



SPECIAL SOUTH AFRICAN EDITION

RESEARCHING SA JEWISH GENEALOGY

by Roy Ogus and Saul Issroff

FIRST, some historical background. South Africa lies at the southern tip of the African continent with a population of approximately 43 million. Prior to 1600, the key inhabitants of the region were the Bushmen and Hottentot people in the west and the Bantu tribes who lived in the east, who migrated down from the interior of Africa.

European interest in the Cape of Good Hope, on the southernmost tip of South Africa, arose from its strategic location on the sea route from Europe to the East Indies. In 1652, the first European settlers from the Dutch East India Company set up a supply base at the present site of Cape Town, for its ships on their way to the Far East.

Soon afterwards, some employees left the firm and started independent farming in the surrounding area. They became known as *Boers* [farmers] and were soon joined by French and German settlers. By 1795, the white population had spread some 500 miles from Cape Town and the colony had a total population of 60,000.

Their descendants are Afrikaners (people of Dutch, German and French descent) who speak Afrikaans, which derives from Dutch. Afrikaners now comprise some 60 per cent of the white population, inhabitants of European descent, who number about six million.

The remaining two-fifths are mainly of British descent and speak English as their native language. Their forebears arrived in the 1820s. Jews are included as part of the English group. After France conquered The Netherlands in 1795, the British occupied the Cape Colony to keep it out of French hands and it was formally given to them in 1814.

Boer resentment

The Boers soon came to resent British colonial rule as English was the only official language. In 1834, Britain abolished slavery throughout its empire, ruining a number



The Gardens Synagogue in Cape Town, built in 1863. The Cape Town Hebrew Congregation was founded in 1841, making it the oldest congregation in South Africa

of Boer farmers who depended on slave labour to work their farms. This dissatisfaction came to a head in 1836, when there was a mass exodus of Boers from the Cape Colony into the interior of the country.

This journey, known as “The Great Trek” brought the Boers into direct contact with the Bantu living there which resulted in many clashes and much bloodshed. Eventually, the Boers settled in areas now known as Natal, the Orange Free State (OFS), and the Transvaal.

During the 1850s, Britain annexed Natal, but recognized the independence of the Transvaal and OFS republics. In 1870, an extremely rich diamond field was found where Kimberley now stands in the Cape. This resulted in a mass influx of people from Britain and elsewhere, as fortunes were sought. Mining diamonds, gold and other minerals soon became the basis of the economy. Disputes between the Boers and the British followed and Britain annexed the Kimberley area in 1871 and the Transvaal in 1877. The First Anglo-Boer War took place in 1880, resulting in a victory for the Boers.

In 1886, the huge Witwatersrand gold field was discovered in the present-day Johannesburg area, bringing an even larger influx of foreigners. By 1895, half of the Transvaal population was foreign-born. Relations between Britain and the Boers continued to deteriorate and in 1899, the Second Boer War broke out when Transvaal and the OFS declared war on Britain.

In 1902, the war ended with a British victory and the Transvaal and OFS became British colonies. In 1910, Britain allowed the four colonies of the Transvaal, Cape, Natal, and OFS to form the Union of South Africa, a self-governing country within the British Empire.

During World War I, South Africa fought Germany alongside British forces. From 1914 through the 1930s, a strong rise of Afrikaner (as the Boers now came to be called) nationalism occurred. During World War II, South Africa was again part of the Allies, but there was a strong sentiment to remain neutral due to sympathies with Germany.

In 1948, the Afrikaner Nationalist Party won the general election for the first time, and its *apartheid* programme [Afr: separation of the races] was instituted. There was strong international opposition to these policies, which suppressed and eventually banned all black opposition parties.

In 1961, South Africa left the Commonwealth and in the ensuing years, economic and other sanctions were continually applied against the country to pressure the government into relaxing or abolishing its *apartheid* policies. Internal unrest was prevalent throughout the country.

In 1994, a breakthrough occurred in the internal negotiations between the Nationalist government and the African Nationalist Congress, the dominant political organisation of the black group. In April, an historic election took place, resulting in the peaceful transition of governmental control from the previously white-dominated parties to a fully multi-racial legislature. This has had a profound effect on the country, with political, social, and economic ramifications in all walks of life.

Jewish migration

Jewish links to South Africa started with the Portuguese voyages of exploration around the Cape of Good Hope in 1452. Jews participated in these early voyages as map makers, navigators, and sailors. However, the Portuguese were not interested in permanent settlement in the Cape, but sailed around it to access the profitable trading areas of Asia.

The first Dutch settlers in 1652 reportedly included two Jews, but they soon converted to Christianity, because the Dutch East Indies Company allowed only Protestant Christians to reside in the Cape.

Although Jewish links to South Africa start quite early in the country's history, legal immigration began only at the beginning of the 19th century when freedom of religion was permitted. About 16 Jews were among the 1820 British settlers, and more followed soon afterwards. In 1841, Benjamin Norden founded the first Jewish Congregation in Cape Town. Most of the early Jewish settler families were totally assimilated and had few Jewish connections.

By 1880, approximately 4,000 Jews lived in South Africa and Jewish immigration increased rapidly thereafter

as the first large wave of Jewish immigration took place. Significant numbers of Jews began to arrive from Lithuania for various reasons. The Russian *pogroms* (1881-1884) and other catastrophes: droughts, floods, deportation, and fires were major factors in the emigration.

South Africa offered strong potential for economic success, particularly following the discovery of diamond fields in Kimberley in 1869 and gold fields in the Transvaal in 1886.

The South African census of 1911 enumerated about 47,000 Jews, almost all of whom were from Lithuania. Jewish immigrants came by ship, most to Cape Town, although a minority entered at Durban, Lourenço Marques (previously Delgoa Bay, now known as Maputo, the capital of Mozambique), and Port Elizabeth.

Mass immigration

Major waves of migration occurred from 1895 onwards and British shipping agents had sub-agents in Lithuanian villages who accepted bookings for passage to South Africa. Many Jews embarked initially at the port of Libau [German]/ Liepāja [Lith.] on the Baltic Sea and were transported on small cargo boats to England. Fewer numbers passed through Hamburg or Bremen.

Many who arrived first in Grimsby or London were taken to the Poor Jews' Temporary Shelter¹ in the East End of London, where they were provided board, lodgings, medical services and travel advice. From November 1902 to November 1903, 3,600 of the 4,500 individuals helped by the Poor Jews' Temporary Shelter went to South Africa, most on the Union Castle Line to Cape Town. Many records of their clients are available, and a searchable database is available.

Continued on page 4

SOUTHERN AFRICAN JEWISH GENEALOGY SPECIAL INTEREST GROUP (SA-SIG)

The *JewishGen SA-SIG*² provides a forum for a free exchange of ideas, research tips and information of interest to those researching Jewish family history in the communities of South Africa, Lesotho (Basutoland), Botswana (Bechuanaland), Zimbabwe (Southern Rhodesia), Zambia (Northern Rhodesia), Swaziland, Mozambique, Kenya, and the former Belgian Congo.

The SA-SIG maintains a comprehensive set of web pages that provide a portal to the SIG's extensive collection of information about Southern African genealogical research, as well as access to other resources such as South African-related databases and the SA-related microfilms available in the Mormon Family History Library (FHL).³

A concise compilation of the key South African genealogical resources, together with the relevant contact information, can be found on the SA-SIG website. The SA-SIG web pages should be the first point of reference for anyone who is researching South African Jewish genealogy.

CONTENTS

Researching SA Jewish Genealogy, Roy Ogus and Saul Issroff.....	1
From the Editor.....	3
The Ochberg orphans, David Solly Sandler.....	7
My mosaic ancestry, Joel Levy	9
The importance of the SAJBD library and archives, Reuben Musiker.....	12
Major upgrade of <i>Yad Vashem</i> central database.....	13
Jewish military involvement in South Africa, David Saks	14
Loyalties in the Boer War, Sam Aaron	16
<i>Beit Hatfutsot</i> and South African Jewry, Rose Norwich.....	18
Barnato and diamond mines, Doreen Berger.....	20
Presidential comment, Anthony Joseph	22
A soldier's wartime diary, Daniel Appleby	23
The Belinsky (Bell)/Lourie family, Kenneth Zucker	25
The Bender family of Dublin, Yvonne Altman O'Connor	27
The Fox family . . . the story continues, Diane Barnett.....	29
Smallpox and the mystery of 'Abraham from Nancy' John Gould	31
Resources added to the <i>Yad Vashem</i> names database	33
Book review	34
Abstracts, compiled by Lydia Collins and Harriet Hodes.....	35



WHAT'S in a name? In this edition we have a number of articles in which *Beit Hatfutsot—The Museum of the Jewish People* is mentioned. Our problem was how to deal with all the varying transliterated spellings. There are historical references to books where the spelling differs so we contacted them and they gave us their current official spelling and name. We have used this throughout this edition.

Jewish South African SIG

“Our purposes and goals are to bring together Jewish genealogy researchers with a common interest in Southern Africa. This page is a portal to our basic information about Southern African research and our research aspirations”.

See it all at www.jewishgen.org/safrica/.

FROM THE EDITOR

I start by thanking Saul Issroff for his advice and guidance with regard to the content of this South African edition.

Together with Roy Ogus, they have written a comprehensive review of the history, geography and sources of information currently available for those investigating South African Jewry.

Joel Levy has meticulously traced his family from Lithuania to South Africa and then to London. Reuben Musiker describes the extensive material held by the South African Board of Deputies.

David Saks has used this treasure trove for his overview of Jews involved in military conflicts. Sam Aaron explains how his family loyalties were divided by the Anglo-Boer wars and Rose Norwich explores the research and resources on South Africa at *Beit Hatfutsot*, the Museum of the Jewish People, in Israel.

Doreen Berger reviews the famous, or infamous, Barnato family.

In addition we have a cosmopolitan array of articles from other parts of the world. John Gould describes his 18th century rabbinical ancestor from Nancy who contributed to the early ethical approaches to immunisation.

Daniel Appleby reveals the antics of his father who worked on an ambulance train in France during the World War I.

Kenneth Zucker shows how his family emigrated from Russia and settled in the East End of London.

Yvonne O'Connor paints a picture of an Irish family while Diane Barnett provides a portrait of an Australian ancestor who was a famous early photographer.

Our next edition will have the Jewish West End and the 20th anniversary of the founding of the JGSGB as the main themes. Please send me your contributions in the usual manner by 15 September.

BERNARD VALMAN

bvalman@aol.com

Researching SA genealogy—cont.



The pre-1994 provinces of South Africa, useful for genealogical research

As an undeveloped country, South Africa offered economic opportunities to early immigrants far greater than anything they could find in Eastern Europe. The travelling pedlar [Afr: *smous*], became an institution in the country's remote rural areas and many other Jews settled in small towns as shopkeepers and tradesmen. A number of efficient, entrepreneurial farmers and traders were active pioneers in the hides and skin trade, the wool, ostrich feathers, potato, maize and citrus farming industries.

A second wave of Jewish immigration occurred during the 1920s. The majority of these immigrants were also from Lithuania. The deteriorating conditions following World War I and the Russian Revolution, spurred emigration. Restrictions on immigration, imposed in 1921, diverted many to South Africa of those who had intended to emigrate to America.

In the 1930s, South Africa restricted immigration in general and the rise of Afrikaner nationalism, sympathetic to Germany, led to more restrictions on the entry of Jews. In spite of these restrictions, 8,000 Jews from Germany and central Europe were permitted to enter before war began.

From 1970 to 1992, there was a large exodus of Jews from South Africa due to the deteriorating political situation. About 39,000 left, but 10,000 Israelis emigrated to South Africa during the same period. The peak Jewish population was 120,000, constituting 2.7 per cent of whites with the current population of c. 88,000 representing 1.8 per cent.

Homogeneous community

The contemporary Jewish community in South Africa has some distinctive characteristics. It is predominantly of Lithuanian origin and homogeneous. It is overwhelmingly Ashkenazi with a small Sephardi population in Cape Town.

There is a low level of intermarriage and the community is somewhat socially isolated from the general population, South African Jews are relatively affluent and well educated, and a high value is placed on education with emphasis on traditional and Zionist ideals, and strong support of Israel. Typically, they are not directly involved in national politics but were prominent in the anti-*apartheid* and liberation movements.

About 80 per cent are members of orthodox congregations but these cover much of the conservative view as well with a small reform affiliation. Most Jews originally lived in Johannesburg or Cape Town while smaller, significant communities existed in Durban, Pretoria, Port Elizabeth, and East London. More than 1,000 rural towns and settlements also had a Jewish presence, although most now have few Jews or none at all.

Today, Jews live predominantly in Johannesburg and Cape Town with fewer, much smaller communities elsewhere. The official central body in the community is the South African Jewish Board of Deputies, which represents all major Jewish organisations and congregations to the government.

Genealogical information

This section contains a summary of resources in South Africa that hold the key records of genealogical value. Access to the resources cited varies—some of the resources are available over the Internet and thus can be accessed globally, others only accessed by a local visit to the particular institution, while even more are available to researchers abroad, either directly or by mail. Some institutions are accessible by e-mail, and also make available the catalogue of their holdings on the Internet.

South Africa is now organised into nine provinces. Prior to the 1994 elections, however, there were four provinces, which had been in existence since 1910. This prior organisation is of greater relevance to genealogical research, since most of the archival documentation has been organised and is stored in relationship to the four provinces: Cape Province, Transvaal, Natal, and the Orange Free State (OFS).

The National Archives of South Africa. Before the formation of the union in 1910, separate archives existed for each of the four colonies. After union, the colonial archives were transferred to the control of the central government under a state archives system named The National Archives of South Africa.⁴ The former colonial archives maintained their separate identities as depots of the state archives.

Currently The National Archives' head office is located in Pretoria. Archives repositories are located in Pretoria (for Transvaal records), Cape Town (Cape Province records), Durban and Pietermaritzburg (Natal records), Bloemfontein (Free State records), as well as in Port Elizabeth.



A repository of the SA NA system, the Western Cape Provincial Archives and Records Service, in Cape Town

The **National Automated Archival Information Retrieval System (NAAIRS)** serves as a finding aid to assist users to identify and locate archival material that is relevant to their requirements. Searching of the NAAIRS database is available on the Internet.⁴



Example death notice document from Transvaal, 1911



Example naturalisation document from Cape Colony, 1907

NAAIRS contains only information about archival material references and not the texts of the actual documents. Having identified a particular reference of interest, a user would usually arrange to visit the repository concerned to consult the documents or request further information or copies where such services are available.

Some documents have been withdrawn from photocopying due to their fragile condition. In addition, the repository may charge a fee for copying long documents, or recommend that a local researcher be engaged to do so.

As many different types of documents of genealogical interest can be found in the archives, including estate documents, naturalisation papers and legal proceedings, NAAIRS is most useful for genealogical searches.

Copies of vital record certificates (BMD) are available from the **Office of the Registrar of Births, Marriages and Deaths** in the Department of Home Affairs.⁵ This government office will respond to mailed requests for records.

Use of standard forms is suggested when submitting these requests and one should specify that unabridged certificates are needed. One needs to supply a relatively accurate date and place of the event for the requested certificate. Note that birth and marriage certificates contain a significant amount of useful genealogical data, but death notices (see below) contain more useful information than death certificates.

LDS Family History Library microfilms. The Mormon Family History Library (FHL)³ has a surprisingly large number of South African documents on microfilm. More importantly, these microfilms are available at Family History centres worldwide.

Key categories of documentation that are available in the LDS films include estate/probate documentation, applications for naturalisation and death certificates.

Estate/probate documentation includes death notices, wills and liquidation/distribution accounts. Other documents such as ante-nuptial agreements may be found in some cases. Death notices are particularly useful since they may contain information on the deceased's place of birth, parents' names, details of marriages as well as the names and birth dates of

children or siblings, if the deceased had no children. Death certificates do not contain most of this information.

Available FHL microfilm of the indexes and actual estate documentation include

Cape	Estates Estate registers	1834-1950 1950-1989 (only date of death and estate number)
Transvaal	Estates	1873-1950
Natal	Estates	1871-1950
Orange FS	Estates	1853-1950

Applications for naturalisation (Cape Colony only)

Available for 1883-1911, these documents have a high genealogical value. They include age and birth location, and details of residence both in the Cape Colony and the British Empire, if applicable.

Death certificates (of limited genealogical value)

Available on FHL films for limited time periods and for selected provinces

National coverage	1955-1965
Cape Province	1895-1928
Transvaal	1864-1954

A summary of the key documents in the LDS microfilms of interest to those pursuing Jewish genealogical research in South Africa, together with the applicable microfilm numbers, can be found on the SA-SIG website.³

The **Offices of the Master of the Supreme Court** contain estate files for the periods subsequent to those housed in the National Archives repositories. There are six offices, including those in Cape Town and Pretoria.

If estate files cannot be found in either the state archives or the FHL microfilms, they can be obtained from one of the Master's offices. Documents may only be viewed during a personal visit; requests by mail are not entertained.

Online archives

Ancestry24⁶ is a comprehensive online archive of records about individuals who have lived in South Africa since the late 1600s. The site features an extensive collection of searchable databases containing millions of records, and a growing image library of gravestones and other pictures.

Transcribed from original documents and reliable resources, **Ancestry24** databases include births, baptisms, marriages, death and estate records, burials, passenger lists, military records, government newspaper announcements of deceased persons, family trees, and voter lists.

Numerous Jewish records can be found in the databases, one of which is dedicated specifically to a collection of Jewish burial records. **Ancestry24** offers free searching of their databases but a subscription is needed to access detailed records.

The South African Jewish Yearbooks of 1928, 1953-1954 and 1961-1962, have brief biographies of many well-known Jews, including their towns of origin. The library

has microfilmed various publications of the South African Jewish press from the turn of the 20th century.

Kaplan Centre: The South African Centre for Jewish Migration and Genealogy studies was set up primarily to research the estimated 15,000 core families who migrated to Southern Africa between 1850-1950 mainly from England, Germany, Lithuania, Latvia and Belarus.

The centre is under the umbrella of the Isaac and Jessie Kaplan Institute for Jewish Studies at the University of Cape Town. Their aims are to map the entire history of Jewish migration and settlement in South Africa and to integrate the genealogical data in multi-disciplinary research.

Extensive records of births, cemeteries, communities and congregations, marriages, military records, naturalizations, passenger arrivals, and shipping manifests have been collected and are incorporated in a searchable master database, the SA Jewish Rootsbank.⁷

South African Jewish Board of Deputies. This organisation holds passenger lists documenting the details of Jewish immigrants to South Africa from 1924 to 1929. Other holdings include an extensive collection of at least 60 years of newspaper items referring to individual Jews. These are indexed and include obituaries.

A potentially useful source of genealogical information is several Yiddish newspapers published in the early 1900s. In the 1920s, the newspapers published on a weekly basis listed many people in Eastern Europe looking for relatives who had moved to South Africa.

South African Friends of Beth Hatefutsoth (SAFBH). In its *Country Communities* series, the SAFBH has been documenting the history of Jews in the country towns and villages of South Africa.

