

Jewish Genealogy Downunder

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Dr Howard Goldenberg and Professor Leon Mann celebrate at a ceremony to commemorate the centenary of the laying of the foundation stone of the Broken Hill Synagogue, held in November 2010. For the full story, see page 4.

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FEBRUARY MEETING

The AJGS (Vic) and the Makor Jewish Community Library invite you to a panel presentation on the theme

Making Effective Use of JewishGen

Wednesday, 16 February 2011 at 7.30 pm

The beginning researcher is often overwhelmed with the ever-growing collection of databases, resources and search tools on JewishGen. This website has enabled Jews throughout the world to connect with their relatives and learn about the lives of their ancestors. It was founded in 1987 as a bulletin board with only 150 interested in Jewish genealogy. Today it is affiliated with the Museum of Jewish Heritage, has more than 700 active volunteers and hosts 14 million records. This meeting will explore a number of features of this free online service and aims to assist the audience to effectively use its resources to overcome road blocks.

Beth Weizmann Jewish Community Centre, 306 Hawthorn Road, Caulfield South 3162.

All welcome: members \$4; non-members \$8. Enquiries: admin@ajgs-vic.org.au or (03) 9523 6738.

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Editorial policy

We welcome contributions from members which will help others further their research. This might include sharing recent findings or the discovery of interesting resources. The editor has the right to accept or reject any material submitted or edit as might be appropriate. Material appearing in this newsletter may be reprinted by other newsletters as long as proper attribution is given.

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AJGS (Vic) Inc. membership fees

Individual	\$30
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EDITORIAL

Jewish genealogists in Australia have reason to welcome the celebration of such historical events as the consecration of an old rural synagogue, the inauguration of an early Jewish school and the like.

One such outstanding historical event, described in this newsletter, was the much publicised Broken Hill synagogue centenary celebration held in outback New South Wales in November and attended by more than 200 visitors.

Victorians will soon be celebrating the 150th anniversary of the founding of the synagogue in Ballarat on 2 and 3 April. Both synagogues were erected in mining towns but 50 years apart. With the discovery of minerals, each town attracted sufficient numbers of Jewish settlers to form an embryonic community. They purchased land for a cemetery, built a synagogue, established opportunities to impart Jewish education to their children and developed organisations for social and recreational activities.

The Broken Hill and Ballarat synagogues have been restored, and it requires special events to bring the descendants of the early settlers back to experience the physical environment of their forbears, to meet other descendants and, most importantly, pass on the information they have about their forbears.

Such events thus present an opportunity for family historians and genealogists. Twelve months ago, the Broken Hill Centenary Committee circulated a list of some 140 names of known families who had lived for even a short period of time in Broken Hill. Word of mouth disseminated these names to a much wider audience, and very quickly the Broken Hill Historical Society was receiving photographs, memorabilia, documents and so on. (A list of Jewish family names associated with Broken Hill can be found in *JGD*, March/June 2010.)

A generous grant to publish a book on the history of the Jews of Broken Hill encouraged historians and academics to interview selected informants, search Jewish archives and collections such as the Broken Hill Synagogue records, immigration and naturalisation records and cemetery records. Long after the event, material is still being discovered.

Family researchers are now gaining the benefit of this activity by adding new names, dates and events to their family trees. Congratulations go to all those who have contributed to the research effort for the publication.

Wishing all our readers a healthy and peaceful New Year.

Lionel Sharpe

Editor

A podcast of Andrew Schmidt from ABC Broken Hill speaking with Professor Leon Mann and Tracy Griff can be found at www.abc.net.au/local/stories/2010/11/30/3080337.htm.

NEW MEMBERS

The AJGS (Vic) extends a warm welcome to its new members:

- Susan and Barry Aarons
- John Hopper
- Anne Mansell

PRESIDENT'S REPORT

As the year draws to an end, it's probably a good time to reflect on what's taken place over the previous 12 months, as well as look forward to what the next 12 months may bring.

To say that 2010 was a busy year is probably an understatement. Not only did we have a full complement of interesting presentations and educational workshops but also we experienced the highlight of the Second Australian National Conference on Jewish Genealogy in Melbourne in March.

For the nearly 200 who attended, it was an amazing two-day genealogical extravaganza – an event that made the thousands of hours of preparation worthwhile to all the volunteers who contributed to its success.

Apart from these 'public' meetings and events, there are quite a number of projects and enquiries that we handle quietly in the background. These include projects such as photographing the MCK cemetery to establish a database, indexing of old shule records, building a portrait and photography index of Jewish Australians, and other projects in their embryonic stage that are all being organised and undertaken by the society.

Then there are the countless hours spent by Liz James and Lionel Sharpe assisting people in the genealogical section at the Makor Library.

And last, but certainly not least, there are the general enquiries we receive from people all over the world looking for assistance. Initially they go to Lionel and, where relevant, they are circulated among the committee. The collective breadth and depth of knowledge available within this group means that most queries are answered successfully. Special recognition should go to committee member Rodney Eisfelder for his ability in identifying and searching the most relevant genealogical sources. I am always staggered at what my colleagues know about Jewish genealogy!

Now to 2011. It promises to be another exciting year for us all. Apart from a full program of presentations and workshops, there are a couple of major initiatives that I'd like to focus on.

Sometime soon (hopefully mid-year) the Makor Library will be moving next door to bigger and better premises. We will, of course, be moving there also, and indications are that together with the Australian Jewish Historical Society, with whom we share rooms and resources, we will have access to an area much larger than we currently occupy.

Some of our members will already be aware that we recently came to an agreement with the LDS (Mormon) Church to allow Makor Library to be a licensed repository for their microfilms and microfiche. I'm pleased to announce that this arrangement has now been finalised, and that over the past few months we have been trialling a system of ordering and receiving microfilms.

I personally ordered a number of microfilms on 'permanent loan' and was thrilled to receive them in November. It took about 10 weeks from ordering to receiving them. We intend to host an event early in the new year, demonstrating to interested people the process of ordering, what they will receive, and how to use them once they have arrived. We will also be providing more information about the LDS records, including their extent and their value for genealogists, in future issues of this newsletter.

I hope everybody has a safe and happy New Year and I look forward to seeing you all in 2011.

Allan Jankie
AJGS (Vic) President

RESOURCES

How would you like to receive your copy of *Jewish Genealogy Downunder* in the future?

To make your experience of reading our newsletter as enjoyable as possible, we are offering you the option of choosing your preferred version:

- (a) an electronic copy, delivered as a PDF via email, where you can view all the photographs in full colour; or
- (b) a mailed-out hard copy in monotone, as received in the past.

If you prefer option (a), email admin@ajgs-vic.org.au and write 'PDF version only' in the subject line.

Thank you to all those members who have already indicated their preferences.

TIPS FOR WRITING NOTICES IN THE AJN

The following two notices are similar to two published in a recent edition of the *Australian Jewish News*.

