phenomenon. The need to preserve surviving Jewish communities and create Jewish leadership after the Holocaust increased the priority given to Jewish education in Australia as elsewhere. The establishment and struggle for survival of the State of Israel enhanced pride in being Jewish, revived identification with the Jewish community and culture, and stimulated interest in acquiring Jewish knowledge and the Hebrew language. This was reinforced by the recent world-wide interest, complemented by attitudes associated with tolerant multicultural policies, in individual and group 'roots'.

One consequence of the war and of Jewish immigration which increased the size of the Jewish community was the larger numbers of children to receive Jewish education, and the increased number of adults from Central and Eastern Europe committed to Jewish day schooling. Local factors also contributed to the growth of the day school movement. One such factor was dissatisfaction with the part-time system and the general level of Jewish education in the pre-war community. Another factor was deterioration of the state school sector and the concommitant growth of the private school sector of which Jewish day schools are a part. Yet a third factor was post-war economic prosperity and the resumption of government aid to private schools, which helped make the establishment of costly full-time Jewish education financially feasible.

Avoiding Potential Conflict

Pedagogic, psychological and utilitarian considerations have also played a role. The improving level and duration of general education among Australian-educated adults has increased awareness of the advantages of the smaller classes, individualised attention, experienced staff, modern equipment and facilities to be found in Jewish day schools. Full-time Jewish education is seen as minimising or avoiding the potential for cultural conflict when education is acquired in two different schools each imparting its own culture and values. That the day school also constitutes a Jewish social community in which the child spends a major part of his or her waking hours is seen as facilitating the forming of Jewish friendships and social networks, thereby forestalling assimilation and intermarriage. Finally, Jewish day schools are regarded as convenient. Most are neighbourhood or feeder schools, convenient in geographic location. Moreover, by

meeting all the child's educational needs in the one institution during the regular school hours, travel time and costs are reduced and leisure time preserved.

Jewish day schools account for just under 1% of the non-government school sector in terms of both number of schools and pupil enrolments. In 1984, there were 16 Jewish day schools throughout Australia — 8 in Melbourne, 5 in Sydney, and one in each of Adelaide, Perth and Canberra. All have evolved from the kindergarten stage. Of the existing schools, about one-half are elementary schools to which the other one-half have added a partial or full secondary stage.

Jewish day schools tend to be small. Six schools enrol from 100 to 300 pupils, another 3 schools enrol from 300 to 400 pupils. Only two day schools are large — Moriah College, Sydney, with about 1000 pupils, and Mt Scopus College, Melbourne, with almost 2500. These two are among the largest private schools in Australia, with Mt Scopus College being one of the largest Jewish day schools in the world.

The increased numbers of day schools since the 1970s reflects the establishment of schools committed to the particular Jewish ideological orientations of their sponsorship. Today, the day school movement reflects the entire spectrum of Jewish ideological orientations. Nevertheless, most schools are conducted as independent autonomous units, and most — irrespective of their sponsorship — view traditional religion and Diaspora-Israel links as components of the Jewishness they transmit.

Enrolment Rates

Enrolment expansion since the 1970s is demonstrated in enrolment increase from some 2700 in 1971 to 5050 in 1979 to approximately 6000 in 1984. In 1979, for instance, more than 50% of Jewish children in Australia were attending Jewish day schools. To compare communities, some 8 out of 10 children in Melbourne, 3-4 out of 10 in Sydney, and 5 in 10 in Perth, were enrolled in day schools. Enrolment expansion has continued in every State, but it seems that a higher rate of increase is likely in those communities where there is still a substantial gap between potential and actual enrolments.

The proportion of elementary schoolage children enrolled in day schools is considerably



higher than that of secondary age children, though the gap is declining as elementary schools establish secondary classes.

In 1979, for instance, three out of every five Jewish children of primary school age in Australia, and almost all Jewish children of that age span in Melbourne, attended day schools, compared with some 2 in 5 of Australian Jewish children of secondary school age. The smaller number of secondary enrolments has been due largely to the smaller number of day schools providing secondary education, as well as the tendency for enrolment directly into the secondary stage of a day school (from a non-Jewish school) to be uncommon and not encouraged. Nevertheless, there is very little dropout on transition from the day school primary to the day school secondary stage. Indeed, there is some movement between day schools, including transfer on completion of elementary education in one day school to the secondary stage in another day school.

Senior secondary retention rates in Jewish day schools are high, more than 90% of pupils remaining in Years 10, 11 and 12. This reflects the fact that almost all pupils intend to proceed to tertiary education, and that day schools are regarded as providing the best preparation and results for entry to the institutions and faculties of their choice.

Curriculum and non-formal Activities

The curriculum and staff in all day schools is organisationally compartmentalised at both the elementary and secondary stages into departments of General (secular) Studies and Jewish Studies. The time spent in General Studies is stipulated by the regulations and recommendations of Education Departments and education authorities. The time devoted to Jewish Studies is determined by those conducting the school and its clientele. The general pattern is for the time devoted to formal Jewish Studies to be some 10 period of from 35 to 60 minutes each per week; but some schools provide more time for Jewish Studies at the secondary stage, and all provide additional non-formal and extra-curricular activities, such as daily prayer services, involvement in communal functions, participation in "Counterpoint" programs — a consciousness-raising residential program about Judaism — and vacation activities.

In most day schools, the General Studies subjects reflect the academic aspirations of pupils and parents. They include the standard humanities, sciences, mathematics, social science subjects required for university entry and study. Few day schools provide subjects on the basis that some students on exit move straight to employment, and the curriculum rarely includes subjects purely designed for personal development, cultural enrichment, or simply enjoyment.

The subjects which, with variations from school to school, constitute the basis of the Jewish Studies curriculum are Bible, Jewish History, and modern Hebrew. The teaching of Bible mostly refers to Old Testament study, though the more orthodox the school, the more attention to Talmud. In general, Bible is taught as classical Revealed literature, as a source of ancient Jewish history, as Jewish Law and tradition, and as a source of Jewish values and ethics. It is less often that the Bible is taught as secular history or placed in its comparative and historical context.

The emphasis in teaching Jewish History is on transmitting knowledge of the past, on developing a sense of cultural continuity, on enhancing understanding of the Jewish life-experience, and on promoting identification with the Jewish historical struggle for survival. In the past, Jewish History tended to be taught as a chronological saga of events and hero-figures, and historical data tended to be presented flat, with little relationship to the present or to general history and with little attention to the development of Jewish historiography. This is slowly changing, with increased emphasis on modern and contemporary Jewish history, and with the employment of teachers qualified in both general and Jewish history.

The third component of the Jewish Studies tripos is Hebrew. In most Jewish schools, the teaching of Hebrew serves three main functions — preparation for understanding the Bible and Hebraic literature; preparation for reading prayers and liturgy; and development of proficiency in the modern Hebrew language. The first two functions are an extension of the 'holy' nature of the Hebrew language; the last involves Hebrew as a 'secular' language so that in ultra-orthodox schools, Modern Hebrew is either not offered or is located in the General Studies department.

It can be claimed that language is the key to community identity; but there has been little debate on the proposition that Hebrew is the national language of Israel, the community language of the Jewish people, and the second language of Diaspora (including Australian) Jewry. Australia is for all practical purposes, a mono-lingual English-speaking society, and day schools tend to teach Hebrew as a foreign

language rather than with the expectation of developing bi-lingualism on an individual or community basis. Proficiency in Modern Hebrew is viewed as a tool rather than as the basis of community identity:

Role of Modern Hebrew

However, Modern Hebrew is perceived by many day schools from a non-language perspective as being part of the program related to Israel. There is no specific subject in the curriculum concerned directly with teaching about Israel or about the relationship between Australian Jewry and Israel. Nevertheless, the vast majority of schools seek to promote the identification of their pupils with Israel, and this permeates the curriculum and is taught as the opportunity arises, particularly through nonformal and extra-curricular education.

Not only the basic Jewish Studies tripos, but the entire Jewish Studies curriculum (as well as the goals and teaching methods) in Australian day schools reflects the legacy of traditional Jewish education, modern Jewish educational developments in Israel and the major English-speaking Jewish communities, the influence of the Australian education system of which Jewish schools are a part, and contemporary Australian Jewish perceptions of Jewish educational priorities and needs.

Today many day schools appear to be less emphatic about the essential role of Modern Hebrew in promoting Jewish identity and identification, and more concerned with Judaic values — education as the basis of Jewish identity. The current concern with the teaching of Jewish values is part of a world-wide Jewish educational trend, reflecting global perceptions that Jewish education has been neglectful or failing in this regard. The trend in Australia has been reinforced by tentative suggestions that the value-system underlying the general Australian culture may not be as harmonious or complementary with the Jewish value-system as the founders of Australian Jewish educational ideals supposed.

Until recently, Jewish values-education was regarded as an incidental though essential function and by-product of the whole Jewish Studies curriculum. Of late, however, a few schools have introduced specific teaching of Jewish values into the formal curriculum.

General Education vs. Jewish Studies

Despite misgivings reflected in internal changes within Jewish Studies subjects and in changing emphasis within the Jewish Studies curriculum, day schools have been unable to overcome the historical priority attached to secular education by Australian Jews. Contemporary day schools were established by their founders for the purpose of increasing the time spent on Jewish Studies and enhancing the relevance, standards and esteem of Jewish knowledge, placing it on a par with general education. However, the tension between the secular and Jewish goals and functions of day schools has persisted. The continuing importance with which general education is regarded is demonstrated by the fact that enrolment attraction and school prestige are measured by the school's general education standards and success, and by schools permitting Hebrew, a basic Jewish Studies subject, to be non-compulsory when in the senior secondary stage, general education results might be jeopardised.

Notwithstanding such considerations, evaluation of the effectiveness of the contemporary Jewish educational enterprise in fulfilling the ideals and aspirations of Australian Jews is, by virtue of enrolment rates, essentially an evaluation of the effectiveness of the day school movement.

Dreams and Realities

The dreams of Australian Jewish communal leaders and of those involved in the establishment and provision of Jewish education in Australia has been of a universal Jewish education system which would ensure that all Jews were educated in both Jewish and general culture; which would ensure the maintenance and survival of individual and group Jewishness in Australia; and which would establish Australian Jewry's equal status and prestige in education in the general Australian and world Jewish contexts. The extent to which these dreams have been realised may be gauged by examining the effects of the contemporary Jewish education system, in particular the day school movement.

Jewish Educational Achievement

Jewish education in Australia aims at the achievement of cognitive, affective and behavioural objectives, i.e. knowledge, attitudes and behaviour. Observation and existing research suggest that while day school pupils acquire more factual knowledge than those attending part-time schools, differences in Jewish identification between the two groups may not be as great as commonly supposed. Indeed, in general there seems to be ambivalence about whether the role of Jewish education is to provide information about the body of Jewish knowledge, Jewish attitudes and practice, or whether its role is to indoctrinate

children into the school's orientation towards knowledge and to inculcate predetermined attitudes and behaviour.

Indeed, 'knowledge' in Jewish education concentrates heavily on classical Torah knowledge of the distant and recent past. Contemporary and Australian Jewish Studies receive little specific attention. Moreover, the teaching of attitudes and values, whether specifically or implicitly, is rarely directed towards the development of Jewish self-concept. Hence, students often regard the Jewish education they obtain as irrelevant to their own social reality. This reinforces the superior esteem in which general (secular) knowledge with its relevance to the child's immediate reality and future vocational aspirations — is regarded, and confirms the impression that Jewish Studies refers to a marginal aspect of life.

At the same time, it appears that Jewish Studies standards are sometimes not equivalent to the standards in general subjects at the same class and age level. This is often attributed on the one hand, to the lack of pupil and parent interest and esteem of Jewish Studies subject matter, and on the other hand, to teaching methods which tend to be more authoritarian, teacher initiated and directed, textbook-dominated, and less challenging and stimulating to pupils than those in secular subjects.

General Educational Achievement

That Jewish schools provide a good general education is judged by their results in competitive state examinations and by the high proportion of day school graduates who proceed to study in the institution and faculty of their choice. It may be mentioned that a good secular education can be defined more broadly than preparation for further study. Few Jewish day schools provide other than academically-oriented secular education. The notion that general education should include preparation for leisure, for continual social change, or for social and family relationships, or that Jewish schools should cater for children with non-academic aspirations has received little serious consideration.

Jewish Identification

Undoubtedly, Jewish schools have a positive effect on Jewish identification by fostering social networks which promote future social identification and group cohesion. Moreover, since lack of Jewish knowledge appears to be a major factor in non-identification (e.g. by inhibiting participation), the cognitive achievements of Jewish education remove many of the intellectual obstacles to identification.

At the same time, there is some tendency for the school's 'ghetto' environment and its stress on Jewish identity and cohesion to have the effect of creating a backlash among some graduates. One aim of day schools is to prevent cultural schizophrenia; but one effect is to develop in some students a sense of cultural claustrophobia, curiosity about non-Jews and other cultures, and experimentation with non-Jewish values and life styles.

In general, however, the effect of Jewish schooling appears to be to reinforce and consolidate the Jewish identification which the student has developed from his or her home and peer groups.

Jewish Identity

Underlying Jewish community development in Australia, of which Jewish education is a major part, is the assumption that Jewish identity and Jewish identification are interchangeable concepts, whereas they are in reality different.

Jewish identity involves both psychological and social dimensions which are not commonly subsumed in Jewish school attempts to promote or teach Jewish identity. Moreover, that many students in Jewish schools cannot relate to the prevalent modes of Jewish identification in the Australian Jewish community militates against their development of a firm Jewish identity.

Jewish schools tend to define Jewish identity by the degree of Jewish identification, such as interest in Jewish Studies, involvement in Jewish youth organisations, and level of religious observance. However, the relationship between Jewish education, identity and identification requires closer examination and research or the implications for Jewish schools.

Zionist Commitment

The large majority of members of Zionist youth movements are pupils of Jewish schools; the majority of youth movement leaders are day school graduates; and the Zionist orientation of tertiary Jewish student organisations reflects the orientation of leaders who are day school graduates. Moreover, a high proportion of young Australian olim and students in Israeli yeshivot are graduates of day schools. It can be assumed, therefore, that while not all day schools are Zionist in philosophy and orientation, the day school movement as a whole has been effective in providing Zionist

education and developing commitment to Israel. To what extent the movement has generated Zionist and Israel commitment where none previously existed, or to what extent it has reinforced and enhanced orientations already existing in the home and the Jewish community, cannot be determined.

Communal Leadership

Overall, the contemporary Jewish education system and particularly the day school movement has contributed significantly to the improved level of Jewish knowledge throughout Australian Jewry and among its leadership. In this respect, Jewish schools have helped alleviate the widespread Jewish illiteracy and ignorance which characterised Australian Jewry in the past. With the proportionate increase in day school enrolments and graduates, there has been increased demand for a Jewishly-educated leadership.

To date, the day school movement has not been in existence long enough to provide a significant proportion of the community's leaders. The first generation of day school graduates is only now of an age to assume leadership roles in communal organisations. Nevertheless, given the limited number of leaders required in communities of comparatively small size, the tendency for the same individual to hold a leadership role in more than one organisation, and the trend towards retaining leadership for a long duration, a surprising number of day school graduates do become communal leaders. The proportion of leadership drawn from day school graduates seems likely to increase as day schooling becomes the Jewish educational norm.

Subjective impressions suggest that the schools are most effective in developing leadership among those graduates who were given the opportunity to take leadership roles and acquire leadership skills as part of their schooling. Those who become leaders in adult life are mostly drawn from those who were leaders in their school community and subsequently in youth movement and tertiary student organisations. This suggests that the schools identify leaders and prepare them for a leadership path.

However, the function of Australian Jewish schools is not an elitist one of selecting and training the community's future leaders. It is a corollary of a Jewish school system with a non-selective open enrolment policy which educates the majority, if not all, of the community's children, that the school is concerned with the education of 'followers' as well as leaders.

Universal Jewish Education?

It is apparent from Jewish enrolment patterns that the vast majority of Jewish children today obtain a Jewish education, and that an increasing proportion and in some States almost all, obtain their education in Jewish day schools.

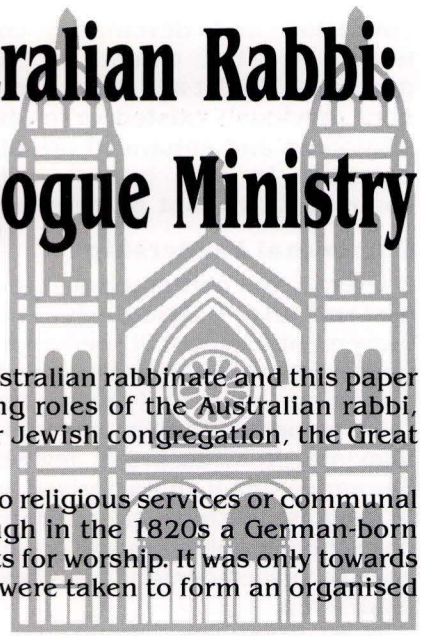
Nevertheless, the dream of universal Jewish education has still not been attained. Probably because Jewish education is regarded as an intellectual activity, it has been largely directed at children with normal intellectual ability. To date, there has been hardly any attempt to provide Jewish education for disabled, handicapped or retarded children in the Australian Jewish community.

Not all of Australian Jewry's dreams and ideals have been fully realised. But within the lifetime of the present generations, far more of the educational visions and hopes have become realities than have been left undone.



Changing Roles of the Australian Rabbi: The Case of the Great Synagogue Ministry

by Rabbi Raymond Apple,



The year 1985 might be considered the sesqui-centenary of the Australian rabbinate and this paper is a preliminary attempt to use the occasion to trace the changing roles of the Australian rabbi, examined by means of a study of the rabbinate of Australia's senior Jewish congregation, the Great Synagogue in Sydney.

Jews first came to Australia in 1788 as convicts in the First Fleet. No religious services or communal activity took place, however, for nearly forty years thereafter, though in the 1820s a German-born Jew, Joseph Marcus, occasionally assembled groups of co-religionists for worship. It was only towards the end of that decade that, with the coming of free settlers, steps were taken to form an organised community.

In May, 1828, Philip Joseph Cohen arrived in the colony as a free settler, bringing with him the permission of the British Chief Rabbi, Solomon Hirschell, to perform marriages according to Jewish rites. His attempts to inaugurate regular worship did not meet with unanimous approval. One account of events is that of Rev. A. B. Davis, later minister of the congregation:

> *In 1828, Mr P. J. Cohen offered the use of his house for divine worship, and there, for the first time in this quarter of the globe, the Hebrews assembled for the worship of the Lord of Hosts every sabbath, holyday, and festival, and established a service according to the ritual followed at the Great Synagogue, St. James' Square, Aldgate, London. Shortly after this, service was also held at a house belonging to Mr V. Solomon at the corner of Bridge and George Streets, and further in consequence of some unfortunate misunderstanding and difference of opinion, others met for divine service in a room hired for the purpose by Mr Abraham Elias and Mr James Simmons.*

The conflict between the factions was smoothed over by Rabbi Aaron Levy of the London Beth Din, who visited Australia in 1830 to finalise a religious divorce, and in 1832 the congregation, headed by Joseph Barrow Montefiore as president, secured official government recognition. 1835 — one hundred and fifty years ago — saw the arrival of the first minister, Michael E. Rose. Though Rose is described in the ship's register as a dealer and he certainly lacked any significant rabbinic knowledge, it is his arrival which marks the commencement of the history of the rabbinate in Australia.

After some years in temporary premises the congregation opened the first specifically-built Synagogue in Australia in York Street in 1844. A split in 1859 led to the establishment of a breakaway congregation in Macquarie Street in 1859; the point at issue was the circumcision of the son of a non-Jewish woman married to a Cohen. In 1878 the two congregations merged with the opening in Elizabeth Street of the impressive building which they decided to call the Great Synagogue.

Whilst a significant chapter needs to be written covering the rabbinic history of the years 1835-78, this study limits itself to the period since the opening of the Great Synagogue as such.

Profile of the Australian Rabbi

Since that time the Synagogue has had altogether eighteen ministers — five senior ministers, five chazanim, five assistant ministers, and three chief shochetim. The demarcation lines between the various offices have often been unclear; for example, Rev. P. Philippstein was not only chief shochet for over forty years but played a full ministerial role and at times acted as preacher and reader. Further, the list does not include headmasters, such as Abraham Rothfield who frequently acted as chazan, nor assistant shochetim. The Synagogue secretaries sometimes also carried out religious responsibilities.

Almost all the ministers of the congregation have served for periods of many years, well into old age. Only six have left after relatively short

periods, and all but one of these were youngish assistant ministers moving on to more senior positions elsewhere.

Very few were English-born, and only one was born in Australia, but many were trained in England (generally at Jews' College) and with one exception all had served in the ministry in England, some in leading positions.

Four of the five senior ministers were fully qualified rabbis; two had gained their rabbinical diplomas in England and two in Continental Europe. Three ministers became rabbis during their association with the Great, and a fourth left the congregation in order to qualify as a rabbi and take up a senior position elsewhere.

Almost all were men of wide secular culture, though only four were University graduates. All the senior ministers were particularly fluent in English, with a literary bent; the others were at least passable speakers in English.

All the senior ministers and many of the others were well versed in Hebrew and rabbinic literature though, at least until recently, few were fluent speakers of Hebrew. Two senior ministers taught Hebrew and Judaic studies part-time at Sydney University. Most of the ministers were at home with European languages other than English.

All, as far as I have been able to discover, were married with children. Only in two cases did sons follow their fathers into the ministry, though most of the children were active in Jewish life, some (especially in recent years) studied at yeshivot, and almost all remained attached to traditional Judaism, though few remained strict Sabbath observers. Some married out and deserted the Jewish community altogether.

At the time of the consecration of the Great Synagogue the senior minister was Rev. Alexander Barnard Davis. He had been minister at York Street since 1862 and had played an active role in re-uniting the community after the Macquarie Street secession, though the main factors leading to unity were pragmatic — namely, the decline of Macquarie Street and the need for united action in order to retain the right to a sum of money granted to the community.

Davis was colloquially called "Rabbi Davis" but in fact he had no rabbinical diploma. He was a product of Anglo-Jewry during the Chief Rabbinate of the Adlers, father and son, when it required what Hermann Gollancz called "a storm in the hierarchical chair" for ministers to win the right, at the turn of the century, to qualify as rabbis with the Chief Rabbi's blessing. Davis was not permitted by the Adlers to form a fully authorised Beth Din, despite the pressures exerted by the congregational lay leaders. Eventually, however, he was permitted to set up a Beth Din with limited powers — it could, for instance, accept proselytes but it could not administer religious divorces. It was not until 1905 that Rabbi Francis Lyon Cohen established, with the Chief Rabbi's authority, a Beth Din with full rabbinic powers. From that time onwards the Sydney Beth Din has, usually officially, operated under the authority of the British Chief Rabbi, though in recent years this has been more tacitly than in the past with appointments of dayanim not always submitted for Chief Rabbinic approval in London.

The English Model

A. B. Davis set the pattern for the Great Synagogue ministry. He based himself on the English model which stressed pastoral work and decorous services, though he added features appropriate to Australian colonial society such as an active ambassadorial role in the general community and a stress on British patriotism, sometimes even more visibly than that seen in Britain itself. Davis likewise set the pattern of Great Synagogue worship with its combination of traditional liturgy (with some local liberalisations, now mostly abandoned), congregational decorum and an emphasis on choral music. His energetic involvement in Jewish education likewise became an established feature of Great Synagogue ministry, though until recently little was done in the form of traditional learning within the walls of the Great.

In his old age Davis had an assistant in the person of Rev. J. H. Landau, who gradually took over as preacher and was innovative especially in the area of activities for children. When Davis retired and Landau was passed over in the appointment of a successor, Landau left Australia and became a reform rabbi in the United States.

The reader in 1878 was Rev. A. A. Levi who had commenced his Australian career as shammas at York Street in 1851. He was frequently in conflict with Davis and the board, and was accused of intemperance and even incapacity. He died in 1883; for a time his son was minister at Maitland and many of his descendants are still living in New South Wales but hardly any are Jewish.

In 1883, Rev. Abraham David Wolinski was appointed second reader, shochet and mohel; at times he also acted as choirmaster. He served the Synagogue for over 45 years and in his old

age had an honorary rabbinical diploma bestowed upon him in the Holy Land. From 1880 the chief shochet was Rev. Phillip Philippstein, who held office for over 43 years. Wolinski and Philippstein carried out a vast amount of pastoral and educational work, travelling great distances to render service on occasions of illness, bereavement, etc.

Davis was succeeded in 1905 by Rabbi Francis Lyon Cohen, who had been the first Jewish military chaplain in British history and was a world authority on Jewish music. Cohen was a man of towering personal and intellectual qualities, supremely distinguished in the high regard in which he was held amongst the general Australian population.

New Elements, New Challenges

Cohen held office at a time of increasing unrest. New elements and new challenges were becoming increasingly visible in the Sydney community which was now far more heterogeneous than before. On the whole, the British and Australian Jews saw him as the very model of a Jewish minister, though his voluminous correspondence with his lay leaders indicates frequent differences of opinion as to his rights and roles. They, for example, attempted at times to insist that he make no statement in the public press without first clearing it with the Synagogue president, and he bitterly resented what he saw as lack of confidence in his sense of personal and professional responsibility. The "foreign" Jews esteemed him highly, but were suspicious of his apparent willingness to modify traditional practices and his insistence that gentile sensibilities should not be disturbed.

Cohen did not lack sympathy with Jewish colonisation work in Palestine, but he was a controversial opponent of political Zionism. Neither A. B. Davis nor J. H. Landau had supported political Zionism, but Cohen's antagonism was more significant, and to many more painful, because his ministry co-incided with crucial years in the development of the Zionist movement and the history of the British mandate.

His assistant, Rev. (later Rabbi) L. A. Falk, appointed in 1922, was as strongly pro-Zionist as Cohen was anti-Zionist; some suggest that Falk appealed to the lay leader who urged his appointment precisely because he was a "red-hot Zionist". Falk served the congregation for over 33 years winning widespread affection as minister and chaplain. He was also a remarkable bibliophile and creative craftsman.

After Cohen died in 1934, Rabbi Ephraim Moses Levy was appointed senior minister. Some believe his ministry came to a premature end after three years because his Zionist sympathies offended the lay leadership. The fact is that by the time of the furore over an outspokenly pro-Zionist statement by Levy, the die had already long been cast. Reams of correspondence between Levy and the lay leaders indicate on-going argument from the moment of his arrival. In particular, Levy aroused antagonism by his insistence on his rabbinic prerogatives and his stress on the intellectual and public-affairs role of the rabbi at the expense of conducting services and visiting the sick.

The Uncrowned Chief Rabbi

Levy left in a mood of bitterness in 1938. Two years later he was succeeded by Rabbi Dr. Israel Porush, whose ministry, lasting until 1972, covered the most crowded years in recent Jewish history. Perhaps more than any other minister of the congregation he played an active and influential role in major movements for the welfare of Jewry as a whole and of Israel. Rabbi Porush has long been regarded as the uncrowned Chief Rabbi of Australia. During his ministry the Australian Jewish community, and the Great in particular, was forced to the realisation that it could no longer remain on the sidelines of Jewish history. In some movements the Great showed an initial hesitancy, for instance in its attitude to refugees and newcomers in the 1940s and 1950s, but largely due to the rabbi it gradually, and gracefully, came to terms with realities. (To this day, however, it has not yet had a "foreign" president of the congregation.)

During Rabbi Cohen's period as senior minister, Rev. Marcus Einfeld had come to Sydney as chazan. He was the first of the three chazanim of the traditional style to have served the Synagogue. Einfeld's fine voice, human qualities, peaceful nature and Jewish warmth enriched the Great Synagogue for nearly thirty years from 1909 until his death in 1938. He was succeeded by Rev. Aaron Kezelman from London; Kezelman served with devotion and good humour as chazan, mohel, minister and teacher for a period of 26 years.

After the death of Rabbi Falk, there were three young assistant ministers — Rev. (now Rabbi) Ronald Lubofsky, Rev. Maurice Meyerowitz, and Rev. (now Rabbi) Michael Mandel. All carried out general ministerial duties with an emphasis on youth work. After a few years, all moved on to other congregations. In 1964, Rev. Isidor Gluck succeeded Chazan Kezelman, and apart from

his moving musical contribution to the Synagogue he has assumed responsibility for a widespread network of pastoral services and trained large numbers of youngsters to conduct Synagogue services, bringing warmth and human concern to all he does.

When Rabbi Porush retired at the end of 1972, I became senior minister — the first Australian-born Jew to occupy any ministerial position at the Great.

Assessment of a Ministry

In any assessment of the ministry of the Great Synagogue, it is clear that the Synagogue gained strength from the fact that most of its ministers served for long periods, and from the generally congenial relationship between the congregation and its ministers. Few congregations have enjoyed such a relatively unbroken record of internal peace and stability; even when there were differences, rarely did they become public knowledge.

Inevitably the ministers of the Great have had to be involved in activities outside the narrower Jewish community including chaplaincy services to hospitals, institutions, prisons and the armed forces. The senior ministers appear to have proved remarkably effective in their public relations role, and indeed were all selected with an often uncannily accurate appreciation of their capacity as ambassadors for Jewry and Judaism. The Great is unusual in the high level of acceptance and involvement of its laity in Australian public life, and its leading position within Jewry owes much to the esteem in which its ministers and leaders have been held on the civic, State and national levels.

This ambassadorial experience, as well as the need to exercise decisive leadership within the Jewish community itself, often required the exercise of personal judgment and reliance on one's own instinct in assessing a situation. It forced ministers of the Great to grow, professionally and personally. It may be that some would never have developed their full potential had they remained, say, suburban ministers in the London network of the United Synagogue.

New Emphasis on Tradition

There have, however, been ongoing tensions between the external role of Jewish ambassadors to the wider community, and the internal role of custodians and transmitters of Jewish tradition. Lay pressures often urged ministers to under-stress elements of Jewish distinctiveness, and at times the ministers appear to have co-operated without much protest. Recent years have seen a new emphasis on tradition. Liturgical liberalisations have been dropped. The mixed choir has been replaced by an all-male choir, the Duchan ceremony has been introduced, the Musaph Amidah is now repeated in full — all to the accompaniment of very little congregational complaint. Attitudes towards Jewish education, Kashrut, Shabbat observance, etc., have become more positive, regular Shiurim have been introduced, and small numbers of the youth of the congregation have become full Ba'alei Teshuvah. Youngsters from the Great continue to go to study in yeshivot and other institutions of traditional learning in Israel, America, England and elsewhere. The old accusation of the Great being lukewarm towards Israel has long since been abandoned, and the pulpit of the Synagogue is outspoken in its advocacy of religious Zionism.

Though all this reflects traditionalist trends evident elsewhere, the ministers have played the main role in ensuring that the Great did not maintain a possible patrician aloofness but recognised and welcomed such trends. It is also significant that there is no longer any fear that Jewish acceptance in general society will be compromised by too much Jewish distinctiveness. In case it might be argued that that problem has, largely or partially, solved itself because of the increasingly pluralistic ethos of Australian society in which ethnic cultural diversity is a fact of life, it should be pointed out that the new trends in the Great were becoming evident before Australian pluralism was such an established phenomenon.

The role of the ministers of the Great within the Jewish community itself has changed with the growth and diversification of the community. Thus the chairmanship of the Sydney Beth Din is no longer automatically the preserve of the rabbi of the Great, though the rabbis of the "big three" congregations — the Great, the Central and the North Shore — provide the power base of the Beth Din. However, both within the Jewish community and beyond it, there are still implications arising out of the fact that the Great is the mother congregation and the most prestigious, and the ministry of the congregation enjoys a special degree of esteem by virtue of its personal calibre and of communal convention.

Vis-a-vis the Chief Rabbinate in London there has also been a gradual change. The Chief Rabbi is mentioned only once in the laws and regulations of the congregation, and then in an insignificant context. The Great has no constitutional link with the Chief Rabbinate,

and it is the rabbi of the congregation who is its spiritual leader and authority on matters of Jewish law and practice. The independence of the rabbi has however proved to be compatible with a warm but informal deference to the office of the Chief Rabbi.

Within the rabbinic community, the ministers of the Great are full and leading participants in both the State and national rabbinic organisations, both of which were created by Rabbi Porush and have been presided over by him as well as by his successor. This is paralleled by the significant involvement of the congregation's lay leadership in the communal roof organisations. Neither the religious nor the lay leaders of the Great any longer purport to rule the community as of right, though it is remarkable how long the Great was able to hold on to communal power and how long the community was largely unresisting.

Increasing Shift of Emphasis

The change co-incided with an increasing shift of emphasis in Australian Jewish leadership generally. Where once the focal point and epicentre of the community was synagogal, and it was largely as a religious community that Australian Jewry viewed itself and was viewed by others, now it appears that the synagogue is but one Jewish organisation (albeit the most senior) amongst many, religion is but one Jewish philosophy (albeit the most historic), and the rabbi is but one Jewish professional (albeit the most visible and with the most solid basis of Jewish commitment and knowledge) amongst others.

Two main factors have wrought the change. The conditions of the time required special emphases (philanthropic, political, public relations, etc.) for which synagogal leadership was not specially equipped. The trends of the time militated towards secularism; apart from secularist and materialist trends in the world outside, Holocaust experiences shattered the religious faith of numbers of Jews who know they want to be Jews, but are not so sure they wish to believe in God or practise the religious commandments.

From time to time the Great Synagogue has taken or supported initiatives towards establishing a greater degree of unity amongst congregations, and enabling the synagogal community to clear its throat and speak distinctly and with one voice. Such attempts generally foundered whether because of administrative shortcomings or inter-congregational rivalries. Greater success has been achieved by the rabbinic organisations, again with Great Synagogue ministers playing leading roles. In both cases, however, problems have arisen from the right and from the left. On the one hand, separatist Orthodoxy has generally declined to co-operate and has sometimes been seen by those in the mainstream groups as promoting what Chief Rabbi Jakobovits has called "the unacceptable face of Orthodoxy", stressing aspects of Jewish life which "invite ridicule or caricature". On the other hand, the liberal movement has insisted that Judaism is not monolithic and non-Orthodox movements cannot be denied their say.