Five volumes have been published covering the northern and eastern Transvaal areas, the northern and western Cape, the southern and eastern Cape, KwaZulu-Natal and the Free State.

(Editor: SEE ARTICLE BY ROSE NORWICH ON PAGE 18.)

Jewish burial records. *Chevra Kadisha* records in *JOWBR*. One of the unifying movements within the South African Jewish community was the development of the *Chevra Kadisha* [burial] societies. These societies not only deal with burials but with general aid to the sick and needy.

They exist in all major centres of Jewish population and records from many of the older societies are held at the Jewish Board of Deputies and the Kaplan Centre (in the *Rootsbank* database). The *JewishGen* Online Worldwide Burial Registry database (*JOWBR*)⁸ contains all the records, among others, from the Bloemfontein, Johannesburg and Pretoria Jewish cemeteries as well as records from Cape Town, Bulawayo and other South African cemeteries.

The Cape Town Jewish Cemeteries Maintenance Board (CMB), with representation from groups such as the United *Chevra Kadisha*, the SA Jewish Board of Deputies, the Progressive Jewish Congregation of Cape Town and the Union of Orthodox Synagogues, has been established as a community-based controlling body of all the Jewish cemeteries in the Cape Peninsula.

The CMB assumed responsibility for the following cemeteries and maintains an online database of burials at

these sites. Pinelands 1, Pinelands 2, Muizenberg, Woltemade Gate 8, 7th Avenue Maitland and Albert Road Woodstock.⁹ **The Genealogical Society of South Africa (GSSA)** offers a number of resources including burial records that are accessible from *eGSSA*, its virtual online branch.

These resources include a number of databases which contain a collection of records and images from a wide variety of sources. One collection of particular interest to Jewish researchers is a database of gravestone photographs which contains a significant number of Jewish monuments. One can search the database using the deceased's name information. To identify all the Jewish records, one need only type "Jewish" into the surname field on the search page.

The *eGSSA* also offers a document extraction service in the National Archives, where a *GSSA* researcher will visit a particular National Archives branch and take high-quality photographs of the requested document pages and return the images to the requester for a nominal charge. All resources are available from their home page.¹⁰

Ancestry24 burial records. One of the *Ancestry* databases is dedicated to a collection of Jewish burial records.

Other sources

A number of museums and libraries contain useful information for the Jewish genealogist. **The Cory Library for Historical Research** (at Rhodes University in Grahamstown) holds extensive materials about the Cape Province, especially the Eastern Cape. Other institutions of interest include the **Jewish Pioneers' Memorial Museum** in Port Elizabeth, the **Jewish Museum** and **South African Library** in Cape Town.

● **Roy Ogus, a computer engineer, was born in South Africa and lives in America. He is vice-president of the SA-SIG, a member of the San Francisco Bay Area JGS, and has published articles in their journal, ZichronNote, as well as in Roots-Key, the journal of the JGS of Los Angeles.**

● **Saul Issroff is a South African-born Litvak living in London. Founding member and former vice-president of JGSGB, he is on the Board of Governors of JewishGen Inc., the Advisory Committee of International Institute of Jewish Genealogy, Jerusalem, and president of SA-SIG.**

REFERENCES

1. http://chrysalis.its.uct.ac.za/cgi/cgi_shelter.exe.
2. SA-SIG maintains a full set of web pages, www.jewishgen.org/safrica, containing an extensive collection of information about SA genealogical research. A compilation can be found at www.jewishgen.org/safrica/conferences/SA-SIG-Resources.pdf. An extensive bibliography of publications to those researching SA can be found at www.jewishgen.org/SAfrica/bibliography/index.htm.
3. www.jewishgen.org/safrica/mormon-fhc/index.htm.
4. National Archives: www.national.archives.gov.za; NAAIRS: www.national.archsrch.gov.za/sm300cv/smws/sm300dl.
5. www.home-affairs.gov.za.
6. www.ancestry24.com.
7. http://chrysalis.its.uct.ac.za/cgi/cgi_Rootweb.exe.
8. www.jewishgen.org/databases/cemetery.
9. www.jewishcemetery.co.za.
10. www.eggsa.org.

■ An earlier version of this article appeared in *Roots-Key*, the journal of the Los Angeles JGS.

The Ochberg orphans

by David Solly Sandler

THE Ochberg Orphans, also known as the “*Pogrom Orphans*” or “Ukraine War and *Pogrom Orphans*” was a group of 181 Jewish orphans, rescued in 1921 by Isaac Ochberg, the representative of the South African Jewish Community, from the multiple horrors facing Jews in the *Pale of Settlement* and transported to South Africa.

These horrors commenced in 1914 with World War I with the forced relocation of Jews by the Tsarist Russians. Then followed the influenza epidemic, more *pogroms* committed by advancing and retreating troops during the Russian Revolution, and finally the various fights for independence.

These circumstances caused starvation and the diseases that accompany hunger and cold and continued into the 1920s.

Jewish communities around the world were shocked by the news of the horrors of war and suffering of Jews in the *Pale*, especially the wholesale rape, extortion and slaughter of their brethren so they sent help.

South Africa helped by transporting the Ochberg orphans, supporting those transported to Palestine and sending aid to various orphanages in the *Pale*.

Canadian help

In 1921, the Canadian Jewish community similarly brought children to Canada and in 1922 a group of about 60 children were transported to Palestine by Israel Belkind. The Pinsk Orphans Relief Fund of London transported 19 children in 1924, and 35 more in 1926 to London.

Because of immigration restrictions in the United States, the American Joint Distribution Committee (JDC) could not transport children but they collected millions of dollars and together with the American Relief Administration fed almost two million Ukrainians by setting up soup kitchens and feeding programmes and also helped farmers by introducing new seeds and tractors.

The famines were man-made, the Soviets had requisitioned the grain and sent it to the Volga region so millions of Ukrainians simply died of starvation.

Jews were appalled and shocked by the horrors. On 26 June 1919 in London, protest meetings involving about 120,000 people took place, while in New York 400,000 took part in demonstrations, including ex-soldiers with banners.

No one will really know how many hundreds of thousands of Jews perished from cold, hunger and disease, or were systematically tortured, murdered and raped by troops and marauding bands of Cossacks and others. This period, alas, is now a forgotten part of Jewish history; it was covered up by the Soviets and completely overshadowed by the Holocaust.

Isaac Ochberg, a self-made wealthy individual and Chairman of the Cape Jewish Orphanage, travelled to London, where he secured the help of the JDC and their personnel. He then went to Warsaw and secured the help of Panya Engel who looked after the children that Isaac Ochberg had selected and gathered mainly from existing Jewish orphanages. He travelled to Brest, Domachëvo, Włodowa, Pinsk, Rivna, L'viv, Sarna, Wizna, Kovel, Kamen'-Kashirskij, Lyumomi and Shatsk.



Isaac Ochberg
1878-1937



Alter Bobrow, later known as
Alexander Bobrow

In Pinsk, Isaac Ochberg met Alter Bobrow, an analytical chemist. Together with Zionist friends, Bobrow had helped establish three orphanages in Pinsk in 1917 after returning on leave and finding the city devastated from battles between the Russians and Germans.

Alter cared for the children and their teacher. He was presented with an

exercise book of letters from pupils and colleagues who had remained as he helped Isaac and who had accompanied him to South Africa.

Isaac Ochberg had permission from the Smuts government to bring 200 children, provided they were healthy, double orphans, less than 14 years old, but was told he could not split up siblings. He selected the children mainly from existing orphanages supported by the JDC, where official records of the orphans had been collected and the children were relatively healthy.

Wise decision

This proved to be a wise decision as conditions were so bad that the Canadian group headed by Harry Hershman, who similarly had permission to take 200 healthy orphans to Canada, examined more than 8,000 children in Rovno but could not find that number of healthy children who had their official records. Neither could they find children less than three years old, the preferred age for adoption.

The 38 Pinsk children each had travel documents issued by the magistrate there. When everybody had been gathered in Warsaw, nine group passports photos were taken. Later, when 37 children ran away, their faces and names were simply crossed out on the passport. (*See photo overleaf.*)

Isaac Ochberg apparently broke many rules set by the Smuts government.



A third group photograph of some of the orphans

Many children had siblings who were left behind, or had living parents. Other older girls were brought out to act as nurses, and some had their ages reduced to make them more appealing to prospective adopters.

The children were transported by rail in cattle trucks to Gdansk (Danzig) where they boarded *SS Baltara* bound for London where they were hosted by the Federation of Ukrainian Jews and then boarded the *SS Edinburgh Castle* bound for Cape Town, arriving there on 21 September 1921.

Half of these children, upon arrival in South Africa, were placed in the care of the Cape Jewish Orphanage, later known as Oranjia, while the rest were sent to Johannesburg and placed in the care of the South African Jewish Orphanage, later known as Arcadia.

Prospective adopters were interviewed and many children were placed in their care, with mixed outcomes. On Sundays, prospective parents would visit the orphanages where they could view and select children.

The Cape Town Jewish Community accepted the children much more warmly simply because “Daddy Ochberg” was chairman of the orphanage and visited *his* children regularly. The older girls were each taught a trade and found employment by the Jewish community.



Isaac (Yitzhak) Ochberg monument unveiled by Bennie Penzik on 21 July 2011

www.esra-magazine.com/blog/post/rememering-isaac-ochberg

There was a ladies section in Cape Town and a hostel in Johannesburg where they lived until they were married.

Well-meaning committees saw it as their responsibility to marry the girls off and considered their duty had ended when their charges were placed within the bonds of holy matrimony; grand weddings were organised and dowries provided.

Isaac Ochberg visited the Ukraine again in 1923 and delivered aid to the suppressed and poor Jews under the Soviets. He was a delegate of South Africa at the 1932 World Zionist Congress in Basle, and died at sea on 11 December 1937, and was buried in Cape Town a few days later.

He bequeathed what was then the largest sum by an individual to Palestine to the Jewish National Fund (JNF) and a lesser sum to the Hebrew University. The money was spent by the JNF to acquire an area of land on the Hills of Ephraim which today encompasses *Kibbutzim Dalia*, Gal’ed and Ramot Menasha in northern Israel.

Traumatised

Many of the children were traumatised from the horrors they had witnessed and endured and their life stories clearly reveal this. At least two children were violent as adults, two are known to have committed suicide and some had recurring nightmares as adults, Others, no doubt, bore their memories in silence and did not share their histories with their children.

A few small children succumbed to tuberculosis or other diseases while others died from malnutrition. Most, however, prospered, achieved, were stoic and able to cope with the ups and downs of life.

Today the Ochberg orphans’ estimated 3,000 descendants can be found living around the world. Bennie Penzik, the son of two orphans and a modern day hero, persuaded the JNF in Israel to honour the memory of Isaac Ochberg and the Ochberg Orphans with a monument to the man, with plaques for each child in a park established in Ramot Menasha.

This will, no doubt, be a place of pilgrimage for future generations of descendants and a “must see” tourist attraction for all visitors to Israel.

Continued on page 21

My mosaic ancestry

by Joel Levy

I began a small project while I was in high school in Johannesburg. The era was pre-Internet, a genealogical world so different from today. I expected this work to be completed within a few weeks for I had been told that all things Jewish had been destroyed by the Nazis and that was 30 years ago! The facts I was told have turned out to be myths and that small project turned out to be anything but small.

My maternal family came from Lithuania and my paternal family were a mix of *Litvaks* and Welsh Jews. Family stories had me believe my Welsh line had been in Wales since Oliver Cromwell's time. I consider myself a typical Jew—second generation, South African-born, now living in London—one whose grandparents or great-grandparents emigrated to South Africa in the late 1880s from places such as Lithuania, Latvia, Germany and Great Britain.

My ancestors, like most others, went to South Africa expecting a better life and future for themselves, with more stability. None of them would have expected that their progeny would be on the move again just two generations on.

There is an irony in being South African-born, but not having had to do much genealogical research in the South African archives. Genealogical information was gleaned from descendants of *émigrés*, family documents and information from family gravestones.

The Gavendo/Gavenda and Sher families

I loved this surname as a child, “Gavendo”. I imagined we must have been Italian *Mafia*. My mother's great-aunt, Bashe (Gavendo) Joffe (1877-1964) told her that: “Wherever you find a person with the surname Gavendo or a variant spelling of that surname, they are all our family”.

Why would all Jews with that surname be related? In 1994, I met a cousin of my grandmother, Josif Gavenda (1920-2005), in Kaunas, Lithuania. He confirmed Bashe's *mantra* and added: “When you find a Gavendo, you'll find a Gilinsky as the two families are essentially the same”.

Although I do not have documentary proof of what Josif Gavenda told me, his story fits in with the documented historical era. His research revealed that our ancestors were serfs on land owned by a Polish aristocrat, Prince Radziwill.

This particular Prince Radziwill (exact name still to be identified) had two daughters. When they married he gave his Polish sons-in-law, one named Gilinski, the other Gavenda, (neither one Jewish) the land where our ancestors lived.

In 1795, an edict was issued requiring Jews to take surnames. A further edict stated that Jews would be expelled by 1810 from that region. For bureaucratic and financial reasons it suited these landlords to give their serfs their surnames so they would appear to be part of their family and not be lost due to any expulsions. Mr Gilinski gave approximately 15 Jewish families entitlement to his surname,

while Mr Gavenda did the same but for one Jewish family. Jews having the surname Gavenda or its variant spellings are thus all related.

It was common for cousins to marry and I descend from a Gavendo-Gilinsky marriage that occurred in the 1840s. My grandfather, Israel Sher, married his first cousin Tzippah Gavendo in 1929.



This wedding photo shows my great-aunt, Rochel Sher, on 29 December 1936. It includes Sher and Gavendo relatives, most of whom were killed five years later in the Holocaust. My Gavendo and Sher great-grandparents are seated in the front row to the left, while the man on the extreme right is my great-great grandfather Lazar Berman.

Some South African Gilinskys, as well as some Gilinskys from Leeds, are related to me. The Gawenda branch lived in Łowicz in Central Poland and British descendants of this branch have the surname Govendir. Some Holocaust survivors from the Łowicz family reside in Australia, the most well known being Michael Gawenda, a journalist and past editor of *The Age*¹ newspaper published in Melbourne.



The gravestone of Rachel-Leah Gavenda

Internet sources such as *Ellis Island Shipping Manifest Database 1892-1924*² have helped me track those descendants of the family who left Lithuania before the wars and *Ancestry.com*³ helped me find living Gavenda descendants using censuses, vital records and obituaries.

For those who know me, you will appreciate how apt the meaning of the Gavenda name is. It is Czech (East Moravian) and translated as a nickname for a chatterbox.

*JewishGen*⁴ helped me obtain a document confirming a family tragedy. David Sher, my grandfather's brother, was 17 when he gave a lift on his cart to a Polish stranger who subsequently robbed and beat him up so badly that he later died in the Utena Hospital, with my grandfather at his bedside. The image [displayed overleaf] illustrates how details of the document are displayed on *JewishGen* and a copy of the original obtained from Lithuanian archives.⁵

I strongly advise obtaining an original document where this is possible as more information is often listed than on a transcribed document. David's death certificate (*see*

right) for instance, gave six items not shown on *JewishGen*: his occupation, his citizenship, the correct name of his mother, place of death, his burial date and place of burial.

In 1994, in Pabradė Jewish Cemetery, I found the gravestone of Rachel-Leah Gavenda (see previous page), who we believe was a first cousin, or married to a first cousin, of my grandmother.

Despite the Nazis having driven their tanks through the cemetery, some gravestones do remain and this is the only surviving Gavenda gravestone I have yet found in Lithuania. These documents and gravestone indicate that despite so much having been destroyed, much has still survived.

In 1929, my Sher grandfather went to South Africa via London and my grandmother followed him three years later. He loved telling me how he saw the first “talking picture”⁶—*The Jazz Singer*⁷—starring Al Jolson. I confirmed my grandparents’ dates of arrival using the “United Kingdom outward bound passenger lists” on *Findmypast*.⁸

Rabbi Mendel Ber Dagutski

This *tzadik* [Heb: righteous person] also connects my Lithuania-United Kingdom-South Africa story. Rabbi Dagutski (1845-1918) was born in Tavrig, Lithuania, and arrived in England in 1891, but after the 1891 census was taken.⁹ He was rabbi of the *Beit Hamedrash* in Birmingham, from 1891-1896.¹⁰

He later became the first rabbi of the Holy Law Synagogue in Manchester and a founding member of the Manchester *yeshiva* [Heb: Jewish seminary] and served the community as a minister, *shochet* and *mohel* [Heb: slaughterer and conductor of circumcisions].¹¹



He visited South Africa on a few occasions. One trip was to grant a *get* [Heb: Jewish divorce document] between his eldest daughter, Yetta, and her husband. An 1896 document in the South African archives shows Rabbi Dagutski applying for a marriage officer licence.¹²

Benjamin Dagutski, eldest son of Rabbi Dagutski, was married in Cape Town in 1902.¹³

His descendants use the surname of Dagut. Abraham Dagut (1885-1944) was the rabbi’s second son and my great-grandfather. He married into my Welsh family and settled his family in South Africa in the late 1920s.

The Bloom family

I grew up a proud *Litvak* so I was unprepared for the shock which awaited me when online searches became available on The National Archives website.¹⁴ It is most fortunate that Solomon Bloom (1768-1864), my 4x- great-grandfather, lived to be 96 as his British naturalisation papers were granted just six years before he died.



Name	Father	Residence	Date of Death	Town	Place Recorded	Microfilm
	Mother	Comments	1900/1901/02	Ustka	Year	Reel
	Spouse		Age	Guberniya	Record #	Image
	Births	Ustka	Cause of Death	Ustka	Ustka	Archives / Found
	Deaths	Ustka	18/11/1927	Ustka	1927	Not listed
	Notes	Wounds in head	17	Kaunas	56	LVA/18171/309

Solomon, his wife Leah and daughter Hannah Deborah, arrived in Merthyr Tydfil, South Wales, c1823 from Blodwa, Russian Poland.¹⁵ I believe the place to be Włodawa, in eastern Poland. I could no longer regard myself as being pure *Litvak*, as I am part *Polak* as well!

George Goodman, a contemporary of Solomon Bloom, also settled in Merthyr from Włodawa, and I am sure there is a link between the families. How could two Jewish families from the same village in Poland settle in the same region of Wales in an uncommon era of immigration of Jews to that area and be unconnected?

Solomon had six children and I have been able to trace 10 generations of my Bloom family using all available resources. My great-grandmother, Minnie (Bloom) Dagut (1882-1964) settled in South Africa in 1921.¹⁶ Three of her sisters and their families arrived later. Other descendants of Solomon Bloom went to South Africa. Sarah Harris (1848-1921), granddaughter of Solomon Bloom, married into the Lotinga family in 1872. The Lotinga family were involved with shipping and English branches of that family appear in records from the 1840s in north-east England.

Sarah’s niece, Edith Davis (1873-1954) married Rev Jacob Phillips (1868-1940) in 1894 in Sunderland. He later took up a post in Port Elizabeth, South Africa. Edith’s sister, Fanny (1872-1951) joined them.