The first one tells us that the person who has died was gentle, generous, caring and loving, and that she will be sadly missed by her children, grandchildren, sister, nephews and nieces. However, we learn nothing about her, or about her family.

On the other hand, the second one gives us the name of the person and includes his birth and death date. It then lists the name of the first wife, their children, their partners and the grandchildren, and then the second wife, their children, their partners and the grandchildren.

The second notice is a genealogist's dream!

Liz James, AJGS (Vic) Committee

DEATH

With much sadness we announce the passing of

Jennifer Citizen

on 25 August 2010

A gentle, generous, caring and loving lady.

She will be sadly missed by her children, grandchildren, sister, nephews and nieces.

May Her Dear Soul Rest In Peace

DEATH

Janek Citizen

30/12/1917 – 25/09/2010

Died peacefully at home aged 92

He will be greatly missed, leaving hearts full of memories. He lived life to the full with his two loving families: **Jane**, his first wife, and children **Joe** and **Janice**, their partners **Sally** and **Steve**, and grandchildren **Anne** and **Sue**; **Betty**, his second wife, and children **Jenny**, **Jean**, **Alice** and **Robin**, their partners **Jeremy**, **Jacob**, **Tom** and **Vera**, and grandchildren **Sam**, **Joseph**, **Phil** and **Peter**.

A celebration of Janek's life will take place on 29 September at 7 pm at 28 Rose Street, Brunswick.

Please note that the names of the deceased and their families in these examples are fictitious.

Broken Hill – an unforgettable gathering in the outback

By Lionel Sharpe

When the idea was first mooted some 12 months ago that the Jewish Historical Societies might hold a centenary celebration to mark the founding of the Broken Hill Synagogue way back in 1910, one might have expected keen interest from a small group of descendants of the early settlers, a few historians and some curious Jewish and non-Jewish holiday makers seeking a novel destination for a short break. After all, Broken Hill is a very remote city in outback New South Wales and a very long journey by road from all our capital cities. Furthermore, there are no Jews living in this rural city famous for its pioneering mining activities around the turn of the 19th century.

When this event was announced in the *Australian Jewish News*, one heard such comments as: 'Are there Jews still living in Broken Hill?', 'A synagogue in Broken Hill? You must be kidding'. One's thoughts conjured up the period 100 years ago, when a Cobb and Co coach took many days of uncomfortable travel bouncing on an unmade, dusty road across a desolate uninhabited landscape with barely a tree in sight.

To the surprise of the small planning committee, whose members included Margaret Price from the Broken Hill Historical Society, Professor Leon Mann and members of the Australian Jewish Historical Societies, November 27 to 29 arrived and 200 had registered from around Australia. Many locals were also expected to attend some events.

Two issues had confronted the committee. First, providing sufficient chairs in the small 100-year-old synagogue for the Friday evening and Shabbat morning services. Second, the problem of unpredictable weather, and the possibility that it might be either very hot or cold and wet.

Placing portable marquees in the forecourt of the synagogue was the obvious solution. As it turned out, the weather was cool with only some patchy rainfall, which caused cancellation of the guided Saturday street walks.

The highlights of this much-publicised centenary event were as follows:

- The Friday evening and Shabbat synagogue services were conducted by Richard Lew and Dr Howard Goldenberg of Melbourne to a packed overflowing synagogue. People were seen wiping a tear from their eyes as they reflected on the religious services and simchas attended by their ancestors and relatives over the past 100 years.

- The restored synagogue has a new building at the rear which is the office of the Broken Hill Historical Society. Tributes were paid to the society for its initiative in having the heritage building restored.

- The occasion was marked by the launch of a new book, *Jews of the Outback: The Centenary of the Broken Hill Synagogue 1910–2010*, edited by Associate Professor Suzanne Rutland of Sydney, Professor Leon Mann of Melbourne, and Margaret Price of the Broken Hill Historical Society. Professor Colin Tatz of the ANU in Canberra launched the publication, and Professor Suzanne Rutland

responded as key editor. The 350 copies of the first print run rapidly sold out by the end of the week.

- A re-enactment ceremony of the laying of the synagogue foundation stone

was held, with speeches taken from the newspaper reports of 100 years ago. Several colourful personalities, wearing period costume, gave authenticity to the staged performance. These included Dr Howard Goldenberg, Professor Leon Mann and Sam Moshinsky from Melbourne, Professor Colin Tatz from Canberra and Ellen Francis of Broken Hill. A didgeridoo player welcomed the audience, a local choir sang Hebrew songs and the local press and TV channel covered the proceedings. The rain held off on that Sunday afternoon and the event went off without a hitch.

- The Mayor's civic reception held at the Broken Hill Regional Art Gallery barely had enough room for the crowd, which gathered late Sunday afternoon. Certificates of appreciation were presented by Dr Howard Freeman (Melbourne) to Ross Mawby, President of the Broken Hill Historical Society, Wincen Cuy, Mayor of Broken Hill, and Margaret Price, the local representative on the planning committee.

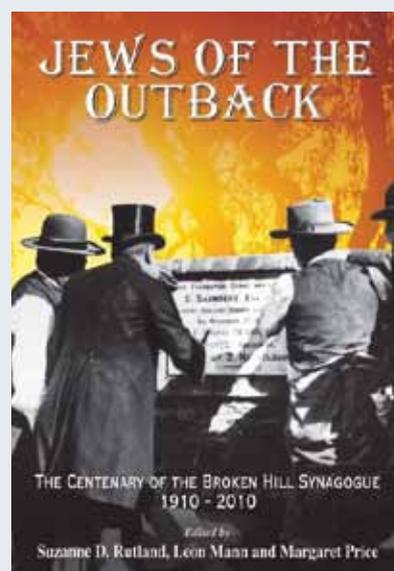
Professor Leon Mann was also presented with a certificate of appreciation by the Mayor for his initiative in organising the celebration in conjunction with the Australian Jewish Historical Societies and the Broken Hill Historical Society.

- Tours of the small Jewish section of the Broken Hill cemetery went ahead on Sunday morning, despite cold and wet weather. Some attendees were seen saying Kaddish for their deceased ancestors and relatives.

The whole weekend was an emotional and unforgettable experience for many who had spent part of their early lives in Broken Hill or had close family members among the earlier congregations. A few even gave thought to holding a future simcha, such as a barmitzvah, in the restored heritage synagogue. Others are giving serious thought to the idea of providing financial and material support in the form of memorabilia, photographs and documents to the Broken Hill Historical Society to ensure the maintenance of the building and the expansion of its Jewish historical collection.

Copies of the publication *Jews of the Outback: The Centenary of the Broken Hill Synagogue 1910–2010* can be purchased for \$20 plus postage (\$4) from the Broken Hill Historical Society, PO Box 212, Broken Hill, NSW, 2880, or from the Australian Jewish Historical Society, telephone (03) 9822 2849 or email lizronjames@hotmail.com.

The membership fee for the Broken Hill Historical Society is \$12, and your support would be greatly appreciated. Donations are most welcome.





AJHS President Dr Howard Freeman with Margaret Price, from the BHHSoc.