The Great Synagogue ministry continued to espouse mainstream Orthodoxy with its historic combination of traditionalist teaching, now perhaps more unambiguous than at some times in the past, and western modes. It has democratically learned to work with others of similar ilk. It continues to use quiet diplomacy to explore the possibilities and limitations of dialogue with the right and the left. On its success, and that of like-thinking colleagues, may depend the future of the Australian rabbinate as a dynamic force in a community vastly different from that of 1835.

CAMPUS 1984

by Sally Bassat and Steven Klimt

We could conceivably cover an examination of the issue of Jewish students at our tertiary institutions by limiting the terms of reference of the discussion to the activities of specific Jewish organisations, religious movements and political groups. The past ten years have seen the gradual erosion of attempts to impress upon students the need for Jewish awareness at the level of the individual. In 1984, the emphasis has shifted from personal fulfilment, where the major inquiry is as to how both the campus apparatus and the Jewish community can best provide for the students' Jewish needs, to the position where the point constantly reiterated is that the students have the ability, as a group, to achieve many of the objectives of the Jewish community and to further the aims of favoured political groupings within the student arena.

Student activism

This inversion of the question from "What can the community do for the student?" to "What can the student do for the general community?" is exemplified by the highly organised and politicised nature of all current meaningful Jewish campus activity. The historical roots of this inversion lie, generally, in the rise in political student activism in the early seventies, and, particularly, in the campus Middle East Debates of 1975 and 1976. In addition, the organised arms of the Jewish student groups and of the general Jewish community have had to contend with the malaise presently gripping large sections of the tertiary student population. Where the primary concern of the student is to complete a degree and to secure a position in the workforce, attempts to induce him to challenge his Jewish identity and explore the religious possibilities available to him, are unlikely to have an easy success. In frustration, organisations turn away from this primary aim, and approach the more readily achieved objective of utilising the Jewish student for political campaigns and for advancing Jewish causes on the campuses. Numbers count.

Although on the campus, there has been a shift away from the search for personal Jewish identity, and toward the pursuit of a class of activities designed to create an atmosphere which is open and receptive to Jewish student needs, the former aim is often simply subsumed by the latter course of action, but is still recognised as an important objective. The two alternative modes of action may indeed be viewed as representing two sides of the same coin. The coin can stand as a symbol of the relationship of the Jewish students, both collectively and severally, with the general population of their campuses.

Objectives

We are supposing that, at the present time, the raisons d'etre of Jewish activity at our institutions of higher learning may be determined as being:

(I) the hope that the students will be motivated to challenge their ideas about Judaism, through education and discussions to solve their problems, and to explore their Jewishness in the questioning and analytical milieu of the university setting; and (II) the desire to promote issues of Jewish concern, such as, gaining student support for the plight of Oppressed Jewry, ensuring an even-handed approach to the Arab/Israeli conflict by student newspapers, negating the effect caused by the dissemination of anti-semitic material, and gaining assurances from university administrations, that allowances will be made, where necessary, for students observing Jewish law.

The second objective has gradually gained priority and it is more readily achieved. From 1975 to 1980 Jewish students brought about a series of political successes; these served to enthuse the following generation of students about the validity of fighting issues of that nature. Success in this area can be attained by relatively small numbers of trained, highly motivated activists and is objectively assessable, whereas it is far more difficult to arrange for the general Jewish student population to become introspective and seek answers to the questions of life and Judaism. Success here is neither immediately, nor easily assessable, and thus the rewards for engaging in an attempt to raise individual Jewish consciousness are rather tenuous.

Within the actual institutional context, almost all Jewish activity is organised by functional groups. The three organisations which maintain a presence on Australian and New Zealand campuses are the Australian Union of Jewish Students (AUJS), the B'nai B'rith Hillel Foundation, and the Chabad Student Movement.

AUJS

The major focal point for Jewish student activity is provided by AUJS which acts as the roof body for twenty three campus societies throughout the two countries. Since the establishment of its precursor

— NUAJUS — in 1953, the union has catered for substantial sections of the universities' Jewish population, with its membership often exceeding two thousand students. AUJS has established a higher percentage membership rate than any Jewish student group overseas, and its activities span a large area in providing political, educational, social, religious and cultural programs for its members. These programs constitute the "what can the organised arm of the student movement do for the individual student?" area of activity.

The "what can the student do for the movement?" area is covered by AUJS's particularly strong emphasis on campaigns aimed at non-Jewish audiences, or designed to provide a service to a particular section of the Jewish community. The union and its societies oppose the encroachment of cults and evangelical groups onto the campus scene; they campaign for student and government support for the emigration of Russian, Syrian and Ethiopian Jews; they defend Israel's reputation in public forums and debates; they disseminate information about the Holocaust and take steps against revisionist historians preaching on campus; they conduct political campaigns to obtain Jewish representation on Student Representative Councils and on the (now defunct) Australian Union of Students executive; they give support to Jewish causes and charities; they run programs of hospital visiting; they send their members to work as volunteers in underprivileged areas of Israel.

Jews in Non-Jewish World

Many of these campaigns, which are aimed at the general student population, provide the basic function of ensuring that Jewish students are accepted by the campus community and that they may reasonably feel secure about living as Jews in a non-Jewish institution. It is a short step in the student world from condemnation of Israel to criticism of Jews, and the campus is unique in the sense that it provides a forum where Australian Jews are faced directly with anti-Israel activists, and where they run the distinct risk of having anti-Zionist propoganda thrust upon them and shouted at them from PLO tables in a Union foyer.

This existence of ever-present conflict exacerbates the student movement's bias towards campaign action rather than self-education and Jewish analysis. This particular politics/education debate can never be argued entirely on principle, and in a vacuum, as the realpolitik of the situation demands that primary resources be directed to combatting direct attacks on Israel's integrity and thereby, in the convoluted logic of the student politician, on the individual Jewish student's integrity.

Personal Self Analysis

Despite the pressing need to look, and act, outwardly rather than confining activity to within the Jewish student community, the functioning of AUJS presents an excellent illustration of how our inverted question and its differing purposes can come to be seen as two sides of the same coin. Programs based on concern for Jewish issues serve to strengthen the backdrop of Jewish existence on the campus. But in addition, the involvement of students in these very issues tends to motivate these individuals to question how they personally fit into this backdrop and to find themselves a niche in the Jewish student world. The personal questioning and self-analysis is a recognised and welcome by-product of the AUJS campaigns. The desire to educate Jewish students is one of the various rationales for the existence of such campaigns. Thus, the soft sell approach of involving the students in Jewish causes may in fact be performing much of the role of the hard hit approach which directly challenges the student's identity by demanding inquiry into, and discussion of, Jewish values and ideas. AUJS, to a large extent, has an easy choice. The question of which is more vital — the individual needs of the student or the group needs of Jewish students as a whole — can be circumvented. Although the conscious trend over the past ten years has been away from catering to personal needs for Jewish fulfilment, the student movement can still retain the use of both sides of their coin. There is no urgent requirement for a reassessment of priorities to direct the organised student arm away from its campaigning; the programs specifically designed to present the opportunity of exploring individual Jewishness are being augmented by the fulfilment of this aim as a product of campaign work and involvement in Jewish causes. Students on Australian and New Zealand campuses can, through AUJS, both, search for and find personal satisfaction as Jews, and then utilise their knowledge to fight for the issues in which they believe.

Chabad Student Movement

The second formal Jewish presence on campus is the Chabad Student Movement. Limiting its activities to three or four universities, its membership is too minute to begin to compare it with that of AUJS. Chabad aims not to mobilise the students on various issues, but rather to provide an opportunity for Jews studying at secular institutions to learn about Judaism and explore its possibilities. Its entire emphasis is on "doing for the student"; its mandate is well defined and is confined to the furtherment of the individual's level of "Jewishness", or, in its phraseology, "Yiddishkeit".

But whereas AUJS aims at increasing the student's Jewish identity in a general way, with the

Union's only stated preferences being to maintain a pluralistic approach to religious observance and the hope that the members of the Union will come to be Zionists, if only through the Zionism of the World Zionist Organisation's Jerusalem Plan, Chabad is dedicated to the cause of convincing the students to turn to Torah and religious observance as a way of life; the organisation is concerned with achieving only this particular form of identification.

Chabad's activities centre around encouraging Jews to conduct minyanim during lunch hours, providing rabbis to lead shiurim, assisting those who wish to fulfil mitzvot and enabling kosher food to be sold at the universities. Although there is a core of committed and supportive students, the movement attempts to reach out and attract the marginal Jews on campus. Its ambition is to achieve total success in providing the individual with a complete means of identification with Judaism. Chabad provides a service which is complimentary to that of AUJS; where Chabad operates, it serves to augment the AUJS aim of serving the students, but within a religious framework.

Hillel Foundation

The third presence to be found amongst Jewish students is the B'nai B'rith Hillel Foundation. It can be distinguished from AUJS and Chabad on the grounds that they are, to differing extents, self-perpetuating groups, controlled by students wishing to organise themselves and conduct Jewish affairs on campus. Hillel, on the other hand, is a communal organisation which provides chaplains and professional staff to meet the perceived requirements of the student population, and which, in addition, assists and works in conjunction with, the organised student movement. The Hillel Directors and personnel bring special skills, and often, the objectivity of remoteness in age, to the drawing board of assessing areas of concern.

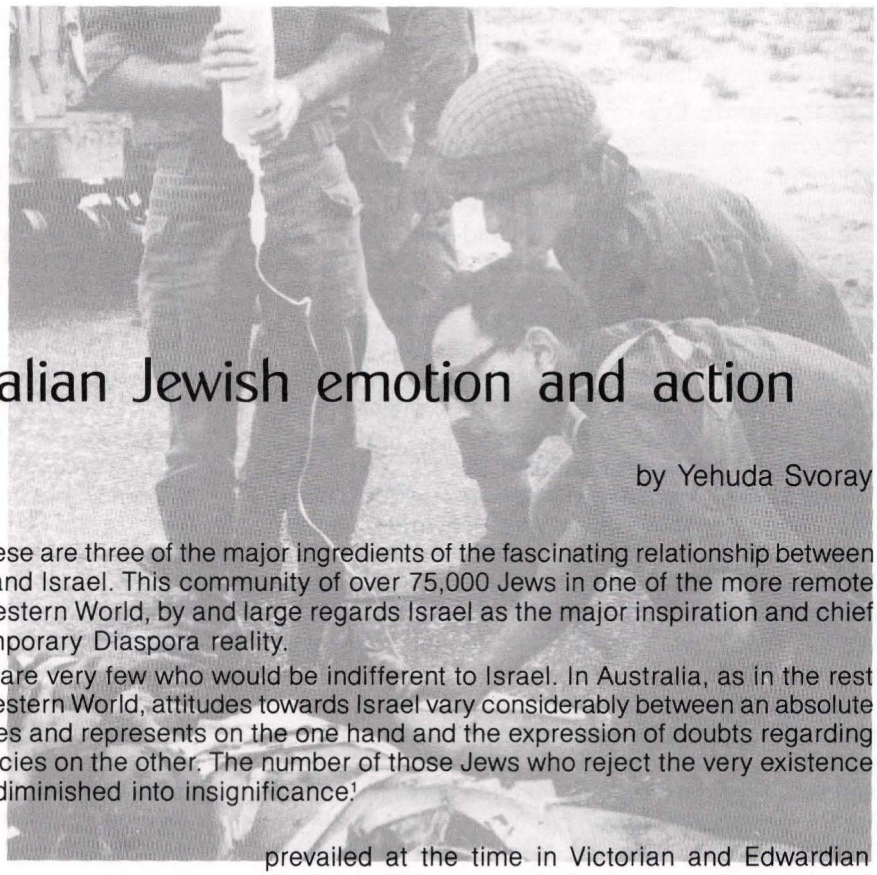
The Foundation tends to concentrate on assisting the individual, whether through crisis counselling, or through direct advice about how the students can tackle their own problems of identification and the problems of how this identification fits into their life in general. However, as the Hillel staff devote a large proportion of their time to assisting and advising the Jewish Student Societies, much of their success in helping students to develop results from the work they do via the conduit of the organised student movement. Likewise, their attempts to mobilise students on areas of Jewish interest are also achieved indirectly through their assistance of AUJS and its member societies in their campaigns. The Hillel contribution is intended to service the individual as a means of fostering a viable Jewish student community of concerned thinking people. The requirement underlying all its efforts is that it be ensured that the general Jewish community of the future is cohesive and Jewish in nature and not just in name.

The Opportunities

The question posed has been to ask how organised groupings have taken the opportunity to cater for the requirements of the Jewish populations at tertiary institutions. Two purposes have been isolated as important to these groups; the desire to challenge the student's own perception of himself as Jewish and to encourage him to explore his heritage, and the wish to channel student resources into promoting Jewish causes and securing a stable environment in which to live as Jews. The latter purpose is adhered to by two organisations, Hillel and AUJS, and is achieved through the various campaigns run by the student movement. The former purpose is important to all three organisations, although to a lesser extent to AUJS, and is achieved through educational and cultural programs. AUJS achieves results in this area through the primary method of programming, and in addition, vicariously through the involvement of students in their campaigns. The onus is on the student; the organisations can show him or her what Jewish opportunities are available, but it is up to the student to shrug off apathy and make the most of the opportunities.



IMAGES HOPES FEARS



Israel in Australian Jewish emotion and action

by Yehuda Svoray

Images, hopes and fears — these are three of the major ingredients of the fascinating relationship between the Australian Jewish Community and Israel. This community of over 75,000 Jews in one of the more remote and most tranquil corners of the Western World, by and large regards Israel as the major inspiration and chief motivation of Jewish life in contemporary Diaspora reality.

Among Australian Jews there are very few who would be indifferent to Israel. In Australia, as in the rest of the Jewish communities of the Western World, attitudes towards Israel vary considerably between an absolute acceptance of everything Israel does and represents on the one hand and the expression of doubts regarding certain facets of Israeli life and policies on the other. The number of those Jews who reject the very existence of the State of Israel has by now diminished into insignificance.[1]

Definition of Zionism

A vast majority of members of the community regard Israel as an extremely important element in contemporary Jewish life. A slightly smaller majority would regard themselves as Zionist. Among these would be Jews who in the past would have proudly announced their "anti-Zionism" but have changed their stance as a result of the forces hostile to Zionism, who seek to identify it with "racism". The understanding that modern anti-Zionism is one of the contemporary expressions of anti-Semitism has caused more Jews to identify as Zionists. However many seem to experience some difficulty when asked to define "Zionism". In interviews I conducted in preparation of this article Zionism was interpreted as "Love for Israel", as "giving a homeland to Jewish people", as "the belief in the existence of Israel and living in Israel" and similar definitions. Only one person among a dozen interviewees gave a concise description of Zionism as "a national movement for the establishment and the maintenance of a Jewish State in Eretz Israel".

Spectre of Dual Loyalty

A significant number of Jews in Australia was initially not particularly positively inclined towards the idea of a national Jewish State. The early community — one of the oldest "ethnic" communities in Australia — hailed mainly from the British Isles and transplanted to Australia Jewish attitudes that prevailed at the time in Victorian and Edwardian England: There was indeed an early group of "Chovevei Zion" and later Zionist groups were established but in general Australian Jews regarded the British Empire as their only proper "homeland". The Holy Land was to remain a distant memory of past glories mentioned mainly at prayer time.

Personalities such as Sir Isaac Isaacs, the first Jewish Governor-General of Australia or the influential Rabbi Jacob Danglow regarded Zionism as a danger to a full acceptance of Jews in gentile society, as an unwelcome return to a ghetto which it had taken a century of diligent emancipation to escape. The spectre of "dual loyalty" was seen as a grave hurdle for the advancement of Jews in the young Commonwealth of Australia.

The picture changed dramatically with the influx of Jews from Europe and with the arrival of a trickle of immigrants from Palestine between the World Wars. Before the outbreak of World War II the Zionist Movement became one of the important factors in Jewish life and Zionist activity manifested itself as a major dynamic force in the community. Even those who rejected Zionism ideologically could not get away from ardently debating it, thus inadvertently accepting the subject as central to Jewish reality.

The Holocaust and the establishment of the State of Israel changed the scene even more drastically. Before long the notion that the historic debate on the

merits of Zionism had been superseded by history was finally accepted even in the more ardent, assimilationist quarters.

The Romantic Era

During the first 25 years of Israel's statehood Australia's 13,000 miles distance from Israel seemed to enhance its almost dreamlike quality in the average Jew's perception of the old-new country. In many ways European Jews seemed to be grateful for having escaped "from it all" to this far corner of the world. Soon the distance in space and time coloured people's vision of the pre-war Jewish "shtetl" in much softer tones than reality would have warranted. The image of Israel too took on a highly romantic hue: In the eyes of most Jews it was simply the land of the Jewish Giants, the Land of the Pioneers who forever drain swamps and make the desert bloom. The image for most Jews was of a near perfect Jewish society with none of the blemishes of the familiar old small-town life in Poland or Romania. At the least Israel strove hard to be a "Light onto the World". All this was symbolised almost exclusively by the Kibbutz.

Zionist propaganda of the time — the speeches, the posters, the films — strengthened this image in spite of the fact that Israel had been changing rapidly. Of course the pioneering element still existed (as it indeed exists today) but other facets of life — industrialisation, emergence of slums and deep social divisions, political conflict and the reality of a very small state in a hostile Middle East struggling to develop against all odds — were slow to penetrate the consciousness of the average "Jew in the street".

While image makers tried hard to keep the picture postcard quality of Israel intact the need to highlight the dramatic problems now besetting the young state soon became obvious: And so the image shifted from the heroic to the heart-rending: immigrants walking down the gangway of immigrant ships at Haifa, bearded Yemenites planting trees in the desert, film clips of the Maabarot — the crowded corrugated-iron and canvas cities for migrants. These images, created in visual and oral propaganda, were of course based on Israel's reality. But they seldom endeavoured to penetrate beneath the surface. For decades the Australian Jewish community — except for the few people with access to a deeper insight — was fed on shallow emotionalism which, while enhancing good will and an open hand never equipped it to face adverse reality, which is neither heroic nor likely to produce emotional tears. During the months preceding the Six Day War in 1967, with fears for the very existence of the state an entirely new level of identification — expressed in terms of emotions and of money — was reached. As in classical drama the deep tensions and anxiety gave way to the elation of victory which galvanised the community.

Retreat to Reality

The years following the Six Day War still brought their regular crises but a lively optimism now characterised attitudes towards Israel: The Jewish State within its new Greater Israel borders — albeit still questioned and internationally unrecognised — had become a power, a small power but one that held its destiny firmly in its own hands. Those were the years of the hitherto highest plateau of "romantic realism" in the Diaspora and incidentally in Israel itself.

The Yom Kippur War came as a terrible blow to the unrestricted optimism of the years preceding 1973. Israel suddenly proved vulnerable and although it achieved a final victory of most impressive dimensions, a more sober, sometimes painful reassessment of Middle Eastern realities and Israel's facts of life became an accepted norm within the Jewish community. The retreat from romanticism became even more evident with the outbreak of the Lebanon conflict in 1982 which also marked an unprecedented low in Israel's standing in the international arena.

A growing and conscious effort was now made by the various organs of the Jewish community and especially by the Zionist Movement to retain the momentum of enthusiasm. In the face of an unprecedented barrage of critical media coverage an antidote had to be offered to combat the anti-Zionist and sometimes anti-Semitic tendencies in the press and the electronic media. Even more important, a dangerous slump, a collective depression in the Jewish community, seemed possible.

Efforts by the Australia/Israel Publications, the establishment of a daily news service available through the telephone ("Israel Speaks"), important efforts to bring speakers from Israel, a more sophisticated media response (in which the B'nai B'rith anti-Defamation Commission took a leading part) were all facets of a realisation that a much more serious handling of Israel's Hasbara, its information service and PR systems, was called for.

Containing Criticism

In response to the perceived dangers of image erosion the Victorian Board of Deputies went one step further. A formal resolution was taken calling upon all members of the community to limit critical comments about Israel's policies to the internal Jewish arena if such comments were to be made at all. Frustrations and doubts were from now on to be condoned behind closed doors only. Declarations of opposition to Israeli policies such as had occurred in the U.S. or in the United Kingdom, with national media coverage and paid advertisements, were to be avoided in Australia.

However, even the effort to limit the marginally

expressed critical views to internal Jewish fori only, could not prevent a certain erosion in enthusiasm coupled with a growing scepticism towards the handling of the situation by the Israeli Government.

The frustration that set in is as yet not often openly expressed but the undercurrent undoubtedly exists.

In preparation of this article a sample of about 40 members of B'nai B'rith in Victoria — from the older and the younger generation — was asked to respond to questions relating to the attitude towards Israel. If this survey is any indication, then the line taken by the Victorian Jewish Board of Deputies regarding criticism of Israel was widely supported by members of the community but not universally accepted: 63% expressed the view that Jews should criticise Israel only in Jewish circles, while 37% felt that when necessary, Israel should be freely criticised. Some respondents prudently added the rider that criticism must be always "responsible". Out of the 63%, ten percent said that criticism should not be voiced under any circumstances.

Israel's Mission

In spite of a temporary lull in enthusiasm 79% of respondents believe that Israel "has a mission". But what is it? The older generation among the respondents answered, inter alia: "Israel should become the home and anchor of our people", "Israel should be the hope of our people", "Israel should be a religious focus for Jews of the world and establish a progressive society that would set an example to the world", "Israel should be a haven for the war victims and the dispossessed Jews", "A home for the homeless". Heady stuff indeed. B'nai B'rith members of the younger generation (born since 1948) replied for instance: "Israel's mission is to be a key renewing centre of Jewish life, enhancing a holistic Jewish living" and "A focal point for Jewry".

Undoubtedly the most idealistic reply, albeit the most ambitious, came from the respondent who said that Israel should be "The conscience of the world".

Not surprisingly, none of the respondents felt that Israel had totally fulfilled its mission. 58% thought it had "partly fulfilled" the mission, 16% that it had fulfilled its mission not at all, while 26% declined a reply.

Family Connections

Emotional ties to Israel within the Australian Jewish community are strengthened by family ties. 60% of all respondents in my B'nai B'rith mini-survey had relatives — in most cases cousins and distant relatives — in Israel. Out of these over 30% had more than four families of relatives living in Israel.

It is therefore hardly surprising that many Australian Jews visit Israel frequently. In fact each year thousands of Jews from Australia visit Israel.

Only 16% of my respondents had never visited



Israel. Of the 84% who had visited Israel a surprising 31% had been to Israel more than four times. 38% visited it once, 6% had been twice, 12% three times and 13% four times.

In response to the question whether the visit to Israel "excited you, left you indifferent or disappointed" 81% replied that the visit had been "exciting". Some added enthusiastic remarks. Only 6% were left "indifferent" and none was "disappointed". One respondent stated that "the first four visits excited" but the last two "disappointed" him or her. Another replied cryptically: "Mixed feelings". Besides the joy of visiting relatives, Australian Jews seem to be particularly impressed by life in Israel as a "holistic" Jewish society.

To put the enthusiasm into perspective it must be remembered that most Australian Jews visit the country as tourists. They often stay at the better hotels, take in the sun and make a point of avoiding the more problematic or even seedier aspects of Israeli life. Furthermore, even the difficulties leave the tourist imbued with a strong sentiment and a deepened sympathy sometimes, unconsciously perhaps, reserved for these "brave and less fortunate brethren". It seems almost a sin of ingratitude not to return from Israel with a positive picture.

Deepening Knowledge

While the "broad masses" of the Jewish Community were still steeped in emotionalism efforts were made to broaden knowledge and deepen understanding. Thus the Zionist Federation of Australia, the State Zionist Councils and the major fundraising organisations as well as the Zionist Youth Movements have invested significant energies in seminars, information evenings and lecture series. "Leadership Tours" and "Factfinding missions" (e.g. tourist ventures with intellectual and informational scope), in particular those organised by the United Israel Appeal, have allowed many individuals in the community to gain a much deeper insight. The Institute for Overseas Youth Leaders ("Machon") run by the Jewish Agency — a one year course in Israel including intensive seminars and a period of living on Kibbutz — has familiarised dozens of young Australian Jews with life in Israel.

The Religious Factor

The religious factor plays a very important role in the forming of attitudes, in particular among those who are both religious and embrace a national ideology. Mizrachi, the religious Zionist Organisation and its Bnei Akiva youth movement are firmly linked with the national religious circles in Israel. The Mizrachi membership is generally deeply influenced by the ideas of "Gush Emunim" although individuals within the movement may dissent from the more radical aspects of the Greater Israel ideology. The orthodox synagogues represent a wider spectrum of support for Israel, not necessarily identified with political religious groupings. It may be fair to state that the personality and Jewish world view of the Rabbi will influence the congregants of a particular synagogue to a considerable degree.

The Union of Progressive Judaism (the Liberal Temple) has in the last decades become increasingly Zionist after having been at least only lukewarm towards Zionism in the past. This finds its expression in the Temple service which is now to a large extent held in modern Hebrew, in addition to the "traditional" English. Sermons and activities point in the same direction.(2) The Union's youth movement, Netzer, is one of the fastest growing in Australia.

The Zionist Parties

In theory Australia still has political Zionist parties such as the United Zionist Revisionist Organisation, Poalei Zion and Mapam. These parties constitute an important section of the Zionist Federation and the State Zionist Councils and are represented in the Boards of Deputies in most states. Ordinary party members seldom participate in political debate. Most are happy enough with the general consensus and in spite of theoretical party allegiance will leave the political arguments to the Israeli Knesset and the Israeli public. So why do parties exist? They seem to be remnants of ideologies formed in the elderly generation's youth in Warsaw, Bialistok or Vienna. Ideas absorbed in the rather distant past, strengthened through personal friendships and a natural tendency for continuity rather than the reality of Australian Jewish life or even of Israeli political reality keep these often smallish groupings going without almost ever changing leadership. From time to time the old political rivalries flare up, especially when elections for the World Zionist Congress are in the offing. Basically the differences between party members have diminished almost to vanishing point and public debate on Israeli issues — when it takes place at all — occurs between individuals rather than the Zionist parties. In that sense ideology seems to have died with the birth of consensus.

There are a few exceptions, such as the group centred around the magazine "Paths to Peace". This group sporadically comes to life around specific issues, but here too this occurs mostly because of the personal dynamics of the initiators rather than because of any enthusiasm by the rank and file.

For the rest of Jewish public opinion in Australia the consensus suffices: unflinching support for the State of Israel, support for the policies devised by the democratically elected government in Israel. In contrast with the Jewish community in the United States, opposition to the official line on Israeli or Mid-Eastern affairs has in the last few years come only from very few individuals within the community.

The Jewish Labour Party "Bund", in the past bitterly opposed to Zionism, seems to have largely mellowed into the general community consensus, sometimes taking the position of opposition. Even the more outspoken Bundists have come to accept Israel as an important part of Jewish life, even if they deny the exclusivity and absolute centrality of Israel in Jewish life.

For a great number of persons in the Australian Jewish Community, for whom religion fulfils only a marginal role, Israel has come to satisfy a spiritual need, an emotional and sometimes intellectual focus which has been life-giving for the last generation. Without Israel Jewish life would have little focus in Australia.

Israel and Local Politics

Jews as a whole have not taken a great interest in the political life of Australia. There are some Jewish figures in Australian politics, especially in the Australian Labor Party (fewer in the Liberal Party and the Australian Democrats Party, none in the National Party) but on the whole Jewish political interest has mainly focused on developments in Israel.

News about Israel would attract the average Jew's attention while he would remain but faintly interested in high political drama on the local scene.

Significantly 90% of participants in our B'nai B'rith survey said that they regarded the stand of a candidate or party towards Israel as "important" in Federal elections, (21% deemed it "decisive") while only 10% said it was "unimportant". Israel therefore looms very large in the voting decisions of Jewish voters, both in the federal and the local sphere (where 21% thought the Israel issue was unimportant).

While the older generation in the Jewish community seems to take only a marginal interest in local politics, indications are that this trend may change in the second generation of Australian Jews. Before long there may be a much stronger involvement in local politics by Jews born and educated in this country. For them the Israel factor will probably still exist but will be subdued to assume secondary importance.

Non-Jewish Attitudes Perceived

Surprisingly the Jewish community as a whole seems to have a poor view about the attitude of the average non-Australian to Jews and Israel. Many of the thirty percent of Jews in Australia who came here from countries where they experienced anti-Semitism or even went through the Holocaust seem to find it difficult to accept that in Australia anti-Semitism is at the most low key and marginal.

The vast majority of Australians are not specially interested in Jews or Israel or are friendly towards them. This is a fact. And still many Jews feel that behind the benign facade, anti-Semitic forces may lurk and not many Jews would swear that "it couldn't happen here".

In the survey respondents were asked about their view of the attitude of non-Jewish Australians to Israel. Many said "Indifferent", some wrote "A curiosity" or "favourable and sympathetic". But more detailed replies included: "favourable but deteriorating since Lebanon War because of false media representation and PLO propaganda in this country". "Uninformed empathy, relatively benign ignorance" was another opinion. "Sympathetic beneath the usual layer of 'mother's milk' anti-Semitism", said one while another respondent went as far as stating: "Most are anti-Semitic and anti-Israel to a degree".

Israel as a Refuge

To the question whether the respondent has ever regarded Israel as a refuge "should things go wrong" an astonishing 79% replied "yes". Only 21% said they never considered such possibility.

Australian political parties and the mainstream political leadership have traditionally embraced a positive stance towards Israel. This is true both of the former Liberal Prime Minister Malcolm Fraser as for the incumbent Labor Prime Minister Bob Hawke, an ardent supporter of Israel.

In spite of this, Jews are very disturbed about critical media coverage of Israel which was most apparent during the Lebanon War.

Jews would usually turn to the foreign news pages in their newspaper first, to see if there was news about Israel. They would scrutinise the Letters to the Editor to look for material that might please or upset them and they would read very carefully articles pertaining to the Middle East situation, to Israel or Jewish Affairs. In spite of the fact that Australian media coverage in the mainstream papers is generally fair to Israel, there is a tendency to react sharply and angrily to any material opposing Israeli policies or criticising Israeli political attitudes, regarding them as evidence of anti-Semitism, while taking for granted and self evident the more positive coverage.

Contact With Non-Jews

Jews have a variety of professional contacts with non-Jews, just as they had in Europe. However, even in today's open society the social circle of a very high percentage of Jews is almost exclusively Jewish with just a few non-Jews entering the picture occasionally. This is true, of course, only for those who have not consciously "opted out" through full assimilation. Those who took the non-Jewish option through marriage or free choice have in many cases cut off most ties with the Jewish community and have created a different circle of friends and

acquaintances. But most members of the community meet with non-Jews only infrequently. Do they talk about Israel? 74% said that they indeed talk about Israel "sometimes". Only 10% do so frequently while 16% do so "rarely".

Facing the non-Jews is therefore largely left to the "professionals" — the small circle of Rabbis who meet the non-Jewish clergy, and lecturers and researchers who produce material, often of very high standard. The efforts of the Jewish Museum of Australia in Melbourne and the Museum in Sydney, the Jewish Holocaust Museum and Research Centre of "Kadima" in Melbourne and the Australian Holocaust Exhibition Society of B'nai B'rith try to reach the general community. However, the average member of the Jewish community feels neither equipped nor particularly called upon to become a spokesperson for the "Jewish Cause" or Israel, except rarely. In this respect the younger generation seems as self-centred as the old. Although it is much better equipped, both in background and the level of language communication most young Australian Jews seem to live by the maxim "be a Jew in your tents and a 'person' when you venture out".

Financial Support

Perusing the annual diary produced by the Victorian Jewish Board of Deputies one comes across an enormous number of organisations dedicated to aspects of financial support for Israel.

First and foremost among these, of course, is the United Israel Appeal which has achieved quite astonishing levels of fund raising through the enormous dedication of a large number of voluntary workers who regard fund raising for Israel as their most crucial and practical contribution to the well being of Israel. The level of "penetration" claimed by Victorian UIA, for instance reaches 75% of all families. Much greater than any verbal expression of sympathy or identification. The body of volunteers has for years been headed by a small and thoroughly dedicated leadership — both from the older generation and the younger set, who have come up through the ranks of the appeal.

The United Israel Appeal, JNF, WIZO, Keren Mishpachot Hagiborim, Friends of the Hebrew University, of Tel Aviv University, of Bar Ilan University, of the Technion, of the Israel Philharmonic Orchestra — the list is long and impressive. All these constitute a very large body of members of the Jewish community each doing his or her work for Israel. In many cases people work for a number of different causes with astonishing dedication.

Beyond the legitimate satisfaction of being "somebody" — a chairman, a secretary, an hon. treasurer, beyond the status that is the sole compensation for an enormous investment of time and energy, there are hundreds of people who have made service for Israel an integral part of their life, who have invested innumerable days, years and very considerable sums of money with enormous verve. For most it is an expression of love for Israel, true and simple.

The Jewish Press and Israel

The Jewish press in Australia — the "Jewish News" and the "Yiddishe Nayes" as well as the "Australian Jewish Times" of Sydney are absolutely Israel-centred. Events in Israel almost invariably take up the front page. Editorial material deals 65-70% with Israel and the Middle East. Local issues are discussed in the context of organisation activities — again most of them connected with Israel. While for the purpose of Israeli news a wide range of international news agencies — the Jewish Telegraphic Agency JTA, London "Jewish Chronicle" and a large array of correspondents are available — local issues are usually handled by junior reporters who do their best to report functions and speeches accurately. Investigative reporting of local Jewish issues is rarely undertaken. Editors seem to prefer to play it safe, by dealing with internal subjects only in the most general terms and usually with an air of approval or of mild and non-specific criticism. Journalistic wrath is reserved for dissenters. Only the Letters to the Editor sometimes include non-conventional views, however, any such unacceptable straying from the fold of consensus is quickly put in its place by a suitable rap over the knuckles in form of editorials or further letters to the editor.