Fanny’s granddaughter, Marlene Bethlehem, not only represented South Africa at Wimbledon in the 1960s but in 1999 was elected President of the SA Jewish Board of Deputies, the first woman to hold this position.

Sarah Harris had a brother, Isaac, whose eldest children were born in the Cape of Good Hope. There is a strong possibility that Isaac hitched a ride on one of his brother-in-law’s ships that travelled to South Africa and Edith and Jacob Phillips did the same.

The King family

The 1841 and 1851 British censuses revealed that Moses (1785-1880) and Ann King (1789-1876), Aaron King’s parents, arrived in Bristol between 1824 and 1831 from Poland. There is some evidence that they, too, came from Włodawa. Their daughter, Miriam (1831-1908) married Abraham Bloom (1828-1903) in Merthyr on 20 January 1850. These were my 3x-great-grandparents.

Miriam King had two brothers, Aaron (1837-1900) and Barnett (1834-1924). Moses and Ann King, Aaron and



Aaron and Anna Paulina King, *née* Neumann

Barnett's two wives are buried in the Old Jewish Cemetery in Newport, Wales. For 20 years I have been unable to ascertain what happened to Aaron's wife and the eight children they had, nor what became of Barnett and his 12 children. Aaron's gravestone shows an emblem and states he was the "Deputy Grand Master of The Grand Lodge of the State of Texas".

British and American federal censuses and shipping manifests reveal that Aaron and Barnett King were picture-frame makers who travelled between Galveston, Texas, and Newport, Wales, with children born in both places. Moses and Ann appear with their sons on an 1860 United States census showing that even into their seventies they travelled to see their family.

Following a lead

It was only by following a lead on *Ancestry.com* last year that I made contact with Leigh Trueman, a direct descendant of Aaron King. Aaron's widow and children had emigrated to Canada. Although Aaron married a Lutheran, he still practiced his faith and the most amazing family find was Aaron's family bible still held by Leigh.

A useful fact on most Jewish gravestones is the naming in Hebrew of the deceased's father. This information takes you back a further generation in time.

Who would have imagined that information lost on a weather-beaten gravestone in Newport would turn up in a family Bible in Canada 111 years after the inscriber's death? Aaron recorded the names of his parents in English and Hebrew thus revealing the names of his grandparents.

Aaron's gravestone shows he was "Aaron ben Moshe Elimelech" and in the Bible Aaron gives his

father's Hebrew name as "Moshe ben Yitzchak Elimelech". Elimelech is Hebrew for "My God is King" and illustrates how "King" became the anglicised surname of the family.

I found an 1895 divorce record in the South African Archives¹⁴ pertaining to Barnett King's daughter, Miriam Anna Titlebaum, and in the *Jewish Chronicle* I found the betrothal notice for her daughter Rae to Samuel Goldman.¹⁷



The gateway to South African Jewish Genealogy is through *SA Jewish Rootsbank*, where the Pretoria burial records for Rae and Samuel Goldman are listed.¹⁸ I posted messages on the various forums hosted by *JewishGen* and the next day received a reply from someone in Israel who happened to know Rae and Samuel's descendants who now live in Israel.

The Sagorsky family

Abe Levy (1908-1978), my paternal grandfather, was born in Žagarė, Lithuania, and in 1909 emigrated to London with his parents. His mother, Dinah Sagorsky (1885-1923), had a brother, Michael Sogersky, (*sic*) who was already there.

Tragedy struck and my grandfather and his sister were orphaned when he was 14. It made sense to send them to South Africa where they had many relatives who could care for them, thus the start of my South African Levy line.

Dinah's father, Mordechai Sagorsky (1848-1916) came on a visit to Britain just before the outbreak of World War I and died before the War ended. He is buried in Edmonton Federation Cemetery¹⁹ and, as expected, his gravestone revealed his father's name. The South African family goes by the name of Sager.

It is ironic that my Levy line is the branch I know least about. I have been told that the surname was possibly Yankelov but there is no paper trail to show any name change.

● The author is a practising dentist and is currently the Vice-Chairman of the JGSGB.

REFERENCES

1. www.theage.com.au.
2. www.ellisland.org.
3. www.ancestry.com.
4. www.jewishgen.org.
5. Lithuanian State Historical Archives LVIA, Lietuvos Valstybės Istorijos Archyvas, Gerosios Vilties 10, LT-03134 Vilnius, Lithuania.
6. A motion picture with synchronised sound
7. First full-length movie with synchronised dialogue, produced by Warner Bros. and released in 1927.
8. www.findmypast.co.uk.
9. The 1891 census for England and Wales was taken on the night of 5 April 1891.
10. *Jewish Chronicle (JC)* obituary for Rabbi Dagutski, 29 November 1918, www.thejc.com.
11. Fidler, M, *One hundred years: a history of Holy Law Congregation, 1865-1965*.
12. National Archives and Records Service of South Africa (NARS) www.national.archives.gov.za/.
13. *JC* marriage notice. JACOBS:DAGUTSKI—26 September 1902, www.thejc.com.
14. www.nationalarchives.gov.uk/.
15. Solomon Bloom, naturalisation papers, NA, HO 1/85/2734.
16. *SS Dunluce Castle*, ship's manifest, leaving Port of London on 22 September 1921 for South Africa, www.findmypast.co.uk.
17. *Ibid.* TITLEBAUM:GOLDMAN—20 December 1912, www.thejc.com.
18. http://chrysalis.its.uct.ac.za/CGI/CGI_ROOTWEB.exe.
19. Edmonton Federation Cemetery, Montagu Road, London N18 2NF.

The importance of the SAJBD library and archives by Reuben Musiker

EXPERTS have frequently voiced the opinion that academic libraries are the heart and soul of university and tertiary education institutions. A case in point is the Library of the University of the Witwatersrand, Johannesburg, where I serve as university librarian.

This university is one of South Africa's few internationally recognised tertiary institutions. A former vice-chancellor and principal of the university, the distinguished scholar Professor Dr Karl Tober expressed this credo in the following words: "The library should be the central organ, the very heart of a university. Without it, knowledge can neither be transmitted nor expanded".

This axiom is also true of the archives which are part of many major organisations. A notable example is the South African Jewish Board of Deputies (SAJBD) Archives. Established more than 50 years ago, the archives, together with its associated library, fulfils the criteria of an academic institution. The SAJBD is heavily reliant on them as they are the board's "jewel in the crown".

This article aims to demonstrate why they have earned this position and how they continue to do so with distinction.

History of the archives

The archives¹ started as a collection of unclassified documents and manuscripts donated to the SAJBD in the late 1920s and 1930s. The aim of the collection was to assemble and preserve material relating to Jewish culture and history, with emphasis on South African Jewry.

The archives are indebted to the work of various historical societies and organisations that existed during the period from 1927 to 1958 which included the South African Jewish Historical Society (1927-1929), the Historical Research Department of the SAJBD (1942-1949) and the South African Jewish Sociological and Historical Society (1946-1956).

The latter society carried out valuable interviews with South African Jewish pioneers, researched projects of historical interest and produced a book entitled *The Jews in South Africa* edited by Gus Saron and Louis Hotz (1955).

The first archivist, Samuel Abraham Rochlin, was appointed from 1947 to 1961. He classified and indexed existing material in the Archives, abstracted and indexed South African items appearing in the British *Jewish Chronicle* from 1859 to 1910 and also indexed material of Jewish interest in early South African newspapers up to 1928.

He compiled notebooks centred around his research, drew up lists of research subjects, authored valuable historical articles and corresponded widely on topics of South African historical interest.

From 1952 onwards the Library and Archives of the South African Sociological and Historical Society were integrated into the South African Jewish Board of Deputies

Library of Information. Archival material was gradually sorted and reclassified and the collection continued to grow.

In 1986, the archives was renamed the S A Rochlin Archives in honour of the first archivist and in 2000, they were rehoused in the newly created Beyachad Centre, Raedene, where they are continually being enlarged with new collections, such as the synagogue minute books and correspondence of defunct Jewish country communities.

Some highlights

The archives are composed principally of the records of the SAJBD, the SA Zionist Federation, the Union of Jewish Women, the South African Jewish Ex-Service League and the records of defunct country communities affiliated to the SAJBD. These are complemented by the library and archives of the Johannesburg Jewish Resource Centre, also housed at Beyachad.

Minute books

These include the minute books of various early Johannesburg congregations and institutions, such as the Witwatersrand Old Hebrew Congregations, Fordsburg Mayfair Hebrew Congregation, Johannesburg Hebrew High School and South African Jewish Orphanage (later Arcadia), the minute books of defunct Jewish organisations such as *Landsleit* societies and the country communities.

The minute books of the SAJBD from 1903 constitute the archives' main section. These include the Executive Council, Management and Public Relations committees.



Front page of *The Truth*, 1934, 'Official Organ of the SA Gentile Nat.-Socialist (sic) Movement'

Original pamphlets and correspondence

There are some rare pamphlets on subjects such as the neo-Nazi Greyshirts [Afrikaans: *Gryshemde*] organisation of the 1930s.² There are files of correspondence of notable personalities such as General Smuts and prominent Jewish leaders. The correspondence files relate mainly to activities of the SAJBD and SA Zionist Federation.

Classified newspaper collections

These date from the 1930s and cover topics such as anti-semitism, *Apartheid*, the Anglo-Boer War, the Holocaust,

World War I and II, education, immigration and refugees, war reparations and restitution, Israel and the South African Jewish contribution to southern Africa.

Biographical information

This is contained in the classified newspaper cuttings section and in the various private collections of manuscripts donated to the archives. There is also a valuable set of interviews conducted in the 1940s and 1950s with South African Jewish pioneers. All biographical information is accessible through indexes. A forthcoming project is the digitising of the Name Index to the biographical news cuttings

Journals

There are sets of the British *Jewish Chronicle* London from 1885 to 1990, bound volumes of SA Jewish journals such as the *South African Zionist Record* and *South African Jewish Times* and sets of early Yiddish journals including *The African*, the *Jewish Standard* and *Dorem Afrika*.

Photograph collection

There is an extensive and valuable collection of 3,000 photos of South African Jewish interest including Johannesburg pioneers and early synagogues, Zionist historical events and events related to the history of the SAJBD. This collection has a computerised catalogue.

Publications

There are five occasional publications on Jewish South African history published by Scarecrow Books including:

Guide to the South African Jewish Material in the London Jewish Chronicle 1859-1910. It was compiled by SA Rochlin, edited by Naomi Musiker in 2007. This is a unique and comprehensive resource for information on early South African Jewry. More accessible and user friendly than the *Jewish Chronicle* Online Index. The index (200 pages) and abstracts (2,000 pages) are on one compact disc.

This guide is crucial for South African historical and genealogical research as little was published in South Africa itself in the 19th and 20th centuries.

Guide to the Manuscript Archives in the South African Jewish Board of Deputies. Compiled and edited by Naomi Musiker, this was first published in 2001, with a second edition in 2007.

The second edition includes the index to 3,000 photographs. The guide is continually being updated in a computerised format.

Gus Saron was a former SAJBD general secretary 1936 to 1974 and his book, *Jews of South Africa* published posthumously in 2001, was written in his retirement years and covered the period of Jewish South African history from early times to 1951, with an epilogue to 1974.

Edited by David Saks, *Jewish Memories of Mandela*, published by SAJBD in 2011, is handsomely illustrated and in keeping with the spirit of South African democracy.

Digitised and microfilmed resources

The minute books of the SAJBD including the Executive Council minutes and Deputies minutes from 1905 onwards.

Landsmannschaft [Ger: regional] holdings. The minute books and correspondence of the Helping Hand and benevolent societies from Minsk, Ponevezh and Rakisher. .

The archives was also responsible for the microfilming of the board's collection of Holocaust material undertaken on behalf of the United States National Holocaust Museum

The SAJBD's publication, *Press Digest*, 1936 to May 2002. This comprises 6,800 images which have been transferred on to compact disc.

The SAJBD Archives has played a principal role for two decades in the monumental research project of the South African Friends of *Beth Hatefutsoth* (*sic*). In addition, all information has been included in a computerised database.

● **The author is the Library Consultant for the South African Jewish Board of Deputies.**

REFERENCES

1. www.jewishsa.co.za/pg/145.
2. <http://en.wikipedia.org/wiki/Greyshirts>.

Major upgrade of Yad Vashem central database

DEBORAH BERMAN writes that Yad Vashem has launched a new platform for the online Central Database of Shoah Victims' Names.

When the database was uploaded to the Internet in 2004, it was heralded as a pioneering use of technology in the service of memory. Aimed at recording the names of Holocaust victims through the digitisation of data from *Yad Vashem's* repositories, the Names database has added 1.3 million names in the past eight years and now includes information about 4.1 million Holocaust victims.

The most significant improvement to the Names Database is its innovative, sophisticated platform—more user-friendly and intuitive—exemplified by the ability to access the information quickly and easily.

On the Database's main search screen, users enter the victim's family or maiden name, first name, and location before or during the Holocaust. Results yield matches and near-matches, showing biographical details and much more

The process for online submission of Pages of Testimony (PoT) has also been upgraded and features a guide for filling out the form.

As before, *Yad Vashem* still asks submitters of online PoT to print, sign and then mail the pages they have completed in order to have a tangible record kept for posterity in the Hall of Names.

Users are now encouraged to add photographs or documents to existing PoT or to make corrections to those previously submitted through special online feedback forms.

Yad Vashem staff check the data for historical accuracy and once verified the new information is incorporated.

The new platform will include information on when the most recent update has been, as well as an option to view search results from records incorporated since the last update. This will enable users to follow the progress of new information added over time.

Another addition is a new language in the Names Database. Users can now view and alternate between translations of the recorded information in four languages: Hebrew, English, Russian and Spanish.

✉ www.yadvashem.org.il

Jewish military involvement in South Africa

by David Saks

SOUTH Africa has experienced an extraordinarily violent history, particularly during the 19th and early 20th centuries.

Literally scores of wars, minor and major, took place during this period, mainly between the indigenous black population and white settlers, but eventually between the British and Afrikaner factions of the white population itself.

South Africa also participated in both world wars, and from the mid-1970s to 1990 was involved in a protracted conflict against Namibian guerrillas and Angolan and Cuban forces in the former South West Africa and Angola.

As one would expect, military cemeteries of various sizes can be found throughout the country. In the official Jewish cemeteries themselves one will discover graves, mainly dating from World War I onwards. Occasionally, elsewhere, one may find a fallen soldier's tombstone marked by a *Magen David* and some Hebrew.

Prior to the Anglo-Boer War of 1899-1902, Jewish involvement in South Africa's innumerable military confrontations was rare. This is to be expected due to the pre-1880 Jewish population which barely exceeded 4,000 people, mainly located in Cape Town, a city that had been at peace since the Battle of Blouberg in 1806.

Still, it would be incorrect to claim that Jews did no more than peddle their goods and dodge bullets while their countrymen did their best to kill each other. Here and there, one does find instances of individual Jewish participation in pre-1880 military campaigns.

Baptised Jews

Coincidentally the first Jews recorded to have settled in South Africa were soldiers in the service of the Dutch East India Company. Their names, Samuel Jacobson and David Heijlbron, were entered in the registers of the church as having been baptised in 1669 as no unbaptised Jew was permitted to live in the Cape at the time.

Likewise, after religious bars were lifted after 1795, among the first Jews to settle permanently were discharged soldiers. Certainly, these are likely to have served in the early skirmishes with the Xhosa tribes on the colony's eastern frontier.

Around two dozen Jews were among the several thousand English settlers who arrived in 1820. One of them was Joshua Davis Norden, who 25 years later would become the first Jew to die on active service in South Africa. Quite a lot has been made of the death of Norden. He was the commanding officer of the Grahamstown Yeomanry, a colonial defence force he helped form.

On the outbreak of the 7th Frontier war in 1846, he led this militia in the field and was killed in a skirmish outside Grahamstown on 25 April. He was shot through the head

by a sharpshooter while leading his men. His body was horribly mutilated, a typical occurrence in frontier warfare. The circumstances of Norden's death and funeral, which according to the *Grahamstown Journal* was conducted "according to the impressive ritual of the Jewish church", and were recorded in great detail and with much gloomy satisfaction by the London *Jewish Chronicle*.

By the mid-1850s, a handful of Jews had made their homes in the two Afrikaner republics of Transvaal and Orange Free State, and several took part in the various conflicts with the indigenous black peoples.

In 1858, J D Norden's sacrifice was emulated by his brother, Samuel, who was killed fighting for the Free State against Moshoeshoe's Basutho. Another Jew who fought the Basutho was Bloemfontein pioneer Moritz Levisur. He was one of only two men to reach the summit of Thaba Bosiu, Moshoeshoe's famous mountain stronghold during an abortive Boer attack in 1865. Ten days later, he was in the thick of the fighting when the Boers tried and again failed to capture the stronghold.

From the 1870s onwards, Jewish names in the various military campaigns began to appear more frequently. Jews fought against Sekukhune in the Eastern Transvaal, in the Griqualand West Campaign and the 9th and final Frontier War, all three taking place during 1877-1878.

It is likely that a handful of those British troops who came out to fight in the Anglo-Zulu War in 1879 were of Jewish origin, although no research seems to have been done on this. Regarding the First Anglo-Boer War (1880-1881), the present writer was told by an elderly Vereeniging man that his father, Louis Hirsh, fought with the Boers at Majuba.

The most distinguished Jewish soldier to emerge during these years was David Harris of Kimberley. He served in the 9th Frontier War and afterwards in the Griqua and Bechuanaland campaigns, heading the force that relieved Griquatown in 1879.

For this, he was promoted captain and placed in command, first of the Victoria Rifles and then of the Griqualand West brigade (Kimberley Regiment) in 1890. During the Bechuanaland Rebellion in 1896-1897, he was promoted to Lieutenant-Colonel and commanded the field force that rapidly and efficiently put down this uprising.

It was in the Bechuanaland Rebellion that a third Jew is recorded as having lost his life on active service in South Africa. This was Lieutenant Mark Harris, a distant relation of David Harris, who died of wounds received during an attack on the fortified village of Mamsepe. Like Joshua Davis Norden, he fell at the head of his men.

In the latter half of the 1890s, a number of Transvaal Jews fought in the commandos during the campaigns leading up to the outbreak of the Anglo-Boer War. The great

majority of these would later fight on the Boer side in the Anglo-Boer War as well. Woolff Israelsohn fought in the Malaboch Campaign in the Northern Transvaal in 1895, where yet another pocket of black African independence was snuffed out.

According to his son, he always had regrets and recriminations about this war, which was conducted with considerable ruthlessness by the Boers.

In the Jameson Raid¹ of December 1895, Jews were involved in the defeat and capture of Dr Jameson, who had led a disastrous invasion of Kruger's republic in the hope of fomenting a general uprising of *uitlanders* [Afrikaan: foreigner] and was defeated at the battle of Doornkop in January 1896.

They included Solomon Hirschman, Jacob Leviton and Fabian Fainsinger. Several Jews also took part in the 1898 Magato and Swazi campaigns before the long-expected showdown between the British Empire and the two Boer republics commenced.