From left: Margaret Price, Professor Suzanne Rutland and research assistant Kate Mannix at the launch of the book.



From left: Professor Colin Tatz (ANU), Dr Howard Goldenberg and Sam Moshinsky (both from Victoria) take part in the re-enactment ceremony at the Broken Hill Synagogue.



Professor Leon Mann from the Centenary Committee (Victoria), left, with Wincen Cuy, Mayor of Broken Hill.



One of 39 graves in the Jewish section of the Broken Hill Cemetery.



A large audience gathered at the Broken Hill Art Gallery to witness the launch of *Jews of the Outback: The Centenary of the Broken Hill Synagogue 1910–2010*.

My summer journey to Olomouc in search of my Winter family

In November 2010, Daniela Torsh was invited to speak to the Canberra Historical Society about her recent trip to Olomouc and Prague in the Czech Republic. During her visit, Daniela not only made significant progress in her own genealogical research, she also discovered an important new development in the Czech Jewish genealogy world. The following is an edited version of her talk, which she dedicated to her friend and mentor Margery Pizer.

My Holocaust survivor parents decided not to bring me up Jewish. I went to Anglican scripture classes at Cammeray Public school as a young girl, but after my father died suddenly when I was 11 years old, I found out I was Jewish and that my parents had been in Terezín, or Theresienstadt. After this shocking revelation, I chose to attend Jewish scripture for a while at school but dropped out after a short time. So for most of my young life, I had virtually no understanding of what being a Jew meant and no Jewish education or culture to speak of.

I began researching my family history in my 30s, after the birth of my first child. Since the 1990s and the fall of Communism, I have been able to return to the Czech Republic to find my roots. (1)

On my annual mishpocha wanderings this year, I visited the fascinating city of Olomouc. It was once the capital of Moravia and today is a most beautiful Gothic and Renaissance town. About 100,000 people live in Olomouc. It is the fifth largest city of the Czech Republic and is situated in the eastern part of Moravia.

Jews first settled in Olomouc in 906 but were expelled in 1454 and then allowed to return after the revolution of 1848. (2) When they left Olomouc in the 15th century, many Jews from the town settled 50 km away in nearby Prostějov and Úsov. Prostějov had nearly 2000 Jews living there around 1800. Some of its synagogues survived and are in use today by Czech Christian churches. (3)

During the Shoah, the beautiful old Olomouc synagogue, built in 1897, was destroyed, and most of the Jews of Olomouc were deported and murdered. The synagogue's remains were demolished during the Communist era, and today all there is left is a car park and a plaque to mark the site. Olomouc has a small but active Jewish community, led by its chazzan Petr Papousek (pictured right with his daughter).



So what led me to Olomouc?

I went there to find out more about a railway man, the engineer Berthold WINTER. He was the fourth of my father's five WINTER uncles, born down river in the town of Strážnice, 93 km south of Olomouc.

Some of you may recognise Olomouc by its Austrian name of Olmütz. The local history, and of course the general history of an area, is critical when one is doing genealogy research. Moravia was a significant portion of the Hapsburg Empire, and so its place names had a long Germanic history before 1919 when the new country of Czechoslovakia was created. (4)

In genealogy, the rule is to use the modern place names, so I shall be referring to Olomouc and Strážnice rather than Olmütz and Strassnitz.

Well before my visit to the Czech Republic, I had been in email contact with Chazzan Petr Papousek of Olomouc. Petr wrote to me in early January that he had found a grave of a certain Berthold WINTER, who had died in December 1926. Unfortunately, all the documents relating to the grave had vanished, so he didn't know the birth date of this Berthold WINTER and couldn't verify that it was my father's uncle.

As part of my WINTER family history research, I had searched online for Berthold all over the place, in Yad Vashem, Bad Arolsen,

Ancestry.com and especially in the large book of all the Jews who were imprisoned in Terezín. (5) Berthold WINTER didn't appear in any of the records I had searched for years and years. I began to wonder if he really existed at all.

But the Czech National Archive records said Berthold was born in Strážnice in 1876, five years after my grandmother, Ida WINTER. The Regional Archive in Hodonín had a record showing that Berthold – like my grandmother and all of her eight siblings – had attended the Jewish primary school in Strážnice. A local researcher found that Berthold, unlike his eight siblings, later attended a special technical high school in Kroměříž, north of Strážnice and not far from Olomouc.

This information was in a census document I saw for myself at the Hodonín Regional Archives. I assume he went to the special Kroměříž school as part of his training to become an engineer.

In a previous visit, my researcher, interpreter and guide, Ing. Jaroslav Klenovský, drove me to Silesia, to the Polish border town of Frýdek Místek. In the residence records at the local archives, we found great uncle Berthold living in Franz Josef Strasse and working as a young engineer for the local Lord of the Prazma Estate. We followed his trail south and drove to Přerov.

In 1907, aged 31, he was married to Albertine LOEW, a 33-year-old woman from Přerov, not far from Olomouc. The marriage, by Rabbi Dr Jakob Tauber, took place in the old synagogue of Hodonín. Hodonín is close to Strážnice, Berthold's birthplace.

After their marriage, Berthold and Albertine lived in the border town of Ostrava at Českokobraska ulice, while Berthold worked for K und K Nordbahn, on a railway project financed by Salomon Rothschild for the Emperor Ferdinand to link Vienna and Warsaw. In 1900, Ostrava had a Jewish population of around 1000. As the third largest Czech city, Ostrava today is its most important industrial centre, with coal mining, metallurgy and mechanical engineering as major industries. It's a sort of Czech Wollongong or Geelong.

In 1911, Albertine WINTER gave birth to their only child, a son, Bědřich. His German name was Fritz. The WINTER family made their home in Ostrava for at least a decade, but then moved west to Olomouc, no doubt because of Berthold's work. It too was an important railway link to Prague, Warsaw and Vienna. In the Terezín books, I found Albertine and Bedřich WINTER listed as deported in 1942 from Olomouc, to Maly Trostinec in Belarus. That was a killing field for the Jews. So I knew the fate of Berthold's wife and son but not of Berthold himself. Why wasn't he there too I wondered? Had he managed to escape somehow? Or had Berthold died before the war?

It took me years to work out that I needed to check in Olomouc to see if the Jewish community there knew of him, and when I got the email from Petr Papousek confirming they had a gravestone with Berthold's name on it, I resolved to go there and have a look for myself.

It is possible to do a lot of genealogy research online, but nothing beats going there yourself. My problem has always been that I never learned Czech, although I was born in Prague after my parents survived Terezín. They were the only ones in their families to return. When we fled Czechoslovakia in 1948 and settled in Sydney, I always remember my mother Mimi saying: "You will never need Czech". Instead, she encouraged me to learn German, believing it would be more useful.