Day Schools and Israel

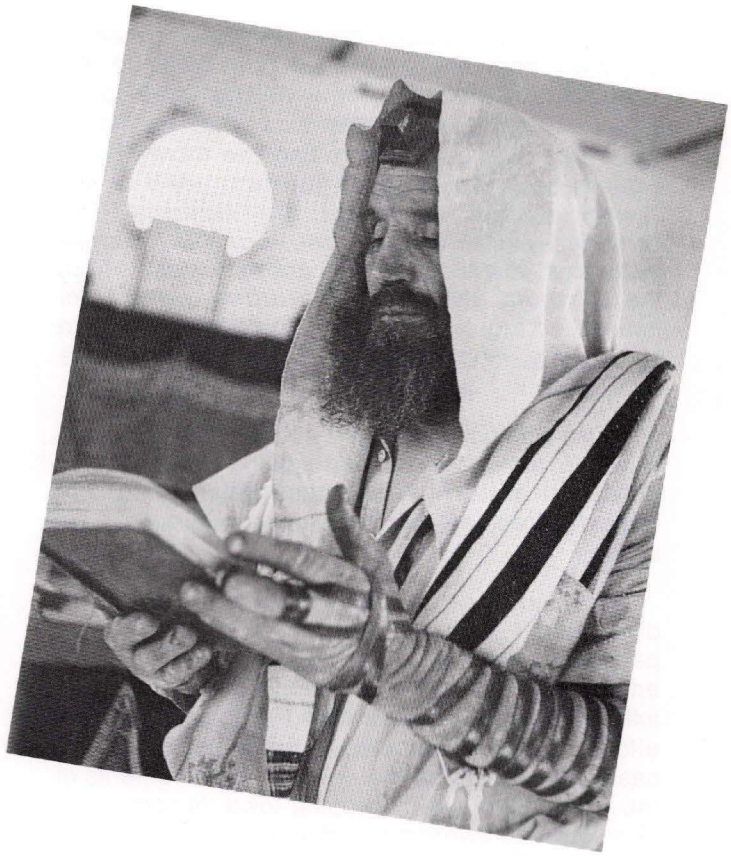
The Jewish Day School system in Australia is the generator of attitudes towards Israel as far as a large percentage of Jewish youth are concerned. It would be true to state that all Jewish schools in Australia have a basically positive attitude towards Israel. Even the orthodox Yeshiva on the one hand and Sholem Aleichem College with its emphasis on the Yiddish language on the other, teach about Israel, each in its own fashion. Day schools like Mount Scopus College, Yavneh College, Beth Rivka College, Bialik College, King David School in Melbourne and Massada College or the Carmel-Korsunski Day School in Perth all include in their curriculum the study of modern Hebrew, and of modern Jewish History, including the development of Israel, in the most positive fashion. Their extra-curricular activities are to a great extent centred around Israeli symbols and festivals, such as Yom Haatzmaut.

The second generation of Australian Jews has ample opportunity to learn about Israel, to identify with it emotionally and to study it to a fair intellectual level. The numerous Zionist Youth Movements — Betar, Bnei Akiva, Habonim, Hashomer Hatzair and Netzer — each in its own way and with a fluctuating number of members — create islands of Israeli

"presence" in the heart of Australian cities through their Madrichim, many of whom have been to Machon. Shlichim — emissaries — from Israel sent by the various youth organisations' headquarters in Israel, play a very important part in the creation of the specific Israeli atmosphere within the youth group. Quite often the personality of a Shaliach may influence the quality and quantity of each of these movements for years.

For those young people Israel is part of their growing up process, a facet of Jewish life taken for granted where it was a "miracle" for their parents. The basis of emotion exists, the prospects of knowledge are open. However the question whether all this is enough to last for a life time for those who do not make Aliya — go to Israel to live — awaits its answer in the future.

Jewish high school students who do not have the benefit of a Jewish Day School are largely left to find their way towards Zionism and Israel. Significantly those who go on to tertiary studies often become involved in Jewish Student activities, including the pro-Israel lobby but many may take a back seat and become increasingly disinterested in Israel. There are strong voices in the young generation but the sound of the relatively few activists may too easily cover up the worrying and deepening silence of a growing number of apathetic bystanders for whom Israel is slowly becoming just another foreign country about which the parents seem to talk a lot.



Hebrew and Yiddish

The level of knowledge of the Hebrew language is one indicator of the depth of Jewish involvement. An ability to speak modern Hebrew and read it usually indicates an open approach towards Israel.

The dual Jewish language problem — the fight for the primacy of Hebrew or Yiddish — seems to have been decided by events: Hebrew is again the national language of the Jewish nation with Yiddish taking the position of second violin. The primacy of Hebrew finds its expression in the school curriculum, in the use of modern Hebrew in a growing number of synagogues, in a great number of adult evening classes teaching Hebrew.

Yiddish, however, still plays an important role in the Jewish community and among the older generation — especially those from Eastern Europe — and it still maintains its function as the main spoken Jewish language, in contrast to Hebrew which seems somehow grafted onto a not always willing body of English speakers, except for Israelis who live in Australia.

The two languages now live side by side — as in the Jewish language programs on ethnic radio stations. Yiddish in Melbourne has the advantage of a much larger body of speakers of the language, of a weekly paper and a literary magazine ("Melbourne Chronicle") and a theatre. In Sydney Yiddish is slightly more marginal. Hebrew, on the other hand, boasts the active patronage of the majority of Jewish Day Schools and has the great advantage of being the most important key to the full understanding of modern Israel — its people, its literature. Indeed a growing number of young Australian Jews speak Hebrew quite fluently and those who had the benefit of a year in Israel often master it completely.

Our modest survey within B'nai B'rith — not renowned as a centre of Hebrew language proficiency — surprisingly showed that no less than 91% of respondents claim to understand some Hebrew. Only 9% said they did not know it at all. Of those who are familiar with Hebrew a third said that they can read it but understand little, another third could read and understand but cannot speak it. 17% said they were fluent and 8% very fluent.

Erosion of the Image

In spite of all the above mentioned very positive aspects a feeling that the centrality of Israel in Jewish attitudes in Australia has begun to erode can hardly be escaped. One of the reasons for this is the passage of time and the transfer from the romantic to the realistic era in attitudes to Israel. More important, however, is the fact that Israel itself has deeply changed in the last few years: Problems that had seemed to be dormant — such as the ethnic

problems between Jews from the Arabic speaking countries and others — have now come to the forefront. An Australian Jew visiting Israel does somehow feel less at home today than he did 30 years ago. The country has become more Middle Eastern, less like the East European town or like Jewish quarters in places like Australia. The harshness of life in Israel, glossed over with a smile in the past, now seems to jar many more visitors from the Diaspora. Instead of the ardent pleas from Israelis, so regular in the past, to come and stay in Israel the visiting tourist may be asked whether he could help in migration.

Those who have a realistic social-political attitude will understand that Israelis are going through a very difficult phase which will pass before long. For romantic dreamers Israel today prepares some hard knocks.

Not all Australian Jews would suffer from the inner dilemma at seeing the emergence of new forces — particularly of the ultra-national persuasion — or the enormous difficulties symbolised by towering inflation. The more sophisticated visitor will make the effort to differentiate between the transient and the basic and will realise the enduring achievements of the young state slowly groping towards some kind of solution to awesome problems.

But those nutured on cheap emotionalism may turn from their former marginal interest to growing apathy towards Israel. Such change, if allowed to take place unchecked, could become a considerable danger to Israel. A creeping alienation of Jews to Israel may have dire repercussions, for the Jews of the world are still Israel's most reliable ally.

Israel's Attitude to the Diaspora

To a large extent the Israeli leadership must be blamed for a neglect of the Diaspora. For decades the Diaspora was regarded as being "in the pocket". The perceived guilt feeling of Diaspora Jews mixed with simplistic propaganda was supposed to keep the one-sided love story going. An air of arrogance, a patronising attitude often crept into the relationship between the Israeli leadership and the Diaspora. Only recently a greater understanding of the need for a meaningful partnership seems to have emerged.

In fact, Jews in Australia are worried about Israel. To a question in the B'nai B'rith survey "Do you feel that there is a danger to the existence of Israel" a rather frightening 69% replied "yes". Only 26% thought the destruction of Israel was unthinkable. 5% gave no reply. Never mind that political and military experts prove that any such fears are baseless. The fears are still very real and could become debilitating.

Worries About Israel

What worries Australian Jews most about the present condition of Israel? Fifteen different worries were mentioned in the survey's open ended questions with the economy being first (26%), the political impasse (16%), tension between the secular section and religious extremists (14%), Israel's relations with the Arabs (11%), lack of security (5%), dependency on the US (5%). Other worries expressed included lack of leadership, lack of Western Aliya, the situation in Lebanon, Israel's public image, Israel's status in the world and emigration from Israel, Yerida.

Aliya

Immigration to Israel — Aliya — is still regarded in the Zionist movement and in Israel as the highest goal for a Diaspora Jew. Australian Jewry has done well in this respect: A few thousand Australian Jews now live in Israel. In the last few years mostly young people and young families often of religious background have gone on Aliya.

A surprising 42% of respondents among B'nai B'rith members have stated that they have contemplated Aliya at some stage. A small majority of 47% said they never thought of Aliya and 11% declined to reply.

A slightly larger percentage (43%) would agree happily if their children wished to go on Aliya, 32% would agree because they would have "no choice", 15% would disagree and 10% did not know an answer.

A certain percentage of Olim returned to Australia after some time. This is understandable under the circumstances but naturally not highlighted. Those who have tried Aliya, have in the long run attained an additional dimension to their life as Jews which those who never lived in Israel can not hope to match.

Yerida — Emigration from Israel

Approximately 5,000 Israelis are now living in Australia.[3]. The Israeli government and Israelis in general regard this Yerida with bitterness bordering on despair. Israelis feel that those who emigrate — temporarily or permanently — leave them the weaker; they are regarded as renegades if not traitors.

And yet no democracy can deny its citizens the right to move freely wherever and whenver they wish, for reasons which are theirs alone. Only a country that enables people to leave can hope that people will come of their free will.

Most Australian Jews seem to understand that they have little moral justification to pass judgement on those who have lived in Israel, in many cases have shared the country's burdens but have now given up, hopefully temporarily.



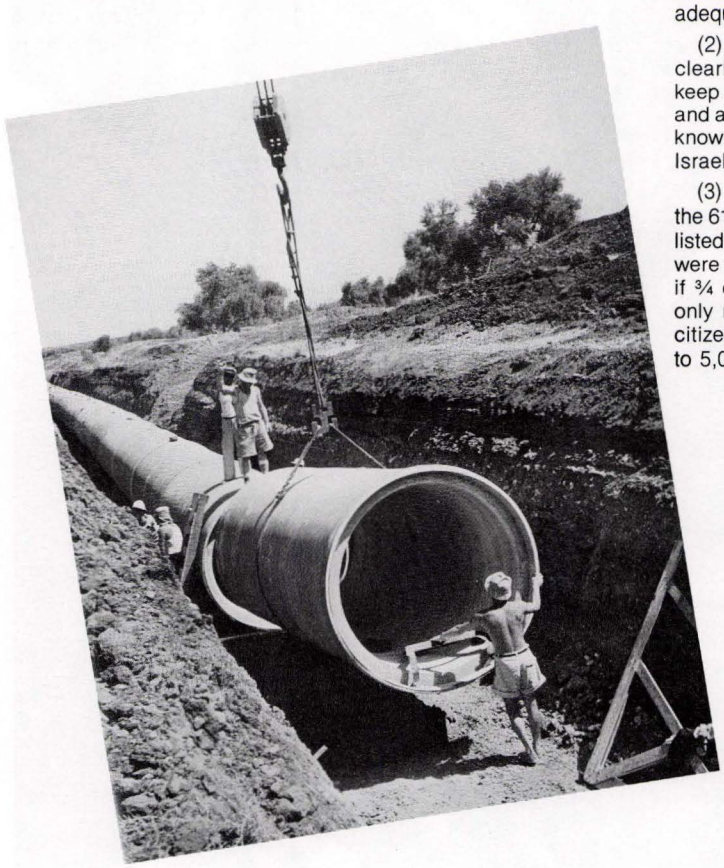
In the last few years ex-Israelis have become more easily accepted by the general Jewish community, if they so desire. Their background of first hand knowledge of Israel, their Hebrew language and in many cases their knowledge of Jewish history and Hebrew literature may be of advantage to the community if properly utilised. There are ex-Israelis of all kinds just as there are other Jews of all kinds. Ostracising those who have lived in Israel will not strengthen the community. Involving them, utilising them may be beneficial to the Community and may in the long run, even facilitate their return to Israel.

The Future

94% of respondents in our survey regard Israel as being important to Australian Jewish life 22% defined Israel's centrality as absolute.

This is the basis for the future. In the new era of realism all intellectual and spiritual sources must be tapped to strengthen the link between this small and vital community and Israel. Only a deepened knowledge, a conscious effort to understand and participate, an invitation to be involved and to care may overcome and reverse the dangers of erosion in attitudes towards Israel.

It is a long, up-hill struggle. But it is as important to Israel as it is crucial for the Australian Jewish community today.



NOTES

This article is a journalist's investigation into Jewish attitudes towards Israel. I based it mainly on my personal experience and my impressions but supported it by a large number of conversations, a considerable amount of formal interviews and the mini-survey including about 40 people from within B'nai B'rith in Melbourne.

While this paper does not claim to be strictly academic it may stimulate Jewish academics to undertake further research in this direction.

The greatest problem facing any attempt to describe "attitudes" is their intangible quality: Every person is a world, shaped by circumstances of country of birth, family background, formal and informal education, political and social influences and profession. Above all people's attitudes are formed by the direct and indirect experience.

Because of all this attitudes and emotions can be only marginally measured. Even in a statistically correct manner a survey done yesterday may be quite false today because of the changing moods and public opinion. I tried to stay as close to reality as I could.

(1) The Jewish Community in Australia includes a certain number of people who reject Zionism. These are, on the one hand, traditionally left wing opponents of political Zionism centred mainly around the "Bund". However, while rejecting Zionist ideology they support Israel and even express warm feelings towards it — even if they deny its centrality in Jewish life or criticise its government's policies.

There is also on the other hand, a cluster of ultra left-wing opponents of Zionism of the very tiny Elmer Berger school who agree with the notion — supported also by other radical left wingers and Soviet-centred communists — defining Zionism as "racist". They claim Jewishness but the nature of their Jewish beliefs — except for Jewish parentage — has never been adequately clarified.

(2) While the mainstream religious groups can be classified as clearly pro-Israel, the ultra orthodoxy of Adass Yisrael seems to keep aloof, except for the support of kindred religious institutions and a generally benign attitude to Jews wherever they live. To my knowledge there is no support in Australia for the violently anti-Israel ultra-orthodox circles of Neturei Karta.

(3) The 1981 Commonwealth Census shows strikingly that of the 6148 Australian residents born in Israel only 33.7% (2071) were listed as Jews whereas 2592 (42.2%) were Christian, 281 (4.6%) were Moslem and 1171 (19%) did not describe their religion. Even if ¾ of these were Jews the number of Israeli Jews born would only reach 3470. It is my "guestimate" that some 1500 Israeli citizens who were not born in Israel increase the figure to close to 5,000.

Jewish Broadcasting takes off

by Dulcie Kanatopsky

Jewish Broadcasting, listened to regularly by the greater part of the communities in the various States, has become such an integral part of the rich fabric of Jewish life in Australia, it seems hard to believe that as community history goes, it is a comparatively recent innovation. In Melbourne Jewish broadcasts first went to air through Access Radio 3ZZ in 1973 and then later through Ethnic Radio 3EA in 1975.

Radio is experienced as more immediate to our senses than television. When we **look** at something it is "out there" so to speak. Vision is sometimes distancing. When we **hear** something, it goes in, it enters the inner ear. Radio is intimate, the many sounds, especially those constructed for the purpose of reaching us, which, in the case of good radio, penetrate more deeply than much of what is visual. Many radio voices accentuate an interesting paradox, intimacy is heightened by a high regard for professional technique. The essence of broadcasting is meticulous preparation, a good voice, warmth and sincerity.

Ethnic Radio has built large audiences in a relatively short period, and has reached a significant proportion of the Australian population previously ignored by the mass media. It is a new service, and its growth has come about without reference to, or reliance upon, precedents governing the established broadcasting industry.

In the absence of a clearly defined national policy, ethnic radio has developed and progressed in two separate directions; the professional Special Broadcasting Service radio service, and the ethnic public broadcasting system. Commercial ethnic radio is virtually non-existent. The Special Broadcasting Service is a statutory body set up by the Australian Government and funded by the Government to establish and develop ethnic radio and television with the object of providing settlement information and cultural maintenance.

Ethnic Broadcasting in Australia

Ethnic public broadcasting constitutes one of the activities of Public Broadcasting stations which operate throughout Australia. Ethnic public broadcasters cover a greater geographical area than Special Broadcasting Service radio although they generally broadcast to a smaller audience and are subject to different rules of accountability to the Special Broadcasting Service. Ethnic public broadcasting draws on the Special Broadcasting Service for programmes and receives government subsidies through SBS. Special Broadcasting Service radio stations, in Sydney and Melbourne, are under extreme pressure to meet community demands for more air time. Until recently, the Service retained some ability to cater for new demands. At present 2EA in Sydney broadcasts in 53 languages, and 3EA in Melbourne in 51 languages. 2EA is also relayed to SBS translator stations at Newcastle and Wollongong, and in part to Brisbane for retransmission on the public broadcasting station 4EB.

The Jewish Community is allotted 4 hours per week in Melbourne from Station 3EA Special Broadcasting Service 1224 Khz. The English-Hebrew programmes presented by the producer and co-ordinator Mr Uri Palti, journalist broadcaster Dulcie Kanatopsky and Rabbi J. Levi are heard Monday at 5 p.m., Wednesday at 11.30 a.m., Friday at 5 p.m., and Sunday at 10.00 a.m. These two languages share the two hours a week allotted to them by SBS scheduling, based on community numbers and needs. These sessions are regarded by many observers to be well researched, competently and professionally presented in an original and



Co-ordinator Uri Palti and Broadcaster Dulcie Kanatopsky at work in 3EA studios.

attractive manner. They aim to reach all community members, orthodox as well as non-orthodox through informative and entertaining programmes that vary to suit these contrasting interests. The broadcasts endeavour to reach out to community members who arrived from the Western World, the Eastern World and Israel. Recent immigrants from Russia and Israel are taken into consideration as well as the small but lively Sephardi congregation. The programmes seek to preserve Jewish identity by researching and broadcasting a wide range of programme topics both in Hebrew and English. Sessions cover Jewish communities around the world, past and present, Jewish religion, tradition and festivals, Jewish and Israeli culture, artistic creativity, classical music and Israeli popular music and songs. Interviews included in the programmes provide a forum for community members, artists, writers and leaders from the Australian community, overseas and Israel. The programmes command a large audience within and outside the Jewish community where they have become a significant part of Jewish life.

Numerous letters and 'phone calls are received from fans and listeners from as far away as New Zealand and South Australia. Excerpts from tapes from Kol Israel Broadcasting Service are included judiciously in all sessions.

Programming

The variety and fascination of Jewish life provides constant ideas for programmes and the "future programme file" is full to overflowing. Remuneration for these hours of work commitment is comparatively small; the great satisfaction is in the creativity, the challenge of imagination and writing and broadcasting skills, and the response from the listeners Jewish and non-Jewish. Criticism is of course inevitable — it is impossible to please all the people all the time, but all criticism is seriously considered. The opportunity given to local talent, writers, artists, singers and musicians has encouraged and fortified their artistic endeavours. Jewish overseas artists interviewed on these sessions usually play to full houses as a result of interviews. The same applies to guest speaker personalities from Israel, the Jewish Diaspora and writers whose books are discussed and reviewed in these sessions. Young talent is encouraged and promoted.

With the increase in the Jewish population in Victoria, it is hoped that when rescheduling occurs more time will be allotted to the Jewish Community, particularly for English language broadcasts, which are increasing in Ethnic Radio as part of current policy recommendations and submissions.

Hebrew News is presented each Monday by Uri Palti and News from Israel and the Jewish World in English is heard each Sunday at 10 a.m. Rabbi John Levi compiles the news from shortwave Israel broadcasts, telex service from the 3EA News Room and tapes from Kol Israel Broadcast Service. News items are included in the Shabat Shalom programme Fridays at 5 p.m., with Dulcie Kanatopsky.

SBS News Policy

The news policy of SBS requires that all news broadcast by SBS radio stations shall be accurate, impartial and responsible and that news and comment shall be separate and clearly distinguishable. The main functions of the Special Broadcasting Service radio news are to supply world, homeland, national, ethnic and multicultural news to language programmes at 2EA and 3EA, and to supervise news and current affairs programmes on 2EA and 3EA to ensure that they comply with Special Broadcasting Service news policies and guidelines. The newsroom's main sources of news are: *World news in English from United Press International, Agence France Presse, Reuter and Australian Associated Press and news in agencies in foreign languages. *Australian news in English from Australian Associated Press and SBS staff reporters in Sydney, Melbourne and Canberra. Major multicultural news is gathered by SBS staff reporters.

From these sources the newsroom prepares six major news bulletins daily. These bulletins of world and national news are in English. In addition, the central newsroom prepares two bulletins daily of world and national sport. These general news and sports bulletins are distributed to language programmes at 2EA in Sydney and 3EA in Melbourne. Broadcasters in different language programmes choose from these SBS bulletins the general and sports news they wish to broadcast. They select homeland news for broadcast from either a homeland news service arranged by Special Broadcast Service or from approved newspapers and journals.

SBS Radio News supplies a wide range of world, homeland and Australian news to public broadcasting stations that schedule programmes in community languages. A total of 16 stations in all States, and territories receive this service without charge. This news is despatched every week night by courier for delivery to stations across Australia the next

morning. Radio news is possibly the best way of finding out quickly and efficiently what is going on in the world. The Jewish kaleidescope news service provides an insight into Israel and the Jewish Diaspora laced with the voices of Jewish personalities internationally known.

Yiddish Programmes

The Yiddish programmes occupy 4 half-hour segments each week and are based on four completely separate subjects — each programme individually prepared but ultimately responsible to co-ordinator Pinie Ringelblum. Mondays at 5.30 p.m. the half hour is conducted by young people, enthusiasts of the Yiddish language promoting Yiddish culture in English and Yiddish.

The broadcasters, led by Alex Dafna have succeeded in involving their audience. Wednesday at 11 a.m., Rene Zufi and Mira Zilberman conduct a kindergarten programme for schools planned in co-operation with the Melbourne Schools teaching Yiddish. Schools such as Shalom Aleichem, Peretz and Mt. Scopus offer teaching aids and the programmes feature teaching material which concentrates on history and festivals and often invokes the past, particularly European life before the Holocaust. Friday 4.30 p.m. is presented by Pinie Ringelblum with an emphasis on political news and commentaries as well as literary and cultural events in Jewish life. Research and interviews, some overseas interviews are presented.

Jewish Broadcasts in Yiddish, English and Hebrew have in many cases penetrated homes which were completely estranged from Jewish life, and consequently found an affinity through this radio media which has stimulated participation in Jewish affairs and functions through community announcements and interviews with communal personalities. Yasha Sher's Sunday morning session at 10.30 a.m., a prime time slot, features Yiddish humour, nostalgia, interviews and observations of Jewish life in a warm, homely, philosophical vein coupled with Jewish music mainly from the past as little music of this character is being composed nowadays. The Yiddish programmes often tend to look backward to the Jewish Eastern European Life before World War II and there is much emphasis on the Holocaust. They are strongly supported by Yiddish linguists and members of organizations such as the Landsmanschaften and the Kadima.

Jewish Broadcasts in other States

Broadcasts in Adelaide are presented by Pamela Mendels on Public Ethnic Station 5UV in Perth by Tirza Cohen through Public Broadcasting station 6NR which has an ethnic component and in Brisbane through the medium of Public broadcasting. The 2EA Special Broadcasting Service in Sydney presents a similar service to Melbourne headed by broadcaster Margaret Gutman and Co-ordinator Mr S. Pejsachowicz.

3EA Melbourne is situated in an attractive building in South Melbourne, serviced by an efficient managerial staff from the Public Service and skilled technicians attuned to all the variety of nuances, subtleties and demands of 51 language groups and over 100 broadcasters. Despite political and racial differences, staff and broadcasters work well together, proving perhaps, that multi-culturalism continues to be one of the most important social facets in Australia. The Special Broadcasting Service represents the most prominent commitment made by Government so far to the cause of building a multicultural society. For ten years in ethnic radio and for more than three years in multicultural television Channel 0 the cause of tolerance and understanding has been promoted. This has been against a background of Government policies and action designed to remove discrimination and prejudice. The view of multiculturalism assumes that Australia overall is a tolerant society in which everyone has a chance to compete and to make use of the cultural resources provided by their ethnic background. Many people feel the word "ethnic" is unsatisfactory with discriminatory overtones. So far an alternative term has not been found.

Innovation and flexibility make for an interesting challenge, particularly in a changing Australian and Australian-Jewish, community that is looking into the future.

Poems

by Judith Rodriguez

FAMILY

In my mother's family
We have no ancestors
only the long silence
between pogroms.

In my father's family
we have little tradition —
lands, legends, powers
passed us by.

In my country
we have no grandparents
no continuing song
no dances. Silence

feeds music,
father's our legend.
Husband and wife, estuary
into a continent,

we open our arms:
touch peaks, touch breakers.
Forest and white water
our children dance.

From *Mudcrab at Gambaro's*
University of Queensland
Press, 1980

Halley's Comet

for Hyman Spigl, astronomer (1911-1962)

To see Halley's Comet, far-sent

once-in-a-lifetime-faithful
waif of our universe, return
and flaunt her spill of light
kicking her train behind in the curvet
like a flamenco dancer;

to feel an incurious eye cross
worlds, your brow by night,
your sunlit garden, her nearing
slice the blue air of days
till she drops away, shimmering

stream first, light-years backward
in mine-black space, for mantle
distances a lonely child
invokes, and folks out late
crook-necked, a scared delight . . .

Not to see Halley's Comet . . .

From *Witch Heart* Sisters, 1982

PALAIS DE DANSE

And my aunt Bets
always the bright one
sulked off to London
shows with the rest;

Grandma hoping
she'd find a nice boy
forget the goy and
throw him over;

but not a hope.
They all trailed back
and Betsy married
her glib oboe,

then went and sweated
in Foys' selling furs
to buy a divorce.
Grandma was dead

young, whom Grandfather
never helped at all
from his orange-orchards
at Petah Tiqva,

her girls turned sad
and her samplers lost
stitched by the Volga.
To a jazz piano

the 'thirties drove over
Bets and the others
and the tide came up
on the beach at Cottesloe's

years of fox-trots
where Bets had her band
in the Palais de danse
now gone from the rocks.

Jewish Artists in Australia

by Ken Bandman

Jews were among the first settlers of Australia. Indeed, the list of convicts transported from Britain to the far-away antipodes in 1788 appears to include eight to fourteen Jewish names.

Now, with Australia's Bicentenary only three years away the Jewish population still amounts only to one half of a percent.

In spite of this, there is a surprising participation of Jews in Arts in Australia, out of proportion to their small number within the general population of close to 15 million.

Indeed, Jews are avid patrons of the concert hall, the theatre and the cinema. At any given opera or ballet performance, at any lecture on art, at most art exhibitions Jewish attendance will be significant.

Furthermore, Jews participate actively in the world of arts in Australia and New Zealand as musicians, composers and conductors. There are Jewish actors, singers, dancers and broadcasters working at their professions; the work of local Jewish filmmakers has repeatedly won critical acclaim and has achieved considerable commercial success in national and international circles.

Jews in the Visual Arts

There are many excellent Jewish architects in Australia and New Zealand, as well as many Jewish designers, art dealers and some first rate Jewish writers.

But the involvement of Jews in the arts centres mainly and perhaps most successfully in the visual arts. There are scores of Jewish painters and sculptors, printmakers and designers of stained glass. There are some highly talented ceramicists and potters and some superb enamelists. Other artists are producing imaginative work in wall hangings and embroidery.

Several Jewish artists have participated in overseas exhibitions, where some of their work has been bought by private collectors. Their work has been acquired by local art galleries or has been purchased by governments in order to have it incorporated into some of their public works programs. Indeed, Jewish artists are represented in every major art gallery of Australia and in many smaller ones.

Jewish artists have won practically every major art award and many local prizes. These public signs of meritorious recognition have thrilled not only their recipients but have brought honour and distinction to their adopted country.

In fact, Australia is the "adopted country" of these artists, because with the exception of a few — particularly some of the younger Australia-born artists — most others come from a variety of geographical backgrounds, including Britain and Israel. However the majority of artists hail from Poland and Russia, Hungary and Czechoslovakia. Many of them experienced the horrors of Nazi Germany and survived the holocaust in Nazi-occupied Europe. They have come to this country hoping to find a peaceful haven for themselves and their families and eventually to be able to practice their art again.

It is difficult to establish with certainty just how many practicing Jewish artists live in Australia and New Zealand. It often seems that their number reaches the hundreds, if amateur artists are included.

There is also a very large number of artists who have had professional training and who still prove their talents again and again.

But finally there are the wholly professional artists, those who live by and for their art. Amongst those there are a few highly talented individuals who have reached the pinnacle of their chosen profession and who are now gaining recognition after years of deep thought and study, of hard work and sometimes of deprivation.

The Beginning

Jewish artists of name and repute have been active in this country since the middle of the last century. Best known, perhaps, was LOUIS ABRAHAMS who came to Australia from London in 1860. A painter, etcher and businessman, he befriended Australian artist Tom Roberts on his return here. It was the trio, Abrahams, Roberts and artist Frederick McCubbins who founded the first Artists Camp at Box Hill, later to become famous as the Heidelberg School of Impressionism.

For a short time Australia was host to Jewish artist MAURICE BRODZKY. He came to these shores in 1872. Born in East Prussia (now part of Poland) he had fought with the French Army but for reasons of his own decided to emigrate to Melbourne. Here he founded the weekly

"Table Talk" in which he also printed an art column. He died in New York in 1919.

ELIEZER LEVI MONTEFIORE was a painter, etcher and businessman (this combination appears quite frequently) who came from the West Indies to Melbourne in 1849. He became one of the earliest Australian etchers and also was a Director of the Art Gallery of New South Wales in Sydney (1892/94) and a member of the National Gallery of Victoria.

Among the earlier arrivals were the sculptor ARTHUR FLEISCHMAN from Czechoslovakia and the outstanding draughtsman IMRE SZIGETI from Budapest who won a number of awards for his work.

★ ★ ★

It is not an easy task to select a number of artists as examples of the contemporary trends among Jewish artists in the antipodes without the danger of omitting important names. Any choice must be subjective in a way but it is made here with the intention of familiarising the community with a few of the most outstanding artists of the day without any claim for exclusivity or infallible judgement.

The ten artists chosen below emerge from a plethora of available talent. All are specialists in their various fields and each, in his or her own way, has achieved considerable success, recognition and rewards in their chosen speciality.

In introducing the word "speciality" there is no intention to claim that a particular artist, having found a formula, will keep repeating a formalised or stylized type of art. Indeed, every artist of worth keeps experimenting, probing, changing — never being entirely satisfied with attained achievements.

The notion of chosen speciality merely indicates that a certain artist may be happiest — for example by experimenting with some almost three-dimensional type of painting. Or he or she may temporarily be interested in increasingly stylizing sculpture, away from some former semi-realist creations.

DESIDERIUS ORBAN

While there is no particular order of appearance in these pages, it would be only fair to give pride of place and priority to a very senior artist, DESIDERIUS ORBAN of Sydney who celebrated his 100th birthday in November 1984.

Desiderius Orban studied at the University of Budapest and in Paris. He fought in the 1912/13 Balkan wars. After traumatic experiences that included looting of some of his paintings by the Nazis he arrived in Australia in 1939. In 1942 he began teaching art in Saturday afternoon classes, while during the rest of the week he worked as a spray painter in a Sydney factory. He briefly joined the Australian Army.

Orban is a modern artist in the truest sense of the word. His painting "Street Scene, Budapest", painted in 1900, when he was 16 years old, already shows talent and imagination and the will to become a professional artist.

Since his arrival in Sydney, Orban — in addition to painting — has been teaching art for thirty years. This is not incidental but of importance to Australian painting.

Orban participated in 42 group exhibitions, published books, lectured on various subjects, received a high decoration from the Hungarian Government in 1972 and was made "Dr. honoris causae" by the University of New England in 1984.

He has won the Gold Medal at the International Exhibition at Barcelona in 1929, the International Co-operation Art Award in 1975, the Muswell Brook Art Prize in 1967 and the Blake Prize as well as the Woolongong Art Prize in 1971.



"Kabuki Backdrop."

ASHER BILU

Many artists who have come to Australia, have become fascinated by the strangeness of the Australian scene. They have been amazed by the local flora and fauna, by the seemingly prehistoric outback settings and by the uniqueness of the very Australian gum tree.

Other artists, however, have not followed this obvious trend but have rather carried on in their own particular way. Such an artist is Israeli-born

painter ASHER BILU whose "sculptured" paintings mark him as a strong individualist.

Bilu, who spent his formative years on a Kibbutz, first experienced art in the sphere of music: he studied classical violin.

His career as a professional painter began with his arrival in Australia in 1957. More, perhaps, than any other Jewish artist he experiments heavily, changing his techniques accordingly. Often, in the past, his paintings have had an almost three-dimensional sci-fi-look with "space" brooding mysteriously in the distant background, as in paintings exhibited in 1981 at the Realites and Tolarno Galleries.

At the time it was noted that the total impact of these paintings was utterly theatrical and that one could see some of this work incorporated into the production of a major film or an opera.

Indeed, in 1982 and 1983 Bilu became art director for the Paul Cox films "Man of Flowers" and "My First Wife" — both distinguished Australian productions.

In the A-M-A-Z-E Exhibition at the United Artists Gallery, Bilu again startled the audience by his "walk-through" paintings. A certain "stretchable" paint allowed the artist to literally "pull" his colours into weird shapes and forms through which the viewer could walk . . . and wonder.

For the new Concert Hall of Melbourne's Art Centre, Bilu was commissioned to create four paintings. As always the artist surprised with new ideas. In this case the paintings seemed to awaken in the viewer memories of ancient, newly discovered archaeological finds from perhaps Sumerian or Babylonian times.

Asher Bilu has held twenty eight one-man shows and participated in two group shows. In 1965 he received the C. H. Richards Memorial Prize, Brisbane and the Blake Prize, Sydney. This was followed by the First Leasing Prize, Melbourne, in 1970.



"Detail of A.M.A.Z.E.", a walk-through painting, three metres high and forty metres long. The medium used was "PLASTOL", a water based Enamel paint.

RIMONA KEDEM

Another artist from Israel is RIMONA KEDEM. Her work is deeply imbued with Jewish themes and her work mirrors a unique involvement, sympathy and compassion for the suffering of her people.