Up until now, the numbers of Jews serving in any given campaign was minuscule. The Anglo-Boer War saw the number of Jews on active service rising into the hundreds in the case of those on the Boer side and into the thousands in the case of those fighting for the British.

More attention nowadays is paid to the *Boerejode* [Afrikaan: Boer Jews] than to their British counterparts. From the 1940s onwards, the little-known story of these Kosher *burghers* has been progressively pieced together with names such as Jacob "Jakkals" Segal, Wolf Jacobsohn and Nicholas Kaplan now having semi-legendary status in the annals of South African Jewish history.

A number of Boer War veterans, from both sides, later served in the South African forces during World War I. Overall, some 3,000 Jews, some six per cent of the community, served in the Allied forces in the South West Africa and German East Africa theatres and in France. 120 were killed on active service, mainly in the latter arena.

Artillery expert

One of those who gained particular distinction for himself was Brigadier Fritz Baumann Adler, who was regarded as "the father of the South African artillery" and was awarded the Military Cross. The war divided South African Jewry as many East European Jews were reluctant to volunteer to fight on the same side as the Tsarist regime. This led to accusations that Jews were "shirking their duty" and caused a fair amount of division within the Jewish community itself.

No such reticence was evident during World War II. More than 10,000 Jews, 10 per cent of the Jewish population, are recorded as having served in the Union and other Allied forces. Of these, 357 were killed, 327 wounded or injured. There were 143 "Mentioned in Despatches", together with various awards for distinguished service.²

A high proportion were among those captured at Tobruk in 1942, who ended up spending a number of years in prisoner of war camps in Germany and Italy. South African Jews served primarily in the Abyssinian, North African and Italian campaigns with 30 Jewish chaplains serving in the field in World War II.

Many volunteers from South Africa spontaneously left for Israel during periods of crisis. In the 1948 War of Liberation, men and women who had served in the South African forces during World War II went to the defence of the Jewish state. Thousands volunteered but 800 were sent and of these about 200 remained permanently. Volunteers went for the 1956 Sinai campaign, the Six-Day War, June 1967, and the 1973 *Yom Kippur* War. Others served as volunteers in the years between the wars.

Conscription

Compulsory military conscription for white males was introduced in the early 1970s. This began at six months and eventually was extended to two years plus two further years of military camps. In 1976, South Africa became embroiled against South West African liberation fighters and Cuban forces on the Angola-South West Africa border. This war continued until 1989, when Namibia gained its independence from South Africa. A number of Jewish conscripts, perhaps 12, were among those who died.

During the years of compulsory military conscription, the chaplaincy services to Jews in the armed forces were provided by a Chaplaincy Committee composed of representatives of the Board of Deputies, Federation of Synagogues, Union of Progressive Judaism, the Jewish ex-servicemen's organisation, Union of Jewish Women, and the Rabbinical Association. Chaplains were ministers or rabbis serving communities where military camps were located. Most of the administrative work of the Chaplaincy Committee was carried out by the Board of Deputies.

When white conscripts were used to suppress protest activity in the black townships during the 1980s, a groundswell of opposition to serving in the army gained momentum. This culminated in the establishment of the "End Conscription Campaign"³ in which Jews were prominently involved. Several Jews were among those imprisoned for refusing to do national service, among them David Bruce, the first person to be thus imprisoned, and Saul Batzofin.

Conscription and chaplaincy services were discontinued in 1994, when South Africa made its successful transition from white minority rule to multi-racial democracy. Since then, the Jewish presence within the South African defence forces has all but disappeared.

● **The author is Associate Director of the South African Jewish Board of Deputies.**

REFERENCES

1. http://en.wikipedia.org/wiki/Jameson_Raid.
 2. <http://jewishsoldiers.com/private-sa-collection/>
 3. www.sahistory.org.za/organisations/end-conscription-campaign-ecc.
- Most of the information for this article was obtained from the SA Rochlin Archives of the South African Jewish Board of Deputies, particularly those pertaining to South African Jewish pioneers, the Anglo-Boer War and the two world wars. Additional sources used include the following: Saron, G, and Hotz, L, *The Jews in South Africa: A History*, Oxford University Press, 1955. Mendelsohn, R, and Shain, M, *The Jews in South Africa: An Illustrated History*, Jonathan Ball, 2008. *South African Jews in World War II*, South African Jewish Board of Deputies, 1950. Saks, D, *Boerejode: Jews in the Boer Armed Forces, 1899-1902*, 2010, and *Jewish Memories of Mandela*, 2011.

Loyalties in the Boer War

by Sam Aaron

A silver *kiddush* cup which I inherited from my mother, and she from my grandmother, bears this engraved inscription



**Presented to
Mrs J Israel
Corp. Phillips
Cohen Roskin Spiers
Cane Lewis
Styn Sandig
Jacobsohn Lewis**

Although not aware of the exact circumstances in which this cup came to be given to her, I have always known that it dated from the Anglo-Boer War, when my maternal grandparents were living in Campbell, a village in a thinly inhabited part of what was then Griqualand West.

It was not until a few years ago, when my attention was drawn to an article in the London *Jewish Chronicle* (JC) dated November 1901, that I learned more about the likely reason for this gift.

Richard Mendelsohn and Milton Shein wrote¹ that the war placed few strains on Jewish loyalty, and neutrality was an acceptable course of action chosen by many. However, a number of Jews supported the republican cause and a not insignificant minority actively supported the imperial cause.

My maternal grandfather, Jacob Israel, was one of the latter. The reason his sympathies were with the British is easily understood. Born in what is now Belarus, he had emigrated to London c 1879 with his first wife and their child, Simon, and spent the next 12 years there. During this time his wife died and he married her younger sister, Toibe, my grandmother.

Two more sons, Daniel and Isaac, were born to them in London. When in 1891 the discovery of diamonds in South Africa tempted the family to move to South Africa, they spent about a year in a suburb of Kimberley, near the diamond diggings, and then moved to Campbell, about 65 miles to the west.

Although most of the inhabitants were Afrikaners, Griqualand West was under British rule and so the family's link with England continued. They were still living there when the second Boer War between the two Boer republics and Britain broke out in October 1899.

Campbell was not in any area of strategic importance and initially saw little conflict but after September 1900 the nature of the conflict changed. The Boer commanders now adopted guerrilla warfare tactics, primarily conducting

raids against infrastructure, resource and supply targets, all aimed at disrupting the operational capacity of the British Army. A small force of Boers from the Free State went on an annexation and recruiting tour of various places in Griqualand West, including Campbell.

With the arrival of the Boer force, most of the "loyalists" left the area, but the Israel family stayed. Most of the mainly Afrikaner inhabitants in the surrounding areas supported the two Boer republics but according to the *JC* report, Jacob exerted so much influence in Campbell that he kept several hundred of the local Boers from joining the Boer army.

The Boer commanders were made aware of this and in order to get their recruits, captured Jacob and two of his sons just when they were organising a town guard in Campbell.² However the townspeople sent a deputation to the commandant of the Boer forces, which resulted in Jacob's release but he was kept a prisoner in his own house until freed by the arrival of a British force.

The Israel family were obviously helpful to the British troops. According to the *JC*, Jacob earned praise for his "excellent organisation of transport", and on Christmas Day, 1900 arranged a cricket match and gave a dinner to all the military in Campbell, "although all the delicacies he had ordered had not yet arrived".

Inscribed cup

The article also refers to "The Campbell *minyan* [quorum of 10 men] on the high festivals, in which Jacob and his youngest son took part". This was probably the occasion that prompted the gift. The names inscribed on the cup were all Jewish so the Israel family must have entertained some Jewish troops, who gave Toibe the inscribed *kiddush* cup in thanks for her hospitality.

I have tried to find out who they were. The British garrison was composed of a contingent of the Duke of Edinburgh's Own Volunteer Rifles, supported by a force drawn from the Cape Police but, apart from Phillips, none of these names appears in the records of these forces.

There are two possible explanations for this. One is that the records are known to be incomplete, the other, more likely, is that there were other irregular local forces supporting the British contingent but whatever the reason, it seems that there were a number of Jews prepared to help the imperial cause.

Only Jacob's youngest son is reported as having taken part in the *minyan*. Where were the older boys? The *JC* article provides a clue.

The initial phase of the war had been an attempted invasion of Natal and the Cape Colony by the Boers. In Natal, the British depot at Ladysmith was besieged from 2 November 1889 to 27 February 1890.

The British had to learn not only the disposition and strength of the opposing forces, but as there were few maps, topographical information was also needed. Many information and intelligence gathering units (Corps of Scouts) were formed by the British.

The *JC* wrote that the eldest son, Simon, went through the siege of Ladysmith, and was complimented by the commander, General White, on being a most reliable scout. He was said to have been one of only four Jews in the

regiment. Ladysmith is about 400 miles from Campbell, and if Simon was already in Ladysmith when the siege began, this suggests that he must have joined one of the British units at an early stage.

Initially information gathered by scouts was used at a local level but the need arose to analyse the collected information, so in July 1900 the first Field Intelligence Department ever to be created by the British was formally constituted in South Africa, as a dedicated scouting and intelligence gathering organisation. In August, Simon received an appointment to the Intelligence Department at Bloemfontein. In a letter referred to in the *JC* article, it was said that it was only his name which had stopped him getting promotion earlier.

The second son, Daniel, joined a corps in the British troops and was with his regiment at Colesberg. A third son, Isaac, later joined the Duke of Edinburgh's Own Volunteer Rifles. One son was said to have angered his father when he tried to enlist under the non-Jewish sounding name of Fraser.

The other side

Not all the members of my extended family sided with the British. Joseph Segal, who achieved fame among the Boers for his exploits during the war and became well-known as *Jakkals* [Jackal] Segal, is claimed by some of my relations to have been a descendant on my father's side of the family, although I doubt whether this was so.

Jewish immigrants who arrived in South Africa directly from Eastern Europe would have had no reason to side with the British. Joseph's father Avram had settled in the Orange River Republic and had opened a shop. His family spoke no English so learned the local Dutch language.

When the war started the Segals sided with their Free State friends and joined commandoes who fought the British. Avram's brother, Moshe, was captured and was sent to a concentration camp set up in Bermuda for two years. Avram had his shop burnt down by the British because it had supplied the Boer guerrillas with their needs.

Joseph fought with General de Wet in the Free State commandoes and accompanied General Herzog on his famous raids into the Cape Colony. On one occasion he distinguished himself by swimming across a raging river torrent to get help for the stranded forces of General de Wet.

Later, because of his intimate knowledge of the local countryside, he operated as a scout, and it was in this capacity that he earned his nickname, partly because his friend, Wolf Jacobson, had been nicknamed "Wolfie", and partly because he was always so successful in evading the British.

These two friends became a legendary pair in the Boer forces because of their scouting achievements. Jakkals was singled out for many secret missions planned by both Herzog and de Wet and was awarded the *Dekoratie vir Getroude Diens* [Decoration for Faithful Service].

Most Jews managed to remain neutral. Apart from those who had come to settle in South Africa permanently, when hostilities broke out there was a large number of Jewish adventurers among the thousands who had flocked to the newly discovered Witwatersrand gold diggings.

When war seemed imminent there was a wholesale exodus to the safety of the coastal regions of those fearful



Typical attire and equipment of Boer fighters

of being caught up in the conflict. The Jewish population of Cape Town was reported to have jumped from approximately 4,000-5,000 to 10,000.³ The refugees were mostly impoverished and were obliged to stay much longer than they had anticipated and many lived off charity.

Back in the Russian homeland there was much concern for their safety. The weekly Hebrew newspaper *HaMelitz*⁴ regularly filled its back pages with the names of persons who had made donations at local synagogue services. It reported many donations made at synagogue services in support for kinsmen in Johannesburg. One entry detailed a donation made in Salantai in 1898 and included the comment: "now in Cape Town".

It might be thought to record that a passenger from Russia had now completed his steamship voyage to Africa; in fact it probably reflects the donor's gratitude that his kinsman had safely made it from Johannesburg to Cape Town!

● The author compiled the *JGSGB's Guide to Jewish Genealogy in Lithuania* and is the co-ordinator of the *LitvakSIG's Raseiniai District Research Group*.

REFERENCES

1. Mendelsohn, R, and Milton Shain, M, *The Jews in South Africa An Illustrated History*, Jonathan Ball, 2008.
2. The regiment played an active role in the Anglo-Boer War (1899-1902). Initially, it was deployed to protect a long stretch of the railway line through the Western Cape. In May 1900, it was assigned to Lt Gen Sir Charles Warren's column, to recapture areas of Griqualand West from Boer and Cape rebel forces. Their commanding officer, Lt Col William Spence, was killed in action during a Boer attack on the column's base on the farm at Faber's Puts on 30 May 1900.
3. Shein, M, *Jewry and Cape Society*, citing the (Cape) *Jewish Chronicle*, 22 December 1899.
4. www.jewishgen.org/databases/Lithuania/HaMelitz.htm.

Beit Hatfutsot and South African Jewry

by Rose Norwich

THIS museum, currently named “*Beit Hatfutsot*—the Museum of the Jewish People” was founded in 1978 on Tel Aviv University campus to create a living memorial to Jewish dispersion and deepen the perception of Israeli youth to allow them to comprehend the role of their Jewish ancestors.¹

The museum contacted the South African Jewish community in 1980 suggesting a temporary exhibition of South African Jewry. One lady in the embassy took credit for the idea that South Africa should publicise itself by having its Jewish history recorded in an exhibition at the museum.

By 1981 the SA Jewish Board of Deputies (SAJBD) was asked by the *Beit Hatfutsot* to consider having a joint project with the SA Zionist Federation (SAZF).² At that time, the only information on the museum’s computers documented the Jews who lived in the large towns in South Africa.

As a member of the SAJBD, I was asked to convene the project and form an advisory committee. The photographs had to portray the history of the Jewish community against a background of South African history. It was the start of two years of hard work getting the photographs together.

We worked with photographers and photographic companies to reproduce the large negatives required as scanning and laser printing, with which we are presently so familiar, were not available at that time. Photographs were also collected by TELFED,³ the SA Zionist Federation, in Israel.

I could not have managed without the help of historian Dr Stephen Cohen, deputy director of SAJBD and also the late Fanny Stein, past librarian of the SAJBD’s archives in Johannesburg, now called the Samuel Rochlin Archives.



The first director of the *Beit Hatfutsot* in Israel, the late Shaikie Weinberg, visited us in Johannesburg in July 1982 and this was one of the most interesting weeks of my life. He spent a week with us sorting photos and exhibits into order. He said it was like living in Israel, working on my dining room table and eating in the kitchen.

He later went to America to design the exhibit at the Holocaust Museum in Washington, still considered the outstanding museum of its kind.

Eventually the exhibition, in the form of negatives and descriptive legend, was sent to Israel in brown padded envelopes, courtesy of the Department of Information of the South African government and Stephen Cohen went to Israel to authenticate the captions and legends.

The exhibition was opened at the *Beit Hatfutsot* Museum on 9 March 1983 and was on display for three months. An old print of Table Bay from 1839, enlarged at least five times, greeted visitors to the exhibit. The exhibition was a great success and almost every Jew who had made *aliyah* [Heb: emigrated to Israel] was present at the opening and I was one of several speakers who addressed a most appreciative audience. The South African Embassy to Israel took a great interest in the function.

A symposium on South African Jewry was held in the auditorium on the two following days, with Dr Gideon Shimoni doing the introduction. He came originally from South Africa and is a historian of Zionism and the Jewish communities in the western world.

Friends committee established

At that time a “South African Friends of *Beth Hatefutsot*” organisation was started in Johannesburg under the chairmanship of David Ellman who had raised the SAJBD share of the money for the exhibit. Their first function was to bring the exhibition to South Africa and by 1985 it was flown to Johannesburg, courtesy of South African Airways. It was exhibited at the Sandton Sun Hotel in Johannesburg for three days and seen by a huge crowd of people.

Mr Yitzchak Unna, former Israeli Ambassador to South Africa, came from Israel to speak at the opening function and dinner. The exhibition then travelled to the Jewish Club in Durban and the Weitzman Hall in Cape Town.

The Friends have been active ever since and its subsequent chairmen were Derrick Barnett, Dennis Fox and Ian Mann. The Kafka-Prague Exhibition was brought to South Africa in 1991.

In 1989 a letter arrived for the SAJBD from *Beit Hatfutsot* requesting money and help with completing information on missing country towns for their computer system. Not the kind of work that can be done long distance so the Friends decided in 1992 to undertake the research.

The project, called “Jewish Life in the South African Country Communities” has been an 18-year marathon. It was only when the records became available that they realised there was far too much information for a single travel book. More than 1,520 centres were identified where Jews once lived with smaller centres being shown as satellites.

The total number of Jews who lived in the country districts of South Africa at any one time appears to be between 10,000 and 20,000. It is a small proportion of the 40,000 Jews who emigrated originally from Germany and England and later from Lithuania and Latvia.

Gus Saron, in the epilogue of his book on South African Jewish history⁴, wrote that 90 per cent of Jews lived in 18 larger urban centres. They were drawn to South Africa towards the end of the 19th century when diamonds and gold

were discovered. Their aim was to escape the anti-semitism in Europe by joining a relation, finding a place to make a living or to escape conscription into the Russian army.

Small towns always had few Jewish inhabitants but larger places such as Benoni and Springs grew to have a large community, but today only a handful of Jews remain.

An interesting article written by Chief Rabbi Louis Rabinowitz in 1947⁵ documented the difficulties in obtaining a minister for the small towns and the problems the ministers had serving as reverend, teacher, reader and *shochet* [slaughterer] all rolled into one.

Gus Saron wrote that the Jews had a close social intercourse with their Afrikaans neighbours and many felt a more personal commitment to their Judaism than did their brothers living in the larger towns.⁶ On the whole, the communities were generous to Jewish and South African causes, were fiercely Zionist and in many cases a Zionist society was formed before the congregation was formed.

The South African Friends of *Beth Hatefutsot* is a non-profit organisation, run by Adrienne Kollenberg and myself as project convenors. Sadly, Phyllis Jowell, another convenor, died in 2006. It has an accountant, who acts as treasurer and has four staff, one full time. One long-time staff member is a qualified librarian who accesses the material. There are 10 volunteer researchers, several of whom have also been with the project for more than 15 years.

Each researcher is given a town and they have to check more than 50 sources for information. A database is then created into which the text of the books is written. At the end of the project the material will join the main *Beit Hatfutsot* database and will be available worldwide.

The task has become so large that the country was divided into regions. We have now produced a series of five books which are sold from Jewish bookshops and from the project's offices (*see illustration above*).

Lots of research

Many hours of research are necessary to find some of the information. The main thrust is to find whether or not there was any Jewish life in the town, whether there was a congregation and a synagogue and what happened to them. Did they have *Torah* scrolls and where are they now? What did the residents do and what organisations did they start? Although the project is not about genealogy the information about the residents is what excites a lot of interest.

Families are contacted for information, searches conducted through national, regional and municipal archives, shipping lists, censuses, year books, minute books, every Jewish newspaper printed in South Africa, newspaper cuttings and journals from the past 50 years and written reports of the country rabbis who have travelled the country since 1951.