So going to the Czech Republic, going back home on an annual mishpocha tour, has always been productive but often quite frustrating. I have tried a few times to learn Czech but find it very difficult. I get by with my German and my bad Czech, but I have had to partner with locals to make any substantial progress. Without Ing. Jaroslav Klenovský of the Brno Jewish community and Dr Lenka Matušiková of the Czech National Archives, I would never have managed to find out so much about my family from Czechoslovakia.

On this year's trip, I also had some very special assistance from Frau Traude Triebel, a fellow member of the JewishGen Special Interest Group for Austria and the Czech Republic. My point here is that genealogy is a collective business; one must find friends and

colleagues who can share and support the work. And the AJGS forms a very significant part of that network for me. And so does JewishGen. Both groups have been invaluable help on my own mishpocha track.

I don't want to get into a discussion about the differences and similarities of genealogy and history, but suffice to say I believe that Jewish history can be accessed via genealogy and have always worked to find the documents that provide real evidence to back up any memories or personal accounts. As a professional journalist of more than 40 years, I need to be able to find documents that give me confidence in my narrative. I want the facts to back up my stories.

In Olomouc, the head of the kehilla, Petr Papousek, drove me to the Jewish cemetery to see the gravestone of my great uncle Berthold WINTER. This cemetery is a new one, as the original 1860 cemetery was destroyed by the Nazis. It's a general cemetery for the town and has a large Jewish section. Though many of the graves are overgrown, the stones are in reasonable condition.

Petr had previously emailed me a photo of what could have been Berthold's stone. At the cemetery, Petr took me to see the four Holocaust plaques, restored with shiny gilt lettering courtesy of a grant from the EU of 600,000 Czech crowns. There were the names of Albertine and Bedřich WINTER. So they are remembered somewhere, which is very important to me.

Before I arrived in Olomouc in June, unbeknownst to me, Petr had enlisted his father's help in researching the WINTER family. His father, Miroslav, works for the Czech Heritage Commission. In Olomouc, as in many former Austrian cities and towns, the archives (see picture below) hold what they call 'Police Registrations'. These are a record of applications for residence permits. Because of the Nazi occupation, lists of Jews in the Police Registrations were compiled and many of these still exist today. They are not indexed in the Olomouc archives, but they are alphabetically arranged. And so Miloš Papousek was able to locate the residence records for Albertine and Fritz WINTER.

They show name and maiden name, address, date of birth, parents' names and occupation and also the relationship to the head of the household. They are dated so you can see when the record was made. This gives one a time line to work with, as most Jews were shifted from their own homes into collection places before they were deported. Apartments that housed one family were suddenly crammed with two or three families or more for long periods, before they were forced to the deportation collection places and then pushed onto the trains and taken away to be killed.

In Olomouc, a memorial plaque has been put up near the main railway station to mark the Shoah deportations. Petr was able to print out street maps of Olomouc showing the three apartments where my WINTER relations had lived at different times. The apartment on Palackeho 19, a busy road in the centre of town, where my great uncle lived until his death in 1926, is now a shop, so I didn't bother going inside to have a look, but it was exciting to see where the family lived. Afterwards, I visited the Olomouc archives to ask if they could have a look and see if they had any census documents for Albertine, Bedřich and Berthold, but sadly they didn't. The family moved to the town from Ostrava after the



1921 census, and the 1930 census is still held in the National Archives in Prague.

However, a nice young fellow, Petr Gajdosik, at the Olomouc archives did find Bedřich listed in a 1938 address book for the city as a uni student, which I found puzzling. My cousin was born in 1911, so by 1938 he would have been 27 years – rather old for a university student, I thought. This mystery was cleared up for me a few weeks later, when I took the bus to Prague and once there I asked Dr Lenka Matušiková of the National

Archives about access to the 1930 census so I could find out more about Bedřich and Albertine WINTER. A colleague of Lenka's from the Prague City Archives found that my cousin Bedřich WINTER had been a student at the Charles University in Prague and not the Olomouc Palacky University, when he was deported and killed in 1942.

Though he was still officially listed as living in Olomouc in 1938, Fritz was actually living in Prague while studying and presumably going back home to see his mother, Albertine, in Olomouc occasionally. In the Olomouc Police Registration files, he was shown as a botany student. I suppose he was doing higher studies at the Charles University, on his way to becoming a botanist or an academic. Sadly, Fritz never made it.

While at the National Archives in Prague, I was able to check the death registers for Olomouc and discovered that my great uncle Berthold had died at 6 am on 5 December of arteriosclerosis angino pectoris at his flat in Palackeho 19. He was buried the next day in the Jewish section of the Council cemetery in 1926. The stone on his grave (pictured right) was erected by the Olomouc Jewish kehilla in recent times. I don't know if there had been a stone erected by Albertine before that.



Though I was only in Olomouc for four days, I had a fresh and startling insight there, which I'd like to share with you. It was a hot summer's day and I decided to get some exercise. After I'd walked along the shady winding pathway, dodging bikes and runners, I sat down on a park bench to rest and suddenly a light bulb went on in my head. I saw Czech Jewish genealogy in my mind's eye as a geometrical apparition – a set of Cartesian coordinates. The concept that came to me like a flash from the blue was that there are three geometrical axes one could imagine, which are the foundation of all Czech Jewish genealogy.

The first axis is RESIDENCE or DOMICILE. A domicile is not necessarily where one actually lives or resides. The domicile is the official notification with the local authorities. It can be the town, city or village where one's birth or marriage is registered. The system in the Czech Republic is based on the old Hapsburg system, where Jews had to get permission to live in a town, village or city.

Think about what happens when the national census is done every five years in Australia. You might be at home when the census collector arrives one evening, or you may be away on business or holidays, staying in a hotel or with friends or relations in another city. So you will be counted in the census on that night, when it's taken nationally as being temporarily in another place, away from home, say, in Melbourne, when you actually live in Sydney. This is the difference between domicile and residence. Your domicile is Sydney, but for the census your residence is Melbourne!

After the 1870s, in the Czech Republic during the post-Emancipation time, Jews were allowed to live anywhere and work at anything, more or less. They were no longer restricted as they had been for hundreds of years. (6) There was a massive internal migration in what was then called the Austro-Hungarian Empire. Jews from the small cities, towns and villages flocked to the larger cities in search of greater opportunities for work, study, freedom and security.

At birth, a child in the 18th or 19th century could be registered in the Jewish community records, either in the town of their mother or father, if they were not the same town. And often a town or place could be a small place, where no Jewish community officially existed. So the birth was registered by the parents, when they were next able to travel to the nearest town that had a Jewish community. Registration of the birth was also prescribed by the laws that restricted the numbers of Jews allowed to live in a town.

For example, my father, Pavel THORSCH, was born in the capital of Moravia, Brno, in 1902. His birth certificate records that he came into this world in a house on the Brno market place. He was registered in the Jewish birth records in Brno, but his domicile was in Boskovice, an hour's drive north of Brno, where his father, Jakub, was domiciled.