She has created a superb mural (60 sqm) for the Shaarey Shalom Sephardic Synagogue in Mexico City and has done stained glass windows both for the Melbourne Hebrew Congregation and for the Caulfield Synagogue, Melbourne. In the designs for some of these commissions Kedem gives a calligraphic treatment of Hebrew letters.

In an interview Rimona Kedem stated that Judaism was not merely a sentimental attachment for her but that she had studied Hebrew script in all its phases in order "to get in to the spirit" of these letters, in a way becoming "part of them".

A Bachelor of Fine Arts, Flinders University Adelaide and now involved in her MA in Education, study seems to be part of Rimona Kedem's nature. The purpose of her studies is a total immersion into art. At the same time she has delved deeply into a study of the Holocaust — the theme of suffering and the story of man's inhumanity to man.

A recently created painting called "Job" is an imaginative treatment of the God-fearing, God-loving biblical sufferer who is also the victim of God. "Job" is a deeply felt expression of her compassionate sympathy for the sufferer. The painting was donated by Kedem to Temple Beth Israel in Melbourne where it adorns the "small temple".

Similarly to "Job", her "KZ" paintings are powerful punches into everybody's sluggish forgetfulness. The story of a single young man, buried under heaps of filth and dirt in an extermination camp, who was found by his sister, has touched the painter deeply.

Kedem's paintings are all very much in her own style, expressing intensity and concern, often suppressed fury or helplessness. Occasionally a spiritual affinity with George Grosz' anti-war work, with Salvador Dali's powerful "Premonition of Civil War" and with Hogarth's sad views of mankind is evident in this painter.

Apart from being a deeply committed artist Kedem is heavily involved in education. She was



"Visitation".

Guest Lecturer at the Art Institute, Gaunaguato, Mexico, participated in a research workshop in Teheran and took part in the "Artist in Schools" Program of the Victorian Department of Education.

While continuously developing her artistic techniques she equally constantly continues her studies of Judaism, of the Middle Eastern cultures and of psychology making her a singularly intellectual artist.

KARL DULDIG

Among the major Jewish artists of Australia the sculptor KARL DULDIG must be mentioned.

Karl Duldig was born in 1902 in Przemysl, Poland, then part of the Austro-Hungarian Empire. At the age of 11 he and his family moved to the capital Vienna. Here he studied at the Kunstgewerbeschule.

Incidentally he became famous as a goalkeeper for the Jewish "Hakoah" Soccer Club in Vienna and also was Austrian tennis table champion.

After his studies at the Meisterschule in Vienna he began touring Europe and among other places visited Egypt.

As the Nazis took over Austria, Duldig, his wife and daughter left Vienna and reached Singapore. There he worked for a while very successfully as a sculptor and even received a commission from the Sultan of Johore.

His migration to Australia began with an internment at Tatura, where many Jews from "alien countries" were interned during the war. Later Duldig became art master at Mentone Grammar School. Soon he started to teach art in wider circles and also received his first commissions, followed by his first exhibitions.

In 1956 he won the "Victorian Sculptor of the Year" Award. Duldig is founding president of the Ben Uri Society of Arts and founding president and elected life-president of the Bezalel Fellowship of Arts. He was president of the Association of Sculptors of Victoria in 1977 and is an honorary life member of the same Association.

Duldig's "trademark" is his willingness to let the material — the soapstone, the marble, the stone, the timber "develop him", the sculptor, rather than the artist forcing his will upon the material.

Duldig said that his teacher, the famous Czech sculptor Anton Hanak and an Italian stonemason, Tomasini, who worked for Hanak, taught him to dispense with preliminary sketches: "Just study the material — and then . . . presto!", was the lesson.

Karl Duldig's carving "Fragments" was bought by the Newcastle Gallery. He did a bronze relief constituting part of the War Memorial to the Victims of Nazi persecution which stands at the Melbourne General Cemetery in Carlton. A mural by Duldig called "Progress of Man" in terracotta relief can be seen on the left hand side of a large office block at 505 St. Kilda Rd. in Melbourne.



"Dawn", a bronze and stone statue, 6m. high, located at the Brith Hakoah 1909 Memorial to sportsmen and women, 1940-45, at Tel Aviv, Israel (1968).

Hawthorn City Library boasts an impressive sculpture in cement fondue entitled "Black Jack". A retrospective exhibition of Duldig's sculptures and of many of his unknown paintings and drawings, covering the period 1922-1982 was recently mounted at the McClelland Gallery in Frankston, Victoria.

Karl Duldig has recently accepted a commission to create a monument to the memory of Swedish diplomat Raoul Wallenberg who aided thousands of victims of Nazism during the Holocaust and whose fate is still unknown.

MAXIMILIAN FEUERRING

The paintings of MAXIMILIAN FEUERRING reflect a continuous search to answer unresolved questions, experimenting with materials as well as with ideas. Feuerring seems to use ideas and turn them into mutations.

In his series of paintings called "Our Century" which was acquired by the Alumina Ltd of Gladstone, near Brisbane, this trend is particularly obvious.

Classical artistic education is evident in all of Feuerring's work, "modern" as it is. His paintings are not incidental "hit and miss" affairs but constitute deeply thought out art.



"Coral Tree".

Born in 1896 Prof. Maximilian Feuerring has been learning and teaching all his life. His professional teaching appointments included various academies of art — Lemberg, Warsaw and Munich as well as art classes at Sydney University, for Adult Education and W.E.A. Sydney.

Feuerring gained his artistic and academic education in Berlin, Rome, Paris and in various cities in Poland.

His one-man shows read like an artistic journey across the world — from Poland to Australia, from Amsterdam to Sao Paolo, from Versailles to Melbourne.

In more ways than one Prof. Feuerring is an Internationalist of the Arts.

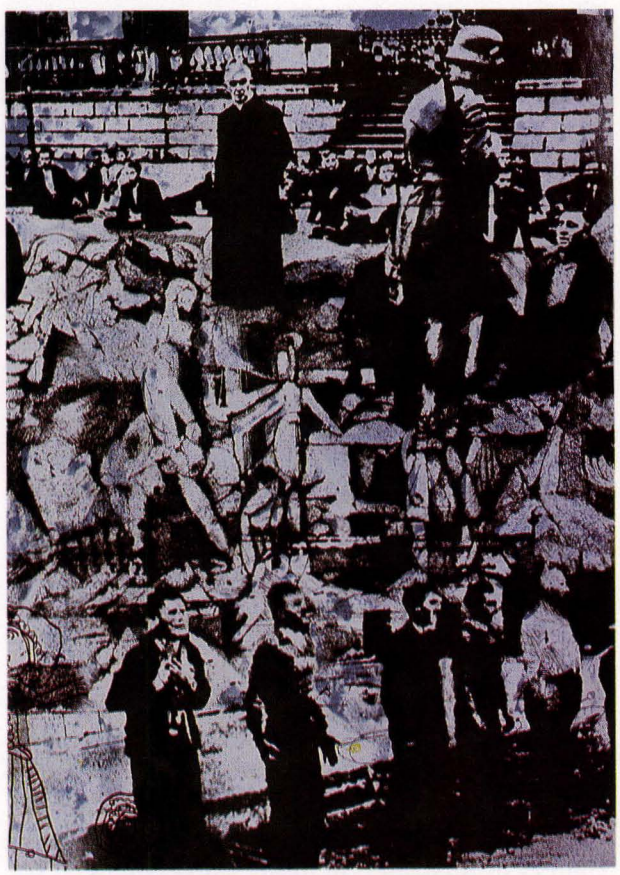
FRANZ KEMPF

FRANZ KEMPF of St. Peters, Adelaide, South Australia is an artist of high repute. Barry Pearce of the Art Gallery of New South Wales has called him "amongst the most consistent and powerful printmakers of Australia during the last quarter of a century".

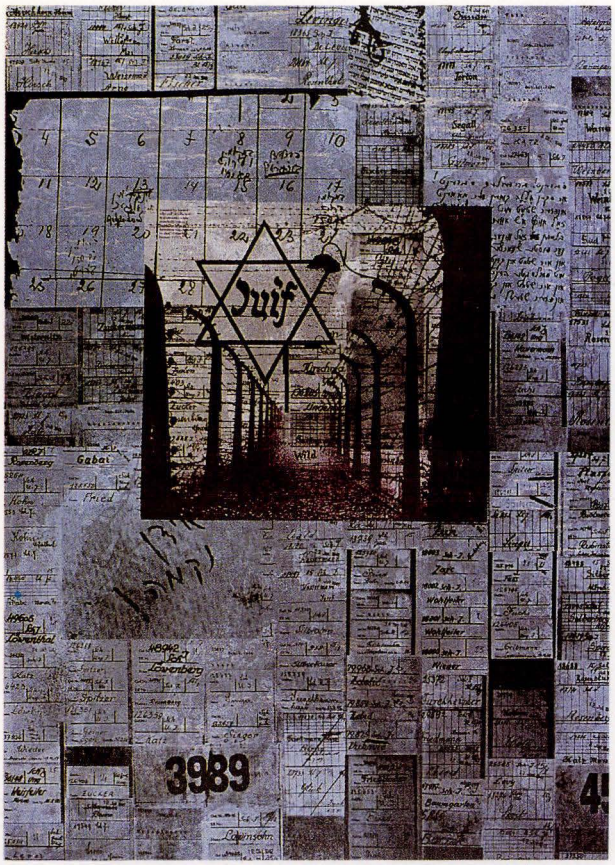
Nobody would argue with that description. There are today many printmakers in Australia and overseas who have thoroughly learned their art and are practising and publishing their skills widely and frequently. But what one misses many times in their work is a personal involvement, the soul, the open declaration.

Published here as an illustration of the work of Franz Kempf is a lithographic triptych named "Memorial I, II and III".

In this work — clearer and perhaps deeper than in many others — we find Kempf's personal involvement, the declaration of his self, his feelings, his thoughts, his philosophy. It is as



Memorial I Lithograph 1979, National Gallery of Victoria.



Memorial II, Lithograph 1981, National Gallery of Victoria.

strong as Zola's "J'accuse" and unfortunately still for the same reason: revulsion against anti-Semitism. Kempf's pictures speak for themselves. But while the artist expresses his own being, he also speaks for all of us.

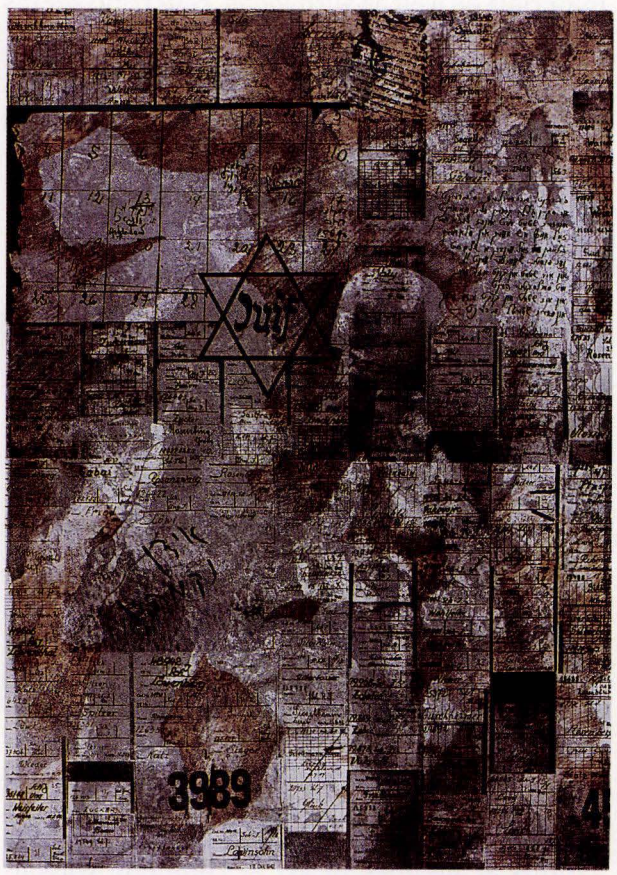
Kempf appears to be deeply stirred by all things Jewish. Whether we examine his colour lithographs "Reflections on Bashevis Singer", whether we admire his "Song of Esther" etching, whether we are impressed by his "Golem of Prague" or whether we are amazed and moved by his superb 1963/64 work including "Kabbalists", "The Chassidic Legend" or the mysterious "Dark Changes and the Baal Shem" — it is always the Jewish soul that cries out.

Kempf has studied at the National Gallery School of Art in Melbourne, at the Fine Arts Academy in Perugia and he has worked with Oscar Kokoschka and with Jacob Pins in Israel.

Kempf's work is represented in every State Gallery in Australia, in many Universities, at the Victoria and Albert Museum in London and at the Bezalel Museum in Israel.

In spite of the basic impression of Franz Kempf's sombre work, steeped in the Jewish past — like in his brilliant lithographic examples in chiaroscuro — Kempf's colours can be — and are — as strong and vibrant as he chooses them to be. From his early "Genesis of 1962", across the dainty "Still Life" of 1964 to his beautiful light and sunny "Lake Alexandrina" colour lithos of 1983 and his Cezannesque "Studio Garden" of 1984, Kempf is revealed in a very different light.

Franz Kempf has been awarded first prize for Graphics in Adelaide in 1964, first prize for graphics in Geelong, 1964, the Sydney Great Synagogue Prize in 1964 and a prize in Albury in 1966.



Memorial III, Lithograph 1981, National Gallery of Victoria.

HAROLD FREEDMAN

Artist HAROLD FREEDMAN could well be regarded as "Master of Giantology".

The R.A.A.F. mural at the War Memorial in Canberra, which extends to the fantastic size of

200 ft by 15 ft is a good example. Similarly the very large "History of Transport in Australia" at Spencer Street Station in Melbourne, which covers 120 ft by 24 ft, is a case in point.

Freedman is Australian born. His mother, born Miriam Hyams, came from the London East End while his father, Julius, was born in Bristol. They met and married in Australia. Harold's original connection with the arts was in a picture-frame business in Carlton.

Young Harold attended Caulfield Technical College because he showed an aptitude for drawing and painting. He joined the R.A.A.F. during World War Two and eventually was appointed official "war artist".

Demobilised with the rank of Flight Lieutenant he joined the RMIT in Melbourne as a drawing master. He stayed with the Institute for twenty-two years. In 1972 the Victorian Government created the position of "State Artist" and Harold Freedman was called upon to fill this public service post until it was recently abolished.

At present Freedman is working in his huge studio above the old Argus Gallery in Melbourne's La Trobe Street on projects that will carry him into the next decade:

The work, a vast "History of Racing", consists of seven panels each 30 ft long and 18 ft high. Freedman is also creating a huge mosaic mural for the entrance to the grounds of the V.F.L. stadium in Melbourne. These panels are planned to be finished by 1988. Freedman, now almost 70 years old, continues in his very special way in Australian arts as the master of the giants.



JUDY CASSAB

JUDY CASSAB was born in Vienna. She studied in Prague (1939) and in Budapest (1945/49) and is today internationally known and acknowledged.



"Rainbow valley with yellow sky".

Her portraits of many notables, including members of the British Royal Family, are famous and have resulted in further Royal commissions such as the portrait of Princess Alexandra of Kent and a portrait of the beautiful Queen Sirikit of Thailand which was commissioned by the Australian Government. Cassab has also painted for the Orient Line.

Her work is represented in many Australian and international galleries among them the State Galleries of New South Wales and West Australia and the National Gallery in Canberra. Cassab's pictures hang also at the Queensland Art Gallery, the galleries of Bendigo, Rockhampton, the Mornington Peninsula, the Tasmanian Museum and the New England Art Gallery.

Her work can be found at the Rugby Museum in England, the Nuffield Foundation in Oxford, the National Gallery of Budapest and the National Portrait Gallery in London as well as at the Museum in Pecs, Hungary.

Indeed, this artist who came to Australia as an immigrant has made a name for herself and her country throughout the world. Judith Cassab was awarded the CBE in 1969. Her prizes include the Perth Prize (1955), the Australian Women's Weekly Prize (1955 and 1956), the Helena Rubinstein Prize (1964 and 1965), the Charles Lloyd Jones Memorial Prize (in 1965, 1971, 1972 and 1973) and the Royal Agricultural Society Show Prize for Portraiture in 1966.

Only two women artists have ever won the Archibald Prize: Judith Cassab has won it

twice, in 1961 and 1968 and was awarded the CBE in 1969. She has held many solo exhibitions in all states of Australia, in London and at the Australian Embassy in Paris.

VICTOR MAJZNER

In twenty solo shows and twenty five group displays VICTOR MAJZNER has had plenty of opportunity to experiment, to explore possibilities and invent ever new uses of paint and canvas.

He is — or perhaps was — the original "hard edged" painter, the creator of purely abstract work, immersed in his dreams and his hopes, his personality delving into a world of non-figurative, non-realistic, abstract existence.

His work may reflect his own isolation, the times of his being an outsider and a stranger in an alien world and environment.

Majzner was born into a Jewish family in the U.S.S.R. in 1945. His parents left Russia and spent some years in Lodz, Poland, before moving on to Paris. Everywhere the child was a stranger, having to learn a new language, getting used to new surroundings.

In 1959 Majzner came to Melbourne where he was a part time student at the Caulfield Institute of Technology. It was probably his sense of isolation — his being "by himself, for himself" — that made him build his own imaginary dream world which is represented in his paintings. In these pictures hard edged, rocklike units survive any onslaught from others. Even the titles of some of his works show his one-manness: "Page of Intrusion", "Night Walk", "Crevasse".

Victor Majzner, like Franz Kempf and Rimona Kedem, is deeply aware of his Jewishness and this has of late found expression particularly strongly in his work.

Generally he now appears to be "settling down". His searching seems somewhat less incisive, his colours are brightening and his paintings appear "happier", sometimes even vaguely realistic.

Majzner was invited to produce a series of paintings for the Festival of Perth in 1984 and these have been published in bright, beautiful, sparkling colours as part of the official Festival Calendar. They perhaps represent some of his best and happiest work. The titles proclaim this trend: "In all Beginnings", "Clouds of Light", "Dance/Barbaric Grace", "Silent Possibilities". These works exude an effervescent, spumescent movement and colours which have pushed away the monolithic, threatening symbols of a dark past.

Victor Majzner has been a lecturer at many schools and colleges, including the University of Melbourne, the Cheltenham School of Art in England, the Western Australian Institute of Technology and the Aberdeen School of Art in Scotland. He is currently senior lecturer in charge of Painting at the Victoria College of Arts in Melbourne. He had won 12 awards and prizes which range from the Georges Purchase Award to the Gold Coast City Art Purchase which he won in 1977 and 1983.



"Goodie, Goodie, Duchamp". Medium: Polymer acrylic on canvas. Collection: Art Bank. Courtesy: Christine Abrahams Gallery.

LOUIS KAHAN

LOUIS KAHAN was born in Vienna in 1905. He is not only one of Australia's most popular Jewish artists but also one of its most versatile ones.

Kahan is known as a portrait painter, a draughtsman, an illustrator and a stage designer. His superb design for stained glass windows at the Kew synagogue in Melbourne is a visual pleasure of the senses.

His portraits of notables, which appeared regularly in the "Age" newspaper, are well remembered. So are his portraits of Australian writers which usually accompanied their articles in the "Meanjin" Quarterly, a literary magazine published in Melbourne. In fact, many of these portraits were subsequently republished in book form as "Australian Writers, the Face of Literature". It is perhaps no coincidence that Australian Nobel Prize winner for Literature, Patrick White, was also the subject for Kahan's Archibald Prize winning entry in 1962.

Louis Kahan's father, Wolff Kahan, had come to Vienna from the Ukraine. He was a tailor as was his brother and his uncle. It was only natural that young Louis Kahan should become

a tailor too. But young Louis hated the thought. Since he could draw, he did patterns for suits and costumes. On Sundays he also did some drawing and painting, just for himself. In this way Kahan one day produced a sketch of singer Fjodor Chaliapin.

Eventually the family sent him — somewhat reluctantly — to Paris to learn . . . tailoring. He indeed did so but on the quiet, he also went to La Grande Chaumiere, an art school. Then he designed a costume for the delightful Josephine Baker (it couldn't have amounted to much . . .) and kept on painting and studying.

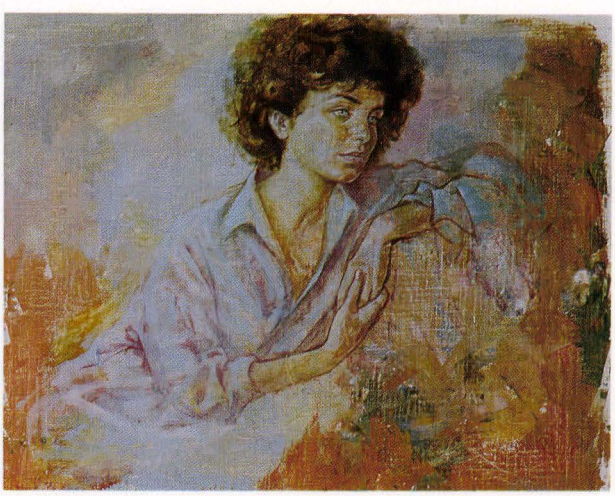
In 1939, as a foreigner in France and with the threat of Nazi invasion, Kahan joined the Foreign Legion. He even became a "war artist" when the Allied armies invaded North Africa. After victory, in 1946, Kahan returned to Paris.

In 1947 he joined his family which had meanwhile moved to Perth and in 1950 he arrived in Melbourne to live and work. In 1954, however, Kahan returned to Europe and lived for a time in London and in Paris. Here he painted, designed scenery and costumes for theatres and the opera and in his spare time also studied stained glass painting.

Back in Australia, the years 1958-1980 became the busiest of his life: painting, working on portraits, illustrating articles, designing sets and costumes for three plays and ten operas. And winning prizes.

Kahan's work is represented in every Australian State Gallery, the National Gallery in Canberra, in seven universities and colleges, in provincial galleries and in public collections in the US, France, Israel and New Zealand.

The subjects of his most popular works, such as can be seen in innumerable homes all over Australia, are one or two charming young girls in various positions of repose, playing the flute or a guitar, reading. They are his two daughters who have been his models for many of his paintings, drawings and etchings.



"Rochelle".

On his return from an overseas trip Kahan held an exhibition at Georges, showing mainly impressions of Europe and the Middle East.

Faces of Presidents and Chairmen, painted by Louis Kahan, look down from the walls of many a boardroom. Many private homes are similarly ornamented. Musicians and authors are on Kahan's list of objects and many wonderful studies have been published.

Yet in Kahan's home there are some extraordinary paintings displaying great versatility and a world not known to those who know the official painter only.

★ ★ ★

What is "art"? Interpretation of the origin, the extent and the very definition vary tremendously. Presumably a satisfactory answer will never be found.

In what sense are the artists discussed above Jewish artists in Australia or Australian artists who happen to be Jewish? It is a question which only the observers of their work will hopefully be able to answer.

However apt the definition or description of artistic creation in critical terms — when all is said and done we simply feel that the personalities discussed here are Jewish, are Australian and at the same time are artists who have contributed to both their country and their community.



Portraits

Rachel Holzer arrived in Australia in 1939, on a private visit to see her sister.

She was already an outstanding actress in Poland in both the Polish and the Yiddish languages.

War broke out in Europe and prevented her from returning.

Together with the late Jacob Waislitz, one of the great pre-war actors in Poland, who worked with Rachel Holzer in the Vilna Theatre, she formed the David Herman Theatre Group. At first, they gave recitals and two-cast stage plays, and then produced plays at the Kadimah in Carlton and at Shepparton.

In many of these productions, Rachel Holzer performed without a fee, thus raising substantial amounts for Jewish charities, particularly the Welfare Society.

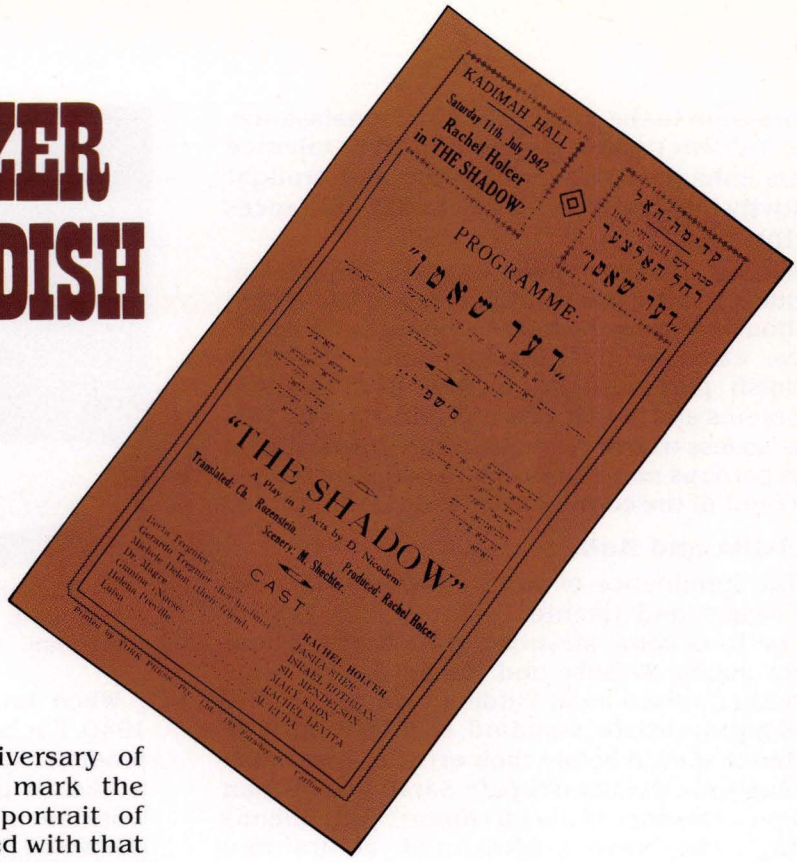
In 1950-1951, Rachel Holzer with her late husband, left for Europe and Israel. She performed in Tel Aviv, Jerusalem, Ashdod, Paris and London.

On her return, a major concert attended by many newly arrived immigrants, re-established her as a great Jewish actress. She also began acting in foreign-accent parts on Australian radio and stage, and later, on television.

The last performance Rachel Holzer gave, was at the age of 80 years.

In 1982 B'nai B'rith was proud to honour Rachel Holzer with a Menorah Award in recognition of her great contribution to the Theatre, to the perpetuation of the Yiddish language and to Jewish culture.

RACHEL HOLZER AND THE YIDDISH THEATRE IN AUSTRALIA



by Yitzhak Kahn

1985 marks the eightieth anniversary of Yiddish theatre in Australia. To mark the occasion, I shall here sketch a portrait of Rachel Holzer who has been involved with that theatre for more than forty years and contributed to its story one of its finest chapters, as she has done to the story of world Yiddish theatre overall.

Rachel Holzer arrived in Australia in early 1939 during a performing tour through the Jewish communities of the world. The threat of war in 1939 compelled her to interrupt her tour and she remained in Melbourne where she had a number of relatives. Already highly-acclaimed and honoured as an actor and recitalist in Poland, she now became involved with theatre in Australia.

However, Yiddish theatre in Australia did not begin with the arrival of Rachel Holzer.

The Beginning

The first Yiddish performance in Australia took place in Sydney in 1905 with the production of Abraham Goldfaden's *"Shulamis"*. The true pioneer of Yiddish theatre was Samuel Weissberg who arrived in Melbourne in November 1908 and within three months staged an opera entitled *"Gabriel"*. Following the success of the venture, he established a dramatic circle consisting of amateurs which took upon itself the production of Halevy's *"La Juive" (The Jewess)*. This, too, was well-received by public and press alike and gave Weissberg heart to proceed with a series of plays by Jacob Gordin, then the doyen of Yiddish playwrights living in America. Plays such as *"Chasye"*, *"The Orphan"*, *"Mirele Efros"*, *"The Slaughter"* and others were performed.

Between 1911 and 1914, other actors strayed into Australia but the outbreak of World War I interrupted Australian Yiddish theatre until the 1920s. New amateur groups also arose in Perth and Brisbane where a number of formerly professional actors from Russia settled. One was Israel Rotman who staged several Yiddish plays and literary evenings. He also performed in Sydney.

"Di Yiddishe Bineh"

The mid-1920s saw the arrival of Jews from Poland, most especially from Bialystok and Lodz, bringing to Australia the professional actor, Jacob Ginter. He was the founder and guiding spirit of the acting troupe, Di Yiddishe Bineh, in Melbourne. Under his direction a number of the more prestigious works in the Yiddish theatre repertoire, works of Sholem Asch, H. Leivick, Peretz Hirshbein and others were staged. There is scarcely need to indicate the importance of Yiddish theatre in the Jewish cultural life of Melbourne which was geographically so isolated from the wider Jewish world, and especially from the flourishing cultural centres of Poland. There, in Eastern Europe, theatre played a large and influential role in drawing the Jewish masses into the sphere of Jewish culture and give

expression to the Jewish national renaissance. The Yiddish theatre groups and their talented stars enhanced the spiritual life and brought festivity into the difficult day-to-day existences of the Jews.

In the various lands of their migration, Yiddish theatre was, for the secular Jew, a kind of house of prayer where he could, with moist eyes, exorcise his nostalgia upon seeing a Yiddish play with its treatment of familiar problems and with its visions and dreams. This was no less true of Australia where the nostalgia was perhaps more intense and poignant still on account of the country's distance from "home".

Weislitz and Holzer

The imminence of war in 1939 caused two renowned and talented stars of the Yiddish stage to become stranded in Australia. These were Jacob Weislitz and Rachel Holzer who, together, raised local Yiddish theatre to a rare and highly-artistic standard, though it must be noted that even before their arrival, there came to Australia the theatre pair, Sarah and Nathan Ginter (a brother of Jacob Ginter), from Buenos Aires, who were professional actors and instigated a revival of Yiddish theatre of sorts. They performed with Di Yiddishe Bineh as well as separately. There also arrived from Poland a young recitalist and folk-singer, Abraham Braizblatt, who presented a number of concerts and staged Goldfaden's *"Die Kishefmachern" (The Witch).*

I arrived in 1938 in time for Jacob Weislitz' inaugural concert and public reception at the Kadimah. Together with hundreds of Jews, I was to enjoy many productions, theatre celebrations and word-concerts which he gave before he left for Brazil. Rachel Holzer arrived immediately after his departure. It is difficult on paper to convey the sheer joy gained from hearing her perform: She simply electrified her audiences with her recitations.



"Hard to be a Jew" — Sholem Aleichem
From right: M. Szmerling, C. Meerkin, J. Haberman, M. Lustig, R. Holzer and Y. Sher.



"The Wooden Dish"
From right: Yasha Sher, Rachel Holzer and Joe Haberman.

When Jacob Weislitz returned to Australia in 1940, Rachel Holzer and he worked together as producers and performers in many of the finest works, in both the Yiddish and the classical world theatre repertoire. After the death of the renowned Polish Jewish director, David Herman, the "Yiddishe Bineh" was renamed The David Herman Theatre which exists to this day. It became a model for fine Yiddish theatre to other theatres in the new world.

However, even the direction of Rachel Holzer and Jacob Weislitz could not have attained such prestige had they not been endowed with fine talented actors who also came to Australia at the time and with an enthusiastic theatre-going audience as that which attended Yiddish plays in Melbourne and Sydney. Each piece that they staged was prepared with immense energy and verve, with keen responsibility and concern, both on the parts of the directors and the cast. Each role, even the smallest, was rehearsed to absolute perfection. On leaving these rehearsals, I was often moved to reflect upon how the wandering star of Yiddish theatre sought out new domains which it might illuminate and, how, among such domains, it also chose to settle upon Australia.

The highest standards

Rachel Holzer and Jacob Weislitz raised their troupe to a high theatrical standard which, under better conditions, would have been able to perform professionally anywhere else. Their direction, too, raised the expectations of their audiences who were primed to demand not the mere diversions of a "Hinke-Pinke", but sound classical works in the general and Yiddish repertoires as well as new Yiddish plays of worth.

In the inter-war years the Yiddish theatre worthy of the name, boasted such artists as Morevsky, Kamin, the brothers Turkow, Stein, Buloff, to name but a few of high calibre. These were the names prominent in the large and active centres of Eastern Europe and the United States at the time. It may be regarded as a phenomenal happening that enduring Yiddish theatre of such quality was to be revived in such a remote corner as Australia.

And a further observation: Australia has Jews of different origins, from different countries, cultures, and living conditions. But only the Yiddish-speaking sector from Eastern Europe has succeeded in developing such broad-based and intense cultural activity that has proved durable and sustained a Yiddish theatre for eighty years. No other sector of the community has been able to equal that record. This is not some peculiar phenomenon or an aberration. Rather is it evident in all parts of the new world as a uniform and distinct phenomenon. To take North America as an example: how many nationalities and ethnic minorities have migrated there, Jews among them? Yet none of these have created as rich an ethnic literature and culture as the Jews from Eastern Europe and their offspring. These Jews, poets and prose-writers, were appreciated and renowned not only among Jews but also in the wider community. I mention this fact in connection with Yiddish theatre in Australia which, through its keen popular following and its contact with Jewish life, language, culture and mores has been able to endure at a continuously-high level through so many decades.

In life, chance plays a large role. The Second World War indeed stranded two great Yiddish stage artists in Australia. We have also had the good fortune to receive performers from different parts of the world who have given added weight and colouring to Yiddish theatre in Australia. Perhaps, however, their passage through Australia has not been a chance event. Perhaps these artists knew that they would find in Australia performers such as Rachel Holzer and Jacob Weislitz who had done the groundwork in preparing the public for serious theatre and stage-concerts. And that is why they probably made it their business to come to this country.

Guest stars

Among those who have passed through have been Zigmunt Turkow and his wife Rosa (who has returned several times to stage new Israeli works); Ida Kaminska and her daughter Ruth Turkow-Kaminska, Meir Melman and Karl Lasovitch from the Polish State Theatre; Josef Shein from Paris; Chayele Grober; Dina Halpern from Chicago. They, as guests, staged many plays and gave solo performances. Added to these have been the revues of Shimon Dzigan and Kochava Harari and of Mike Burstin who have brought with them colour and zest.

Apart from the guest artists, Yiddish theatre has seen revues and plays staged by Moshe Potashinsky and Mira Waislitz who came from the camps of Europe and immediately renewed their theatre activities in Melbourne.