For this reason the office has to be near the Rochlin archives. A valuable source has been compiled by the present country communities rabbi Moshe Silberhaft, who has taken photographs of each grave in every Jewish cemetery.⁷

Unfortunately almost all the congregations ceased their activities years ago and Jewish life is now mostly concentrated in Johannesburg, Cape Town and Durban. In many instances the large co-ops put the general dealers and



Volume I covers Northern Transvaal

Volume II covers Western Cape and Karoo

Volume III covers Southern and Eastern Cape

Volume IV covers KwaZulu-Natal

Volume V covers Orange Free State.

The last part of the work which consists of Southern and Western Transvaal and Gauteng is presently still being researched and written. This is the region where most Jewish inhabitants settled to be near the gold mines. It will be divided into three parts making eight books in total

merchants out of business. Also, many children were sent to larger towns for their education. When they never returned, their parents left as well. Rabbi Silberhaft looks after the few remaining families and ensures that the cemeteries are kept in good order.

The soft cover books are beautifully illustrated with photographs, mostly never seen before. Information arrives in the office by Internet or post and much important data arrives this way. Treasured photographs of families long deceased, documents and scrap books, reveal the names of those who struggled for years to make a living and uphold their Jewish traditions under difficult circumstances. There are some people who spent a lifetime looking after their synagogues and cemeteries who have never before been acknowledged publicly.

The books in our series have become important Jewish Africana and will be treasured by many of the families whose history would otherwise be completely lost. The final step for the project will be to see that all the work goes on to the museum's website in Israel.

● The author, an architect, has been a Jewish communal worker since the mid-1960s, starting the Johannesburg Women's ORT in 1965, and is a former president of the Union of Jewish Women.

REFERENCES

1. Goldmann, N, *A Bridge between Israel and the Diaspora*, 1978. *Beit Hatfutsot—The First Years*. Pub. Nahum Goldmann Museum of the Jewish Diaspora. Tel Aviv, 1983.
2. See correspondence, letters, memos, budgets and minutes of meetings from *Beit Hatfutsot* to and from the SAJBD and Exhibition sub-committee in Rochlin Archives, 1981-1985.
3. www.telfed.org.il/.
4. *The Jews in South Africa, A History*. Ed. Gustave, S, and Hotz, L, Cape Town, OUP, 1955.
5. *SA Jewish Times, Rosh Hashanah*, September 1947.
6. *Ibid*, Saron and Hotz.
7. Rabbi Silberhaft now uses a digital camera and puts images online.

Barnato and diamond mines

by Doreen Berger

AN interesting news item appeared in the *Jewish Record* on 29 July, 1870.¹ It said that Professor Barnato had given a free entertainment of “Magic and Mystery” to patients and their friends at the Metropolitan Free Hospital in Devonshire Square. About 100 people were present, they seemed to enjoy the show and a vote of thanks was carried by acclamation.¹

This visiting professor was not, as may be thought, a man of great skill and knowledge in the conjuring arts, but actually 20-year-old Harry Isaacs, ably assisted by his irrepressible brother, Barney, aged 18. They were the sons of a small shopkeeper, Isaac Isaacs, and his wife, Leah Harris, who had married in 1837 when she was less than 18.²

Leah was a cousin of the first Jewish Master of the Rolls and first Jewish Privy Councillor, Sir George Jessel, through his mother, Mary.

The Isaacs brothers were educated at the Jews’ Free School, together with their cousin, David Harris, the son of Leah’s uncle, Woolf. Kate, their elder sister, had married Joel Joel, who was by 1871 landlord of the *King of Prussia* pub at 93 Middlesex Street.³ The boys, who had left school at 14, helped behind the bar and in their father’s shop.⁴

Three years after their public performance, Harry followed their cousin, David, to the Kimberley diamond diggings, calling himself “Signor Barnato, The Greatest Wizard Known”. He had no idea of the difficulties they would encounter in their strange environment in search of riches and when Barney arrived they often had to supplement themselves with Barney’s boxing skills.

The roads in Kimberley were definitely not paved with gold or anything else and many a young man was forced to return home and admit failure, but Harry and Barney were not among them.

Diamond dealing

Eventually, they set up Barnato Brothers, now describing themselves as dealers in diamonds and brokers in mining property. In 1876 they bought a small block of claims in the Kimberley mine, which led to their involvement in the De Beers and Dutoitspan mines.

Barney, as an up-and-coming young man, was now elected to a seat on the municipal council but amid allegations of bribery. He also started a liaison with Fanny Bees, a barmaid and actress, whom he met at the local dramatic society.

Fanny had a lot to put up with. Barney had a restless personality and would fight anyone willing to get into the

ring with him. He was out most nights, drinking and playing cards, and once set himself up as a bookmaker.

Barney was an instantly recognisable figure, short in stature, with strong shoulders, brash and pugnacious, with blue eyes and fair hair. He was always under suspicion of nefarious dealings as he had prospered while many failed. He even managed to send for his 16-year-old nephew, Woolf, to be followed by their brothers, Solly and Isaac.

Successful partnership

On his return to England, Barney set up a branch of Barnato Brothers in Austin Friars, London EC2, left Harry to manage it and returned to Kimberley. He became mayor of the prospering township and entered into a successful partnership with Cecil Rhodes and the company of De Beers.



Barney Barnato

Barney married his long-term mistress on 19 November 1892 at the Chelsea Register Office. She bore him Leah Primrose, followed by two sons, Jack and Woolf Barnato. Under considerable financial pressure, he became depressed, drank heavily and showed signs of mental instability.

In 1897, on his way to attend celebrations for Queen Victoria’s Diamond Jubilee, he was said to have jumped overboard from the ship *The Scot*, south of Madeira. A cry had been heard of “Murder!” but the only witness was his nephew, Solly Joel, and the verdict was officially given as “Death by drowning while temporarily insane”, although the question was asked, “Did he fall or was he pushed?”

Barney was buried at Willesden cemetery, aged 40, in an impressive ceremony, leaving a fortune of almost a million pounds.

Solly, who was with his uncle when Barney disappeared from the steamer, had been arrested a year earlier as a member of the Reform Committee, said to be responsible for the Jameson raid. He had been sentenced to two years’ imprisonment but this was commuted to a fine when Barney interceded with President Kruger.

After his uncle’s supposed suicide, Solly took over Barney’s operations in South Africa, but fell into the clutches of a blackmailer, a German adventurer called Ferdinand von Veltheim. His brother, Woolf, the most promising of the nephews, agreed to meet the blackmailer but was shot dead by von Veltheim.

At his trial Veltheim gave an amazing story of plotting with Barney and his brothers to kidnap the President. Von Veltheim was acquitted, much to the amazement of the judge, by a pro-German jury, and deported, but was arrested again in London and served 20 years in prison for blackmail.

Suspicion fell inevitably upon Solly for his uncle’s death, amid talk in the family that he had been swindling Barney, but Solly became a director of Barnato Brothers and De Beers from 1901 until 1931 and formed the Diamond Corporation with Ernest Oppenheimer. He married an actress, Ellen Ridley, who converted to Judaism, and had a family of three sons and two daughters, one of whom was the first lady to win a race under the rules of the Jockey Club.

His eldest son, Woolf, was also the victim of a suspicious death. Solly had been forced to make Woolf bankrupt and he was on his way to Egypt to start a new life when he fell down a staircase on the ship. He was found with a wound at the base of his skull, but his death was noted as "Misadventure".

Solly separated from his wife, and after her death, married a former child actress, Phoebe Benjuta, *née* Carlow. He died in 1931 and was buried near his uncles in Willesden Cemetery.

His brother, Isaac (Jack) had followed a similar career in the diamond fields, but in 1882 the Diamond Trade Act was passed. This gave the police power to examine the books of the diamond dealers and Isaac's books gave them cause for suspicion. He was arrested and charged with selling diamonds illicitly but giving him bail may have been a mistake.

Witnesses went absent, became suddenly ill or refused to testify and Isaac was acquitted on a legal technicality. He was then re-arrested and charged with illegally possessing three large diamonds. It was felt that there was an extremely strong case against him, but again he was given bail and Barney arrived from England to help his nephew.

It was said by the Chairman of the Diamond Mining Protection Society that Barney felt this was part of a conspiracy against himself, complained to him that the matter had given him a skin rash and had offered five or ten thousand pounds to clear Isaac.

When he was unsuccessful he went to see the chief detective, John Larkin Fry. After explaining how distressed Isaac's mother was, he offered him £5,000 for a diamond pin that the detective knew was only worth about £100. Fry refused, the case came up in court, but Isaac was not there. He had jumped bail and to all intents and purposes had disappeared.

Isaac never returned to Kimberley, but joined his uncle, Harry, in the London business, became "Jack", and succeeded Solly as chairman. He married Mrs Olive Coulson, *née* Sopwith, and had a son and daughter. His horse, Humorist, won The Derby in 1921, ridden by Steve Donoghue. Isaac was as flamboyant as his brother, Solly, and when he died in 1940, he was buried in the Joel plot in Willesden.

There is one more interesting point to add. Barney's sister, Sarah married Abraham Rantzen, a furrier from Warsaw, and is the great-grandmother of celebrity Esther Rantzen.

● **This is part of the *Footsteps in the Past* series which Doreen has provided for *Shemot* since it was founded 20 years ago. She is convenor of the Anglo-Jewish SIG.**

REFERENCES

1. *The Jewish World*, 1870.
2. Lewin, H and M, *Marriage Records of the Great Synagogue, London 1791-1885*, 2004.
3. Shire, A, *Great Synagogue Marriage Registers 1791-1850*, Frank Gent, 2001.
4. Leason, J, *Rhodes & Barnato: the premier and the prancer*, Leo Cooper, London, 1997.

ADDITIONAL MATERIAL: Emden, P, *Jews of Britain*, a series of biographies, Sampson Low, Marston & Co. 1843 census, Isaacs and Joel, 1841-1871. Barnett Isaacs Barnato, *Oxford Dictionary of National Biography*, OUP, 2004, Colin Newbury, Article 1.1464. Solomon Barnato, Joel and Isaac Barnato, *Oxford DNB*, OUP 2004, Maryna Fraser, Articles 34/34195.

The Ochberg Orphans—cont.

ISAAC OCHBERG: "He never refused to support a worthy cause. On the contrary, his creed was that since he had been enabled to achieve success in his own enterprises, he had a moral duty to help those less fortunate."

● ABOUT DAVID SANDLER

I was born in Johannesburg in 1952 and my forebears originated in Lithuania. Following the death of our mother in 1956, my older sister, younger brother and I spent our childhoods in Arcadia. I was in their care from the age of three until 17 (1954-1969), when I finished school.

Arcadia was my home. After getting over the initial trauma of being separated from my parents, I was happy there, well cared for and educated. I did my national service in the SA Defence Forces, took articles and qualified as a chartered accountant in 1976.

In 1979 I married, and in 1981 I left Johannesburg, aged 28, to live in Perth, Western Australia.

In early 2007, I retired to work on my passion of collecting and collating family histories and these three volumes on Arcadia has been the equivalent of about six years' full-time work. They are *100 Years of Arc Memories*, published in 2006, celebrating the centenary of Arcadia and *More Arc Memories*, published in 2008, a follow-up with a section on the Ochberg orphans.

The Ochberg Orphans, published in 2011, contains the history of 130 of the 181 orphans, detailing the horrors from which they came, and tells of the help given by the Jewish communities around the world and gives the history of Arcadia and Oranjia, the South African Jewish orphanages in whose care they were placed.

I am working on two further compilations: *The Three Pinsk Orphanages, 1914-1939*, a follow-up of the sections in the *Ochberg Orphans* book on Alter Bobrow and which hopefully will contain the translated letters to him from the pupils and colleagues who had remained behind.

It will also detail the work done by the Pinsk Orphans Relief Fund of London and the life stories of the 19 children in 1924 and the 35 in 1926 who went to London.

From Lithuania and Latvia to South Africa and Beyond is a collection of family histories describing living in Lithuania and Latvia, then emigrating to South Africa and their new life there.

I invite any descendants of the Pinsk orphans and other South Africans originally from Lithuania and Latvia as well as descendants of the Ochberg orphans and ex-Arcadians to send me their family histories for these and future follow-up books.

Please contact me on e-mail at
sedsand@iinet.net.au.

**41 Bebhich Drive, Wanneroo, WA 6065,
Australia. Tel. 0061 8 9306 2753.**

Presidential comment

by Anthony Joseph

OUR editor Bernard Valman's imaginative suggestion of "theming" individual issues of *Shemot*, now operative over several editions, has led us to a consideration of the Jewish involvement in the development of the former British colony of South Africa, although for a long time now it has been the Republic of South Africa.

Our interest in such matters is to learn of sources for exploring the information that can be obtained about Jews there and especially the ramifications of family connections.

I have various genealogical links to South Africa. The closest for me is my grandfather's brother's family. My grandfather, then aged 25, and his youngest brother, five years his junior, both went to South Africa and fought in the Boer War (1899-1902). My grandfather returned home, settled back in Birmingham, married a Jewish girl from nearby Wolverhampton and the rest is history, as they say.

His brother fell in love while in the Cape, stayed there, married his non-Jewish spouse and has been lost to Jewish genealogy. However, my great-uncle did visit us from time to time, and saw his Jewish family.

Open mind

I never met him, he died in 1950, but I was able to contact two of his daughters and glean essential basic family data for my records. The descendancy from my great-uncle includes a Catholic priest who adopted the name of Brother Bonaventure. A broad-minded approach to sources is essential for our research!

The British Empire, as it was, proved a magnet for many Jewish families and more than 40 years ago I read a paper to the Jewish Historical Society of England concerning the migrations of a Cornish Jewish family to Australia.

The essential thrust of this study was the observation that of 12 children born to Moses and Sarah Jacob in Falmouth between 1760 and 1785, no fewer than nine of them had contributed at least one child and/or grandchild who had migrated and settled somewhere in Australia, mostly Sydney or Melbourne. This paper was subsequently published in *Transactions of the JHSE* and adapted in the journal of the Australian Jewish Historical Society.

On reviewing it, I was struck by the realisation that I could have drafted an almost identical paper but in which the descendants of these children had also migrated to Johannesburg or Cape Town. Many, too, moved to London or Birmingham but none are left in Cornwall.

However, as well as the British influence, which is understandable from an historic perspective, many Jews in Eastern Europe were attracted to the commercial and trading opportunities opened up for them by the steam ships development in the latter part of the 19th century.

Lithuania, especially, became a source of migrating Jews, looking for work and economic betterment, in the newly developing South Africa. Their story has been told by, among others, Saul Issroff, who has published extensively on the topic. Professor Aubrey Newman of Leicester University, in conjunction with the South African Mendel Kaplan Foundation, has also contributed most helpfully to the subject.

Many Lithuanian Jewish migrants to South Africa came via London and may have sojourned for a period in the Poor Jews' Temporary Shelter. Their records have been indexed and published and provide considerable insight into how the migration was achieved, as well as a useful list of names if you are looking for South African family links and connections.

To date, South African Jewry has been a major contributor to Israel, both in fiscal and population migration terms. *Per capita* the voluntary donation of funds to Israel by South African citizens is the largest world-wide. The South African Jewish population is now in numerical decline and Jews are leaving the country for Israel, Britain, Australia and Canada. However, on the world Jewish stage, South Africa continues to "punch above its weight" and will remain an important resource for searching for Jewish family connections.

South African records include secular and religious sources and both aspects need examining if all avenues are to be explored. There are many collections of searchable databases and applying to synagogues will also often supplement and flesh out the bare bones of the skeletal pedigree.

RESEARCHING on the Internet is often a fruitful and rewarding experience. Sometimes, though, you hit a brick wall, all leads prove fruitless and you find you have just apparently wasted three hours of your precious time. This does not stop you continuing but sometimes veering off on a tangent proves to be quite an interesting and amusing exercise.

I couple this statement with the growing trend among many who like to create multi-media style presentations of family trees and photographs. What started off as old photo, official documents and hand-drawn trees are now smart scrapbooks, physical and digital, or all-singing and dancing online productions, and I am alluding to this aspect.

I was searching for some traditional "Jewish" music to sit at the back of a rolling demo. The website *YouTube*, www.youtube.com, is a virtual gold mine for such material and I quickly discovered the original Andrews Sisters version of *Bei mir bist du schon* ("To me you are beautiful"), first recorded in 1937.

More research led me to other versions, including one by the Budapest Klezmer Band, in Yiddish, complete with *risqué* romantic photographs. Automatically, I was led to *Wikipedia*, www.wikipedia.com, for some background information on who wrote it and there I found it was a great hit in Germany until the Nazis discovered its Jewish origins and banned it.

There are instructions on how to download such musical clips for inclusion into personal presentations but you should be aware that there may be certain copyright issues if you want to use the material commercially. It would be courteous to acknowledge the source of any material used in this manner but there really is a whole world of music out there. Think of where your ancestors came from, what they sang, how they danced and go looking and listening. **MIKE GORDON**

A soldier's wartime diary

by Daniel Appleby

IN his early years, my father was in Music Hall, served as a medical orderly in World War I and was an inveterate chaser of girls. The main record he left of this time is a battered photo album which contains pictures of his brothers, variety stars he had known and, most intriguingly, numerous photos of showgirls.



I have been researching my father's service in the Royal Army Medical Corps (RAMC) during 1917-1919. Manny [Manassah] Applebaum, the son of a *chazan* [synagogue cantor], was born in England in 1895 and by 1914 worked as a dancer.

Tap, soft shoe, eccentric, sand dancing: he would do them all eventually. He used the surname "Appleby" by this time but it was as "117613 Private Manny

Applebaum" that he donned a uniform.

He was representative of a breed of young British-born East End Jewish men, common in type yet remarkably under-researched as to their responses to the War.

While the attitude of the Anglo-Jewish establishment is well known, middle-class, anglicised Jews embraced the opportunity to prove their patriotism and courage. It is said that almost to a man, past and present military age members of Jewish houses at certain English public schools volunteered and took a commission.¹

At the other end of the scale, working-class Russian-born Jews did not want, and could not be made, to fight. They saw no Jewish interest in the struggle—at least not until the Balfour Declaration in 1917—especially since Britain's allies included the hated Russian *Tsar*.

Ambivalence

The attitudes of my father and his bi-cultural ilk were some way in between. Only moderately patriotic, less religious than their parents, unintellectual and apolitical, their interests were earning a living, girls, betting, boxing and cards. They would do their bit, reluctantly, and just as long as they did not get killed or wounded.

Britain started the war with a volunteer army but the scale of the fighting and the massive casualties incurred in 1915 made conscription inevitable. The Derby Scheme,² a transitional arrangement, offered those who enlisted voluntarily the opportunity to choose how they might serve rather than wait to be conscripted and then directed to a unit.

This gave my father and many like him the chance to opt for a non-combatant service, in his case, the RAMC.

Conscription came into full force later in 1916, but as a result of an administrative error, which my father was pleased to take advantage of, he did not report for duty until a year later. Meanwhile, he got on with his show-business career.