Before the 1784 Patent of Tolerance, issued by Emperor Joseph II, all Jewish births, deaths and marriages were recorded by the Jews in Hebrew or Yiddish in their own separate kehilla records. When the Austrian rulers began to demand the records be recorded in German, the Jews at the same time were forced to take Germanic names and Christian type family names. Many also changed their first name to a more Christian style name, eg Judah ben Jacob could become Wolf Goldstein, and Chanah bat Rivkah might become Anna Winternitz.

The second axis is HISTORY: One needs to check out the local history of the town, region and district in terms of the Jews and the situation for non-Jews. This gives an overall context for settlement and migration patterns. It overlaps a little with the first axis, as it will include the question of when and where the Jews were allowed to settle, but it also includes pogroms, wars, plagues, droughts and so on. All of these matters had an impact on where the Jews lived and how they lived.

At different times, Jews were allowed to own fields, eg in the Czech lands when this wasn't possible at other times, or even in other parts of the 600-year-old Hapsburg Empire. One cannot generalise from the Slovak, Russian, German or Polish experiences to the Czech lands. Czech history is quite specific and should be looked at for a good contextual understanding.

The third axis is comprised of the official RECORDS: Here I refer to the archive system in the Czech Republic and to a lesser extent in Austria, Slovakia, Poland and Hungary, as historically borders have shifted for Czechs, Bohemians, Moravians and Slovaks. The archive system in the Czech Republic has evolved out of the earlier Austrian system (here I mean the much larger, older Hapsburg Empire) and then later the Czechoslovakian system.

Since 1993, when Czechoslovakia split into the two separate Republics of Slovakia and the Czech Republic, the official records system has undergone even more changes, and the archive rules have also changed to cover new circumstances, such as increasing transparency and access. A lot of the records were moved to Bratislava from Prague after 1993, just as in 1919 when a lot of records were shifted from Vienna to Prague.

The Czech Republic has a good national system of local, regional and national archives. In addition to the many local archives, the country is split into seven regional archives located in Třebon, Plzeň, Litomeřice, Zámek, Brno and Opava. (7) Each type of archive contains different kinds of records. To locate family records, one should have an understanding of which records exist and where they may be found.

The Czech Republic has a system that makes sense if you can navigate it, but it is rather overwhelming if you don't speak Czech or understand the way archives are organised. This is where local experts come into their own. A few weeks before I left for my trip, I received an email from Jaroslav Klenovský describing the records at the Brno City and Regional Archives, including police registration cards; right to reside in Brno documents; census forms 1890 to 1921; school registers; Christian vital records, which can include Jewish BDM records; business records; land title deeds; and old documents about the Jewish community on an Estate (ie land belonging to a noble). Jaroslav also mentioned that local archives are only open to the public on Mondays and Wednesdays, so you must plan carefully if you wish to visit the archives. This kind of research is best done by an expert, who can read the old Gothic script and knows in which archive to locate the documents you are looking for.

We found an ancient book quite by accident in the Brno Archives that had historical information about the Jews of Strážnice and their family relationships and property transactions. Jaroslav, who can read Gothic cursive German, read it for me and I translated his German into English. Many beginners expect to be able to do their research online, but this is difficult at present in the Czech Republic. One exception is if you are searching for family that lived in Prague between 1850 and 1914, when the police registrations were recorded. These have been digitised by the Czech National Archives and so are available online. I used this set of records to make a huge breakthrough in my POLLAK family research this year, and for the first time was able to find out more about my mother's family from Bohemia. With a combination of records from an online search and visiting the area a few years ago, I was able to use Czech National Archives records to find my great grandfather's parents'

births, marriage and deaths. Using the 1793 Bohemian census of Jews as well, I found the death records of my gg grandfather and mother, Yitzhak and Elisabeth POLLAK, and was able to combine the material I had found with the new 1783 Bohemian census of Jews, to go back nine generations to Yitzhak POLLAK from Všeradice, in west Bohemia. After 30 years of researching and never being able to pinpoint my POLLAK forbears or the place they came from, you can imagine how much this meant to me.

In the post-Communist era, the Czech Republic was one of the few places in central Europe that refused permission to the Mormons to film their Jewish vital records. (8) This means that researching in the Czech Republic has often been much harder than in Slovakia, Hungary, or even Poland. But I am happy to announce that the Czech Republic has been digitising their Vital records. The project, directed by Dr Lenka Matušiková, will have been completed by the end of 2010, and by late 2011 it should be possible to go online and find BDM records. This will prove to be a revolution in Czech Jewish research. The interpretative material will be developed next year. Private contributions are also being sought to help restore the Vital records. I welcome this new project and congratulate Dr Matušiková for her commitment to the Jewish community and also the history of her country and the role Jews have played in it.

I am enthusiastic about this new project and have made a personal donation to the archive. It will mark a huge and important step forward in Czech Jewish genealogy research. I urge you to join me and think about donating. You are welcome to email me at danielat1@bigpond.com to find out how to donate to this important project.

With the development of Jewish tourism, the Czech Government has put its money where its mouth is and returned much of the Jewish heritage to communities all over the Czech Republic. Jewish life and culture is celebrated there, and we can play our part in bringing it back into focus, even from so far away. My experience has been a very positive one of official cooperation and support for this trend.

The Czech National Library has also begun digitising many books and periodicals used as important source material for family history. In my beginner's guide, I have listed two new important sources of online research from the Kramerius system, which the library has developed. Let me know if you are interested in the *Czech or Austrian Beginner's Guides* I wrote earlier this year and I can send them to you.

I'd like to thank the following people who have helped me with this talk: Claire Bruell, Robyn Dryen, Patrick Hromas, Jaroslav Klenovský, Jeff Lewy, Dr Lenka Matušiková, Petr Papousek, Dr Tomas Poetsch and finally Hanna Torsh. Their comments, feedback, artwork and research have informed my talk but the mistakes are all mine!

Footnotes

- (1) Torsh, Daniela, 'Lost in Prague: a Czech girl looks for her roots', *Kosher Koala*, AJGS, Dec 2007. Torsh, Daniela, 'Tolerance and the stranger: how to read the 1793 census of Bohemia', talk to AJGS, Sydney, 17 October 2009. Torsh, Daniela, 'Ma vlast and my Czech genealogy', talk to Second Australian National Conference on Jewish Genealogy, Melbourne, 8 March 2010. Torsh, Daniela, 'Finding Hilda: an Austrian genealogy story', talk to Second Australian National Conference on Jewish Genealogy, Melbourne, 7 March 2010.
- (2) Fiedler, Jiri, *Jewish Sights of Bohemia and Moravia*, Sefer, Prague, 1991.
- (3) Wikipedia entry for Olomouc.
- (4) Macmillan, Margaret, *Paris 1919: Six Months That Changed the World*, Random House, New York, 2003.
- (5) Kamy, Miroslav, Schindler et al (eds), *Terezin Memorial Book*, vols I and II, Terezin Initiative Publication, Melantrich, Praha, 1995. (Terezinská pamětní kniha.)
- (6) Müller, J, *Jewish Familial Records in Bohemia* (www.toledot.org).
- Wistrich, R S, *The Jews of Vienna in the Age of Franz Joseph*, OUP, UK, 1990.
- Grunwald, Max, *Vienna*, Jewish Publication Society of America, Philadelphia, 1936.
- Fraenkel, Josef, *The Jews of Austria: Essays on Their Life, History and Destruction*, Vallentine, Mitchell and Co Ltd, London, 1967 (cf p 287, Tartakower essay on population).
- (7) The Prague Regional Archive contains documents about central Bohemia and Prague; Třebon covers south Bohemia; Plzeň includes Karlovy Vary and Plzeň; Litoměřice covers Liberec and Usti; Zámek includes Hradec Králové and Pardubice; Brno covers south Moravia, Vysočina and Zlín; and Opava includes Moravia Silesia border area and Olomouc. Dr Matušiková gave a talk at the IAJGS conference in Chicago in 2008 that details which records are kept where. See the reference to her talk in my *Beginner's Guide to Czech Jewish Genealogy* for more information.
- (8) The Mormons have, however, digitised the Catholic Vital records, and these registers (Catalogue HBM) are held in several regional archives in Třebon, Opava, Litomeřice and Zámek.