I have probably omitted the names of many who gave of their efforts to the growth and development of Yiddish theatre and language but this article is merely meant as a sketch, a few brush-strokes offered for a portrait of Jewish life in Australia. Jewish theatre in Australia in its artistic manifestation has been a continuation of the rich theatrical tradition of Eastern Europe. For Rachel Holzer her work in this country was the continuation of her theatrical career in Poland, a symbol of the enormous vitality of Jewish Theatre.

Further reading:

More material on Yiddish theatre in Australia is included in each of the volumes of the *Oistralisch-Yidish Almanachs (Australian-Jewish Almanacs)* of 1937, 1942 and 1967, published by the Kadimah. (In Yiddish.)

Also:

Yitzhak Kahn — *70 Years Yiddish theatre in Australia.* (In Yiddish). Die Yiddishe Neies, Friday 26th September 1980.

Serge Liberman — *Seventy years of Yiddish theatre in Melbourne, 1909-1979.* Australian Jewish Historical Society Journal, Vol. 8, 437-450, 1979.

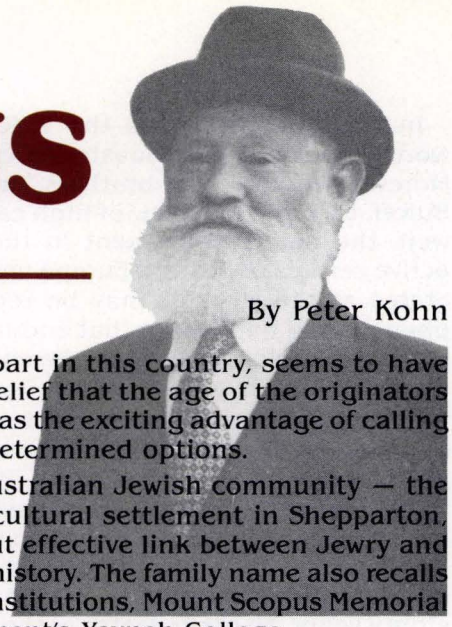
Also published in the Melbourne Chronicle in two parts, in Nos. 3 (23), June-July, 1980 and 1 (25), January, 1981.

Serge Liberman — *Yiddish theatre in Perth, Brisbane and Sydney.* Australian Jewish Historical Society Journal, Vol. 9, 25-28, 1981.

For a broader presentation of Yiddish theatre in the world, see Nahma Sandrow's *Vagabond Stars: A world history of Yiddish theater.* Philadelphia, The Jewish Publication Society of America, 1977. Reference to Australia is also included.

Editor's note:
Readers endowed with good eyesight may have spotted a different spelling — the Polish one — of Rachel Holzer's name in the theatre programme. We preferred the spelling used in the citation for Rachel Holzer's Menorah Award of B'nai B'rith.

THE FEIGLINS
— A Jewish Australian Saga



By Peter Kohn

Australian Jewish history, like its national, secular counterpart in this country, seems to have passed its heyday of pioneers. We may feel limited, jaded in the belief that the age of the originators in the community is behind us. For to be an instigator, a pioneer, has the exciting advantage of calling it one's own way and creating one's own environment. No pre-determined options.

This is an essay on aspects of a pioneering family in the Australian Jewish community — the Feiglins. The Feiglin name is synonymous with the Jewish agricultural settlement in Shepparton, Victoria, which from a social perspective provided a transient but effective link between Jewry and smalltown Australia, the like of which has been unequalled in our history. The family name also recalls images of the formative years of three major Jewish educational institutions, Mount Scopus Memorial College, Yeshivah-Beth Rivkah College, and the Mizrachi movement's Yavneh College.

It should be stated clearly at this point that this essay is not in any way designed to be a history of the Feiglin family. Time and space are too limited to attempt even a cursory coverage of such a demanding topic. However, there are aspects of this family's activities that should be examined by members of the Australian Jewish community interested in the axioms or first principles that make us tick as a kehillah.

The drive that epitomized this family's thinking was evident long before the first Feiglin migrated to Australia. It goes back to 1889, when three generations of the family, numbering fourteen people, migrated from Horka in White Russia to Palestine after liquidating their assets, including a well established merchant business dealing in agricultural products. Amongst them, were Moishe Zalman Feiglin and his brother Bere Feiglin both still children, who accompanied their parents, brothers, sisters, grandparents, uncles, aunts and nieces.

"Bilu"

Historically this was the period of "Bilu", when thousands of eastern European Jews migrated to Palestine to escape the oppression of the second-last Czar, Alexander III, and to rebuild the Promised Land. The family's objective was to settle on the 400 dunams of land (100 acres or 40 hectares) situated at Nebi Samuel on the steep, rocky slopes outside Jerusalem, which they had purchased while still in Russia. Upon their arrival in Palestine, it immediately became evident that the land was unsuitable for agricultural purposes and the family set about exchanging it for more arable land, a course provided for by a condition of the original purchase contract.

After a few bitter disappointments on the promises of other potential settlement areas, the loss of two years in time, a substantial proportion of their means and many heartbreaking experiences, they eventually settled at Mishmar Hayarden on the Jordan in the north of Palestine (not included in the boundaries of modern Israel) where they eventually built a house and brought into production a sizeable vineyard. However, the ravages of malaria, and of excessive taxation from the Turkish administration began taking their toll of lives and forced the family off the vineyard.

Tenacity and loyalty to Zionist ideals kept the family in Palestine several years longer, and young Moishe Zalman Feiglin married into another Russian family and farmed a holding at Metulla.

Australia

However, growing concern at the prospects of a World War with a major focus in the Middle East caused Bere and his wife Sara to migrate to Australia in 1910, and they settled in Melbourne. Moishe Zalman Feiglin arrived in 1912 and his family followed in 1913.

It is unclear why Australia was chosen as a land of settlement by the Feiglin family, except to theorize that, with the world being the way it was, especially to Jews, the unknown was preferable to the known. In any case, the change from Palestine must have been dramatic, especially for a family of devout Lubavitcher Hassidim. Moishe Zalman needed all the initiative he could muster on the long voyage, especially when Jews in Fremantle, Western Australia, the ship's first Australian port-of-call, advised him that he had arrived in a land where



Mr and Mrs Moishe Feiglin visiting Melbourne in the Forties.

Jews could not live very closely with their traditions. To add to his mounting dread, the ship nearly foundered in the Great Australian Bight on its way to Melbourne.

On arrival, Moishe Zalman was re-united with Bere and Sara and other members of the family. He encountered a small, but well organized kehillah, mainly in the Collingwood-Carlton area, made up mostly of British-born Jews. Statistics taken in 1911 showed a Jewish population in Victoria of 6270. The newcomers sensed a certain social and religious gulf between them and the "establishment" Jews.

Moreover, for Moishe Zalman, the general routine conflicted with his Jewish traditional practices. Not suited to life in the city, he found physical labor in the business of a tyre manufacturer in Footscray, to where he commuted from living quarters in Collingwood.

Darkness

Moishe Zalman was faced with the problem of a six day working week, and because he could not work on Shabbat, was forced to take a substantial cut in wages. He had to be at work at half past seven in the morning and in the winter months this prevented him from davening Shachrit at home, as these prayers must by Halachah take place at a certain minimum time after dawn. A friend advised sardonically: "You live in the dark here, so you can daven in the dark."

He often recalled that he had prayed on the ship for "a proper settlement in this country where a Jew could live according to tradition". He prayed to be led to a place where he could observe his faith or else be shown a way to return to Palestine.

It became apparent at this stage that Moishe Zalman was searching for an original solution to his problem; an answer not necessarily bound up with Jewish communal life in the confines of the Melbourne metropolitan area. With his agricultural background, it seemed a rural settlement would be ideal, but how could a Jew possibly live a traditional way of life in rural Australia, when the Jewish population of Melbourne and Sydney were already so small? A minyan would be necessary for any Jewish settlement to be founded.

Settling in the metropolitan areas seems always to have been the pattern of the vast majority of Australian Jews, as demographic statistics testify. The negligible Jewish communities in cities such as Geelong, Ballarat and Bendigo, have since World War II declined almost into oblivion, their synagogues becoming issues for the Jewish Museum and the National Trust. There has been a philosophy of "safety in numbers", as wave after wave of Jewish immigrants from the mid-nineteenth century, British Jews as well as recent Russian arrivals, all sought the social and spiritual shelter of the Melbourne and Sydney communities. The rural experience for Australian Jews and impressions on rural gentiles of Australian Jews has, for the most part, been sparse.

Shepparton

A great part of the Feiglin family's significance is its unique response to the demands of its way of life — a Jewish settlement at Shepparton, a community totally devoid of any significant Jewish presence, a place to build a kehillah from the ground up.

Interest in Shepparton was first aroused by a group of wealthy Melbourne Jews who had established a body called the Agricultural Settlement Trust, designed to work with the Victorian Government's policy of rural settlement. The government had earlier initiated a Closer Settlement Policy by which much of the land claimed by squatters in the middle part of the nineteenth century was being reclaimed and redistributed to small farmers. In 1913, the government was focusing on the central and northern Victoria phase of this policy. Land and housing were sold on liberal finance to applicants who could pass a rudimentary agricultural proficiency test, but working capital for crops and other assets had to be raised privately and was provided by the trust. The Feiglins became strongly involved and Moishe Zalman, his wife and children, were among a group of six Jewish families, including that of his brother Bere Feiglin, who settled on land in the Goulburn Valley that year. The Jewish settlement formed part of a larger

general settlement established on 80,000 acres (32,000 hectares).

The original objective of the settlement was to develop dairy farms, but the effects of the 1914 drought in wiping out pasture land, and the family's orchardist tradition in Palestine, steered the development toward fruit growing.



Orchards

However, orchards show no income for about the first four to six years until trees bear fruit, so Moishe Zalman and others had to work elsewhere to provide the means to maintain the property and household. The older children, who attended the district primary school and Shepparton secondary school, helped after school, and with their mother Leah, planted rows of trees and milked cows.

Years of hardship followed, but eventually the Feiglin enterprise was successful, as it has been to this day. Older sons grew up and established orchards nearby. The Feiglin orchards began selling to the Shepparton Preserving Company (SPC), a growers' co-operative. The family extended into dried fruit production. As earnings grew, the Feiglin orchards spread north to the Murray River at Cobram. The need for sturdy fruit cases eventually led the family into a timber production venture, which later expanded into sawmilling in eastern Victoria. Today the company M. Feiglin and Sons Nominees Pty Ltd is headquartered in the Melbourne suburb of Nunawading.

But now to the religious perspective, which was, after all, the main objective in settling at Shepparton. The Jewish settlement at Shepparton was, relative to the Feiglin business, short-lived. Yet in its four-and-a-half decades of existence, it provided a unique way of life for Australian Jews. Significantly, the settlement must also be credited with planting the seed of the Australian Yeshivah movement, as we shall see later.

Jewishness

A wooden cottage in the heart of the Jewish settlement was purchased for a Shule. Moishe Zalman and other settlers made it their aim always to have a Shochet on the settlement, who also acted as teacher of Jewish studies for the children. However, the remoteness and smallness of the settlement meant a high turnover of Shochtim.

Such well-known cantors and teachers as Haim Yoffe, Moishe Kantor, Simon Elbaum and Elchanan Loebenstein began their Australian experience at Shepparton.

Perhaps the most demanding task Moishe Zalman ever set himself in regard to Jewish education on the settlement was the pursuit of Rabbi Bezalel Wilshansky, a Shochet and teacher still living in Russia at the time, and recommended to him by a Russian Jewish itinerant worker who visited Shepparton during the Depression years looking for work. Moishe Zalman, through the Immigration Department, attempted to obtain an immigration permit for this man, but the authorities in Russia would not release him. Years later, following World War II, Rabbi Wilshansky re-established contact with Shepparton, all the way from Paris, where he and about two hundred other Lubavitchers had fled. Moishe Zalman and his family then arranged for several of these families to migrate to Australia. After many years, the settlement had acquired the services of Rabbi Wilshansky.

The initial Cheder began with three students, taught according to Lubavitcher principles.



Lorry with peaches on the way to SPC processing plant.

An Island in a Gentile Sea

Relations with the gentile community in the general settlement and with residents of Shepparton were cordial but not intimate. Yet there was mutual respect. For instance, the Shepparton High School changed its football matches with a neighboring district school from Fridays to Tuesdays to enable school students from the Jewish settlement to participate, as Friday fixtures would have involved travel on Shabbat. When a Jewish settler once fell ill, the entire general settlement joined the Jewish settlement in a working bee and completed in one day orchard work that would have taken the convalescent farmer four months. Similarly, Jewish settlers participated in work on gentile orchards.

This type of contact created an educational experience, albeit limited, both for the Jewish community and the non-Jewish residents of the Shepparton area, and this at a time when a much narrower access to mass-media would otherwise have meant a total ignorance of things Jewish.

At the height of the settlement in the late 1930s and early 1940s, Melbourne parents sent their teenage children on summer fruitpicking holidays to Shepparton. There they would earn some extra money and spend several weeks of their summer holidays in a unique Jewish environment.

Tatura

The development of the Shepparton settlement had close geographical proximity to that other fascinating chapter of Jewish life in rural Australia, the camp near Tatura, Victoria, which during World War II, served as an internment centre for German-Jewish refugees, many of whom had arrived at these shores on the ship Dunera. The hardship suffered by these people, who were victims not only of Hitler's inhumanity but of the machinations and, to some degree, ignorance of the British authorities in ordering their expulsion from Britain and the Australian authorities for their part in the internment of these refugees in Australia, is excellently dealt with in the book, "The Dunera Internees" by the late Benzion Patkin. However, it is interesting to note here that the Tatura camp, to which most of these refugees were sent, was only about an hour's drive from Shepparton and Moishe Zalman, his family and friends, established a vital link with the internees, providing the Orthodox element in the camp with religious requirements and kosher food. For example, Moishe Zalman's men arranged with the camp authorities to regularly distribute challot for Shabbat and kosher meat. At Pesach, the internees were supplied with matzot through Shepparton. Moishe Zalman became the authority to whom the camp administration turned whenever they needed clarification on a point of Jewish law. He also arranged for internees in ill health to spend their convalescence on the settlement rather than at the camp, if they wished. About one hundred internees were also allowed temporary leave from the centre to help with fruit picking and other farm work at the settlement.

The Lure of the Metropolis

The smallness of the Jewish community and the accompanying social disadvantages, as well as the lure of Melbourne, with its opportunities for tertiary education and the cultural enrichment it offered, especially in the postwar years when tens of thousands of central and eastern European Jews arrived on these shores, eventually proved to be the demise of the settlement.

However, the values imparted by their parents stayed with the Feiglin children, were taken with them to Melbourne, and have had long-lasting impact on its Jewish community.

Generally, the Feiglin sons left the settlement in earlier years than most of the departures.

After arriving in Melbourne from the Shepparton settlement in 1927, Joseph Feiglin, son of Moishe Zalman, became involved with debating and literary groups of the Judean League. In the 1930s and 1940s, Joseph was president of Carlton Hebrew Congregation. He remembers Jewish soldiers attending services during the war years and rarely would a Friday night dinner pass without a Jewish serviceman present as an honored guest.

After the war, Joseph was instrumental in arranging the immigration of teachers and students who were to become the lifeblood of the Lubavitcher movement in Victoria. From its roots in the early days of the Shepparton settlement, the movement flourished there with this postwar influx of Lubavitchers, and was already a vital concern when it moved to Burwood in 1949.

Mount Scopus

In the postwar years, he became strongly involved with the concept of Mount Scopus, and was a member of its founding Board of Governors, and at one stage, a president of the College.

Later he turned his energies toward the development of the Mizrachi movement, which administers Yavneh College. He became

president of the Mizrachi organization in 1960 and held this office at the time of the founding of Yavneh College in 1962 at the Balaclava Rd campus.

Joseph Feiglin had also been active as a member of the Kashrut Commission of the Victorian Jewish Board of Deputies in the mid-1950s when the Royal Society for the Protection of Cruelty to Animals launched an attack on Jewish traditional killing of animals for food, an RSPCA policy also evident today. The RSPCA demanded that a casting pen be used before the animal was killed, and Joseph led a delegation to the Premier of Victoria, winning a short extension of time the community needed to introduce such a device.

The Head Master

Abraham Feiglin, son of Bere, arrived in Melbourne from Shepparton in 1928 to study at Melbourne University and Melbourne Teachers College. His involvement with the Young Judeans and Judean League placed him at the vanguard of the traditionalist campaign to stop Jewish sports being played on Saturdays. He was secretary of Carlton Hebrew Congregation and also developed strong links with the East Melbourne Hebrew Congregation.

His teaching vocation at first threatened to isolate him from his Jewish ties by taking him on a teaching route through Geelong, Berwick, Colac, Beechworth and Traralgon, but Abraham Feiglin found himself back in Melbourne at a vital time for Jewish education.

His credentials as a teacher with the Victorian Education Department and the United Jewish Education Board led to his appc ntment as education officer on the Victorian Jewish Advisory Board (forerunner of the Victorian Jewish Board of Deputies) in 1946. For the next two years, he spearheaded the controversial campaign to set up a Jewish day school in Melbourne, the first such institution in Australia this century. Opposition was intense, with many prominent figures in the Jewish community arguing that government school attendance by Australian Jewish children would help allay anti-Semitism. Yet Abraham Feiglin fought for his beliefs and today the concept of Mount Scopus College is a high priority in the Jewish community. Over seventy per cent of Melbourne's Jewish children are in Jewish day-schools, a world record. It is difficult to believe that pioneers had to fight for their recognition in the community three-and-a-half decades ago.

Abraham Feiglin was appointed first headmaster of Mount Scopus College in September 1948 when it opened with just a trickle of students, and remained in that post till 1969.

Mizrachi

Judah Feiglin, son of Moishe Zalman, made his name as one of the pioneering forces behind Talmud Torah Haskolah and served as its president for several years.

He was one of the major men behind the Mizrachi movement and founding chairman of Yavneh College.

He became involved in the RSPCA issue with his brother Joseph and helped develop the unique casting pen that was eventually adopted as a standard for Shochtim. He was also a foundation member of the Melbourne Mikvah Society which built a new, modern Mikvah recently.

On his arrival in Melbourne in 1933 at the age of 18 as a student, David Feiglin, son of Moishe Zalman, immediately involved himself in Jewish communal initiatives which he has continued on a wide basis for the last half century. As president, executive member and committee member of various organizations, he has participated in moulding the character of the Zionist, religious and educational development of the Melbourne Orthodox Jewish community.

Zionism

His early activities included Jewish National Fund practical work in the non-receptive atmosphere of the time. Later, as president of the Young Zionist League in the 1930s, he unified and attracted into a social and cultural Zionist organization a group of young people including students, who were or became identified with the Zionist ideal.

As a foundation member and, for several years, vice-president of the State Zionist Council of Victoria, he participated in its physical and constitutional establishment. Subsequently, as a member of a sub-committee and through other initiatives, his activities contributed positively to the establishment of Beth Weizmann on its present site. During his period as chairman of Trade and Investment under the Zionist Federation of Australia and New Zealand, he was central to the establishment of Australian Woollen Industries in Ashdod, Israel, led by the late Mr Leo Fink and later Mr Henry Krongold, and a board of directors of which he was a member. In addition, his period of office saw the cementing of several beneficial trade connections between Israel and Australia, which continue to this day.

In 1956, on the eve of his departure for Israel as delegate to the Zionist Congress of that year,

David was presented with an illuminated address as retiring president of the Mizrachi organization, in appreciation of his pioneering efforts in that group and for leading it over the previous decade. David's role in Mizrachi (whose motto is "The Land of Israel for the People of Israel, according to the Torah of Israel") was significant in that it was probably the first successful attempt at uniting a very substantial proportion of local Orthodox Jewry in one active organization. Inevitable strengths in that section of the community followed. The same applied to the Young Mizrachi movement, which he fostered. This group enveloped and welcomed a considerable number of Orthodox youth who survived the Dunera episode and the Tatura internment camp of the early 1940s.

Yeshiva

Following the passing of Moishe Zalman in 1956, David became president of Yeshivah College which was then in its infancy. In compliance with a request of the Lubavitch Rebbe Shlita that he and his father should take initiatives necessary to set up a Beth Rivkah College in Melbourne, this was successfully accomplished with a small band of enthusiastic, dedicated Lubavitch and other workers. For some time now, Beth Rivkah has a fully developed educational system from kindergarten through primary and secondary schools to tertiary and adult level.

Since 1956, David has concentrated most of his communal activity in the development of the religious and general educational institutions of Lubavitch in Melbourne from its kindergartens through Yeshivah Boys School, Beth Rivkah Girls School, Yeshivah Gedolah, Ohel Chana (the latter two being tertiary level religious colleges), a Kolel, to youth, adult, women's and other associated groups.

★ ★ ★

This essay has dealt with some of the Feiglin family members who left Shepparton several years before the others. In fact, married partners, brothers and sisters and their married partners, as well as several members of their families, including children and grandchildren, took part and are taking part in many aspects of communal work both here, and in the respective communities in which they live, in Israel and elsewhere in the Jewish world. This is not surprising, considering the indelible impression left on the family by its original pioneers in this country — Moishe Zalman and Leah Feiglin and Bere and Sara Feiglin.

It appears the spirit of the Shepparton settlement has stayed with its most prominent family and a question for the community now is how to be an original thinker, a pioneer today?

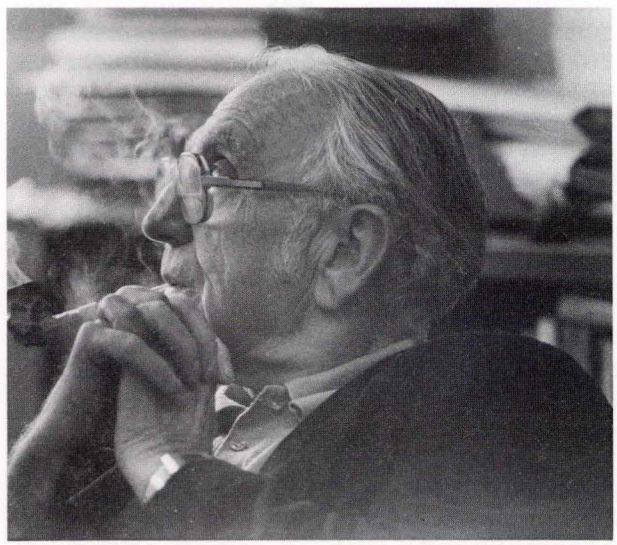
JULIUS STONE

by Sir Zelman Cowen

In 1983 colleagues in the law paid tribute to Julius Stone and marked the fiftieth anniversary of his life as a teacher and researcher by the publication of a book. A distinguished committee was set up under the chairmanship of the Chief Justice of New South Wales, Sir Laurence Street, and included in its membership the lawyer-Premier of New South Wales, Mr Neville Wran, Q.C., judges and practising and academic lawyers. Its secretary, appropriately, was Zena Sachs who over many years has worked superbly with Julius Stone as his research assistant. The book was entitled *Legal Change: Essays in Honour of Julius Stone* and the contributors were distinguished lawyers and scholars drawn from many parts of the world. It was a tribute to a distinguished scholar and to a man held in the highest regard by many colleagues; it was surely a jubilee gift which he warmly welcomed.

When the plans for the book were made, I was asked to write a foreword. At that time I was Governor-General of Australia, and I had been a colleague and friend of Jules for many years. I gladly assented, though by the time the book appeared, I had retired from that office and had returned to university life as Provost of Oriel College, Oxford, not far from Exeter, the College in Oxford where Jules had been a student. In the book I told of my associations with him. I first met him in Sydney during the war years. Memory is not precise, but I recall being taken to see him by Sam Cohen (later Senator Cohen) who had been one of my closest friends since boyhood, and the meeting took place at the Sydney Law School. Sam, who already knew Jules quite well, had been reading proof or manuscript of the *Province and Function of Law* for him.

I was still in the Navy and I was renewing my interest in the law. I had taken my final examinations at Melbourne in the early war years, and had then gone into the Navy. For a while, I fear, I put the reading of law aside. It quickly became clear to me at that meeting that I was talking to a powerful and well furnished scholar. He gave me generous encouragement; I specially remember that we talked about Private International Law and particularly about Geoffrey Cheshire's book on that subject. Cheshire had been Jules's tutor at Oxford; he



was a very well-known legal writer and later held the Vinerian Chair of Law.

I don't think that I saw Jules again before we — my newly acquired wife and I — set sail for Oxford in 1945. I had read *Stand Up and Be Counted,* Jules's principal contribution to the protracted and unhappy debate with the former Governor-General and (earlier) Chief Justice of Australia, Sir Isaac Isaacs, which took place at that time over issues relating to Zionism and Jewish policy in Palestine. I shall say something more of that, later, but I shall say now that the enduring issues raised in *Stand Up and Be Counted* have remained lifelong concerns, even passions, of Julius Stone.

We met again in 1951, the year in which I returned to Australia. My wife and I had been in Oxford for more than five years, and I came back to the University of Melbourne as Professor of Public Law and Dean of the Faculty of Law. Once again I met him in company with Sam Cohen with whom I had gone to Sydney for the lawyers' commemoration of the fiftieth anniversary of Australian federation. I remember a very good party at the Stones' house at which, for the first time, I met Erwin Griswold, a great Dean of the Harvard Law School and a great friend and supporter of Australian law schools. He was a principal guest at the jubilee celebrations and

he and Jules had been colleagues at Harvard, junior members of that distinguished faculty, "endeavouring", as Griswold wrote in his contribution to *Legal Change,* "to measure up to the Harvard Law School tradition of *Juniores ad Labores*".

During those jubilee celebrations in Sydney there was a meeting of the Australian Universities Law Schools Association. That body, which has grown greatly since those comparatively early days, has played an important part in upgrading the quality and shaping the character of Australian legal education, not least by bringing university law teachers together and by encouraging the growth of confidence and professionalism. It was my first experience of that body in which Jules played an important role as one of its promoters in the 1940s. He later became President and I remember very clearly his active and stimulating role in it, not least in the encouragement of young teachers and through his stimulating talk and ideas.

In the years which followed we met on many occasions. For years we were colleagues in Australian law schools, and in the years after I left the law school to become a Vice-Chancellor and then a Governor-General, we maintained our friendship and association. I remember very well the warmth with which he wrote to me when my appointment as Governor-General was announced. During those years he and Reca visited us, and I continued to receive offprints of articles and copies of books which flowed from the prolific pen of this extraordinarily energetic and lively scholar.

I saw him most recently in the United States in 1983. I came as Menzies Scholar in Residence — the residence was at the University of Virginia — and the program allowed me to visit and speak elsewhere. I came to Harvard and the Fletcher School of Law and Diplomacy and at both places he was present at the lectures and classes which I gave. There, as always, he was an active, enthusiastic and generous participant, handling almost seventy-six years with perfect ease.

II

A few months ago, Julius Stone turned seventy-seven. He was born on 2 July 1907 in Leeds to a family of modest resource. He began his studies in law with a scholarship to Oxford. He took the degree of Bachelor of Civil Law of that University and at the extraordinarily early age of twenty-eight, converted that into the degree of Doctor of Civil Law. He has earned degrees also from the University of Leeds and from Harvard. After Oxford he was articled to a solicitor and held a part-time teaching post in law in the University of Hull. He went to Harvard as a graduate student in 1930 and, as I have told, became a junior member of that Faculty for some years. He returned for a time to the United Kingdom, and in 1938 became Professor of Law and Dean of the Faculty of Law in the University of Auckland. In 1942 he was appointed Challis Professor of Jurisprudence and International Law in the University of Sydney. At that time, there was some unhappy controversy surrounding the appointment, but over the thirty years of his tenure of that distinguished Chair he established a great reputation as a scholar, publicist and teacher, and his main work, which securely established his world reputation, was done primarily from this Australian base. The Sydney Law Review commemorated twenty-five years of Stone's scholarship in that Chair in 1967. That anniversary, it was said

> provided a welcome occasion to recall and to honour him for the outstanding contributions he has made during those years to scholarship, to teaching and to university and to public affairs . . .
>
> Throughout, Professor Stone has constantly inquired of every legal rule and institution, 'what are you good for?', but has done so with a remarkably open and receptive mind. Similarly, his approach to students and their suggestions has been encouraging and sympathetic. Essentially his manner and thought is constructive, without trace of the cynical or formalistic. He has remained adaptable and kindly. At the same time he has revealed outstanding courage in speaking out for causes in the advancement of scholarship or humanity.

During these years, Julius Stone was involved in a wide range of activities. In the war years he served on the Prime Minister's Committee on National Morale and he became a member of the Directorate of Research at the Land Headquarters of General Blamey. That unusual, not to say remarkable, organisation under the direction of the late Alf Conlon housed some very unusual and talented people, who found themselves temporary soldiers, or at least uniformed virtuosi. During the war, also, he began his career as a radio commentator, and he had a great radio following over many years after the war came to an end. He was the second Boyer Lecturer for the A.B.C. in 1960 when he spoke on *Law and Policy in the Quest of Survival.* He was a member of the group who, during the war, founded the Social Science

Research Council which later became the Australian Academy of Social Sciences. He was an early member, and was elected an Honorary Fellow of the Academy in 1973. He was active in UNESCO affairs and was Chairman of the Australian UNESCO Committee on the Social Sciences for a decade from 1950 to 1960. He travelled widely; he was a lecturer and visiting professor in many places which included the United States, India and Europe; he was a frequent visitor to as well as a great supporter of Israel, where he was founding Academic Director of the Truman Research Institute in the Hebrew University of Jerusalem.

His retirement from the University of Sydney in 1972 brought to an end a long and brilliant tenure of a distinguished Chair of Law, but for Julius Stone it marked the occasion for a transfer to other university appointments. Since his retirement from Sydney, he has held a Chair in the University of New South Wales and the Dean of that School in a tribute to his great "catch" in the *Festschrift,* spoke warmly of the great contribution which Jules had made to that younger and very active law school. One such professorship was not enough; he has had a continuing appointment as Distinguished Professor at the Hastings College of Law of the University of California in San Francisco. That College has a special character, because of its policy of attracting famous *emeriti* who have retired from the Schools in which they established their fame. Throughout all of this time his productivity as a scholar and writer has not diminished; the Dean of the New South Wales Law School "counted no less than 44 major articles and other contributions which have come from his pen in the past decade".

III

The range of Stone's writings in the law and in associated fields is extraordinary; the volume, *Legal Change,* which honoured his fifty years, included a bibliography which lists books, treatises and monographs and principal articles, chapters and papers. The list extends from pages 335 to 344. By way of a scholarly E and OE, that list reminds us that the bibliography does not include a large number of reviews written by him. There are among the listed books those which I regard as the most famous, the best known of his great jurisprudential works. There is first, *The Province and Function of Law* which first appeared in 1946, and attracted wide and favourable attention. One of its reviewers was Stone's teacher and mentor, Roscoe Pound, who praised it highly and enthusiastically. Out of this grew the great trilogy which appeared in the 1960s: *Legal System and Lawyers' Reasonings* (1964), *Human Law and Human Justice* (1965) and *Social Dimensions of Law and Justice* (1966). This *corpus* of writing has been described as the most comprehensive account yet written of modern jurisprudential thought. The substance of Stone's thinking and approach is well stated by Professor Blackshield who edited the commemorative volume, *Legal Change.*

> . . . What was wrong with the older tradition was . . . that it approached the legal system as if it were a set of precepts and concepts **suspended in time** — notionally frozen, as it were, for the purposes of theoretical explication and dissection. This was law in a vacuum, divorced from time and space . . .
>
> By contrast, Stone's approach to law has always located it firmly in the context of human experience in the stream of time. This is a context of changefulness and sensory richness in which legal material is to be judged not merely by its elegance, but also by its responsiveness to the human aspiration for justice, and to all the pressures and challenges arising — and inevitably **continuing** to rise — from the social and economic changes of which the law is merely a part.

This approach, which seems to me and to many of us to be so clearly right, is developed with a sure hand and with vast learning and clear insight by Stone in his massive treatises. So, too, his major works on international law: such books as *Legal Controls of International Conflict* (1954), *Aggression and World Order* (1958) and *Quest For Survival* (1961) have done much to bring international law to grips with modern realities. A more recent and special study, *Israel and Palestine: Assault on the Law of Nations* (1981), affirms the importance of international law, discussed here in the context of the resolution of such complex issues as are involved in the Arab-Israel peace process, with which Stone is deeply concerned. He argues convincingly for the importance of international law, within which and from which adjustment by negotiation must proceed. "I am aware," he writes, "that many people are skeptical, or even cynical about the role of law and lawyers in the settlement of conflicts, both within states and especially between states. Yet even then these perspectives cannot be dispensed with. Without them we cannot distinguish between issues that are settled at a particular stage and issues that still have to be settled between areas where the parties may

move with impunity and confidence, and areas that demand the utmost caution and constant testing, as it were, in an endless minefield".

I have already made reference to one of Stone's pamphlet-books, *'Stand Up and Be Counted!': An Open Letter to the Right Honourable Sir Isaac Isaacs on the Occasion of the 26th Anniversary of the Jewish National Home.* That is a massive title for a short book published in 1944. It was Stone's response to Sir Isaac Isaacs' attacks on 'political Zionism' which were specially provoked by Australian Jewish responses to the British Government's announced intention to implement the MacDonald White Paper in 1939. The story is too long to tell here, and I have attempted to set it out in my *Life of Isaacs* which was published in 1967. Isaacs, who had retired as Governor-General in 1936, was unquestionably the most eminent of living Australian Jews, and chose to denounce both Zionism itself and the action of Australian Jews in protesting vehemently and publicly against this aspect of British policy. Julius Stone's long and detailed responses were powerful, careful and effective; they were also courageous as the actions of a young law professor, not yet established as the eminent scholar and person he was to become. My own judgment, as set out in my book, is that Stone had the better of the argument, and indeed he saw the issue as one of life and death for European Jewry threatened with catastrophe. I think that this episode is an unhappy one in Isaacs' great life; as I wrote "this is the chapter in his life which, while it bears testimony to his extraordinary capacities and energies at a very great age, reflects little credit upon him".

I am conscious, of course, of a bias, that I believe in Stone's case, and I have the advantage of long hindsight. Stone gave expression to deep feelings and commitments which he maintains to this day and the sad thing is that the argument did not remain at the intellectual level. When Stone, seeking to avoid a personal breach, sent Isaacs a copy of a recent publication in January 1945, it was returned by Isaacs with a rebuke that *Stand Up and Be Counted* was a "personal and unjustifiable attack upon himself".