On his death in 1971, my father also left six scrawled pages of recollections, written in an old autograph album. He had written more but the pages had been ripped out. The hard-to-read and sometimes muddled jottings include a few sentences referring to a woman called Mémè Delaske with whom he had become involved while serving in France. She would take him, he wrote, "to her rooms in Rue de B[illegible]", where he would stay the night before going back to his unit by 07.00 in time for parade at 07.30.

There is a faded picture of Mémè in the photo album. She seems out of place next to the publicity shots of 1920s show girls. Her face is more serious than those of the various flappers³ whose images my father preserved.

Mémè probably worked in some *estaminet* [French: a small café or bar frequented by soldiers] he used to visit. He claimed later that she taught him French. Whether the basis of their relationship was romantic or financial is not clear.

Such were the times, it was probably a bit of each.

My father mentioned that he was serving on an ambulance train when he was involved with Mémè and this is the only clue as to when and where the liaison occurred.

He also wrote that he would sometimes smuggle her on board the train and, if caught, he would have been court-martialled. Should an inspection occur, he concealed her on a step outside a carriage door

Wartime damage

Researching British World War I military records is complicated by World War II bombing. In September 1940, the repository of individual records kept in Arnside Street in London, was bombed. Most records were destroyed or damaged so, after the War, the War Office sought to reconstitute individual service records by gathering in documents from other departments, the greatest contributor being the Pensions Ministry. The vast and variable treasure house of documents which resulted is now kept by the National Archives.⁴ As many original documents are damaged or delicate, it is available only on microfilm.⁵

Five of my father's brothers, all at one time in show business, are known to have served during World War I. My father's military records survived the Arnside Road fire best of all and those of his brothers are incomplete or lost. It is clear that at least two adopted the same survival strategy as he did and volunteered for noncombatant units.

A third found himself in an infantry unit, the 1st London Regiment, got wounded and, according to family legend, deserted. British Jews may have had their fair share of heroes in 1914-18—there were five Jewish Victoria Cross



holders—but the Applebaum brothers were not among them.

My father’s microfilmed records provide a detailed personal military history. Some pages are infuriatingly difficult to read, either through sloppy microfilming or because the ink on the original document had already faded when filmed.

He arrived in France in October 1917 and was posted to No 39 Stationary Hospital at Aire-sur-Lys, about 25 miles south-west of Ypres. It comprised an old prison and six Nissan huts. He passed six miserable months there. The winter was bitterly cold, the drains blocked in January and the hospital flooded. In February, night air raids began and, in March, long-range shelling.

Orderlies were worked relentlessly. In April, Germany launched a long-expected offensive aimed at breaking through to the Channel coast. After initial Allied disorder and withdrawal, the German advance was eventually halted—just 10 miles east of my father’s hospital.

As the fighting was reaching its climax, my father fell ill with what his records describe as “Pyrexia of Unknown Origin”, a severe viral condition to which poor conditions, exhaustion and stress must have contributed. There was probably also an element of psychological crack-up. He was hospitalised and did not return to duty until July when he was posted to Ambulance Train (AT) No. 9.

Unsung heroes

The work of the ambulance trains in the World War I was prodigious and unsung. Their main job was to carry wounded men from casualty clearing stations behind the front line to base hospitals in the rear. They also carried the severely wounded from base hospitals to the Channel ports for evacuation to England.

Trains consisted of more than 30 trucks. Hundreds of wounded would be carried, either sitting or lying. Some trucks provided accommodation for train staff, others were used as an office, store room and kitchen. Trains were typically crewed by two RAMC officer doctors, three nurses, and numerous other ranks, who undertook the menial tasks.

The latter were a mixed bunch, ranging from high-minded men of conscience to shirkers and dodgers. British Field Service Regulations required commanding officers (CO) of all British army units to keep a unit diary while on active operations. Thus, the young captains who commanded AT No. 9 kept a daily log of train movements, activities and significant incidents. It was written in neat pencil on tracing paper and may be viewed at the National Archives in Kew (ref. WO 95/4133).

The handwriting changed as one CO took over from another, but the content is consistent. The diary recorded daily arrival and departure times at each location, the numbers of wounded carried, whether sitting or lying, their nationalities and whether officers or other ranks.

Also recorded are personnel changes, air raids, deaths in transit (remarkably few) and disciplinary matters. The main



physical threat seems to have been derailment although at the end of the War another threat arose—delayed-action mines, laid by the retreating German troops, timed to explode days or weeks later.

Although my father never kept a diary in his life, the War Diary of AT No. 9 effectively records his movements each day during an 11-month period. My father’s notes do not make it clear where Mémè Delaske lived, but the diary points to Rouen where the train was based. The diary also indicated when the liaison was likely to have occurred.

During the summer of 1918, the train was extremely busy. The German spring offensive had failed and the Allies counter-attacked in a series of rolling offensives which brought early and unexpected victory. For AT No. 9, no two days were the same. It travelled back and forth on congested lines in Northern France, collecting and delivering its bloody and bandaged cargoes.

Priority on the line was given to ammunition trains and those carrying troops and stores to the front. Short journeys might take several hours and train movements lessened after the Armistice but there were still wounded to be collected.

Forays were now also made over reconstructed or repaired track into formerly occupied territory to bring back Allied prisoners of war, many in atrocious health from poor treatment and short rations in German camps.

New Year 1919 saw a slackening of activity with AT No. 9 being “garaged” for long periods in Rouen. After March, things became particularly quiet. It was only during this period that my father could have had the opportunity to establish a relationship and slip away regularly overnight. The diary recorded little operational activity then except personnel transfers and demobilisations.

Discipline unravelled and soldiers took liberties. Bored and insouciant orderlies pilfered stores and sold off blankets and boots to civilians according to my father’s jottings. My father also told me that some orderlies would try to sell crushed aspirin to the French as cocaine. His madcap larks in smuggling Mémè on to the train belong to this time.

The entry for 2 June 1919 recorded that while in Abbeville “Private Applebaum . . . left to proceed to the UK.” Almost a million British soldiers had died in the War and my father had come through without a scratch. He was 23. He went back to London where he and his brothers formed a travelling revue. What happened to Mémè is unknown.

● **The author started out in journalism but later went on to a career in commercial law.**

REFERENCES

1. Endelman T M, *The Jews of Britain 1656 to 2000*, University of California Press, Berkeley, London, 2002.
2. www.1914-1918.net/derbyscheme.html.
3. <http://en.wikipedia.org/wiki/Flapper>.
4. www.nationalarchives.gov.uk/records/looking-for-person/britisharmysoldierafter1913.htm.
5. See Spencer W, *World War I Army Service Records: a guide for family historians*, The National Archives, London, 2008. This is an invaluable guide to relevant materials.

The Belinsky (Bell)/Lourie family

by Kenneth Zucker

ARTILLERY Lane turns off Bishopsgate nearly opposite Liverpool Street Station. For 145 years, from 1537 it had been used as an artillery ground. By 1682, as the surrounding areas were developed, it had become too dangerous for artillery practice and the first houses were erected upon the site.

Its former use was long remembered and in the census of 1901 that lane is described as being in “the Parish of The Liberty of the Old Artillery Ground”. A liberty was not subject to the jurisdiction of the City of London but had ecclesiastical privileges.

When the 1901 census was taken, there was a total of 13 persons living in three rooms at number 33 Artillery Lane: Nathan and Sena Belinsky, aged 45 and 44, their nine children aged between 20 and five months, and two lodgers.



Nathan Belinsky
1856-1911



Sena Jane Belinsky
1857-1934

All except one were described as Russian subjects, born in Russia. The exception was the baby son, Raphael, who had been born at 24 Frostic Place, Whitechapel, on 18 November 1900.

The census was taken in March 1901. One lodger was Hyman Temkin, who on 25 May 1901 married Rebecca Belinsky, the eldest daughter of the family. Whether he became a lodger because he was engaged to Rebecca or whether she decided to marry the lodger is not a question to which I expect to find an answer.

We know that the family came here in 1896 from Vitebsk, then in the Russian Empire, now in Belarus. Those facts are attested to by the Certificate of Registration under the Aliens Order, 1920, of my grandmother Millie Belinsky, who was the second oldest child of the family.

Millie was born on 12 March 1895 and was 11 when she arrived in England. As was common with that generation fleeing Eastern Europe she never spoke of life there save for one story. In a shed in the garden of their property the family had a still for the distillation of spirits. When she was

about eight years old, she and her brother Sol went into the shed and drank some of its distilled contents. They were unconscious for three days.

That still plays a vital part in our family history because it was illegal. The family was warned that an informant had told the authorities about it and a police raid was expected. Hence the upping of sticks and the decampment to England.

Nathan’s Hebrew names were Menachem Nahum. Early in my family research, I spoke to Ada Wimborne (*née* Temkin), his only grandchild still alive and the only person who had any memory of him. She remembered Nathan and Sena as first living in Deal Street, Spitalfields, where there was a *shul* [synagogue] upstairs in their house.

When he and Sena went to live at 73 Antill Road, a small terraced house in Bow, Nathan took the little ark from the *shul* with him and placed it in the drawing room. His son Raphael used to hide his copies of *Magnet* and *Gem* magazines in a gap under the base of the ark.

Nathan, she told me, was a short little man and well respected. He was considered to be a rabbi and everyone thought him a learned man. “Then he was a *shochet* [ritual slaughterer]. That has to be slightly holy.” She gave him the highest accolade: “He was a good Jew to ask a question”.

There is a large group photograph of Millie’s wedding to Jacob Mehlberg on 11 June 1905. Nathan and Sena are sitting next to the bride. He is resplendent with a long black beard and top hat. Incidentally these recently arrived immigrants are all formally dressed, the men in frock coats and white bow ties and nearly all the women in white beribboned dresses.

Invoices kept

I now have some of the invoices which Millie kept for that wedding. These include the hire of three pairs of wedding carriages to the synagogue and back cost £2 10s 6d (£2.52); the band consisting of a violin, cornet and pianist to play from 6.0 pm to 3.0 am cost £1 3s (£1.15) and, stay your tears, a gallon of brandy came in at 11s 6d (57p).

Nathan appears on another photograph, that at the wedding of his daughter Dinah to Isaac Weisberg on 6 December 1910. He is seated and appears shrunken. Indeed he was suffering from cancer and died aged 55 on 18 March 1911. On his death certificate he is described as a “Hebrew Rabbi”. (Could there be any other species of rabbi?)

His memory was kept alive by the many boys in his grandchildren’s generation named Nathan, often anglicised to Norman and given the Hebrew names Menachem Nahum. He is buried in the Federation cemetery in Montagu Road.¹

Sena Belinsky’s maiden name was Lourie. Her father, Yerahmiel Lourie, is said to have been headman or rabbi of his village, which is remembered as Korolewshchina, near Vitebsk. The nearest I can get to that name is Kozhurovshchina, 26 miles east of Vitebsk.

I have heard from Lourie descendants that the Louries’ ancestor was none other than the famous 16th century *kabbalist* Rabbi Isaac Luria of Safad, who was of sufficient renown to be called by an acronym, “The Ari”, taken from the first letters of the words “Ashkenazi Rabbi Isaac”. I should like to believe so. No doubt everyone who bears the illustrious name claims such descent but as it is the only



**Wedding of Esther Bell to Alex Troub on 19 December 1915
at 73 Antill Road, Bow**

- Row 1:** Edward Gordon, Hyman Temkin, Annie Bell (*née* Forstein), Sol Bell, David Bell, Frances Bell (*née* Grossbaum), Raphael Bell
- Row 2:** Sarah Gordon (*née* Bell), Rebecca Temkin (*née* Bell), Millie Mehlberg (*née* Bell), Sena Bell, Rosa Grossbaum, Marie Bell (*née* Stempel), Nathaniel (Norton) Bell
- Row 3:** Alec Troub, Esther Bell, Rebecca Mehlberg
- Row 4:** Nora Bell, Edith Mehlberg, Cherie Mehlberg, Nora Mehlberg

claim we have to *yichus* [distinguished ancestry] of the first order, I shall cling to it.

It is Sena, who lived until 1934, whom her grandchildren knew and remembered. On her death certificate her names are given as Sonia Jane Cecilia. She took the name “Jane” when she was seriously ill in accordance with the *shtetl* [small village] belief that to take a new name in such circumstances will mislead the Angel of Death. In that, she duly succeeded.

A great lady

Ada Wimborne said: “My grandma was quite a character. I always remember her saying to me in Yiddish when I was married: ‘You should get old together’.

“Naomi Bentley, one of Sena’s grand-daughters, lived with her at 73 Antill Road. She said: “Grandma commanded such respect from her children, her grandchildren and her friends. She had a kind of regal bearing, was loving yet distant, such a sweet woman who was incredibly *frum* [religious].

“You were not allowed to pick up a pencil on *Shabbos* [Sabbath] or a knitting needle. All you could do was sit and read. No one would dream of riding on *Shabbos*. She never carried anything to *shul* [synagogue]. She tucked her handkerchief into her bracelet watch. We went to Harley Grove *shul* in Bow.²

“Before Harley Grove was built, we would go to Lincoln Street in Bow: grandma, myself, my mother and father. That was an extremely *frum* little old *shul*—a little *shtiebel*. [Yiddish: lit. little house or little room—a place used for communal Jewish prayer]. They had a net curtain in front of the women. I used to be hoisted over the heads of the women so I could get to where grandma was sitting.

“She was a terrific cook. I remember her making her *lockshen* [noodles] and hanging it on the back of a chair on a clean tea cloth to dry. Then she would roll it and cut it. Before *Pesach* [Passover] it was literally hell. Every nook and cranny was cleaned out, but *seder* night [Passover ceremony] was lovely.

“My grandma used to sit at one end of the table and my father at the other end. Now my father and my grandma did

not get on. Looking back, I can understand how my father must have felt. He felt he should be head of the household and grandma was really a matriarch, she felt *she* was head of the household. They used to do their own *davening* [praying] at different speeds. When the *seder* was finished, no matter how late it was, all grandma’s children used to come round.

“Grandma used to take me on a Thursday to Petticoat Lane. She used to go to the poultry dealer where there were live chickens. She chose the chicken she wanted. The killer would then kill the chicken and, as it was with all the feathers, grandma would bring it home. There she and I would pluck this chicken and she would show me how to open it. I took it as a way of life.”

More marriages

On 31 January 1909 Solomon Belinsky married Annie Forstein. In 1914 and 1915 there were four further marriages of Belinsky children named in the 1901 census. By this time the family had adopted the surname “Bell”. In 1914, Nathaniel, who called himself Norton, married Marie Stempel. In March 1915, David married Frances Grossbaum. In June 1915, Sarah married Edward Gordon and on 19 December 1915, Esther married Alec Troub.

We are fortunate to have a photograph of that last wedding taken at 73 Antill Road. It shows Sena Bell with eight of her children, all save Dinah who had emigrated to America and five of her grandchildren, including my mother, Nora Mehlberg (Zucker), and my aunt Edith Mehlberg (Freedman), then aged three. Edith is still happily with us having celebrated her 99th birthday in December 2011, a living link with that photograph and Sena Bell and through Sena with 33 Artillery Lane.

● **The author was a barrister for 30 years and a circuit judge for 16 years. Interested in genealogy for more than 20 years he has visited *shtetls* in Lithuania and Galicia.**

REFERENCES

1. Montagu Road, Edmonton, London N18 2NF. Tel: 020-8807 2268.
2. Mile End and Bow Synagogue, Harley Grove, E3, is a Grade II listed building where the renowned Reverend Leslie Hardman was minister. It is now a Sikh temple [*gurdwara*].

The Bender family of Dublin

by Yvonne Altman O'Connor

LITTLE is known about Dublin's Jewish community prior to the 1880s when Jewish immigrants started to arrive in large numbers from Russia.

They settled on the south side in Portobello in what was to become known as "Little Jerusalem". Prior to that time, the community was based in north Dublin, and Mary's Abbey Synagogue was the centre of the community for nearly 60 years. The community was small, never more than 350 people, mostly Germanic in origin but British in custom, and comprising a generous array of successful businessmen, professionals and scholars.

As a teenager, I was familiar with the name Rabbi Bender. He had been the minister and teacher of the Mary's Abbey community to which my family had belonged. Years later, while working in San Francisco, I came across the name of Albert Bender in connection with the San Francisco museum's art education programmes where he was known as a major benefactor.

Imagine my surprise when I discovered he, too, was born in Dublin and a check of his birth certificate in the civil records of Ireland confirmed he was Rabbi Bender's son.

No one at that time in Dublin seemed to know the history or whereabouts of his family nor anything about Albert himself. It was not until an exhibition of his gifts of Asian art to the National Museum in Dublin was re-opened three years ago that there was renewed interest in the life of Albert Bender and I took up the research on the family once again.

Origins

Rabbi Philipp Bender (1832-1901), a distinguished scholar, obtained a doctorate degree and took up a position as teacher and preacher to the Dublin community in 1862.¹ Born in Germany, he had arrived in Hull in 1851, aged 20, and had served as minister to the Hebrew Congregation of Robinson Row Synagogue.²

In 1859, he married Augusta Bremer, who had come from Posen, Prussia, along with her four older brothers. Albert Bremer settled in Birmingham, while Joseph and William made their way to San Francisco in 1850 and Hyman emigrated to New York, eventually joining his brothers on the west coast.³



Marriage certificate of Philipp Bender and Augusta Bremer 1859

The Benders arrived in Dublin where Rabbi Bender set about reorganising the education for the young people of the Mary's Abbey community and rapidly achieved outstanding results.

He endeared himself to his community and his reputation as a brilliant preacher, scholar and linguist spread throughout Dublin society.

He became known as a great wit at the Lord Mayor's annual banquet and he visited the various literary salons of the day including that of William and Lady Wilde⁴

In 1871, Dr Bender established a private school for boys of all faiths, with rigorous academic training, in preparation for universities such as Trinity and Cambridge. Many Christian clergy attended Hebrew and rabbinic literature classes, and military officers from the Dublin and Curragh garrisons also attended, presumably for training in languages.⁵ (See illustration overleaf.)



Caretaker's cottage in Ballybough Cemetery. Built in the Hebrew year 5618, (1857 CE)

For nearly 20 years, Rev Bender served the congregation before reluctantly resigning from "the land I so dearly love"⁶ and moved to become principal of Beaufort College in Hastings, East Sussex (1881), until he retired in 1895 to live in Brighton.

Little evidence remains of the community life which flowered in Dublin in the mid-1800s. A new synagogue was built and opened in Adelaide Road in 1892 to accommodate the large numbers of recent arrivals from Russia and the United Kingdom's Chief Rabbi, Dr Herman Adler, performed the closing ceremony the previous day in Mary's Abbey Synagogue.⁷

Few of the old Mary's Abbey families stayed in Dublin and most had disappeared within 20 years.⁸ The cemetery (est. 1718) where Rev Bender officiated at funerals is one of the last remnants of the old Jewish community of Dublin.

The family

Five children were born to Philipp and Augusta Bender. In the 1891 census for Hastings, the entire family, except for Albert, is living at Beaufort College. None of the three sons married and so the Bender name lived on in their good deeds alone. The eldest, Alfred Philipp (1863-1937) distinguished himself at Trinity College and at Cambridge where he was instrumental in establishing the Cambridge Hebrew Congregation. In 1895, he sailed to Cape Town where he was appointed minister of the burgeoning community there.