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REDISCOVERING THE JEWS OF EGYPT

By Albert Braunstein

In the Jewish community's heyday of the 1920s and 1930s, about 75,000 Jews resided in Egypt. Some 20,000 Jews left Egypt after the first Arab-Israeli War of 1948, followed by another 40,000 after the Suez War of 1956.

My parents, Solomon and Lea Braunstein, were born in Egypt, my father in Cairo and my mother in Zagazig. My father had been a lecturer in maths and physics at the American University in Cairo, while my mother worked as a secretary for the United Nations. They emigrated to Australia in December 1953. In October 2010, my sister Ruth and I travelled to Egypt for the first time.

In Cairo, we visited the Ben Ezra Synagogue, which is best known for being the place where they found the Cairo Geniza (1). From the mid-1860s until 1913, something in the order of 200,000 fragments of vellum, parchment and paper were taken from the Geniza chamber of the Ben Ezra Synagogue. These documents from the Middle Ages shed enormous light on the Jewish history of this period, especially the 11th to 13th century. This ancient synagogue was recently restored and is now open daily.

We also visited the Shaar Hashamayim Synagogue in Adly Street. Unfortunately, the library was closed. Carmen Weinstein is the president of the Jewish community of Cairo. The Jewish community of Cairo have records going back over a hundred years, but we were refused access to this treasure trove. The reason given by Carmen Weinstein is that the records use the Rashi Hebrew script and no-one in the community knows how to read it.



There are now fewer than a hundred Jews in Cairo. They hold services at the Adly Street synagogue for the New Year and some other festivals, achieving a minyan with the help of the Israeli ambassador.

The *Bassatine News* is a newsletter put out by the Jewish community of Cairo, and one can



The Nebi Daniel Synagogue (above), and (below) Albert Braunstein with Youssef Ben Gaon, president of the Jewish community of Alexandria.

read it online at www.bassatine.net/. The latest issue describes the ceremonies held at Shaar Hashamayim for Shavuot, Simha Torah and Hannukah (www.bassatine.net/bassa29.php).

In Alexandria, we visited the Nebi Daniel Synagogue, where we received a very warm welcome from the president of the Jewish community of Alexandria, Youssef Ben Gaon. Youssef's father was a tailor to President Nasser.

The Jewish community of Alexandria once numbered in the tens of thousands. Now only 17 elderly women and three men remain — not enough for a minyan. Many of them live in homes for the elderly, such as nursing homes. Mr Ben Gaon is 54 years old and the 'baby' of the community. He is responsible for maintaining the synagogue and its archive, as well as the upkeep of the cemetery.

The archives of the Jewish community in Alexandria include birth, marriage and death records going back to the 19th century. They frequently receive requests from Jews in Europe for marriage records, because when a Jew marries they need some proof that their parents were Jewish. We had been told that my grandfather was born in Alexandria but they were unable to find any records for him. However, they did find the death record for one of my father's cousins. Youssef Gaon can be contacted on alexandriajewishcommunity@yahoo.com.

Our tour guide in Alexandria was Zahraa Adel Awad (email tourguides_egypt@yahoo.com). In Cairo, our tour guide was Rasha El Ashmawy (visit www.egyptdailytours.com).

Albert Braunstein is a member of the AJGS (Vic).

(1) A genizah (Hebrew for 'hiding place') is a depository for sacred Hebrew books and other documents that are no longer usable. These are usually found in the attic or basement of a synagogue but can also be in walls or buried underground. In 1896, the discovery of the Cairo Genizah, which included more than 280,000 manuscript fragments and medieval documents, was considered one of the great findings of Jewish treasures. It is currently held by several libraries, including those of Cambridge and Manchester universities.

The power of Ancestry.com

By Richard Louis, with Heather Louis

Henry Naphtali Solomon of Edmonton, London, was a well known and respected member of the Jewish community. He was born in Spitalfields, London, in 1795 and died at Edmonton in 1881. He became the first master appointed to the free school in Harrow Alley, Spitalfields, around 1816, and in 1838 he started a new free school at Edmonton, London.

Henry was the son of Moses Eleazer Solomon (1775–1854) and Elizabeth (1771–1845). Moses was the son of Zalman Solomon (about 1750 to about 1810) who had emigrated to England from Furth, Germany, in about 1770. This information is well documented in the *Jewish Encyclopaedia* (1).

Henry was able to link his heritage back to Rabbi Mordecai Jaffe (1530–1612), author of the *Levush Malkhut* (a 10-volume codification of Jewish law, including the customs of the Jews of Eastern Europe) and further back to Abraham of Bohemia (prefect of the Jews of Poland) and to Moses Jaffe of Bologna (15th century) after writing to the Klausrabbiner of Hamburg (2).

Henry had six sons and five daughters with his wife Fanny Phillips (1795–1877). A very detailed précis of Henry's father's family, and Henry's family and life, is given in 'A Light Unto My Path: The Story of H N Solomon of Edmonton' (3), a paper presented to the Edmonton Historical Society by Jeffrey and Barbara Baum. This article and how we became aware of it form the basis of this story.

My wife, Heather, had been researching the Louis family roots for about two years and published it on the Ancestry.com.au website. She was unable, on my father's side, to go back past my great grandfather Ernest Valentine Louis (1851–1820).

In January this year (2010), Heather received an email from a lady in England who had sighted our family tree and realised that we had struck a dead end. She indicated that she had evidence that my great great grandfather was born Louis (Lewis) Henry Solomon (1821–1897). He was married to Caroline Burden in 1850 in the Parish Church of St Luke Chelsea by Licence by Edward Rudge, Curate. The marriage certificate shows Henry Naphtalli as his father. At some unknown time after his marriage, he changed his name to Louis Henry Louis. Three of his sons were baptised in the name of Louis in their teens at St Peters, Paddington, in 1880.