IV

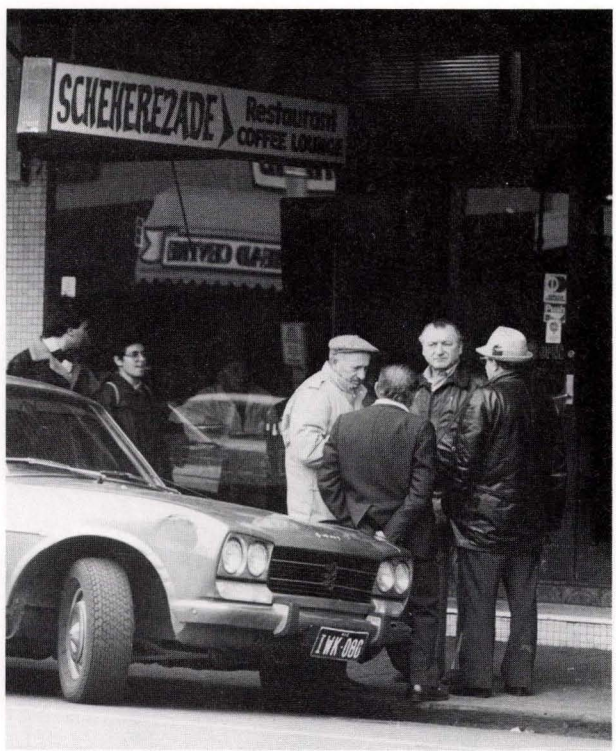
The publication of *Legal Change: Essays in Honour of Julius Stone* was an honour which would have greatly pleased the man to whom it was presented. It was an expression of the admiration and respect of colleagues, and of many of those who made their lives in the law and in the pursuit of legal scholarship. Throughout his mature life, Jules Stone has been the recipient of many awards. In the honours of the general society, he was awarded the O.B.E. in 1973 and the A.O. in 1981 so that he has both an Imperial and an Australian honour. He has been recognised by universities; he is an honorary Doctor of Laws of the Universities of Leeds and Sydney. He is honoured in the profession of the law in Australia as a Queen's Counsel, a distinction rarely accorded to academic lawyers. He holds many distinguished awards and memberships; he has been invited to give many prestigious lectures in various parts of the world. He certainly has a long list of honours which recognise his attainment and yet in some respects I wonder whether his remarkable life, his productivity, and his scholarly attainment, have been adequately recognised.

I come to an end, repeating words which I wrote in my foreword to *Legal Change.* I said that the record of achievement is immense, and that Julius Stone is by general agreement regarded as one of the great legal scholars of his day. He has won the respect, admiration and affection of generations of students; he is a warm and generous friend. He has been secure in a happy family life: the record of activity and publication makes it difficult to see how he could find time for this, but it is so.



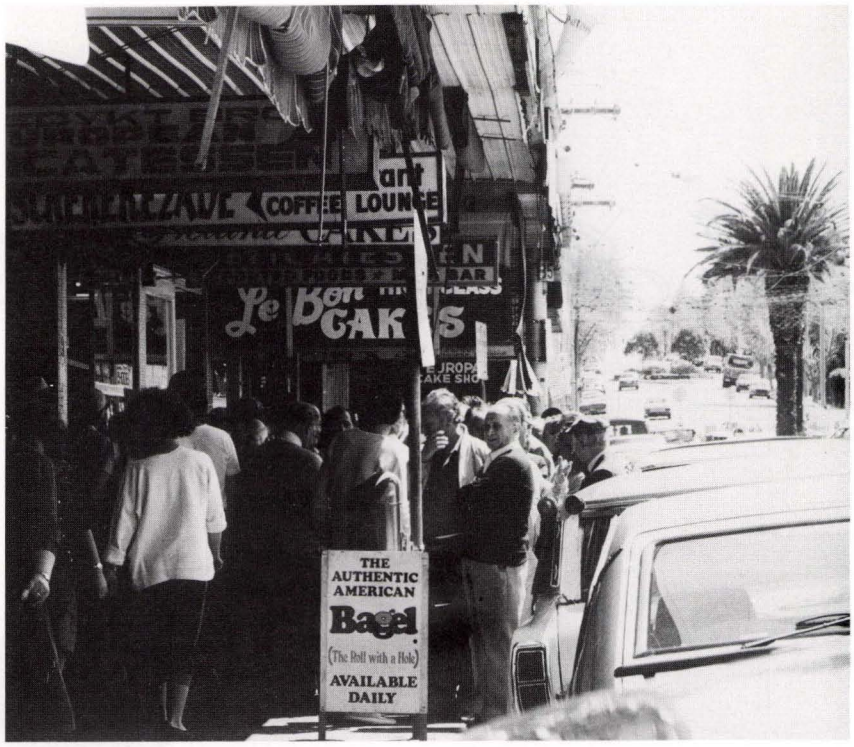
1

A Jewish Sunday Downunder



2

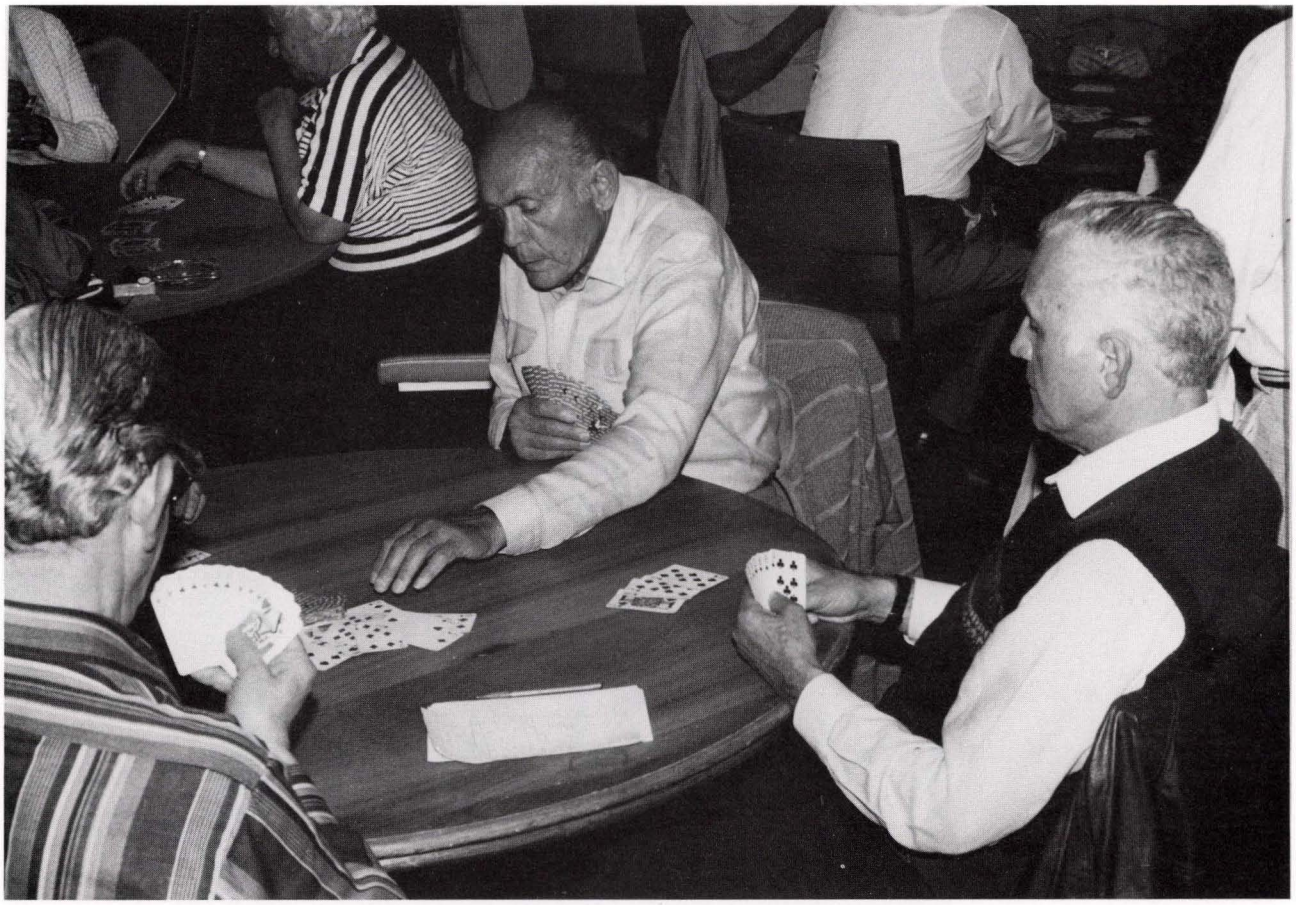
A PHOTO ESSAY BY LIONEL SHARPE


COFFEE LOUNGE
THE AUTHENTIC AMERICAN
Bagel
(The Roll with a Hole)
AVAILABLE DAILY

3


FRESH
DAILY
KOSHER HOT BREAD KITCHEN
HAYMISHA
COOKIES
AUST & CONT
BREAD WHOLEMEAL RYE
BAGLES CHALLES ONION ROLLS
CAKES DO NUTS LARGE VARIETY
OF COOKIES

4



5



6



7



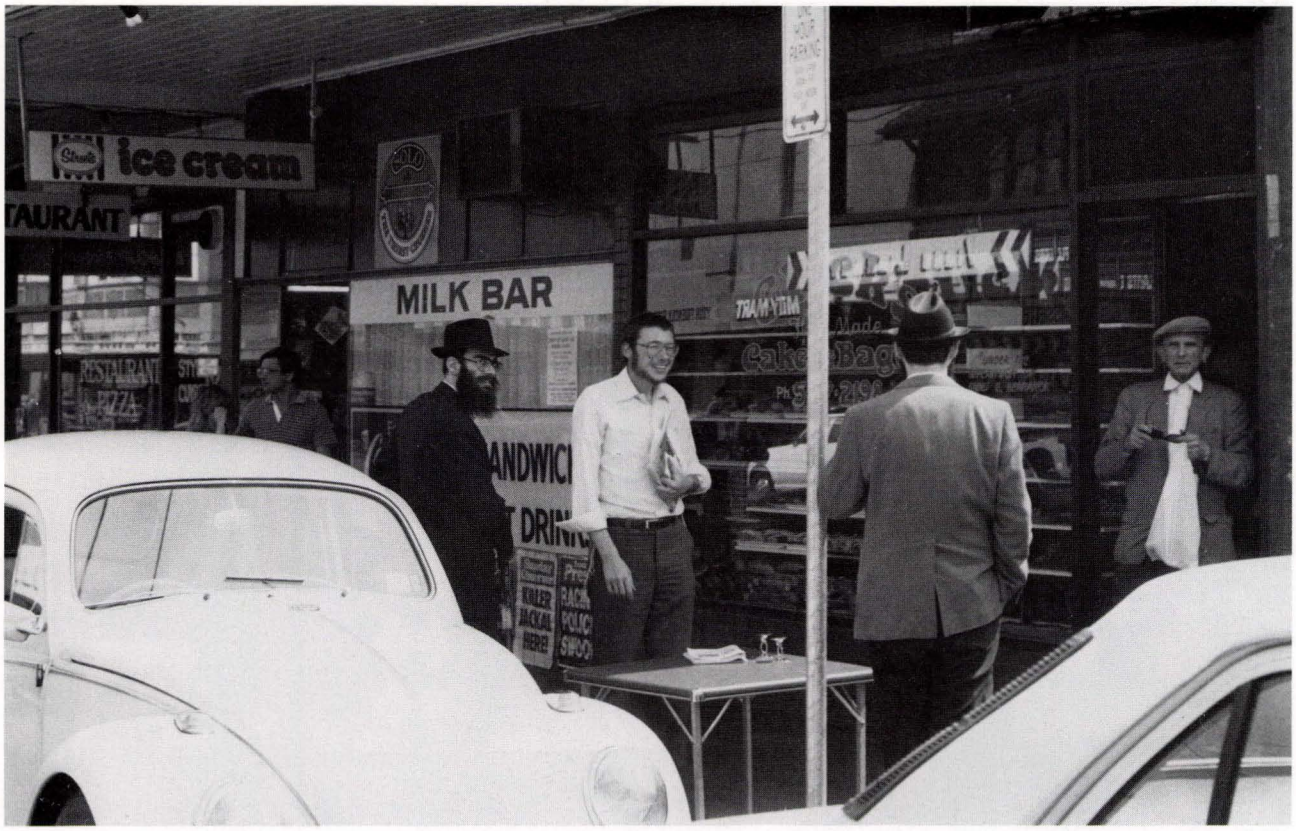
8


KETER
KETER
ASTCOAST
BIG BOOK
JEWISH
HUMOR

9


ISRAEL SHOP
531-2046
185A

10


ice cream
MILK BAR

11


MILK BAR
Enjoy Coca-Cola
Cakes Biscuits & Bagels
Fresh
Baked Daily
ice cream
MITZVAH CAMPAIGN
DID YOU PUT ON TEFILLIN TODAY?
AHAVAT YISROEL
CHINUCH
TORAH STUDY
TEFILLIN
MEZUZAH
TZEDOKAH
POSSESSION
NESHEK
KASHRUT
TAHARAT HAMISHPACHA
SEFER TORAH

12


LOADING ZONE
NO STANDING
COMMERCIAL REGISTERED VEHICLES EXCEPTED WHILST ACTUALLY ENGAGED IN PICKING UP OR SETTING DOWN GOODS
9.00AM - 5.00P.M.
MON TO FRI
ONE HOUR PARKING
9.00AM - NOON
SAT
ONE HOUR PARKING
9.00AM-5.00PM
MON - FRI
9.00AM - NOON
SATURDAY

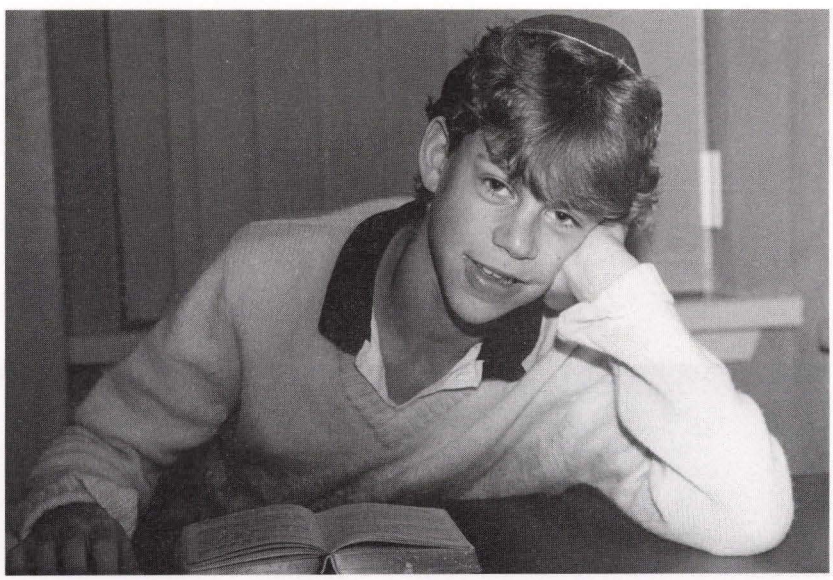
13


ACLAND CAKE SHOP
MEAT PIE 5
SPINACH + CHEESE
MUSHROOM + BEEF
SAUSAGE ROLLS
CHEESE + ONION
WE SERVE
ICED + HOT COFFEE
+ CHOCOLATE
ORANGE JUICE
MILKSHAKES

14



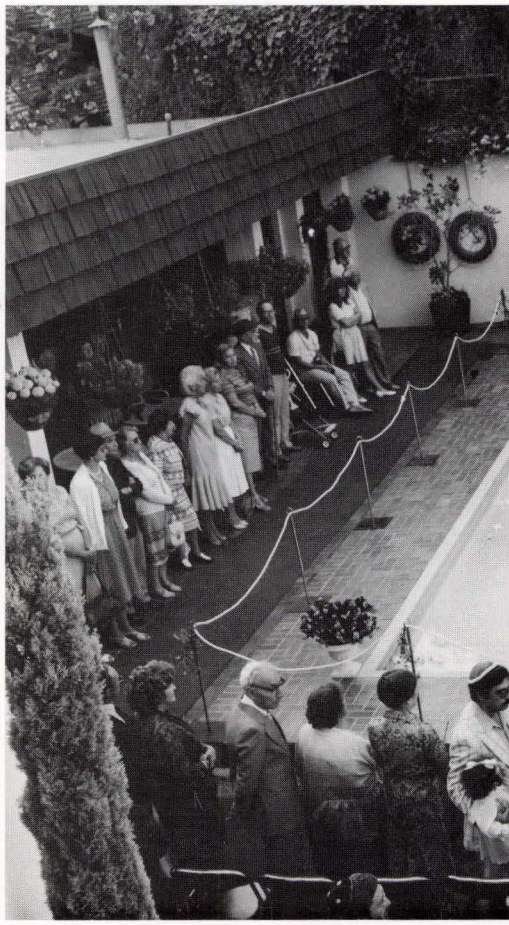
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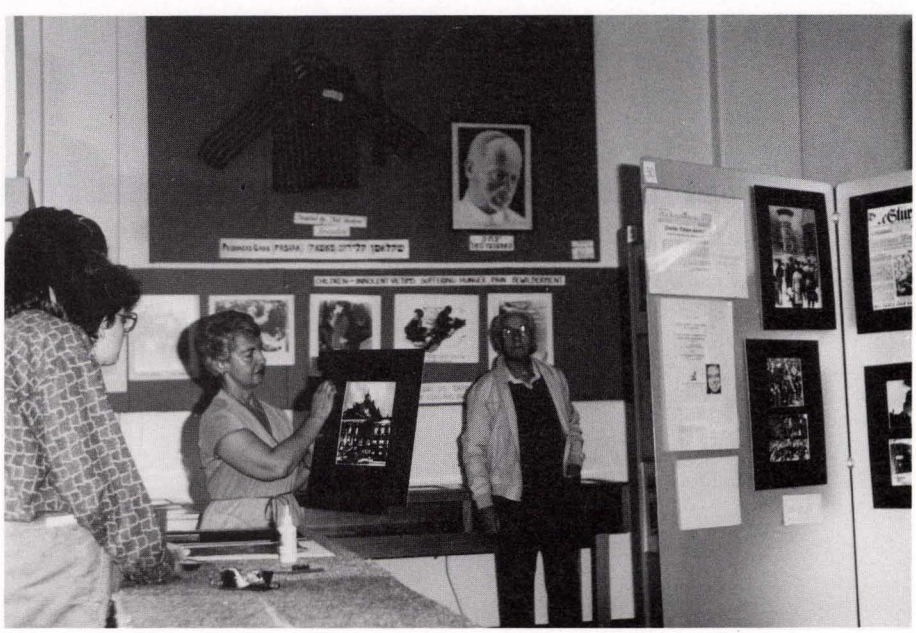
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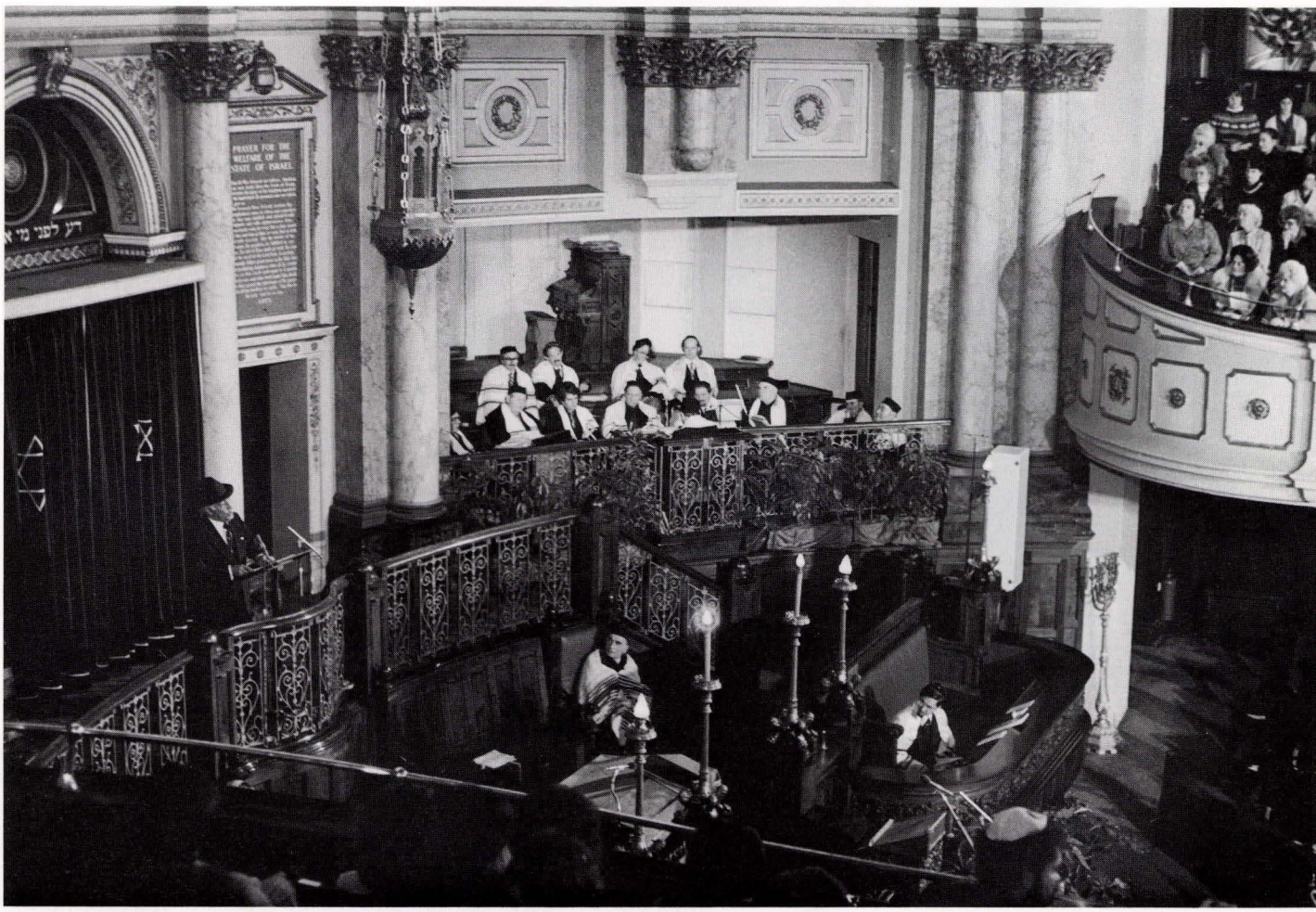
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The Day After...



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31



32.

A Jewish Sunday Downunder

1. Melbourne Chevra Kadisha Cemetery.
2. Exchanging gossip in Acland Street, St. Kilda (Melbourne).
3. Acland Street (Melbourne).
4. A typical cake shop.
5. The Herzl Club (Melbourne).
6. Acland Street.
7. Shopping on the St. Kilda Esplanade.
8. Shopping on the St. Kilda Esplanade.
9. Bookshop, Acland Street.
10. The Israel Shop.
11. Soliciting outside 'Glicks' in Carlisle Street, St. Kilda.
12. Soliciting outside 'Glicks' in Carlisle Street, St. Kilda.
13. Acland Street.
14. Acland Street.
15. Zionist Youth Group rehearsing.
16. Barmitzvah studies.
17. Birthday Party.
18. Rear garden Chuppah on swimming pool, Caulfield (Melbourne).
19. Traditional wedding dance.
20. Engagement "At Home" Sunday afternoon.
21. Engagement "At Home" Sunday afternoon.
22. The Holocaust Museum, Melbourne.
23. Preparing exhibits, Holocaust Museum.
24. Jubilee celebration, Melbourne Hebrew Congregation, 1980. Sir Zelman Cowen, Governor General of Australia, addressing congregants.

25. Strolling in Caulfield Park.

26. Strolling in Caulfield Park.

27. Under the Chuppa

28. Brith Mila — preparing the father.

29. Mohel and Sandak.

30. The Day After — back to school.

31. Mt. Scopus College, Melbourne.

32. Buses arriving Mt. Scopus College.

The Jewish contribution to Australian literature

by Nancy Keesing

Some men can only love
The country of their birth,
But some are not like that,
Their hearts have wider girth.
All trees have but one stem,
Yet some have many roots:
Don't judge them by their bark,
But judge them by their fruits.

"Roots" by David Martin

One of Australia's newest magazines is *Outrider/A Journal of Multicultural Literature in Australia.* It is generously subsidised by the Literature Board of the Australia Council. Its emergence is welcome and it is appropriate to describe it here, for its future importance to the 1980s may be great.

There are some forty-three contributors to the first issue of *Outrider* (including six who contribute art work). I can identify eleven of the writers as Jews from Russia, Poland, Israel, Germany, Austria and Australia. Their companions come from Australia, Austria Czechoslovakia, Denmark, Greece, Germany, Holland, Hungary, Italy, Lithuania and the Ukraine. Aboriginal Australia is represented by Banumbir Wongar — this is in fact the pseudonym of a European migrant who "writes in English, his adopted language, on exclusively Aboriginal themes."

The General Editor is Manfred Jurgensen (German/Danish); Associate Editor Serge Liberman (Russian/Jewish); Editor for Women Writers Angelika Fremd (German); Corresponding Editors are Antigone Kefala (Greek/Romanian), Sneja Gunew (German), Lola Houbein (Dutch) and Margot Luke. All are involved with ethnic and migrant writing and publication in various ways.

Jewish creative writing in Australia is often, but not always, a part of migrant or "ethnic" writing. I therefore quote fairly extensively from the Editorial article in *Outrider* Vol. 1/No. 1June 1984 because it sets the scene for what I have to say.

> The past years have seen a more ready recognition and acceptance of ethnic diversity in Australian society which may be loosely defined by that "in-term", *"multiculturalism."* To those who see such a development as an encroachment on what they hold to be "traditional values", this is a source of distress; to others pained by the apprehension of loss of identity and uniqueness of the many who came here in past decades in the face of host pressures to conformity, it is a development sadly very late in coming in the history of the nation.
>
> Whatever the response, fact is that Australian society is today a conglomerate of nationalities, each nationality in the main, and within the bounds of taste and law, free to speak, eat, celebrate, worship and play in ways specific to itself while yet circuiting within the host milieu. To encourage the expression of such diversity has become official policy, the reservations of the traditionalists notwithstanding . . .
>
> We do recognise the possibility that multiculturalism, the active sponsoring of ethnic programmes, the attempts to make the migrant feel more at ease in Australia may be something of a passing bandwagon, something of a mode or a catchword of the eighties, in time to be shelved when new fads arise to shape society.
>
> We recognise, too, that the official support given to multicultural expression is seen by some as compounding divisiveness in Australian society, rather than promoting the unity and consensus which ought to be aimed for. To these, unity might well be at the price of conformism and loss of separate cultures and mores, but it is to be preferred to the "us and them" polarisation that they fear . . .
>
> . . . *Outrider* aims to allay such apprehensions. Although giving voice to a specific, till-now culturally-disadvantaged group, it aims at the widest sensitive receptive reading public. By promoting the creative work of migrant writers and artists, *Outrider* seeks not so much to serve parochial ends, but to add another dimension to mainstream Australian culture, such a dimension in time to become another

integral and enriching component of the whole, extending in range and depth the thematic concerns of Australian creative art.

Initiatives such as *Outrider* do not appear out of the blue or from the wishful thinking of coteries. They are unlikely to prosper unless there is a reasonable likelihood of general community acceptance, support among readers and a sufficient number of good writers to provide valid editorial choices. Another Australian indicator of community readiness is the ethnic publishing programme established several years ago, virtually single-handed and initially at his own expense by Dr Andras Deszery in South Australia.

Whether or not such phenomena are "something of a mode or catchword for the eighties" only time will show, but even if this kind of writing and publishing were to cease entirley, which is unlikely, what *is* published and can therefore exist in libraries or private collections, assumes a life and momentum of its own. There have been survivals even from the most savage burnings and destructions of books known to history. *Publication* of written literature is all-important.

A century and more ago, a climate like that of today, or any opportunity for general publication, was beyond the wildest dreams of our "ethnic" forbears, particularly in newly-established countries like Australia and New Zealand. Anyone whose written script was other than Roman, or language other than English, had a meagre chance indeed of seeing print. Australia had no "ethnic" media until late in the century. French, German, Danish and other western European visitors to the Antipodes, especially during and after the gold rushes, sometimes published books in their home countries but these were seldom accessible to Antipodean readers.

A few migrants, including Jews like my own great-grandfather Moritz Michaelis whose original language was German, wrote and privately published memoirs for family circulation. Their writings usually have historical value but little literary merit.

It follows that the small amount of nineteenth-century writing known to be by Jews was usually in English. For that matter, the great majority of early Jewish settlers were of English origin, or German Jews who spoke English with reasonable fluency. What little they are known to have written for general distribution was usually of topical, but not directly Jewish interest. For instance George Bergman and John Levi (in *Australian Genesis*) believe that **Simeon J. Cohen**, an amateur actor, was the probable author of a lastingly popular bush song "Billy Barlow in Australia" which first appreared in 1844 in *The Maitland Mercury and Hunter Advertiser.*

Michael Hyams (1799-1878) a settler and innkeeper at Kiama on the New South Wales South Coast wrote a good deal of verse, probably mostly unpublished. His manuscript has survived in family hands. It has little distinctively Jewish reference.

In this article I shall confine discussion of both past and present writing to prose fiction and poetry, but I do stress that good writing in other disciplines often becomes part of a literary canon. One cannot think of the whole Literature of England and omit Macaulay or Ruskin or that of America minus Thoreau and James Thurber. Jews of the calibre of Cyril Pearl, Zelman Cowen, the critic A.A. Phillips (and there are others) have made excellent contributions to Australian writings as well as to ideas and knowledge in fields such as history, law, science and biography.

Writing in Yiddish is another area I cannot here discuss in detail though I mention a few good writers who have found translators and publication to a general audience. I hope a subsequent issue of this Year Book will find a place for an article about Yiddish literature in Australia and also for a description of Jewish writing in New Zealand, especially as Charles Brasch, one of New Zealand's most distinguished poets and editors, was a Jew.

The first writer of fiction of Jewish *descent* in Australia was **John George Lang** (1816-1864) whose grandfather, a Jewish convict called John Harris, had arrived with the First Fleet. Although Lang's immediate family was no longer Jewish, some of the best known early Australian Jews were among their close acquaintance, and Jewish characters enter some of Lang's fiction. His collection of short stories, *Botany Bay* and his novel, *The Forger's Wife* were published in England, but he was in fact the first native-born Australian writer of fiction. I have explained this fully in my book *John Lang and "The Forger's Wife".*

The first successful and popular Australian story-teller who was widely known to be Jewish and who sometimes used explicit Jewish themes and characters, was **Nathan Spielvogel** (1874-1956). He was born and educated in Ballarat, and was later headmaster of a school there. In the 1970s, I assembled a collection of Australian Jewish stories called *Shalom* and in it included one of Spielvogel's tales "Mr Bronstein Learns His Lesson" not only

because it is a fine tale, but because it deals with a part of history that remained pertinent for many decades. Mr Bronstein was a successful shopkeeper in a country town who for social and business reasons did everything he could to disguise and deny his Jewishness, short of conversion — and many Jews in Australia once did convert to Christianity for comparable motives — then came World War I and, in Australia, a tremendous and often irrational outbreak of anti-German feeling. At this time many people of German descent, Jews and non-Jews, anglicised their names, and in South Australia, which had large early settlements of German Lutherans, many place names of German origin were altered. Threatened with internment Mr Bronstein took refuge in Jewishness. Spielvogel, as narrator of the story, tells how he had a visit from a Commonwealth Inquiry Officer who had been sent to investigate a town rumour that Bronstein was a German spy.

> When I explained to him that Bronstein was a rather stupid Polish Jew who considered it better for his business prospects to be accepted as a German rather than as either a Pole or a Jew, the officer laughed sardonically. "The same old story! I've had a dozen similar cases to investigate! Poor devil! But he is paying a big price for his stupidity."

Stupidity it may have been, but in earlier eras, when racism was rampant in this country and when "foreign" voices and even "foreign" food, so popular today, were suspect, many migrants and not only Jews and/or Germans, were coy about their origins. For instance I have a friend of Ceylonese descent through three Australian generations. He was brought up by a grandmother who led him, as a child, to believe that his dark colouring was an Italian heritage. I make these points to stress again that a genuine literature of multicultural richness can only emerge when general community conditions are favourable, or about to be favourable — for very good writers can, to any significant extent, make their own climate.

Spielvogel was, in fiction, very much alone. The only other notable author of his generation who *may* have had some Jewish blood was **Louis Stone** who wrote *Jonah*, a classic novel of Sydney larrikin life.

B. Newman Jubal (?1901-1961) who was born in Poland arrived in Melbourne from Vienna in 1938. In 1947 he published a series of vignettes titled *The Smile of Herschale Handle*. The book was written in English. It is set in Melbourne and marks the emergence of a distinctively Jewish voice in Australian letters. Serge Liberman *(Melbourne Chronicle* 35) speaks of Jubal's "irony, humour, self mockery . . . but a protest for all its humour; it is a bitter work, its bitterness directed at the violence of the world . . . " He adds "Jubal stands as the first Jewish writer in Australia writing in English to address himself to the Holocaust and to some of the moral-philosophical issues that emerge from it."

In 1952 **Judah Waten** published his collection of short stories, *Alien Son*. Waten, born in 1911, arrived in Australia from Odessa in infancy. He was raised and educated in Western Australia and Melbourne. The stories in *Alien Son* very movingly and directly deal with Jewish/Australian family life. Waten's people are Eastern European. His fiction immediately injected a non-English, non-German component into Australian Jewish writing. Subsequently, in novels *(The Unbending; Distant Land* and others) he discussed the differences and misunderstandings that were rife between many long-established Australian Jewish families (and Rabbis), and more recent and more distressed newcomers, who often found established Australian Jewry snobbish, uncongenial and unsympathetic.

The "climate" that made *Alien Son* an immediately successful book itself owed much to changed local perceptions following the rise of Hitlerism and the Second World War, and the fairly large migrations of distressed European Jews to Australia during the 1930s. It is among the children of those generations that many of today's best Jewish writers emerge.