He went on to become Chief Rabbi and first Professor of Hebrew at what became Cape Town University, creating a vibrant community fashioned on the pattern and communal interests of the Dublin congregation.

COLLEGIATE AND COMMERCIAL EDUCATIONAL ESTABLISHMENT, 73 LOWER MOUNT STREET, DUBLIN.
 Principal—Rev Ph. BENDER.
 Mr Bender receives a strictly limited number of gentlemanly boys on moderate terms. Pupils are prepared in the above Institute for the University, T.C.D., for the Civil Service, and for the various grades of mercantile pursuits. Each and all of the Bachelors of this Academy, who presented themselves at the Solicitors' Appointments, College of Surgeons, Entrance at T.C.D., and subsequent Examinations, have obtained highest honours in Hebrew, German, French, Classics, and Science. The French and German languages are taught both grammatically and conversationally.
 The Principal is assisted by an LL.D., M.A., T.C.D., and very efficient Professors, certified under the National Board. Woodwich Classes will be in active operation on the 5th of October (D.V.).
 For terms apply at the above address, between 9 o'clock a.m. and half-past 3 p.m.

His poems and collections of sermons were published posthumously and he is also remembered for his outstanding leadership and pedagogical abilities as well as



Philanthropist Albert Maurice Bender, 1866-1941



Rev Alfred Philipp Bender 1863-1937

his charitable acts to people of all faiths. He is generally regarded as the eminent leader of South African Jewry.⁹

Albert Maurice (1866-1941) left Ireland aged 15 for San Francisco where he became one of the most famous and beloved sons of that city. Having worked in his uncle's insurance company, he set up his own company and earned a fortune.¹⁰

Collector and patron

Influenced by his close association with his cousin, the artist Anne Bremer, he became a collector of modern art and patron to numerous aspiring artists on the west coast. He was also a bibliophile and a collector of Asian art, who bequeathed the nucleus of what was to become the San Francisco Museum of Modern Art and the Asian Art Museum, as well as numerous donations to universities and libraries throughout California. He was the recipient of several honorary degrees in recognition of his generosity to the arts and education.

He was visited by every visiting celebrity of the day and corresponded incessantly. However, he never forgot his love for Ireland, and in the early 1930s he donated 260 artefacts of East Asian origin to the National Museum of Ireland in his mother's memory.¹¹

The third son, Mordecai Montague (1867-1949) lived with his mother until her death in 1909. He was then a well-known London solicitor and often entertained friends with stories from his childhood in Dublin where he recalled meeting the cultural luminaries of the day.

Isabella Leah (1868-1958) married Mark Kulp, an antique dealer, in 1901 but they had no children according to the 1911 census. Gertrude Ceci (1864-1957) married Walter Cohen in 1892 and according to a birth announcement, a child was born in 1893.

No trace could be found of this child and with the frequency of the last name, Cohen, the search proved to be too difficult. This was the only grandchild of Philipp and Augusta Bender and fears that he may not have survived abounded. The elusive Bender family was disappearing!

Gertrude's trail had gone cold for some years too and I feared she may have returned to her husband's place of birth in Germany and perished in World War II, until looking through the electoral rolls for Hove, I found her living in old age with her sister Isabella.

This led me to search for the will¹² of the last surviving sibling, Isabella, to see if she would mention this mysterious nephew. Sure enough she did, and she not only mentioned him but his wife and son too! Armed finally with the first

name (Alfred) I was able to track down this grandchild of Rev Bender through *Ancestry.com*.

Imagine my delight when I discovered that Alfred's only son had three daughters living in Canada. Many e-mails later, I learned that Gertrude had gone to live in Germany with her husband and raised her son there, hence the long absence from public records in Britain.

Before the outbreak of war, her 16-year-old grandchild was sent to England where he was interned. Gertrude and her son eventually found their way back, too, but her son, his wife and grandson emigrated to America and Canada.¹³ Hence, she lived with her sister, two widows alone.

The Canadian sisters knew nothing of their extraordinary Bender family history but when prompted their elderly mother revealed they did have a great-grandmother born in Ireland who had a brother, a rabbi, and another who had left for America. So, a little light was shed on the Bender family history, a piece of the forgotten story of the old Jewish community in Dublin with which my family was closely associated.

I continue to research the stories of this community which was rich with unusual personalities and great characters who walked on the world's stage, and I am inspired.

The Albert Bender Collection of Asian Art can be seen in the National Museum of Ireland, Collins' Barracks, Dublin.

● **The author lives in Dublin where she is involved with the Irish Jewish Museum. She studied and taught in California for many years.**

REFERENCES

1. Hyman, L, *The Jews of Ireland* . 1971.
2. www.jewishgen.org/jcr-uk/community/hu3/index.htm.
3. www.ancestry.com
4. *The Times*, Montague Bender obituary, 26 August 1949.
5. Hyman, L, *Ibid*.
6. *Irish Times*, 8 April 1881.
7. Shillman, B, *A Short History of the Jews in Ireland* , 1948.
8. Irish census and synagogue records.
9. *The Cape Town Hebrew Congregation 1841-1941*, Louis Herrmann Mercantile-Atlas, Cape Town
10. Hyman, L, *Ibid*.
11. *The Albert Bender Collection of Asian Art in the National Museum of Ireland*, monograph, Audrey Whitty, 2011.
12. London Probate Department, PRFD, First Avenue House, 42-49 High Holborn, 7th Floor, Holborn London WC1V 6NP.
13. As told by the granddaughter of Alfred Cohen.

The Fox family ... the story continues

by Diane Barnett

ALLEXANDER Fox, the son of Joel Fox and grandson of the original Alexander from Lissa, Germany [Leszno, Poland] must have gone to Australia sometime after 1850 as the first we hear of him there is when he married in 1854.

The Victoria State Archives database of inbound ships shows an Alexander Fox arriving in Australia in October 1852, which confirmed what we already know.¹ However, his age was given as 37 which was 15 years older than my Alexander Fox. Either this is an error or another Alexander Fox. I have not yet been able to find confirmation either way.

It is said that Alexander came to Australia as a “gentleman digger” in search of gold. At this distance it is difficult to confirm the family story that Alexander went to Melbourne after prospecting in the goldfields in about 1853 or 1854. In his book about the family,² Len Fox says that Alexander was invited to visit the Phillips family and turned up one day in the typical gentleman digger’s outfit of red shirt and white breeches with a revolver stuck in the back of the belt.

Rosetta Phillips was present with other Phillips family relatives and reportedly asked whether a revolver could be quickly drawn and fired from such a position. Alexander replied that he would show how it was done and the gun went off accidentally wounding Rosetta slightly in the leg.

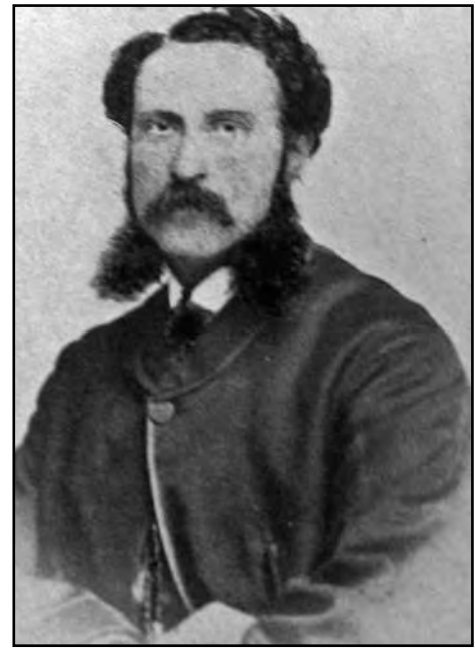
Stormy marriage

Romance blossomed during Alexander’s visits to ask how she was. They married in Collingwood, a suburb of Melbourne on 20 September 1854. Rosetta was nearly 20 and Alexander 24. The marriage was turbulent but despite this they had eight children, one of whom was Emanuel Phillips Fox, born in Fitzroy, Melbourne, in March 1865, Australia’s foremost Jewish artist.

After the marriage the newly married couple lived in Bendigo, some 93 miles north-west of Melbourne, Victoria. The town was then known as Sandhurst, an official name after the Royal Military Academy in England.

Alexander did not make his fortune as a gold digger but gradually became interested in photography, which was in its early days. However, it was difficult to be a stable breadwinner for his growing family. He would leave the family on his photographic trips, return for a reunion and then be off again.

Rosetta Phillips knew Len Fox and his elder sister and it was to her that Rosetta spoke in her later years of her great affection for Alexander. Unfortunately this did not pay the bills and during one of his absences Rosetta’s brothers insisted that this could not go on.



Alexander
Fox

They said that they would look after Rosetta and her children on condition that there were no more reunions as nine months after each one another child was born.

Although Alexander continued to write letters showing that he was still fond of Rosetta, he was unable to send her any money because the bottom had fallen out of the photographic business as it always tended to in the early years during periods of economic depression.

Alexander is recognised now for his early photographs, with examples in the National Gallery of Australia. In 2003, they said in their annual report: “A significant acquisition for the Gallery’s collection of Australian photography was a rare salt print of Bendigo entitled *High Street, Sandhurst* by Alexander Fox.

Today, few calotype salt prints³ from paper negatives or wet-plate salt paper photographs from glass negatives from the 1850s survive, and the acquisition of the Fox photographs of Bendigo has been a high priority for the collection. *High Street, Sandhurst* is a charming image depicting one of the main streets of Sandhurst (Bendigo), then still a relatively new goldfields town with Bendigo Creek in the foreground.”

As far as his relatives knew Alexander disappeared with no one knowing what had happened to him. Len Fox wrote that it was possible he headed for the goldfields of New Zealand or America and perished at sea. Len died in 2004 without knowing the final chapter of Alexander Fox’s life.

Some 140 years after Alexander’s “disappearance”, an Australian academic wrote a book about Australia’s early Jewish photographers and in his research he looked into the background of Alexander Fox.

I am indebted to Mike Butcher for pointing me in the right direction to find out what happened to Alexander and also for sharing with me the research carried out by Dariusz Czwojdrak, Director of the Leszno Jewish Museum, who provided the information from Lissa/Leszno about the Fox/Fuchs family before they came to Britain.

Alexander Fox went to America, firstly to Napa, California⁴ and then to Salt Lake City, Utah.⁵ There he

set up a photographic business, Fox and Simons in 1872.⁶ Alexander died in 1882, aged 52. On his death record⁷ it said he died of alcoholism.



There is no evidence that he and Rosetta divorced but in the American census of 1880 he had a wife named Amelia. Mike Butcher's research shows that she was a Mormon who might have been content with polygamy but for Alexander this would have been bigamy. However, just because she appeared in the census as his wife it does not mean he married her. Further research would be needed to see if there is a marriage in America.

A budding artist

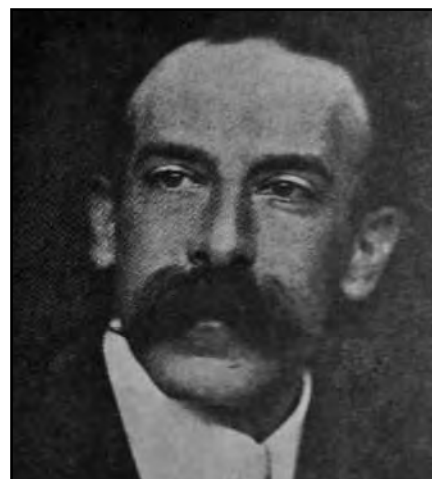
Meanwhile, Alexander's son Emanuel Phillips Fox was growing up in Melbourne without a father. He showed early talent and trained at the National Gallery Schools where he won awards for landscape painting at the gallery students' exhibitions in 1884 and 1886. In February 1887 he travelled to Europe and studied in Paris at *Ecole des Beaux-Arts*. By 1890, Emanuel was painting at St Ives in Cornwall.⁸

He returned to Melbourne in October 1892 and exhibited widely between 1893 and 1900 with shows in Sydney, Adelaide and Bendigo. In 1893 he and Tudor St George Tucker, with whom he had studied in Paris, established the Melbourne School of Art which was the most dynamic art school in Melbourne in the 1890s.

Emanuel returned to Europe in 1901 working in St Ives and London where he exhibited at the Royal Academy from 1903-1912.⁹ On 9 May 1905, Emanuel married Ethel Carrick at St Peter's Church, Ealing, in London.¹⁰

After this they spent time until 1913 in Europe and North Africa while based in Paris. During these years Emanuel's art was recognised and celebrated, allowing them a comfortable life. He became a member of the International Society of Sculptors, Painters and Gravers and, an associate of the *Société Nationale des Beaux-Arts* in 1907.¹¹

The outbreak of World War I saw Emanuel and Ethel return to Melbourne where they helped to organise an art union in aid of war funds and the French Red Cross.



Emanuel
Phillips Fox

However, Emanuel was diagnosed with cancer and died¹² on 8 October 1915, aged 50.¹³

Today, he is recognised as one of Australia's foremost figure painters and colorists.¹⁴ Ethel, a recognised and gifted artist, lived on for many years and died in 1952 aged 80.¹⁵

The journey from the birth of Salkind Fabisch Fuchs, the furrier, of Lissa, Prussia to the death of Emanuel Phillips Fox, the artist in Australia took nearly 160 years via London, Norwich, Melbourne and Salt Lake City, and has given me a gold mine of information and satisfaction.

● The author is a retired specialist in rare medical disorder information who now runs the Wimbledon and District Synagogue library.

REFERENCES

1. Possible record of arrival of Alexander Fox (1830-1882) in Australia.
2. E Phillips Fox and his family, self-published, 1985.
3. Calotype salt prints: a full explanation of the technology can be found online: www.edinphoto.org.uk/1_early/1_early_photography_-_processes_-_calotype.htm.
4. United States census, 1870.
5. United States census, 1880.
6. Palmquist, P and Kailbourn, T, *Pioneer Photographers of the Far West: A Biographical Dictionary*, Stanford, Stanford UP, 2000.
7. Utah Deaths and Burials, Alexander Fox, 10 March 1882, and headstone in Mt Olivet Cemetery, Salt Lake City
8. Entry for E Phillips Fox in *Australian Dictionary of Biography*, <http://adb.anu.edu.au/>.
9. Copies of catalogue and information held by the Royal Academy of Art, London, www.royalacademy.org.uk/.
10. Marriage register at St Peter's Church, Mount Park Road, Ealing W5 2RU; London Metropolitan Archives, www.cityoflondon.gov.uk/Corporation/LGNL_Services/Leisure_and_culture/Records_and_archives/.
11. *Catalogue Illustré du Salon, 1907; Société Nationale de Beaux-Arts*, http://en.wikipedia.org/wiki/Soci%C3%A9t%C3%A9_Nationale_des_Beaux-Arts.
12. Photo of grave of E Phillips Fox in Brighton Cemetery, Victoria.
13. Newspaper report of death of E Phillips Fox, *The Argus*, Melbourne, 9 October 1915.
14. Examples of E Phillips Fox's paintings: *The Arbour* and *Miss Margaret Harris*, 1914.
15. Newspaper report of death of Ethel Phillips Fox, *The Advertiser*, Adelaide, 20 July 1952.

Smallpox and the mystery of ‘Abraham from Nancy’

by John Gould

SMALLPOX epidemics in 18th century Europe were frequent with the death rate among those who caught the disease often around 30 per cent, with small children particularly vulnerable. Before the introduction of vaccination, the only proven way to achieve immunity from smallpox was by variolation.

This was the process of exposing a healthy person to infected material (pus or scabs from a mildly infected person) in the hope of producing mild smallpox in the healthy recipient thus giving the latter lifetime immunity from further infection.

Variolation itself caused a small minority (about 1 in 1,000) of recipients to develop serious smallpox from which they died, but the lives that were saved were many times greater. Because variolation exposed a healthy child to possible death, many rabbis forbade it, maintaining it was forbidden under Jewish *halachic* [religious] law.

In 1785 in London, my ancestor Abraham ben Solomon Hamburger authored a 21-page Hebrew treatise entitled *Aleh Terufah* [Heb: Leaf of Healing].¹ Its purpose was to persuade fellow Jewish scholars and rabbis that variolation against smallpox was permissible, indeed desirable, under Jewish law because “it is permissible for a Jew to use a treatment which involves exposure to a minor risk in order to obviate a greater future risk”.

He seems to have succeeded in changing rabbis’ opinions because the announcement in 1798 of details of the safer, but still not entirely risk-free, cowpox-based smallpox vaccination developed by Edward Jenner was enthusiastically welcomed by leading rabbis. Even today, *Aleh Terufah* is approvingly quoted whenever Orthodox Jewish authorities have to rule on questions related to inoculation or vaccination.²

In the preface the author explained that his name was Abraham ben Solomon Hamburger, but that he was also known as Abraham Nansich. Nansich appears to have been the Yiddish name for Nancy.³ Nancy is a city in north-eastern France but until 1766 it was the capital of the independent duchy of Lorraine.

In describing the tragic family events which triggered his interest in smallpox and its prevention, Abraham revealed the following biographical information. While living in Nancy, he lost a young daughter to smallpox. He then moved to The Hague in the Netherlands, where he lived as tutor and scholar in the household of Tobias Boas.⁴ During his second year in The Hague, there was a smallpox epidemic in which he lost a young son. After 16 years in The Hague he and his family moved to London.

Undated events

Aleh Terufah gives no dates for these events. So my table overleaf attempts to determine the timing of key milestones in Abraham’s life by combining the information in *Aleh Terufah* with London Synagogue burial and marriage records, details of smallpox outbreaks in The Hague and other research. As can be seen from the table, I believe he was born before 1735, moved first to The Hague in 1757, then to London in 1773, where he died in 1796.

In an attempt to obtain information on Abraham’s family and origins in Nancy, I purchased a copy of Françoise Job’s book on the Jews of Nancy⁵ but it contained no mention of a Hamburger family. So I wrote to Mme Job asking for any information she might have.

In her letter of reply she asserted that it is most unlikely that Abraham could have been born or raised in Nancy during the first half of the 18th century, because the dukes of Lorraine were intolerant of Jews and severely limited Jewish residence in Lorraine generally and in Nancy in particular.

Although individual Jewish families—mostly from the nearby French city of Metz⁶—were occasionally permitted to live for a few years in Nancy, the number of Jewish families there during 1700-1753 never exceeded four, and was sometimes none. In 1753, the number of permitted Jews in Nancy was increased, but only to 10 named families. The Duchy of Lorraine became part of France in 1766 but Jewish residence restrictions continued into the 1780s.

The names of most of the heads of permitted Jewish families are known and they do not include any Hamburgers.