In the reference above (3), the lives, partners and children of Henry's 11 children are given, but the only reference to Louis (Lewis) is his birth. This suggests that he became estranged from the family, possibly because he denounced his Jewish ancestry.

When Henry linked his heritage to Rabbi Mordecai Jaffe, his three youngest sons, Sydney Philip, George Henry and Moses Charles Henry, were so impressed that they adopted the name Jaffe (Westernised version of Jaffe) as their surname.



As an aside, two of the sons died within 12 months of each other in Victoria, Australia. Maurice Henry, who began his life teaching in London after spending some time in both Sydney and Melbourne, died in Ballarat in September 1882, after serving eight years as Headmaster of Ballarat Jewish School.

Although he was married to Teresa Moses in 1850, it appears that he had no family with him in Ballarat as his headstone was provided through donations of his former pupils (4). His brother Moses Charles Henry Jaffe had died in a Melbourne hospital in June of the same year after two years in Australia.

It is worth noting that of Henry's six sons, two died with the surname 'Solomon', three died with the name 'Jaffa' and one with the name 'Louis'. This is an unusual occurrence, and one which can be a stumbling block for family tree researchers. It certainly proved very difficult for us until somebody on the other side of the world put us onto the trail. Thus, in one day, my heritage was traced back from 1851 to the 15th century. This is most definitely a recommendation for the powers of the internet and Ancestry.com. As the current advertisement on television, says: "You don't have to know what you are looking for – you just have to look".

References

- (1) *Jewish Encyclopaedia*.
- (2) *Jewish Chronicle*, 3 February 1899 – Letter from N I Berlin.
- (3) Baum, Jeffrey and Barbara, 'A Light Unto My Path: The Story of H N Solomon of Edmonton', Edmonton Hundred Historical Society Occasional Paper No 43.
- (4) Goldman, L M, *The Jews in Victoria in the Nineteenth Century*, 1954.

Richard and Heather Louis live in Melbourne. They visited the United Kingdom in 2000 where they were given a brief family history prepared by a distant cousin. This stimulated their interest in family history, and two years ago they began to research the Louis family. Using the basic material provided by the cousin, they have succeeded in unravelling Richard's English ancestry. Richard Louis immigrated from the United Kingdom as a young man, while Heather is a fifth generation Australian.

Israel's ambassador presented with his family history

Israel's Ambassador to Australia Yuval Rotem was recently presented with a book tracing his family history. It was researched and produced by members of the LDS Church who had been requested some years ago to search for his 'Frenkel' ancestry.

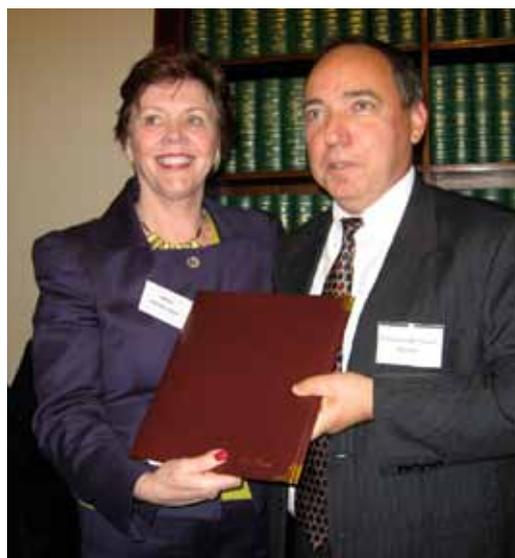
The presentation took place in the Liberal Party room at the Victorian State Parliament on 15 September 2010. Allan Jankie and Lionel Sharpe from the Australian Jewish Genealogical Society (Vic) were invited to attend the small gathering, which included the current State Premier, Ted Baillieu, and recently retired Liberal Party politician Helen Shardey. Several prominent leaders of the Jewish community also attended the event.

Reporter Damien Murphy wrote the following about the Ambassador's genealogical quest in the *Sydney Morning Herald* (8 January 2011):

One of his first Australian experiences was the felicitous discovery of a missing branch of the family tree. In January 2007, an interview appeared in the Australian Jewish News written by the journalist Jason Frenkel about the new ambassador.

Israeli diplomats are required to adopt Hebrew surnames. Although his surname today is Rotem, his original family name is Frenkel, and the diplomat told the journalist about his family and the town of Pyotrekov in Poland where his paternal grandfather had been born. Rotem's grandfather was one of 16 children who followed two brothers to Palestine in the 1920s.

Twelve remained in Poland; only one survived. Rotem had searched for family for years, at one stage even seeking help from the Mormon archives in Salt Lake City. It was all to little avail. Red Cross documents showed only one survived the Holocaust and he had come to Australia in 1949. Rotem says: "I asked my mother and she said,



Former Liberal Party MLA Helen Shardey with Israeli Ambassador to Australia Yuval Rotem.

'Sydney, it must be Sydney'. It was the only thing she knew about Australia.

"Now the Jews of Melbourne are primarily Polish. And the Jews in Poland used to be more traditional and orthodox in their affiliation. You go to Sydney and the Jews overwhelmingly come from Hungary and Czechoslovakia. They were already secular before the war and they kept their secularism about them when they came to Australia.

"How do you know this? How many kosher butchers do you have in Sydney? One. Twelve in Melbourne."

The day after the Australian Jewish News interview, the journalist's father, Morry Frenkel, rang from Melbourne. They were cousins: the two long-separated branches had found each other.

Ambassador Rotem presented a paper about the search for his family at the Second Australian National Conference on Jewish Genealogy held in Melbourne in March 2010. Allan Jankie, who had assisted in some further research, was given a copy of the family history.

Join us in Washington DC for the 2011 IAJGS conference

Registration is now open

The 31st IAJGS International Conference on Jewish Genealogy is being hosted by the Jewish Genealogy Society of Greater Washington (JGSGW) and will be held in August 2011 at the centrally located Grand Hyatt Hotel in DC.

The latest updated information on the hotel, special offers and rates, sightseeing suggestions, conference schedules and content can all be found on the DC2011.com website and the 2011 Capital Conference Blog. You can connect to the blog through the DC2011.com conference website, or go to www.dc2011conference.blogspot.com.

Everyone is invited to view the blog and share comments and questions regarding all aspects of the conference experience. Updates will continue until the conference begins. Stay tuned! Join us at this greatly anticipated event.

Early bird registration will open on Tuesday, 4 January 2011. In addition to reduced rates, everyone who registers by 31 January is eligible to enter the draw for a FREE, five-night stay at the luxurious Grand Hyatt Washington during the conference. The draw will be held during the first week of February.

To register, follow the link at <http://dc2011.org/>.

Don't miss the opportunity to visit Washington, DC, and all of its rich resources. Great rates at the Grand Hyatt apply for nights before and after the conference.

See you in August!

Marlene Bishow, Vic Cohen and Sue Isman
Conference co-chairs



PEOPLE LOOKING FOR PEOPLE

The following notices are published as a community service to our readers. They come to us via internet discussion groups or by mail and email contact with the society.