In the nineteenth century, both here and in countries like America, first generation migrant writers were rare indeed, except for places like New York that had viable centres of Yiddish and other ethnic culture. Music, an art that poses no language barriers, was far more practised and popular than literature. Many early migrants, too, were from extremely disadvantaged home backgrounds. Hardship, language difficulties and the exigencies of making new lives in new lands, militated against creative writing. Many of Waten's best fictions make this plain. Second and subsequent generations of settlers were better educated, better off and had more leisure. Increasingly they entered the professions, politics and public life but even so, there were few writers among them.

From the 1930s onwards many refugees and other Jewish migrants were well-educated and sophisticated people. **David Martin**, one of the best and most prolific of all Australian writers of adult fiction, children's books, poetry and

social comment, may exemplify this wave. He was born in Hungary (nee Ludwig Detsinyi) in 1915, and was educated in Germany. He left Germany in 1935, lived and worked in Holland, Israel on a kibbutz, Britain and India. He fought in the Spanish Civil War on the Republican side. He arrived in Australia in 1949.

In every way Waten and Martin were the most notable Jewish writers of fiction to appear in the early 1950s. Their works also place each of them very much in a wider migrant context. Since **Morris Lurie** published *Rappaport* in 1966 he has become a prolific and significant novelist.

In 1978 William Collins in Australia published *Shalom*, an anthology of Australian Jewish Short Stories compiled by me. *Shalom* was again published in a paperback edition by Penguin Books Australia in 1983. Unfortunately, for reasons of cost, and other factors associated with book reproduction techniques, it was not possible to include additional material in the 1983 edition. Any interested reader of this article can readily buy or borrow from a library, a copy of *Shalom*. It contains biographies and bibliographies. Therefore I do not propose to discuss its contents fully, but, rather, to keep space for mentioning authors whose work chiefly emerged after 1977-78, and for poets.

In alphabetical order the contributors to *Shalom* are:

Lilian Barnea, a fine novelist *(Reported Missing* based on the Israel October War of 1973). She was born in Poland, educated in England after the war, and has lived in Israel, America and, now, Melbourne.

Herz Bergner (1907-1970), born in Poland and emigrated to Melbourne in 1937. Some of his stories and novels, in Yiddish, have been translated by Judah Waten; *Between Sea and Sky* (trans. Judah Waten); *Light and Shadow* (trans. Alex Braizblatt).

Lysbeth Cohen, born in England, writes widely in various forms including biography, fiction, music and theatre reviews and articles for the Jewish press in Sydney. She is active in writers' affairs. Among her published books is *Elizabeth Macquarie, Her Life and Times.*

June Factor, born in Poland, came to Australia as an infant. She is a lecturer at the Institute of Early Childhood Development in Melbourne, and is a notable collector of, and authority on, Australian children's folklore. Her publications include *Stories and Books for Young Children* and, as co-editor, *Cinderella Dressed in Yella.*

Len Fox, although not himself a Jew is descended on his father's side from an illustrious Jewish family widely associated with writing, painting and public affairs in England and Australia. The Australian artist Emanuel Phillips Fox was his uncle. His pamphlet *Australia and the Jews* (1939) was one of the first Australian publications to specifically oppose anti-Semitism. His publications include history, fiction and poetry; among them are *Eureka and its Flag; Old Sydney Windmills; Gumleaves and Dreaming.*

Pinchas Goldhar (1901-1947) born in Poland, came to Melbourne in 1926. Many of his moving and powerful short stories, which were written in Yiddish contain his view of Australian Jewish life and have been translated by Judah Waten and Hyam Brezniak. Publications include *Derzeilungen Fun Australie.*

Nancy Keesing, born in Sydney to families established in New Zealand since 1843 and Australia since 1851. A little of her work has direct reference to Jewish themes and affairs but much does not. She has, however, contributed to Jewish writing in Australia as a publicist. See text.

John George Lang (1816-64). See text above.

Morris Lurie, born Melbourne 1938. Lived abroad for some years. He is one of the most widely published and successful of Australian writers. A wry humorist, his fiction is usually directly related to Jewish characters and themes. Among his sixteen volumes are books for children, collections of short stories (incl. *Happy Times; Inside the Wardrobe; Running Nicely; Dirty Friends)* collections of pieces and five novels *Rappaport; The London Jungle Adventures of Charlie Hope; Rappaport's Revenge; Flying Home* and *Seven Books for Grossman.*

Harry Marks (1923-1977), born in Melbourne, a fourth-generation Australian. He was widely published as a general writer and was active in writers' affairs. His novels *The Heart is Where the Hurt is* and *Unicorn Among the Wattles* are explorations of Jewish/Australian lives. *I Can Jump Oceans*, a biography of Alan Marshall, won the 1977 Weickardt Award.

David Martin (1915-) see text. His published books include many novels, among which are *Tiger Bay, The Young Wife, The Hero of Too, The King Between, Where a Man Belongs;* poetry: *Poems 1938-58;* a radio verse play: *Spiegel the Cat;* books for children: *Frank and Francesca, The Chinese Boy, The Cabby's Daughter, Mr P. and His Remarkable Flight, The Devilish Mystery of the Flying Mum, The Man in the Red Turban,* and with Richenda Martin, *Katie.* His most recent book is *Armed Neutrality for Australia,* (non fiction).

Nathan Spielvogel (1874-1956) See text. His published books include *A Gumsucker on the Tramp, The Cocky Farmer, Old Eko's Note Book, The History of Ballarat* and *Selected Short Stories.*

Judah Waten (1911-) See text above. His published books include his novels: *The Unbending, Shares in Murder, Time of Conflict, Distant Land, Season of Youth, So Far no Further, Scenes of Revolutionary Life;* short stories: *Alien Son* and *Love and Rebellion;* a children's book, *Bottle O!*

Fay Zwicky, born Melbourne 1933. Is a Senior Lecturer in English at the University of Western Australia. Her short stories are collected in *Hostages*. See also poetry section below.

I regret that *Shalom* did not include a story by Solomon Stedman (1894-1979) or by Mary Drake who is part-Jewish. She has published over three hundred short stories and three books, the latest being *The Trees Were Green*.

Stan Marks, author of *God Gave You One Face, Is She Fair Dinkum* and other books is a well-known journalist, feature and script writer (who also contributed a short story to this present volume).

However, what would now be timely is a successor to *Shalom* with a starting point of 1960, or even 1970, and a section for poetry. Such an anthology would of course include writers of considerable achievement — Waten, Martin, Lurie and Zwicky and two writers who have assumed a very high place since I made my original selection for *Shalom* — Serge Liberman and Maria Lewitt.

Maria Lewitt won the Alan Marshall Award in 1978 for her autobiographical novel *Come Spring*. Born in Poland in 1924 she arrived in Australia in 1949. She has published stories and articles and is the subject of a fine interview with Angelika Fremd, and an article by Thomas Shapcott, in *Outrider* No. 1. I quote from Shapcott, who in turn quotes Lewitt:

> Maria Lewitt . . . shows us not only the larger issues that will not be evaded; she also shows us our own language with her own particular accent. 'We, the immigrants, ethnics, whatever the right term might be, are lucky nowadays. We don't have to pretend we are something else to what we are. We could preserve our identity if we choose to do so, or we could open our minds to new impressions and influences. Our transplanted roots, often weatherbeaten and twisted, might start sapping fresh juices from a new soil . . . '
>
> Shapcott concludes: "We are all the richer for her humility and her honesty and her talent."

Serge Liberman is a writer of excellent, powerful and deeply moving short stories. He has also, as editor of the *Melbourne Chronicle*, done more to bring forward young or new writers, and to publicise Australian Jewish writing and thought generally, than any other person one can think of. His two-part article: "An Overview of Fiction by Australian Jewish Writers Since World War II" in that journal, (Numbers 35 & 37, 1983) gives a fuller and more critical assessment than I have space for here.

In 1980 and 1981 Liberman won the Alan Marshall Award for collections of short stories, later published as *On Firmer Shores* and *A Universe of Clowns* — this book in 1984 won the New South Wales Premier's Award for Ethnic Writing. Yitzchak Kahn, reviewing *A Universe of Clowns* for *Outrider*, says:

> Serge Liberman is a profound, earnest and gifted writer. His is a humanist approach to human values . . . he would turn away from those materialistic ambitions that would have others pursue shadows they mistake as light and are misled by mirages and rainbows. The limitations of human character and conduct that affect not only the simple but also those of high achievement and renown . . . are by Liberman illuminated from within with a powerful light.

An up-to-date anthology would also include interesting contributions from a range of newer and/or more occasional writers like **Yetta Rothberg** *(Thousands of Years through the Eyes of a Child);* **Michele Nayman** *(Faces You Can't Find Again)* and **Alan Collins** *(Troubles).*

Several of Collins' stories may make uncomfortable reading, even today, for people who feel complacent about the excellence of Jewish charity, or some aspects of it. These tales are set in the 1930s and describe Australian Jewish children whose home lives were distressing, disadvantaged or non-existent. Collins, who is descended from "old" Anglo-Jewish Australian families spent five years in a Jewish children's home in Sydney.

Other authors who have written in Australia are **Eric Baume**, **Benjamin Farjean**, **Walter Kaufmann**, **Bert Levy**, **Philip Masel** and **Geduliah Shaiak**.

Yvonne Fein who has succeeded Serge Liberman as editor of the *Melbourne Chronicle* has published several stories but no book as yet, and indeed that journal, and no doubt *Outrider* as it develops, indicates considerable talent, including young talent, in the local community.

Jews both historically and in the present have made very great contributions to the theatre in Australia as theatre owners, entrepreneurs, actors and writers but this is outside the present topic. Some recent plays by Jewish writers have been published notably *"Einstein* and *"In Duty Bound"* by **Ron Elisha** of Melbourne, plays that had successful professional performances.

Among the poets, **David Martin** appears again. I headed this article with a poem of his. As a preface to his novel *The Young Wife*, which is a tale of Greek migrants in Melbourne, is this poem:

Like children upon Christmas day we go,
Seeking a hand in which to lay our present,
But every hand already holds its present
And every hand denies us and says no.

In deepest woe we cry to every hand:
O take from us this riches, our burden.
But every hand already has its burden.
And like poor misers we are left to stand.

Until our gift becomes the heavy stone
Of a wide world of love we mutely carry.
Out of the grief a voice calls:
All must carry
Their stone of love, and carry it alone.

Out of grief a voice cries:
Understand
How each is martyred by his bitter longing.
Will you not comfort someone's bitter longing
Yield your own gift and open wide your hand?

And we make answer:
How shall we be free
If none will save us from this fierce
compassion?
If every hand must guard its fierce compassion
— As they are their own prisoners, so are we.

Then there is laughter in the core of grief:
Find your own judgement in your mind-made
riddle.
The unborn grave is keeper of your riddle.
Is there a rose that does not love its leaf?

No hand will take your present and forgive
For each would be the giver of his hunger.
Sweeter than death, this self-devouring hunger.
O love the stone in your own hand,
and live.

Moshe Kedem, a painter, actor and dancer from Israel, wrote many poems in Hebrew in Australia. He is now Director of the Studies in Drama course in the Department of Humanities at Flinders University. Kedem sought my help in rendering his highly symbolic poetry from literal translations into English verse forms, at a time when he was not able to do this adequately himself. His Hebrew is very allusive and compressed and I doubt the adequacy of many of the English renderings. Here, from his book *Avenue of Nettles* is one example which seemed reasonably successful:

The Giants of the Tower of Babel
"to New York with no love"

The giants of the tower of Babel
Trample with their feet in the water of the
river,
In awe of man their mighty faces cloven —
Their hearts — steel —
The giants of the tower of Babel.
Their eyes are higher than any hand may
reach.
They, misbegotten as limitless space
Made silent by its scream.
Their forms sprout basalt obelisks which
Overlay and cover them —
Their death —
Their babble —
The giants of the tower of Babel.

Yossi Gamzu was an Israeli who worked in Australia for two years and wrote poetry in Hebrew. His poems were translated into Yiddish by Eliza Siderawitz and into English by Alan Crown, and published in a book: *In the Midst of the Night, In the Midst of Jerusalem.* This publication was the last initiative of *The Bridge*, a cultural and literary magazine of the Australian Jewish Quarterly Foundation which appeared between 1964 and 1973, and itself made a considerable contribution to Australian letters. Its editor was Hyam Brezniak.

Alan Afterman (b. Los Angeles, USA, 1941 —) wrote poetry in English. He lived fairly briefly in Australia during the late 1960s and 1970s, and published two volumes of poetry, *The Maze Rose* and *Purple Adam*.

Marjorie Pizer, an Australian, is a deeply reflective poet whose short sometimes almost awkward verses in eight small books have usually been prompted either by grief and bereavement or by a very keen sense of social justice. Her latest book of poetry is *The Sixtieth Spring*. From *The Tides Flow* I quote:

Thoughts on a Conscientious Objection Case

I sit in the court
And watch this boy speak for his life.
Below him, a young policeman sleeps in
boredom;
The issue is not important to him.
The magistrate listens and writes carefully.
Below him, the court typist types.
The legal men whisper and search through
their papers,
And the fans fly round and round,
On the ceiling.
The boy clutches the witness box
And refuses to become a soldier.
Here in this courtroom,
Life and death have become a process of law
To be argued back and forth.
Here, matters of conscience

Have become a process of law
And the human heart
Is forgotten altogether.

I have published four books of poetry, the latest being *Hails and Farewells*. Many of my poems are accessible in standard anthologies and I shall not give examples here. Nor have I space to quote poems by **Len Fox** or occasional good verse that has graced the pages of *The Bridge, The Melbourne Chronicle* and other magazines. **Mal Morgan** (*Poemstones and Statues Don't Bleed*) and **Adrian Rawlings** who has not published a book but is a major publicist of poetry, and **Cecelia Morris** should be mentioned. **Judith Rodriguez**, nee Green, was born in Perth in 1936. Her maternal grandfather was of Russian Jewish descent. She is an impressive poet and critic, who has published five collections of poetry, the last being *Witch Heart* (1982). Other include *Water Life* (1976) and *Mudcrab at Gambaro's* (1980).

I conclude by noticing Fay Zwicky whose book *Kaddish and Other Poems* won the New South Wales Premier's Award for poetry. Her poems are rich with Jewish reference and allusion and, though very compressed and compact many are too long to quote here. I want to select a quotation that gives at least some idea of her frequent use of Jewish themes and metaphors. This example, from *Isaac Babel's Fiddle* is not wholly representative, but must serve:

Lot's Wife (Take 18)

Put in a word for life
She said.
Life who needs it who's
Making the scene anyway
He said so
Stuff yr. dissonant
Track yr. humdrum unlit
Undubbed wide-screen
Sepia footage and
Pass the salt
He said.
She did.
Passed herself
On a plate
She did.
That's life
She said
She did.

This article is necessarily a summary only. As I have indicated a full account would deal with a number of writers of non-fiction prose and would also need to mention the contribution made to Australian literature by a number of editors, some of Jewish publications, others working in wider fields.



Dr. Ernest Fooks
Santosin (Greece).

PIECES OF A PUZZLE

by MARIA LEWITT

'Israel', my mother would say, 'our poor, tiny Israel.' And whenever she did, it reminded me of a day long past, when as a young boy, I brought home a kitten — all scrawny, frightened, with dull coat and sad eyes. Mother fed it on milk and while it slurped voraciously, she looked at her freshly scratched arms and mumbled 'kitten, you poor, little kitten.'

There is something about my mother I can't quite understand. Her constant moaning, sighing, shuddering — her emotional overflows. Her very own mixture of contempt yet consideration towards people, even issues.

My childhood, when I think of it, was crowded with images. 'Horror stories', as my father called them. 'Stop it' he would urge. But my mother would just look at him in her specific mournful way.

'My son has to know', she would insist. 'I was told of pogroms, he has to know of Hitler and our War.'

For she always refers to the Second World War as 'Her War'.

The pieces of Jig-saw kept on sinking in my mind. Wretched people, hunger, army boots, finality of death, unheard of brutality, squalid streets.

'And what's more, we were having Literary Evenings . . . You know where? In Warsaw Ghetto . . . What do you say now, you Ober Huhem?'

Fragments of a puzzle which was my parents' past.

On a day I told my parents I'll visit Israel, mother stopped in the middle of whatever she was doing, like a horse stopping suddenly when sensing danger. It took her a while before she set herself in motion again.

'It is all Israel needs. If it hadn't had enough trouble without you. All it needs is you.'

'Mama' I tried to explain.

But she became a torrent. Pouring our her views of girls who couldn't find themselves husbands, of all drop-outs, all heart-broken, spoiled, selfish wise guys who belonged to my generation. Israel, the remedy, Israel, the answer for everyone. An escape route.

So when I arrived in Israel, I sent my parents a letter.

> 'That thumping of the heart', I wrote, 'the tears in the eyes and the urge to kiss the ground you told me so much about, didn't happen.
>
> The Israeli custom officer radiated just about the same amount of warmth as any other officer at any other international airport. Sure, it felt good to be let out of the claustrophobic capsule after being cooped up in it for what seemed to be an eternity.
>
> As for my luggage, no problem. My rucksack proved to be not too heavy. The only item which weighs on me is the address book with names of your friends you instructed me to visit.
>
> I promise nothing. Will see how many I'll manage.
>
> It rained on arrival. Was met by your cousin Bertha. She fed me on chicken soup in the middle of the night. Her flat is stale and gloomy — like herself.'

I posted the letter on the way to Jerusalem, regretted sending it. Tree covered hills. Mile after mile. Planted as a memorial to Six Million Martyrs of my mother's War. ''Coniferous ones symbolize children'' explained our guide.

Mixed trees, like a mixed crowd. Strong next to weak, tall next to short, notable next to ordinary. Some, reaching for the sun, others pointing their arms down.

That willowy one would be my mother's cousin Janka, who managed to matriculate and worried because her feet grew too large . . . And that one on the side would be my grandfather who never trusted big crowds. So after all, he had set his roots down in Jewish Soil. A loner, not alone any more.

The faces, the episodes, the world which was, emerges.

Fragments, pieces, as always puzzling.

Shouldn't have really sent the letter. I wished I hadn't. And I also wished for the day when family groups will bring laughter to those tree covered hills.

A new life in the shade of the forest, in the shade of their people. For now those hills seemed so very quiet and dark and dense and solemn.

Jerusalem was all I expected; gold and white, fascinating, interesting, intriguing, oriental and modern.

What I didn't like were TV antennas out of place in the Old City. And burning eyes looking at you from flat roofs.

Following you, following you.

What I loved were old olive-trees. Remembering King Solomon and the Temple. Still there. The trunks curved with furrows, dry, twisted.

Who leaned on you before, who sought your fruit, who dreamed in your shade, who plotted?

All the storms and sun-sets.

All the armies that passed you with a song, with guns.

All the prayers whispered by ardent lips, prayers of love, of concern, of revenge.

Those trees stirred my mind like mother's literary evenings.

I visited places, I visited my parents' cousins, friends. I kept on looking them up because my parents wanted me to meet them, or wanted them to meet me, or for whatever reason.

'You promise, you call on Borys? Is he handsome! I nearly fell in love with him myself . . . Good man, good friend. I hope Israel is kind to him.' — My mother's voice always in the background.

Borys lived in an old part of Tel-Aviv, far from sophisticated new quarters, far from the noise and glitter of Dizengoff.

Small groups of men, talking, gesticulating.

The streets, the houses — not always clean.

And old people, so many old ones; carrying almost empty string bags.

And shops, as if transplanted from Eastern Europe. Some locked due to the owner's military commitments. The displayed goods sprinkled with dead insects and dust. The note already curling up at the corners, as if stained with nicotine.

Borys' flat was small. He himself a head shorter than me. An old, greyish-bald man. His eyes alive, but just. Luckily his English was passable.

We sipped tea from tall glasses. He asked me if mother is still so beautiful, if father is still so head strong? What are your plans? Do you want to settle here . . .?

'I don't. I simply came to see. That's all.'

'Pity' he said, his hands shaking. 'Yes, Ghetto. I often think of those days. When we were together, your mother, little David . . . ' he pounced it at me.

'Who is little David?'

Borys picked up a cigarette, 'I should not be smoking' he apologised. 'So they never told you? Typical of them, dreamers, as always . . . I have to tell you now, no? In few words, your mother's first husband and their son were . . . how you say it? e-x-t-e-r-m-i-n-a-t-e-d? By Hitler's men.'

'Oh that. I knew it. Except for the name', I lied.

'Sure?'

'Sure.' I drank my tea.

'We had our dreams, you heard about our dreams? Like the end of the War. To settle in Palestine, among our people . . . Not many lived to see this miracle happen.'

'You believe in miracles?' I felt numb, like a man hit hard. Bruises and pain were still to come.

His wife set the table. A tactful woman, but impossible to remember. She served some food. I wasn't too hungry. I told them I failed my exams.

'Big deal. I heard of bigger tragedies', Borys offered his sincere condolence.

'Funny, so have I.'

'You should see our young people. They have their studies disrupted by reserve duty all the time. It is much harder for them and somehow they manage.'

'I'll manage too.'

'I am sure you will. You are your mother's son after all. And your father's.'

A few days later, Negev. Whisked through in a comfortable bus. Sand, sand, sand. Crazy rock formations. Stones — big and small, huge and tiny, but stones everywhere. A few acres of cultivated land. Green, as I have never seen green before. Even greener, because the whole area around was so dull and hostile.

Kibutzniks. Growing eucalyptuses in the sand of the Negev.

I welcomed the gum trees and suddenly wanted to go home.

But I stayed. I kept my eyes open. I made myself to see all.

I wanted to chase away the image of my mother and her little son.

I wandered through the deeply buried alleys of my labyrinthic self.

So when my parents argue then stop when I arrive, is my mother's first life the cause? And

when she cries because of me, is her little boy the true reason?

Jerusalem again. Military Cemetery. Rows of uniform graves as if ready for inspection. Little variation in ages. From late teens to early twenties.

My contemporaries.

Never to be heard, never to be known. Only in minds of their people and mine.

Visiting friends, relatives. Constantly urged to come back again. Endless cups of tea, endless advice, endless hospitality. Greater in their small flats than in our spacious houses.

Sonia with a wrinkled face, a dull husband, a funny girlish smile, two sons in the army and the best honey cake.

'I believe you knew my parents in the Ghetto?.'

'Oh, yes. Your mother was the soul of our Literary Evenings. She told you about it? You know?.'

'Yes, I was well briefed.'

(No reference to little David.)

'Some people like going back to their past. I don't. I rather look to the future. Unless you prefer to speak of your parents as they were . . . Painful recollections. Who needs them? You better tell me of them as they are.'

(No reference to mother's first marriage.)

The husband came to life only when I was just about leaving. He wished me Shalom. Sonia insisted on walking me to the bus stop, so we went down together.

'You want to see my roses? I want to show them to you. Come, follow me.'

Tiny patch of dry sand and a few half dead bushes.

'My husband wanted me to grow egg-plants. Practical. Maybe he was right. But once in a lifetime, I wanted to do something . . . unpredictable, foolish? Beautiful? . . . You like them?'

'Sure I do.'

'It took me a long time. Look, buds. If the hamsin leaves them alone, I will have my first flowers this year.'

'And if not?'

She stood there, looking from her roses to me, smiling her funny smile. 'I will start all over again. It's the only way. For me the whole Israel is like my garden. Hard to blossom, yet coming to bloom.'

Back on the plane. After stringent security search. All my trinkets turned inside out and then repacked efficiently by a pretty girl.

Shalom, Shalom.

Tomorrow home, tomorrow my parents and facing the future.

Roaring of the jets. The stewardess serving food on plastic plates, smiling her plastic smile. People queueing in front of toilets, or already stretched on empty seats. Some listening to the piped music, or drinking.

The view from my window is obstructed by a wing, can't see much. I lean in my seat. Images crowding my solitude, as always. Keeping check on wing.

Clouds shift, like the mist over Kinereth. Unearthy light where everything might be possible. Quiet, only water rippling the surface. Sun penetrating, sending rays, sharpening lights, confusing shades.

Rounded Judean Hills, overlapping each other. Bedouins in their keffiyehs, followed by women, all in black and scores of children. One moment in full view, next, nowhere to be seen.

Sometimes a man on a donkey and a herd of neither goats nor sheep. Must have been left by mistake by Noah.

The empty wilderness.

And in the Negev I have seen shapes, ruins, openings, nobody else has seen, for my eyes have been open.

The mystic wilderness.

I slept, I ate. We landed. We took to the air again. After some manoeuvring, the wing stopped flapping. I dozed. I dreamt of my mother's shining knights turned into grey, old, shaky men.

The plane cut through the night.

Had my parents settled in Israel, where would I have been? On the frosty slopes of the Golan Heights, or another name and age in the Military Cemetery?

Would I have walked hand in hand with my girl through Jerusalem Museum, or rushed home for Sabbath with a bunch of flowers for my mother?

Would I have taken the windscreen wipers off my car, just as a precaution, because at long last we were a nation with all kinds of people, standing on our own feet, looking forward, so we must have our own thieves too.

I slept again, ate again, thought again. Crossed a zone between reality, reflections and dreams.

Let the weather be kind to Sonia's sons and the guns remain silent for ever, so the boys will return to their mother's roses.

Let the old people's string bags never be empty, for no other country gave them refuge when they were sick and in search of a new life.

And may there always be samovars next to Yemenite hookahs.

Let the new projects grow, even if every door must bear the name of the donor.

And let little David's memory stay alive in archives of Yad Vashem as a proof to those who dare to doubt the mass genocide which took place in my Mother's War.

The plane started to descend. The wing active again, the jets screaming, or was it my inner voice?

I greeted the little boxes, the network of streets, even the traffic all growing in size. Closer, closer to the ground.

We landed on the stable Australian soil.

Customs, sliding doors opening then slamming shut. Caught sight of my beautiful mother and my strong-headed father.

All clear. Going through.

'Good to have you back son' father's voice vibrating. Mother all over me. Kissing, hugging. 'Hi mama.'

'My son. My Ober Huhem' she heaves. 'And how was Israel?'

'It was O.K.'

Ghosts on Brighton beach

by Stan Marks

This time Hanna Kent was sure the ghosts were laughing at her.

She stood on the quiet beach, the greyish little waves with their crown of flotsam, coming in lazily. Melbourne's skyscrapers were hardly visible in the distant haze.

The Ghosts. Dachau again. The barbed wires. The sign "Todesgefahr! Hochspannung!". As if she didn't know it. Danger of Death, indeed!

The beach was deserted at this late afternoon hour. But anybody walking along for a constitutional would have seen the slight figure of an elderly lady, distinctly European. Although Hanna Kent was now quite a well known artist, very few would recognise her fine, deeply etched features. And they would never have guessed that Hanna was seeing Ghosts again.

She gazed out at the bay. Wasn't it enticing? Why not just walk into it? Could she do it? Did people actually walk into the sea and disappear? Or did that happen only in the pictures? Could she end the nightmare?

The barbed wire now seemed quite close. And there he was, the fat man in his black, dandyised uniform. She was nine again. The fat man had a little smile of satisfaction on his reddish face. The eyes were creasing like those of a pig. There was too much fat. There was the black arm raised casually with the Mauser at its end. He aimed and the shot rang. Only once. Accurately. Professionally. The Jewess had been out of line. Or she had carried something the wrong way. Hanna's mother lay dead in a little dirty puddle. "Weg mit Dir", she heard the high-pitched voice of the SS man shout and then she blacked out . . .

The waters of Brighton Beach now looked almost as dirty as the puddle. Disposable trash. That's what she had been. The Ghosts again . . .

Why did the Ghosts come back, damn them? Would she never get rid of them? After all it was so long ago. And by God, she had tried to escape! Peter, her Australian born husband was not even Jewish. She had been glad to meet him, gentle soul, hoping that not sharing the past would make the escape easier. Peter was down-to-earth. For him she was the cultured, European lady with the aura of Vienna. Somehow he seemed to have hoped through Hanna to become a part of the rich inheritence of the Austro-Hungarian empire, with its castles, Strauss' waltzes and the Lipizianer horses. Of course he knew by now that Hanna had nothing in common with all those romantic notions. That she was a refugee from a world of an utterly destroyed yesterday.

But in a way he had been right. There was a faint perfume of those distant days in her speech, in her walk, in the way she dressed. And in her European way of thinking that could never become totally assimilated although only the merest shadow of a foreign accent still hung to her speech.

It had been surprising how Hanna had taken up the threads. In her childhood she had seemed to show talent but Hitler had marched into Vienna before her ability could bloom.

For years, for many years she had not taken up a brush. It had seemed a mockery of the dead to do so. They were gone and she would indulge in luxury . . . Instead she helped in the business with never a moment to breathe.

But then, all of a sudden — as a matter of fact it happened during a short holiday on Mt. Bulla — she had felt the urge again. Soon she was praised by friends and later even by some critics for her ability to capture the Australian landscape, especially the bush. "She paints like an outsider looking in and a newcomer with an insider's view", a critic had written rather clumsily.

Painting was important. But it was not the centre of life. Ruth, her daughter, had taken centre stage since her birth almost twenty years ago. If only mother and father could have seen her grow up.

Ruth was so very Jewish. Hanna sometimes reflected on the irony: Ruth's father was non-Jewish, she herself had been more Jewish by circumstances than by substance. The Jewish festivals were only a very dim memory in a greyish apartment in Vienna with the Synagogue and its daunting chants a once a year occurrence.

And Ruth even looked more Jewish than her mother, with her dark hair and her eye-catching features. Hanna had insisted on the Jewish High School and Peter had readily agreed. And now Ruth could even manage a few sentences in Hebrew.

It had been a year ago when Ruth had casually mentioned that she was going on a tour of Europe with a girl friend. She had asked Hanna to tell her all about Vienna and they had spent a wonderful evening with Hanna describing the Ringstrasse, the Opera House, the Prater. And Hanna suddenly had dried up, as if a cloud had obliterated the summer skies: "I don't know," she said, "It is all memories. I love that city and I hate it. It was my birthplace and my cemetery . . ."

II

Ruth remembered her mother's descriptions but Vienna she found was somehow different. The old only served as a backdrop for the new jet age Europe. A convenient tourist poster. But it was marvellous, anyhow.

And — she had to admit — so was Germany. She had debated with herself whether to take that trip down the Rhine from Basle, but Sue, her friend, had insisted. And then — why not? It was all different now, wasn't it? After all, almost forty years — a lifetime! — had passed since then. And why shouldn't she see it for herself?

So she had wandered through German cities. She couldn't remember the names. And she had quarrelled with Sue on the way. She didn't even know about what.

She was looking at the people — all those well dressed, well fed people. There were so many of the old generation. The old ladies sporting their little hats, the somewhat old-fashioned overcoats, the handbags. And the men: Upright even in old age, reddish faces that betrayed the quality of German beer, the cheeky Bavarian hats with the little feather. And a lot of self-confidence.

She was looking. And wondering. Who were they? What had they been doing *then?*

She took that boat trip down the Rhine, taking in all the breathtaking scenery. And feeling an utter stranger. Nowhere had she felt so foreign.

During breakfast at her little hotel in Frankfurt she had glanced at the paper. Her German was far from perfect but enough to speak a little and to understand, the headlines at least. That was part of Hanna's heritage: "Languages are so important," she had drummed into her head.

The headline said: "Nazi Angeklagter vor Gericht". The trial was taking place in the city. Back in Melbourne she had heard about those Nazi trials in Germany, but could not imagine what they were like. Were they special? Were they like Nuremberg?

Instead of the visit to the Museum of Modern Arts she asked the taxi driver to take her to the Court House. And soon she was sitting in the court room which smelled of old paper and disinfectant. Helmut Strasser, the man on trial, was shrunken. One of the men in the street. When he responded to the bored questions of the judge he spoke in a low, almost inaudible voice. A nothing. A shadow. But he was accused of being an SS-man at Dachau. The prosecution was expounding the details of a shooting near the charged wire fence. "Objection," the defence lawyer had interjected, "the defence is trying to build a case from hearsay. The witnesses we have heard cannot clearly identify the accused as being the SS man allegedly responsible for the death of that woman." The trial dragged on. Details. Details. How far away from the fence? What was the calibre of the gun? Was it a rainy day? Who are the eye witnesses? How far was this from the barracks? . . .

Ruth suddenly needed fresh air. She thought she would vomit.

Outside she had run into a young man who had also just left the stuffy court room. "Scheisse," he had mumbled to himself and seeing her surprised face he had said in English — as if he knew she would speak that language "Shit! It's not justice. It is a legal charade!"

Somehow they had begun talking and Ruth had learned that Claus was the nephew of that old man in the dock. "I think I came here out of curiosity," he said, almost apologetically. "I don't believe in these trials any more. The past is dead. Those old men are all but ghosts of the past. And ghosts should be left to rest."

Strasser had been the family black sheep, he had told her. Ruth was floating in that indefinable space of reality and dream. Almost without thinking she had agreed to meet him later that evening for dinner.

They did not mention Strasser again. Instead they discussed art and literature and music. Claus was one of those new young Germans who felt they had become the most international breed of mankind: Open, interested, intelligent and totally without feelings of remorse for a past that was not their own. But he acknowledged the past readily. And he admired Israel. He had been there a few times and had even spent a month on a Kibbutz with a group of young German Christians. He believed in justice and therefore insisted that today's youth should not have to pay continuously for their fathers' sins. Nor for their uncles', for that matter.

They had parted as friends. Somehow it had not come to more. He had not pressed for it and she had been grateful for his reserve.

She had almost forgotten Claus until the phone rang. "This is Claus Strasser. Do you remember me?" She had not replied. The blood had gone out of her head. "I am in Melbourne on business," he had said, "how about you showing me your city for a change?"

Ruth told Hanna who had been on the phone and could not help blushing. "It is a friend whom I met back in Europe. I never told you about him . . ." Hanna had just raised her eyebrows in that silent, characteristic fashion. "As a matter of fact he is German . . .". Ruth now spoke quickly. "You know, one of the new breed. Quite an interesting chap. And he is into arts and music. You might like him . . ."

Ruth had spoken a bit too excitedly, too hurriedly. "Look, Ruth," her mother had said in a very restrained voice, "what you do in your life is your business. That German chap is probably as good as gold but, if you don't mind, don't tell me about him . . ."

Ruth had wanted to protest. To tell her mother that Claus was a very nice, kind man. And that one should not allow the past to dominate. But she said nothing.

III

When Hanna had first heard about Claus she had been shocked. She knew — with all her European liberal up-bringing that she was committing the sin of intolerance. But she could not help herself. The very thought of her daughter in the arms of a German made her sick.

And then the front door had rung suddenly. And Claus had stood there on the threshold, an oversize bunch of roses in his arm. He was absolutely charming. Medium size, with fine brown wavy hair. He did somehow not even look German at all. Rather French or Italian. He had smiled at Hanna and said: "These are for you, Mrs Kent. Please forgive the intrusion but I have such a short time here in Melbourne and I so much want to meet you . . ." "And Ruth, I presume," Peter had said, standing in the background.

Tea had been quite pleasant. Claus was a good talker. And a good listener too. He showed great interest in Hanna's work and they had gone into the little backroom that served her as a studio. He had talked with some enthusiasm of the prospects of arranging an exhibition in Frankfurt.

Hanna had become enthusiastic. The prospects of international fame, even if it was in Germany, had suddenly seized her. And then it had happened.

"Mum, you wouldn't believe where we two met," Ruth had said while they were sipping coffee in the lounge. And then she had mentioned the court and uncle Strasser.

"Where?" she asked Claus and the coffee cup rattled dangerously. "He was stationed in Dachau . . ."

Without a word Hanna had got up. The coffee had spilled. Before anyone could stop her she was in her car. Away. Away! As far as possible.

She hardly saw the road. She saw barbed wire fences. The street lamps looked like watch towers. The goods train that had rumbled across the railway crossing had been stuffed with human beings. She had heard groans and cries for help.

And now she just stood on the quite beach, gazing into the waves. Her daughter. The German. Had he come to take all that she had left of her life?

Somebody was shouting. It sounded like "Mum!". Yes, somebody was shouting "Mother!". She did not look to see if it was Ruth who was calling "Mother! Mother!".

On the Isle of Curacao

by Serge Liberman



Ah, yes, the enchantment. The enchantment to be had in that Caribbean Eden where, on the Fairsky's entry into St. Anne's Bay, the twilight played gold and crimson on the darkening silver-sheened untrammelled waters; where the oil refineries stood sturdy and silent and already softened by mellowing light to the left; where the headland rose to a smooth low shoulder to the right; and where, beyond the prow, past other ships bunkering in the port, stretched the pilot station and pier with their warehouses, derricks and forklifts while the dockworkers and customs-men awaited our arrival, standing with hands-on-hips patience born of practice, habit and matter-of-fact routine.

"Amici mei, you will be enchanted," Captain Silvestro, massive, immaculate in white with gold braid, and gregarious, had promised us earlier that afternoon. His hair was lush, white and swept back in magnificent waves, his voice deep and resonant, his hands large as he opened them out in a florid generous so-Italian flourish. "A fly on the globe of the world, this Curacao," he said, "a little spot like dust . . . Ma, la magica, amici, la magica! . . ."

With that, he proceeded to itemise and elaborate with all the nuances of voice, expression and movement at his command upon the topography, the climate, the fragrances, the quaint and multi-coloured colonial houses as in Amsterdam of old, the floating market and the cafes, the polyglot of Spanish, English, Dutch and Papiamento tongues, the synagogues and the churches, and the souvenir shops of the capital Willemstad.

"To our Jewish passengers," he said in passing, "tonight, amici, you will be able at the Synagogua da Mikve Israel, the synagogue the oldest in the Western Hemisphere . . . you will be able to welcome the lovely bride del Sabato . . . And to everyone I will say . . . many, many souvenirs and cheap free-port things you can buy — cameras, jewellery, china, tape recorders, crystal, linen, silver, Curacao liqueur, mmm! the best of all liqueurs, from the peel of the lovely oranges of Curacao . . . And I will say . . . if you are not rich or . . . or if you are not like iron . . . it is more safe to keep your money on the ship . . ."

If, upon hearing of the synagogue, I had been prey to anxiety about reaching it in time, I need not have let myself succumb. I had not counted on the late setting of the equatorial Antillean sun — the sun, when I looked at it, a phosphorescent gilded orb setting staidly and leisurely through a lush-striated wash of cadmium, carmine, indigo and lavender, the fingers of its light extending over ocean, harbour, and emerging silhouette in a broad, far-reaching, generous encompassing. By six, we berthed; by seven-thirty, had placed foot on the hearth of that exotic trans-Atlantic outreach of Netherlands dominion; and at eight-thirty, saw myself passing through the just-opened central portal of the Mikve Israel beneath the lintel which, in gold engraved on mahogany, bade me be blessed in my coming.

The taxi-driver, strong-featured and dark, hybrid issue of Lord knew what turbulent cross-coursing currents of history, without prompting had assumed the role of guide, from behind his wheel and in an English intonated with Dutch and Spanish colouring, recounted a narrative of Spanish discovery, Dutch conquest, land settlements, governors and gentry, in the flow dropping names as illustrious as Alonzo de Ojedo, Christopher Columbus, Peter Stuyvesant, Prince William Charles Henry Friso of Orange-Nassau, names that rang with resonance and evoked images of greatness, pageantry, brilliance and esoterica so far a cry from the bumptious self-satisfied insularity and plebeian

backwardness of antipodean Melbourne that had for so long till then been my home.

That same sense of splendidness, abetted by the perspective of history, struck me also in the Sala Consistorial, the communal-hall opposite the synagogue proper across the inner courtyard. There, on tables, in display-cases, on corner stands, all set apart from a central table set for the after-Sabbath-service kiddush, were candelabra, spice-boxes, Torah crowns, breast-plates and pointers, all of finely-wrought solid silver or of filigree, on their rims inscribed in calligraphy ornate and fine the names of still other folk, folk from Amsterdam, Brazil and Portugal come in times of Inquisition and expanding West Indies trade, four, three, two centuries before. In the midst of the locals came for the Sabbath Eve service and surrounded by a vigorous motion of loud, boisterous, easily-tickled tourists, Americans all, except for an elderly couple co-passengers on my ship, I wandered about that museum, that repository of a man's permanence and immortality, studying names and dates that opened up vistas of time and of space far outside, but immeasureably enriching, my own narrow till-then cocooned primordial existence.

"You are now witness and part of noble history," I heard someone say close to my ear.

I had been stooping over an engraved Havdalah plate studying its inscription and elaborate design. I straightened, and found my companion to be a sturdy balding slack-cheeked man in brown suit and skull-cap, standing with one large hand on a window-frame and smiling with an amicable benevolence that sent deep creases darting in clear mirth from the corners of his eyes.

"That plate belonged to Hakham Ishac Carigal, successor to Hakham Samuels, Hakham Mendes da Sola, and fore-runner of the beloved and wise Hakham Yahacob Lopes de Fonseca who was followed a generation later by Hakham Aron Mendes Chumaceiro from Amsterdam. You stand now where great men have lived, breathed, loved God and watched with fatherly care over their children."

I nodded.

"Yes," I said. What else was there for me to say?

"You read Spanish, maybe?," he asked then, turning towards a Torch-case on which he pointed at a line of script.

"Only English," I said, "and . . . and Yiddish."

He drew himself up more erect than ever. He adjusted his skull-cap, patently beaming.

"Emes?", he said, "Men redt noch biz heint Yiddish, oif der velt? Zer angenem dan mit aich tzu bakenen. A mentsh fun Got alein geshikt."

His own Yiddish was that of my parents, not Galician, not Lithuanian, but Polish, more specifically a Warsaw, Bialystok or Lodzer Yiddish. That he should have doubted its continuing currency in the wider world struck me for a moment as strange — rather was it for me to doubt its currency on this remote far-flung Sephardi island spot of dust — until I saw that his question was delivered with tongue well in cheek. That I should, however, have been God-sent — that seemed more the stuff of hyperbole, the kind of remark often accompanied back home by a pinching of a cheek, a hand ruffled fondly through one's hair, a strong affectionate clap on the neck.

At that moment, one of the Americans, the most vocal of a very vocal group, announced the imminent beginning of the service.

"Kummt, mein yungerman," my self-appointed mentor said, "m'vet gein davenen . . . Let us go in . . . My name, by the way, is Solomon Alter . . . I live here . . . work here . . . import-export . . . And you seem to me a fine young man, a feiner yungerman . . . From Australia, no? . . . That is where your ship comes from, no? . . ."

He was clearly well-informed. As we crossed the courtyard, his every step firm and purposeful on the Spanish-patterned tile, he said, "You are surprised, my friend? . . . Do not be. In my business, I must know these things . . ."

He secured for me a skull-cap and prayer-book from the visitors' box and led the way into the synagogue, bowing as he entered. He was a picture of elegance and confidence in his every movement. His suit sat on him without a fault; his shoes were polished to a sheen; his skull-cap sat on his scalp as though it were grafted there. Over the doorway through which we passed, I read, "May God enlarge Japheth, and let him dwell in the tents of Shem".

"Come sit with me," he said as we moved into his tier. "The Siddur is in Portuguese and Hebrew . . . We have our own order of service and I will be honoured if you let me guide you in our prayers."

In his shadow, I followed him towards his seat. Looking about me, I was struck by the spaciousness of the synagogue interior, by its basic simplicity of design, its high white walls and arched windows at each end, by the long tiers of richly-ornamented benches, all aligned around a central platform — the theba, as Solomon Alter called it — on whose balustrade

stood four brass candle-sticks and separate holders for the Torch bells, and over which hung a splendid massive chandelier, one of four, with numerous sconced candlesticks that threw a brilliant white light everywhere befitting the arrival of the Sabbath bride. Sand covered the floor; the Ark was open to reveal scrolls in embroidered mantles, a dozen or more, and above it were the two Tablets of the Law overridden by the legend "Remember the Torah of Moses, my servant", while illuminating them was the Eternal Light in a separate glowing ornamented chandelier.

As we sat down, Solomon Alter, opening his prayer-book and mine, said,

"We do not have many young Jewish families on this island. You may count them on your hands. Young people altogether we have not many. I have myself a daughter and there are a few boys here, but again you can count them. But what I want to say is something different. Last week, a Jewish boy on this island had his brith. In thirteen years when, God willing, he shall stand on that theba to celebrate Bar Mitzvah, this building, this synagogue shall have stood two hundred and fifty years. A quarter of a millenium. Think of it. Two hundred and fifty years of Jews — Portuguese, Spanish, Dutch, with visitors come from Europe, America, Australia now, come to worship in a place where for a long long time there has been peace and safety and freedom."

Leaning towards me, he peered into my face, his expression grown more earnest. He pursed his lips.

"Do you understand what I am saying?", he said.

The words, accented with whatever other languages laced his speech — of which Spanish, Dutch and Yiddish at a minimum were three — were clear enough. But his question, the accompanying change in expression implied more than the words on the mere surface conveyed.

I nodded comprehension, but he, Solomon Alter, now placing a large firm hand on my arm, drew his brows together, shook his head and said,

"Perhaps later, if you will honour me as my guest at the Shabbes table, I will explain."

"A mystery?", I ventured.

"A thing of pikuach-nefesh," he said, "the saving of lives."

With a word, he had laid before me a conundrum where the clues did not quite cohere.

"Pikuach-nefesh?", I said after him.

He nodded, once and briskly, but raised a hand intimating silence, for the rabbi, a young smooth-chinned man, clearly of mainland North American origin, now stood on the theba before us about to begin. I was left, throughout the service, to make sense of Solomon Alter's remark that seemed at once so portentous and mysterious as I had ventured in a semblance of jest.

Wordlessly, but with pointing, nodding and timely turning of pages, Solomon Alter, regularly bowing low, guided me through the service. While the Portuguese of the prayer-book was unfamiliar, except in so far as I could decipher words of clearly Romance origin, I was more at home with the Hebrew. Where Yiddish proved a secular Esperanto in the world, the Hebrew of the liturgical and Biblical texts was a religious one. But what both struck and delighted me still more piquantly was the sheer musicality of the service, the melodies in their lilt and harmonies and rhythm possessed of a distinctly classical Iberian resonance, the greater wonder of it all being their preservation and enduring potency to stir even after two centuries and a half, and more, of usage. And they did stir! Outside, in the Sala Consistorial and in the courtyard, the Americans may have been loud, boisterous, even shrill to the point of abrasiveness, but to a man, to a woman, they now sang with a moved, moving choral unison that within those high, white, now-age-hallowed walls evoked and bound their voices with those of the generations who had, through the corridors of history, worshipped with the Carigals, de Solas, da Fonsecas and Chumaceiros. To their voices, Solomon Alter added his own, a deep basso rich and clear, delivered I thought at first with over-theatrical airs, but I became persuaded — I ought not to have doubted — with a genuine reverential love of the divine.

Myself far from devout — by any standards an apikoros, an armchair heretic, all knowledge I possessed of ritual and prayer acquired at Sunday school rather than under the domes of synagogues back home — I could not help but wonder from where came that veneration shown by my host, a man so outside the current of world affairs, somehow misplaced or derailed — dared I say, lost? — on an island that, were one to blink while flying over it, would be totally missed. Misplaced, or derailed; for of one thing was I certain, even if that certainty stemmed from intuition rather than from disclosed fact — he was not native to that place. With his Yiddish, his physical resemblance to any number of my parents' friends, the

unquestionably eastern-European Ashkenazi features, he was a late arrival to this tiny postage-stamp in the terrestrial sphere. But if there were truth in this, why, of all places, when Jews had, over the preceding three decades, sought out the Americas, Canada, South Africa, or, like my parents, far-flung, but at least substantial, Australia, had he disembarked on this blister, this pimple, this innocuous mole that punctuated, almost like a single full stop, the vast physiognomy of the physical and the human world?

The rabbi in his address, directed at the American visitors above all, captive audience for the occasion, might have appeared to offer an answer. Standing on the theba and swaying on the balls of his feet as if to add stress to his words, he said.

"We are not of the mainstream of Jewish life as you, my friends, know it. We are not a wealthy people, we are not politically or socially or, regrettably, culturally-endowed folk. We are, here, but a tributary. But this tributary, ever since Samual Coheno first set foot on our shores for the Dutch West India Company three hundred years ago and more has never dried up, while in other places — need I remind you who must surely know of Jerusalem of old, the cities of Babylon, Toledo, the Ukraine, Europe but recently — our parent-brother-sister communities large and small have disappeared, been decimated, ravaged to ruins, and deported. Yet, like a saving remnant, we are proof of the resilience and endurance of our people; in us is invested the mantle of continuity; small as we are, while others of our people have undergone attrition or vanished, we remain forever witness to ongoing, splendid, colourful history sanctified."

Such inverted, almost solipsistic reading of history was not beyond dispute — even commonplace Melbourne was not above such self-conceit — but Solomon Alter, for one, as he set the pace with long strides on our way to his home, did not dispute it. Rather did he say:

"May our worthy Rabbi Aryeh Silas Jacobi forgive me, but before visitors, before his mainland countrymen, he is inclined to the rhetorical. Nu, er hot lib tzu redn, he likes to talk. Weightier matters he reserves for the Shabbos mornings when our good American leit, our kinsmen, see fit to drink in the sun along the beaches or buy out our markets and souvenir stores, leaving him to sustain his local faithful with finer wisdom of Torah and Talmud without the theatre. But truth there is in his words. The Fairsky is sailing in the early hours for Europe, and then you shall be flying, flying on in time, to Lod, to Israel, to Jerusalem."

To a question he had asked as we ate salted herring and drank red wine at the kiddush, I had broadly outlined my itinerary.

"In the places you intend to visit, you show yourself to be a true child of your people, ein emeser getreier zun. It is a fine pilgrimage you are undertaking, in some ways even a holy one. But this, remember. That pilgrimage is to dead or ailing places. Amsterdam, for us, is now kaput; the ghetto of Venice is dead; the ghetto in Rome pure ruin; Dachau has been a nail in the coffin of our people, and Israel, Jerusalem — God above!, who knows what shall happen to the children of Zion gathered there? You read the newspapers, no?, you listen to radio, no? Is the land again to be a place of war, destruction, exile? Is it? Is it? There is turmoil out there, everywhere wherever there are Jews, and danger and risk, nowhere are they secure, nowhere are **we** secure, while . . . here . . . even in the flow of history, here there is safety, freedom, peace . . ."

He had used the same formula as before — safety, freedom, peace.

He did not elaborate. He pointed out instead the Ashkenazi Synagogue we passed, the now-darkened shops, the houses with gables red in the daylight and with stone walls yellow, rose, olive and blue. To all sides, the streets were broad; they were clean and fresh; dark-skinned well-built negroes moved along them swift and sleek; I smelt the ocean air, tasted its heady brine, felt in my face the capricious stirring of a tantalising Caribbean breeze. Solomon Alter talked of oil, talked of trade, the rugged forbidding limestone terrain, and of Curacao liqueur, the drink of princes and paupers, from the skins of the finest local oranges made.

"To you," he then said, slowing his pace outside a wide spacious many-windowed house that proved to be his home, "we are far away, beyond the reach of nowhere. Before your journey, you knew nothing, I swear, about us. Ober ir zent nisht alein in dem, you are not alone. But before we enter . . . Look around you . . . look there, beyond the harbour, beyond the lights — there, under these stars less than an hour away, Venezuela and just a little further the whole of South America; now turn around . . . There, to the north, the United States; by plane twelve hours, Africa down there, London and Lisbon up there; and to the west, just a little further, China, Russia, Japan and your own rich sand-and-mineral-filled continent with its token concession to habitation. We are, you see . . . ihr zeht, mein freind . . . at the

lever, the hub, the pivot of the world, and could you but see it, could you but know it, Yiddishe kinder, all my Jewish brothers, sisters, children out there, would you but think of us, this could be your last and quietest and safest haven in the world."

As Solomon Alter opened the door, a girl, a young woman of twenty-one, twenty-two, came down the corridor.

"Gut Shabbes, Tate," she said.

"Gut Shabbes, mein kind."

Dark and tanned, she bore herself with easy elegance; she wore a frilled white blouse and blue skirt and around her neck a delicate gold necklace from which hung a filigreed Star of David.

"Mein tochter, Rachel," Solomon Alter said to me, introducing his daughter. "A gast oif Shabbes nachtmal," he said to her, "fun Australia gekummen."

"Australia," Rachel repeated, raising her eyebrows and smiling, light and curiosity in her expression. "Melbourne? Sydney?"

"Melbourne."

"Mmm- It is a nice city I have heard . . . With a river . . . many gardens . . . a new gallery . . . a concert hall, a . . . a music bowl you call it . . . outside . . . in the open air . . ."

If Curacao was a spot of dust on the map of the world, I had never imaged Melbourne to be anything more. And yet, she was far better-informed of my home-city than I had ever been of hers.

"Ask anything," Solomon Alter said, not without pride, "and my Rachel will know."

"Father!", Rachel said, placing a hand on his arm. "Some things," she then said to me, aiming at modesty. "Not all."

"Nu, mein sheins," Solomon Alter intervened. "Will you set another place at table for our guest?"

"Mit fargenigen," Rachel said, and turned back towards what I assumed was the dining-room, though not before looking me over with swift, lively, seemingly-all-encompassing scrutiny.

"Not every father is so blessed," Solomon Alter said, hanging his suit-coat on a stand in the hallway, leading me then to the lounge-room to one side. "My wife, Zichrona l'vrocho died nearly ten years ago; David . . . that is, my son . . . left home for New York . . . he's a journalist with NBC . . . two years after; and Rachel and I . . . we are on our own. With friends, of course, good friends. But if she were to leave . . ."

He wore short shirt sleeves and, in that moment, as he turned up his hands in a gesture of forsakenness, I caught sight of a number branded on a forearm.

"If you only knew it," he said, "You find yourself at this very moment in Eden. But there is no serpent here, no tree of knowledge that may lead you to sin. From here, you won't be driven out. No Hamans, no Torquemadas, no Hitlers will ever follow us to this place. And after Europe, a man, a Jew, is surely entitled to a place of unmolested rest . . ."

"Yes," I said. "That is what made my own parents choose Australia . . . Melbourne . . ."

"Mmm, Australia," he mused after me. "Tell me . . . Do the people there have a national costume . . . Like the Czechs, the Mexicans, the Swiss? . . . What I mean is . . . Come this way . . ."

I followed the direction of his beckoning. In a corner of the lounge-room, which was large and, in its harmony of upholstery, light-fittings and curtains, tastefully furnished, stood a tall broad mahogany wall unit, on its every shelf a tier of eight-inch, ten-inch dolls crowded close and dressed in national costumes, modern clothes and the trendiest high fashion gear. Every detail was immaculately correct, whether hem or sash or trill; whether colour, padding or pleat. Here and there, a miniature flag identified a figure or a national pair. It was a display with special love, almost with fetishism endowed.

"Rachel's work," Solomon Alter said, "Not one bought but each stitched with the finest care. I am her father, she is my daughter, I know, but I must say it . . . She is a gifted girl . . . She has her mother's eye, her mother's hand . . . And . . . turn around . . . she's such a reader. Look at this bookcase. Books . . . all right, books that you would expect, but here Time, National Geographic, Vogue — five years, six years of issues, not one missed, she has read them all. Ask her about anything, she will know . . . people, places, customs . . ."

I thought in that moment of the matchmaker of chassidic folklore softening a prospective suitor for a prize most exquisite and beyond resisting. I preferred, however, not to attribute motives as unsubtle as this to his uncourted hospitality, to his intrusion upon my own unobtrusive privacy as I had studied the memorabilia in the Synagogue hall. Of such things were only fairy-tales and B- C- D- grade Hollywood-inspired schmaltzy movies made.

Just then, Rachel, herself, appeared at the door, her hair just that more smoothly brushed, I sensed, and announced,

"No ship is this, we have no bell, but dinner, Shabbes dinner, messieurs, is ready."

"Come, my friend," Solomon Alter said. "Do you wish first to wash your hands?"

We washed and took our places around the Sabbath table. Everything was there. The lighted candles, the chalah under the embroidered cloth, the wine in a silver cup, crockery and cutlery of the best, crystal glasses, immaculately-pressed napkins; the smell was the familiar smell of my trans-Pacific home — chopped liver, herring, chicken, potatoes, chives — while the whole room, with portraits, prints and photographs on the walls, under a splendid chandelier glowed with the lambent whiteness of high festivity. Solomon Alter at the table's head recited the kiddush, passed around the wine, broke bread, salted it and handed one piece to Rachel and another to me. We then sat down to eat.

In no way had I — could I have — aboard ship imagined that in this manner would I spend that Sabbath Eve. The respite from standard bulk-cooked maritime fare was one thing, but the company — the paternal-filial harmony, the light, the warmth, the homeliness — all these, if ever I saw fit to balk at the cost of passage and talk my travel agent down, in these moments, so short, overall too short — to resort to the tritest of triteness — they were worth the last bent cent. For three weeks, nearly four, had I been orphaned, as every lone traveller adrift in sea or sky is orphaned; in that inter-regnum, however, I was part of family again, adopted to be sure, with that family itself depleted, but nonetheless a part of it, the easy conversation, the goodwill, the generous acceptance all there, all there, all there. And whether it was of Melbourne we spoke, with its suburbs, gardens, people and my doctoring there, or of Curacao with its wild goats and parakeets, its orchards, ship-building docks, annual carnivals and Rachel's teaching, or of Italy, Paris or Jerusalem, stops along my travels, every moment was laced in a web of enchantment, enchantment that by far exceeded anything Captain Silvestro, immaculate, distinguished and talking of the floating markets, cafes, fragrances and languages could ever have foreseen.

The meal over, grace recited, time urged return to the ship set soon to sail.

As Rachel, moving swiftly, deftly, with comely poise, cleared the table, Solomon Alter, bowed over me paternally with a hand on my shoulder led me back to the lounge-room. He offered a liqueur which he pressed upon me.

"Zugts nor . . . Tell me, can you leave Curacao without tasting that which royalty itself would give its eye-teeth for?"

We sat on opposing chairs and drank. I looked again over the tiers of Rachel's dolls and the rows of journals. Solomon Alter sipped at his glass, licked his lips, and swallowed.

"In tsvei shoh . . . in two hours, three, you will be sailing again," he said, rolling his glass between his large palms. He seemed to gaze absently at the reflection of the overhead light in the liqueur. "The Atlantic . . . Tenerife . . . Lisbon . . . Europe . . . Jerusalem . . . the world . . . The world with all its strife, its bitterness, turmoil, wars, ugliness, dangers, and for the Jew, for us, always a place of uncertainty, of risk, . . . Egypt . . . Jerusalem of the Temples . . . Mainz . . . Spain . . . Kishinev . . . Auschwitz . . . where next? where next, my friend? . . . While here . . ."

He looked at me, fixed me squarely with a mellow, almost sorry gaze.

"I would say to you: 'Stay! Here is freedom, safety, peace. Here is history, continuity, tradition; the last secure physical haven for the Jew, as Torah is his last and abiding spiritual haven.' But you must go, I know, you must leave. But when you have seen all you must, come back. Come back. Live your young, your valuable, your precious life here. Come back. Not for my sake, my friend, but yours. Yours. And, yes, for mine, too, for he who saves one life is as he who has saved the world . . ."

"What you meant before by pikuach-nefesh," I said.

He nodded. The bald head, where not covered by his skull-cap, shone. Where, earlier, on our first encounter, his cheeks had been merely slack, they now seemed to sag. He held one hand dangling limp over the side-arm of his chair.

"What I meant by pikuach-nefesh, the saving of a life. For out there, you shall always be in danger. It is the lesson of our history that safe places are few. Und ich, ich oich . . . I, too, I know. I have seen, I have endured, and, Got tzu danken, I lived through. But how many did not . . . and how many, next time, will not? . . . When you have done what you must, come back! . . ."

Again, as before dinner, her work now done, Rachel came into the room.

"So solemn here," she said. "Are we suddenly sitting shiva?"

Solomon Alter stood up, set down his glass upon a buffet.

"Rochele meins," he said. "We must get our guest back to his ship. Maybe you would take him to the taxi rank? He has listened enough to an old man. I would like him to leave with fonder memories of this place."

On leaving, I shook hands with Solomon Alter. His grasp was firm; it seemed urgent.

"Travel in health," he said. "And, Got zol viln, may you one day return in health."

Once more I was out in the Willemstad streets, darker now, less peopled, the ocean breeze risen to tangier sharpness laced with the bite of shale, seaweed and sulphur. The near-midnight moon shone with a cushioned lactescent glow, nests of surrounding stars glimmered as through a high velvet mist, and, passing by the houses, I tasted fish and citrus and strawberries and the more acrid camphor of mothballs. From somewhere far came a shout in a language I couldn't decipher, and then laughter, a titter and a giggle, and closer in, a lapping of water as though oars were clapping into eddies, ripples and tidal wavelets in the bay or along the river that parted Willemstad in two.

For some distance, Rachel, walking beside me, led the way in silence. She moved easily and though she had put on a cardigan she held her arms braced about her. I glanced at her once, twice, took pleasure in the soft features of her cheeks and chin and the ever-so-slight curvature of her nose and remembered a Mera and a Jackie and a Tania with whom, at the cooler end of summer nights back home, I had walked just like this, along the beach, on piers, on seaside esplanades.

A little way on, outside a souvenir shop where a fluorescent light illuminated all manner of pendants, candelabra, vases, trays, cameras and assorted bric-a-brac, I said rather formally,

"I must say I am impressed by your dolls and those journals you've brought together. Labours of love and dedication they seem to me; they must bring you pleasure . . ."

Rachel, now bracing her arms higher, about the shoulders, turned her gaze towards me. A street lamp under which we passed briefly lit up her face. There was scrutiny in it, as there had been before, and the smile that came to it was either wry or modestly pleased. Illumination was too brief, too fleeting for me to tell.

"Pleasure?", she repeated. "Labour of love? . . . Yes, I suppose so."

"You only suppose?"

She gave a soft clearing cough and took deep breaths. She sucked her lips.

"You did not see it . . . You could not see it . . . It is outside the kitchen, on the porch . . . A cage . . . Empty . . . Its door open. But once I kept a bird there, a red-tailed, red-breasted parakeet that swung on its rail or leapt from side to side and clawed at the wires with its talons . . .

"One morning I was reading in front of it, a letter from David . . . my brother . . . from New York where he lives and works and has a wife, two children. And when I finished I looked up and watched my bird, how it leapt and fluttered its wings and grasped at the wires. And I looked then too upon our sea, our Caribbean, and saw how vast everything was, how luminous and how . . . how magnetising, with the world everywhere around, everywhere, close by and far away, and in that moment I stood up, walked over to the cage, slipped open the catch, took out the bird and . . . and let it go. And my bird — it seemed so dizzy at first, it flew in spirals and circles and ovals — it found its wings and spread them wide and flew God knows how far away, how far away into that light and into that space, to America, to Europe, China, Africa — it did not matter — with a freedom which I saw that, until then, it had not had, that . . . that I . . . that I did not have. It was then that I began to make these dolls and read those magazines . . ."

I was in the process of formulating a remark, uncertain whether to let it be statement or question, when she asked,

"Do you understand?"

"Yes, Rachel, I do."

She shook her head.

"No. Between us, not Rachel. I like Ramona better. It is a name girls in other places are called . . ."

"Ramona. Romantically Iberian. More worldly. It's nice," I said, then asked, "But what did your father say about the bird?"

"He offered to buy another. But he did not understand. It was not the bird at all. It was me. What for him is a haven is for me a cage. What he believes is living in history, in this place where little has happened for two hundred years, three hundred years, is for me a retreat from history. I know. I teach it. History is there where people live, where there is change, where there is risk. To live in history is to take risks. And not to take risks, for a Jew, for us not to live in America, South Africa, Jerusalem, Australia is to be taken out of history, out of the world, and to disown not just safety, but . . . but to yield to stagnation."

I understood her. On my own speck of Melbourne dust, I had known the same sense of isolation, stagnation. But in setting sail, I had

acted, had sought a remedy. But Rachel . . . Ramona . . .

"And leave?", I said.

"Yes," she said, "Leave . . . leave . . . If I hated my father, yes, I would leave. But he does not deserve hate. No man with a number on his arm deserves hate. Then, as you know, my mother, she's gone; David, right or wrong, he's gone, though he does write. But if I were to leave as well . . . Did my father go through hell and finally find a haven where he won't be touched again, to be left alone, alone, forsaken, abandoned, alone? . . ."

She smiled weakly.

"One world passes me by. But I am learning to create another."

"And Ramona is a part of it."

"Ramona is a part of it."

We had searched the taxi rank where fellow-passengers were negotiating fares back to the ship.

Beside the railing, I turned squarely towards Rachel and extended a hand in thanks. She did not take it. Instead, she placed hers on my forearm.

"Please," she said. "I am not one to ask favours, but . . . but do you have paper, or pen? . . . You are going back into that world, into the real world . . . I ask only — will you write to me? Tell me about Europe, Israel, Australia? Send me books? Magazines? Postcards? Photographs? I shall pay you for them. Only keep me in touch . . . with everything . . . with everything out there . . ."

I did have a pen and found a crumpled receipt in my wallet.

"I do not normally write on Shabbes," Rachel said. "But this is to me no sin, no sin."

I offered to write for her.

"No," she resisted. "It is my request. Let it be on my head."

The light under which she wrote was dim. She puckered her brow in concentration, held her tongue between her lips. Again she reminded me of Mera, Jackie, Tania back home, all lovely, dark, with comely softness endowed.

"This is my address," she said, returning to me the paper and my pen. "You will write, won't you?"

"From the next port. From Tenerife," I promised. I placed the note in my wallet and returned the wallet to my pocket.

Now she gave me her hand. It was smooth, warm, compliant. She smiled — a broad smile, a wide smile, an open smile.

"Bon voyage, then. If ever you return . . ."

I shared a taxi with two other couples who talked spiritedly of the quaint cafes they had seen, of the Town Hall, the river, the market, and of the bargains they had bought. "It's a gorgeous, so-peaceful place, this," one of them said. "But imagine living here, so away from everything, so out of this world."

"It's the centre of the world, its pivot," I was tempted to say, remembering Solomon Alter, but kept counsel to myself, thinking instead of Rachel, recalling that last glimpse of her through the taxi window as she walked away, a lone figure, her arms wrapped about her against the wind, looking back once, pausing, and then turning, more resolute now, out of sight.

At the nearer end of the dock stood a negro manning a souvenir stall, seeking still to catch a departing customer or two. An oil-lantern hung from a beam. I approached him. He was a live eel as he moved back and forth along the breadth of his stall, keeping up a steady patter in hybrid English, Spanish, Papiamento, Dutch, his fingers the while dancing, dark nimble ballerinas, over his wares — rings, music boxes, necklaces, bangles, shawls, dolls. I paused before the dolls, looked at the two rows of them and, reaching, selected one in white blouse, blue skirt, dark hair and a smile, a happy fetching smile, the red of cherries.

"What do you think of the name Ramona for the doll?", I asked the stall-keeper in mild jest.

He smiled brightly, his teeth strong and white between thick lips.

"Mighty fine name, sir," he obliged, wrapping the doll deftly in blue tissue. "Mighty fine name. An' a lovely gift for a lucky girl back home. A treasure, sir, an' a delight . . ."

I paid him as a strong wind gust rose and whirled down the length of the dock.

The parcel in my possession, I went up the gangway to the ship in the company of other passengers and headed for my cabin. There, I unwrapped the doll, took out my wallet to find Rachel's address. I would send her the doll from Tenerife, as a token, a gesture, an offering from the world outside.

But the crumpled receipt with her address on it I could not find. I took out the money, the travellers' cheques, all papers. I turned out the wallet, emptied all my pockets, searched in every conceivable fold of my clothes. The note was lost. I could only guess it had dropped when that gust rising as I paid the souvenir vendor made me turn away. Hoping still to scale down the gangway to the dock, I bounded out of my cabin and clattered up the metal steps. But the

ship had begun to move. The dock was receding. Wavelets splashed and lapped in the waters below. The negro, too, had shut up stall; in the darkness I saw him walk away, his lantern swinging, his light flickering on the beam.

Beside me at the rail, a passenger sidled up to me, a woman whose perfume mingled with the acridity of oil and sulphur and brine.

"It's an enchanting island, Curacao, isn't it?", she said. "One of those charming places one would never wish to leave, don't you think, don't you think?"

As we moved out of its harbour, I looked a last time upon the island. It was decked in darkness except where a few pin-points of light still glowed, diminishing in number and intensity the further we sailed.

A mile off shore, the ship turned sharply, paused as if to take breath, and set its prow for Europe. On that island, now behind me, a girl, a woman called Rachel and her saintly father remained, settling down for the night. In my cabin, another, called Ramona, was setting out upon the world.