H WALTER BARNETT – PHOTOGRAPHER

I am researching two late 19th and early 20th century Australian photographers, H Walter Barnett and Phoebe Barnett.

I have recently completed a research fellowship at the National Film and Sound Archive in Canberra looking at women as technicians, entrepreneurs and producers in early Australian film.

H Walter (or just Walter) Barnett has a known connection to some of the earliest film shot in Australia – footage of the 1896 Melbourne Cup, which is held at NFSA. This series of short films was shot by Marius Sestier, a French employee of the Lumiere company, and processed at Falk Studios in Sydney, of which Barnett was then proprietor. Walter Barnett is also seen in several of the segments directing the action. At the same time, Phoebe Barnett ran the Melbourne Falk Studios in Elizabeth Street, and I'm exploring her possible connection to this early film.

From the age 13, Walter worked in photography studios in several Australian states. Between 1882 and 1885, he worked overseas, and in 1885 returned and opened Falk Studios in Sydney. In 1889, he married Hilda (or Ella) Forbes. Walter and Ella left for London in 1897, and apart from a couple of trips back, never returned. I don't know if they had children. Walter died on 16 January 1934, just before his 75th birthday.

Falk Studios in Melbourne seems to have opened in 1896, and the last evidence of Phoebe at Falk seems to be in 1906. In 1907, Falk appears to have changed hands, supporting the evidence that Phoebe left Australia in early 1907.

Any information about this couple would be appreciated.

Virginia Fraser <fraservirginia@yahoo.com.au>

GOLDREICH

Try as may, I have not been able to find where my grandmother's uncle Pinchas Meyer GOLDREICH or GOLDRICH was buried in Australia. He came to Australia in the early 1900s, quite possibly from South Africa, as he had fought for the British in the Boer War 1899–1902. His mother, Leah GOLDRICH, came to visit him in the years before she died (November 1915) in England, according to my grandmother.

Shlomo Davidson, Israel <shlomod@intertax.co.il>

(Editor's note: An extensive search of Australian Jewish cemeteries reveals neither spelling.)

HARRIS

I live in Mildura, Victoria, and have recently been tracing my family history, particularly that of my great grandfather, Lionel Harris, and his siblings, who emigrated to Australia from Russian Poland in the late 1800s and early 1900s.

Lionel Harris arrived in Australia aboard the *John Elder* in 1884 and cites on his naturalisation certificate that he was born in Ozorkowa in Russian Poland on 8 May 1886 and that he was a subject of the Czar. His parents were cited on his marriage certificate as Isaac Harris and Miriam Solomon. Lionel married Mary Hutton (non-Jewish) and had two children, one of which was my grandmother. Lionel is buried in the Jewish section of the Fawkner Cemetery. I do know that the Harris family ended up in London prior to Lionel emigrating to Australia. His siblings (who were much younger) joined him in Australia in the early 1900s.

I am also keen to trace any descendants of my great-grandfather's siblings, who also came to Australia – Nellie Mendelson, Pollie Melovitch and Benjamin Harris. Benjamin had two marriages, both in Melbourne as part of the Jewish faith, and had one son, Arnold Harris, from his second marriage to Rebecca Goldstein. I'm also aware that there was at least one grandson from the Mendelson's – Norman Mendelson.

Anne Mansell, Mildura <kamansell@bigpond.com>

JOSEPH

I am trying to track Philip Joseph. He was born in Latvia. He had two brothers (Jacob and Kessil) and one sister (Fanny, my grandmother), who stayed in Scotland. Philip left Scotland (Glasgow) for New Zealand (Wellington) just before the First World War, and left New Zealand for

Australia before 1920. We don't know to where he settled in Australia, and I could not get any information from New Zealand. He married Naomi Hillman, and his daughter Jessie was a teacher who visited Glasgow in 1948. I have a photo of him taken just before he left for Australia.

Varda Swery, Adelaide <swery@gmail.com>

KLUGER

I am living – and teaching history – in Überlingen, Lake of Constance, Germany. I know there was a Jewish family with the name Kluger living in the Alte Owinger Straße in Überlingen till 1938. The Kluger parents died in the Holocaust. Their daughter, born in 1925, went as a girl to England (with a children's transport) and then went to Melbourne, Australia. I know that Maja Kluger lived after the Second World War in Osborn Street, South Yarra, and worked at the Queen Victoria Hospital. I would like to contact either Maja or her relatives.

Oswald Burger, Überlingen, Germany <oswald.burger@gmx.de>

MONTEFIORE

My uncle Aaron Montefiore was born in Bombay or Calcutta and his parents were Salem Schubert Moses and Masooda Moses (nee Abraham). My father was born in 1907, and Aaron would have been born after that. I am in touch with his siblings' families, and they haven't heard from him for years. He would have migrated from Bombay around 1950 after India's independence, but I am not sure where he went. He was not a war refugee.

I was told recently by an aunt that he was married to Cynthia Shellim. However, Cynthia, from her family's records, was married to someone else (this could have been a first marriage, or possibly an engagement). Her family believes she lived in Sydney for some time. Any information would be helpful.

Ruth Montefiore, London <ruth.montefiore@ntlworld.com>

SHWARZER/SHWARZ

I am searching for relatives who we lost trace of about 60 years ago, when my grandfather (who lived in the Soviet Union) stopped exchanging letters with them because it was considered dangerous.

My grandfather's brother was 13 years old when he left his parents' house (in Volodarka, Skvira district, Ukraine) and came to Melbourne, Australia, in the early 1900s. He had two sons who studied medicine in Melbourne some time between 1920 and 1940. Their family name was Shwarzer, Shwarz, or some other spelling. Other family names associated with this search are Meir Gershom or Meir Hirsh. I have several photographs which I am happy to forward to anyone recognising the names in this posting.

Mark Shvartser, Israel <mshvartser@gmail.com>

STAUBER

A colleague of mine in the US is trying to find a long lost relative by the name of Ernst Stauber. Any information would be appreciated.

Owen White <obwhite@me.com>

POSTINGS

JRI-PL DIGEST: Interactive map of Polish borders

Visit <http://polmap.republika.pl/polska1.htm> for an interactive map of Polish borders from the 10th century to 2004. The site also has the names of the rulers for each time period. Although it is in Polish, the town names are essentially the same.

Jody Kompanek, Pennsylvania <jsk2@embarqmail.com>

NEW VICTORIAN BURIAL RECORDS ONLINE

JewishGen's Online Worldwide Burial Registry has announced that it has added 170,000 records, including those from Melbourne, Australia.

Thanks go to the Melbourne Chevra Kadisha, which has submitted more than 29,000 records from 49 cemeteries in Melbourne and surrounding towns. This is JOWBR's first significant data collection from Australia.

The JOWBR database is online at www.jewishgen.org/databases/cemetery/. Researchers are advised to check this database in conjunction with the Beverley Davis Database (www.bd-bd.info).

Rodney Eisfelder, AJGS (Vic) Committee