Aleh Terufah title page

Abraham ben Solomon Hamburger ('Abraham'). Timing of key events

(Years in *italics* are my estimates. Years in **bold** are documented)

Event	Year	Justification and/or source
Abraham's birth	<i>before 1735</i>	Grandson, Behr ben Shlomo Hamburger, married on 28 December 1794 ⁹ so Behr probably b bef 1775, Shlomo bef 1755 and Abraham, Shlomo's father, bef 1735
First marriage	<i>before 1755</i>	Abraham's second wife, Esther, b1748 (see below), was too young to be mother of Shlomo, or of Abraham's children who died of smallpox. Therefore, Abraham must have been married previously
Death of daughter	<i>c 1755</i>	A daughter died of smallpox in Nancy ¹
Move to The Hague	<i>1757</i>	Came to Hague a year before smallpox outbreak that killed son ¹
Son's death in one of The Hague's smallpox epidemics (1758, 1763, 1767, 1770 or 1773) ¹⁰	<i>1758</i>	Family in London when Esther died in January 1777. They moved to London 15 years after son died of smallpox. ¹ So son must have died before c January 1762, in 1758 epidemic, not later
Move to London	<i>1773</i>	Moved to London after 16 years in The Hague ¹
Esther, Abraham's second wife, dies 15 January 1777, aged 28. Esther therefore b 1748	1777	Source: gravestone inscription, London (see box below)
Abraham marries third wife Hannah	<i>1777 or later</i>	Abraham must have remarried after Esther died because "Hannah Abrahams, widow of Abraham Hamburger, of Mitre Square, Aldgate was buried on 13 February 1822" ¹¹
Abraham is beneficiary of will of Samuel de Falk ¹²	1782	Excerpt from will (see box below)
Abraham signs London <i>Beth Din</i> ruling	1783	Ruling in Hebrew signed "Avraham Hamburger m-Nancy" (Abraham Hamburg from Nancy) ¹³
Abraham dies 4 November 1796	1796	"Rabbi Abraham NANSICH buried on the eve of the holy Sabbath 3 <i>Cheshvan</i> '557" ¹⁴
Shlomo, Abraham's son, dies 1 April 1802	1802	"Solomon ben Abraham NANSICH buried on the good day Thursday 28 <i>Adar II</i> '562" ¹⁴
Eve Abrahams, daughter of Abraham and Esther, marries David Barnet(t) on 26 December 1802 ⁹	1802	Eve's elder daughter was Esther, b c 1804 and her only son was Abraham ¹⁵ b 1809. Under the Ashkenazi naming convention, Eve would have named them after her deceased parents. ¹⁶ Thus, Eve's parents were Abraham and Esther, not Abraham and Hannah

The names of the two Jewish families from Metz who received permission to live in Nancy in 1721 are unknown but Mme Job has reviewed the relevant Metz Jewish residence and other records⁷ and concluded that Abraham and his father were never residents of Metz and could not have been one of those families.

I can see no reason why Abraham would claim to come from Nancy if, in fact, he originated elsewhere. Thus we are left with just one possibility, namely that Abraham and his family lived in Nancy illegally and for some strange reason were not expelled.

Mme Job had never before heard of such a case in Nancy during this period but some Jewish families are said to have lived illegally in the Lorraine town of Lunéville, 15 miles east of Nancy.

I wish to thank Françoise Job for her generous assistance as described above and Robert Zeiger and Ofer Sharabi who checked the classical Hebrew text of *Aleh Terufah* to verify and supplement the information about its content that I originally derived from secondary sources, such as Roth.⁸

Esther's gravestone inscription

"Here lies the praised woman, her husband praised her all the days of her life. Her doors were open to the poor and needy. Provision she gave to strengthen weak hands with no strength. Her lamp was extinguished in the night and she died before her time. Her years amounted to 28. She was the esteemed woman Esther wife of Abraham Hamburger YZV. She died Wednesday night 8 *Shevat* and was buried on its morrow Thursday 8 *Shevat* 5537. *TNTzBH**. Aged 28". [*May his/her soul be bound up in the bond of eternal life.]

● Source: *Inscriptions in Alderney Road Cemetery, London. Susser Archive.*

Excerpt from Samuel de Falk's will, 1782

"They shall also give as a present out of my estate to Mr Abraham the son of Shlomo of blessed memory usually called Abraham Nancy the sum of 50 guineas say fifty-two pounds ten shillings.[£52.50]. And they shall moreover give as a present to the said Abraham furniture, house utensils and books to the amount of fifty pounds in the whole".

● Source: *The National Archives. Catalogue Reference: Prob 11/1090. Image Reference: 287.*

● **The author, who retired nine years ago, has taken up cycle touring (c 5000 miles a year), swimming, bridge and, of course, family history as hobbies.**

REFERENCES

1. *Aleh Terufah*, R Avraham ben R. Shlomo Nansich, pub Alexander ben Judah and Son, London, 1785.
2. See "Halachic Aspects of Vaccination" by Edward Reichman, *Jewish Action*, Winter 2011. www.ou.org/index.php/jewish_action/article/46479/.
3. See references to Nansich in "Wann und wo erschien der erste Luach?" ["When and where was published the first Luach?"] in the 28 December 1934 issue of *Der Israelit* (Frankfurt). The old German name for Nancy was Nanzig.
4. Tobias Boas (1696-1782), banker. For 30 years, he was leader of the 800-strong Ashkenazi community in The Hague.
5. Job, F, *Les Juifs de Nancy*, Presses Universitaires de Nancy, 1991.
6. Metz, 30 miles from Nancy, had been French since 1552. In the 18th century its 2,000-strong Jewish community was the largest in France
7. See "Tables du Registre d'Etat Civil de la Communauté Juive de Metz, 1717-1792" by P-A Meyer, *Cercle de Généalogie Juive*, 1987.
8. Roth, C, *History of the Great Synagogue, London 1690-1940*, E. Goldston, 1950.
9. Shire, A, *Great Synagogue Marriage Registers 1791-1850*, Gent, 2001.
10. Hague epidemic years from: "Smallpox and season: re-analysis of historical data" by Hiroshi Nishiura and Tomoko Kashiwagi, 2009 volume of *Interdisciplinary Perspectives on Infectious Diseases*. Prior to 1758 smallpox outbreaks were less frequent, occurring approx. every 10 years
11. Shire, A, *Great Synagogue Burial Registers 1791-1823*, and the Susser Archive.
12. R Hayim Samuel Jacob de Falk ("the *Baal Shem* of London"), 1708-1782, was a controversial rabbi, *kabbalist* and miracle faith healer.
13. Duschinsky, C, *The Rabbinate of The Great Synagogue, London*, Oxford University Press, 1921 and BiblioBazaar, 2009.
14. "Hambro Synagogue Burial Register" in the Susser Archive, www.jewishgen.org/jcr-uk/susser/hambrosburialreg.htm
15. See "Bankruptcy and the Barnett Family", *Shemot*, Vol. 17,1. Abraham Barnett, 1809-1886, was the author's great-great-grandfather.
16. Children were usually named after deceased grandparents. David appears to have named children by his first wife (Hannah, d 1801) after his own parents. So David and Eve's eldest son and daughter would be named for Eve's parents.

☆ ILLUSTRATION: © British Library Board (Shelfmark: 1931 d10).

Resources added to the *Yad Vashem* names database

STAFF at *Yad Vashem* are constantly at work digitising and uploading names of *Shoah* [Heb: Holocaust] victims to the online Central Database of *Shoah* Victims' Names,¹ with the goal of making the information accessible to the public as quickly as possible.

Following are some statistics on recent additions for the year of 2011. More than 52,000 names of Holocaust victims were added from various *yizkor* [memorial] books that document the names of victims of specific towns and regions.

Some 16,200 names of people who were murdered during the Holocaust and listed on gravestones in cemeteries throughout Israel, as well as names of Holocaust victims documented in religious books housed in the National Library of Israel, Jerusalem, were added.

A list of 16,366 Jewish Holocaust victims' names from a Holocaust Names Memorial site in Hungary² was added. The addition of 1941 census records (the last census taken before the German occupation) documenting an estimated 200,000 Jews living in Budapest.

The records are not currently searchable online but a large portion has been entered into the *Yad Vashem* internal database and are available to the public on-site in Jerusalem and via queries to Information and Reference Services staff.

Additionally, 57,000 new names were added, based on listings acquired from archives in the Former Soviet Union (FSU), including records from central archives, deportation records, Red Army records and local municipal listings from areas of the FSU.

REFERENCES

1. www.yadvashem.org/yv/en/about/hall_of_names/about_central_database.asp.
2. www.jewishgen.org/databases/hungary/holocaustmemorials.htm



ROY OGUS has sent us this image of the flag signed in Pretoria in 1949 commemorating the first anniversary of the independence of the State of Israel.

He has managed to identify the following names on the flag, in alphabetical order: Julius Block, Mona Brener, C(ecil) Cooper (son of Arie Cooper), S Epstein, Berel Factor, R Hellman, Thelma Jaffe, Marion Klein, Bella Levitt, Annie Levi, Mollie Lewkowski(?), Blumie Matthews, E R Mirvis, E Neufeld, A Nowosenetz, Solly (Solomon) Ogus [his father], Lea Rodkin, Minnie Sack, Ray Sapirstein, H(arry) R Schewitz, R Schewitz, H Schwartz, S Schwartz, Ettie Shear, and E Shmuelson, or Shmuelow

THIS EDITION'S PRODUCTION TEAM

EDITOR: Bernard Valman
 PRODUCTION: Mike Gordon
 PROOF READERS: David Benson
 Gillian Gordon
 Thea Valman

FOR help with your articles, please contact Mike on mikegordon28@sky.com or 01895 822462.



BOOK REVIEW

BOEREJODE

JEW IN THE BOER ARMED FORCES 1899-1902

DAVID Saks is a writer, historian and Jewish communal professional who has written extensively on South African Jewish, political and military history for a range of local and international publications. He is editor of the journal *Jewish Affairs* and Associate Director of the South African Jewish Board of Deputies (SAJBD).

The Second Anglo-Boer War, or South African War as it is now termed by modern historians, was a misconceived war to try to establish Afrikaner independence from their British colonial masters. There were many side issues, not the least of which was the dominance over the recently discovered goldfields in the Transvaal.

Jews fought on both sides. The role of some 2,000 Jewish soldiers was documented weekly by the *Jewish Chronicle* in London but little attention was given to the 300 Jews who fought for the Boers. These ranged from commandos to medical officers, prisoner-of-war (PoW) guards, commissariat officers and town guard members.

Churchill's escape

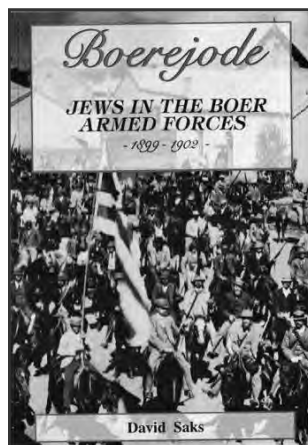
Individual Jews were involved in most of the war's best-known incidents, including the famous battles of Magersfontein, Colenso and Spioenkop, the sieges of Mafeking, Ladysmith and Kimberley, the capture and escape of Winston Churchill, and the guerrilla campaign.

Many prisoners were interned for lengthy periods in PoW camps on St Helena, Bermuda and elsewhere. While a number of shorter articles on this subject have appeared over the years, no attempt to date has been made to write a full history of this still little-known aspect of South African Jewish and Anglo-Boer War historiography.

Boerejode is based on original research conducted by the author in the national archives,¹ the archives of the SAJBD² and the library of the SA Museum of Military History³. It builds on the extensive original research conducted by the late (Southern Africa) Chief Rabbi Louis Rabinowitz and well-known authors such as Eric Rosenthal and S A Rochlin in the 1930s and 1940s.

These included the reminiscences of some Jewish *Oudstryders* [Afrikaans: war veterans], which provided compelling and unique perspectives of the war from those who devoted themselves to fighting for the Boer cause.

His introduction eloquently and succinctly describes the place of Jews in "the three-year battle of the two Boer republics against the world's largest empire." There was extensive international sympathy for the Boer cause, and volunteers came from America, Russia, Scandinavia, Italy, Germany, Ireland, Holland and France. Jews formed half



was that after the Holocaust there was a need to show Jewish bravery and that Jews could fight back.

Casualties

The second chapter deals with who these Jews were and why they volunteered. Many individuals are noted with brief biographies. Chapter Three details the war in Natal, with an example being that of Harry Spanier, an American volunteer, who was possibly the only casualty to be given a Jewish burial in the field. Marcus Sack, Pastolsky, Arnhold and Weinstein are just some of those noted in this section.

Another chapter details the war in the west of the country in the Orange Free State and the Kimberley diamond fields. As with the rest of the book it details individuals and historical facts are expanded with political commentary and anecdotes, making the whole readable and accessible.

There are anecdotes about the Jews who guarded Winston Churchill, when he was a young war correspondent, before his escape. The Johannesburg *Chevra Kadisha* [Hebrew: burial society] formed a Jewish ambulance unit and placed it at the disposal of the government.

Jews in the siege of Mafeking are documented, and the Jewish *bittereindes* [Dutch: bitter endings] literally those who refused to surrender, are well described.

These men continued with a guerrilla-type resistance after various armistices had been signed. The author ends with descriptions of what happened to some of them after the war.

An appendix provides an annotated Nominal Roll of Jewish participants in the Boer forces. Photographs and documents from the SAJBD Archives are included.

SAUL ISSROFF

Self-published. 165 pages. Order direct from david@beyachad.co.za.

REFERENCES

1. www.national.archives.gov.za/.
2. www.jewishsa.co.za/.
3. www.ditsong.org.za/militaryhistory.htm.

IF YOU HAVE READ AN INTERESTING
TRADITIONALLY PRODUCED OR NEW FORMAT
E-BOOK RECENTLY, OR WANT TO OFFER A
BOOK REVIEW, PLEASE LET THE EDITOR KNOW AT
bvalman@aol.com.

ABSTRACTS

Compiled by Lydia Collins and Harriet Hodes

FRANCE

GenAmi, No 59, Mars 2012

La Maison Auguste Brisac, haute couture française à Saint-Petersbourg (1868-1917). Brisac family were couturiers to the Russian Imperial court.

Lorsque j'ai découvert mes origines juives. The author discovers her Jewish ancestors, the van Bever family.

Trouvailles à Versailles. Discovery of Jewish marriages registered at Versailles c 1800-1815 which supplement lost Paris records.

Mise en ligne des archives de l'Assistance Publique des Hôpitaux de Paris. Paris hôpital archives go online.

Les cimetières juifs de Nice. GenAmi holds copies of the gravestones in Nice's Jewish cemeteries and plans to put them online.

Revue du Cercle de Généalogie Juive, No 109 Mars-Avril 2012

Haas & Cie. The Haas family built up a watch-manufacturing business in France, Switzerland and New York in the 19th century.

Les Hajwentreger et Brzostek de Powazki, faubourg de Varsovie. The Hajwentreger and Brzostek families from Powazki, Warsaw.

Le judéo-comtadin: une langue imaginaire? Did the Jews of Comtat Venaissin in southern France have their own language?

Le cald Nessim, personnage central de la dynastie des caids Scemczma ou Samama de Tunis. The Scemama family, prominent in Tunis in the 18th and 19th centuries, in particular Nessim Scemama (1805-1873).

NETHERLANDS

Misjopge Jaargang 25 (2012) No. 2

Benno en Berthold Stokvis: two brothers who played an important role in Dutch society before, during and after World War II.

De Jodenvervolging in Nederland, persoonregistratie en genealogie explains how to read the documents of civil registration used for the persecution of Jews by the Nazis.

De ITS in Bad Arolsen. The documentation on "displaced persons" at the International Tracing Service.

Ikzag twee Beren explains how the name Issaschar became connected to "Bear" resulting in many names like Ber, Bernhard, etc.

ISRAEL

Sharsheret Hadorot July 2010, Vol. 24 No. 2

Hebrew Immigrant Aid Society (HIAS). Founded in 1881 to assist Jewish immigrants from Russia and now worldwide. HIAS archives are not open to the public but contact information can be found at www.hias.org.

Sepharadim in the Baltic Areas—fact or fiction. As a result of expulsions of the Jews in the 15th century, many from Spain, Portugal and Turkey, settled in Poland-Lithuania. The Iberian Ashkenazi project was launched three years ago "to determine Ashkenazi-Sephardi DNA matches".

The Neuberger clan and its 20th century heritage traces the family and descendants of Albert Neuberger, b 1908, Bavaria, died 1998, London. He was a leading biochemist and one of his sons married Rabbi Julia Neuberger. Other family members are prominent in academia.

Sharsheret Hadorot February 2011, Vol. 24 No. 3

Siedlce: An extinct community becomes a target for yearning. The town, 60 m from Warsaw, had a Jewish population of 15,000 people. The author can be contacted at orlyst@netvision.net.il. Site is in Hebrew.

The Story of my People, the Bene Israel of India. Today there are 65,000 Bene Israel living in Israel and about 30 synagogues.

Sharsheret Hadorot 2011 Vol. 25, No. 1

The BUND in Vitebsk. A worker's association and political party founded in 1897. The original role was to organise and represent Jewish workers in the Russian Empire. People who were active in the BUND are mentioned in the Yiddish memorial book (*Vitebsk Amol*).

SOUTH AFRICA

SA-SIG Vol 12, Issue 2 March 2012

The South African Jewish contribution in World War II gives some statistics of Jewish servicemen and women, places where they served, as well as some well-known names.

A Wall of Memory in Lithuania: Abel and Glenda Levitt have been working in the town of Plungyan (Plungė) to preserve the memory of the Holocaust in Lithuania.

SWITZERLAND and HAMBURG

Maajan-Die Quelle No. 102 March 2012

Grosse Juden: der Physiker Albert Einstein. This is the first article in a new series about the family trees of "Great Jews".

Aelteste Familien in Endingen und Lengnau: about the oldest families and their descendants.

Dokumente zur Geschichte der Regisheimer (Alsace) Juden 1540-1693. Von der Entstehung des Grindelfriedhofs als «eigentliche Begräbnisstätte der Hamburger Juden» gives the history of this cemetery for the Jews of Hamburg.

There is also a project to create a database with the registers of all the Jewish cemeteries in Hamburg.

Protokoll der Namenserklärungen der Juden bei Erwerbung des Hamburger Buergerrechts, 1849-1854. The names of Jews in Hamburg when they became citizens.

Aus den Sterberegistern des Zivilstandsamts Hamburg 1868. Lists names in the death register of this year

UNITED STATES

Avotaynu Vol XXVII No. 4 Winter 2011

1940 U.S. Population Census opens 2 April 2012.

What, Where and How to Search for World War II Displaced Person (DP) Camp Documentation.

Lithuanian Research Now and in the Future: A summary of archival records being translated. Also the *Litvak SIG* has translated 1.2 million records which are being added to the All-Lithuania Database (ALD).

A Typology of Romanian Jewish Surnames in the Old Kingdom of Romania. Includes Moldavia, Walachia, Dobruja, Bukovina and Bessarabia.

New Christians and New Jews in the Spanish Archives describes the history and some resources available in these and the Inquisition archives.

Memel (Klaip da) Archival Records Discovered: until 1919 Memel was part of Germany and there are records in Berlin as well as Lithuania and Poland.

Avotaynu Vol XXV111 No.1 Spring 2012

Introducing LeafSeek; A free, open source genealogical search engine in a box. Useful to genealogists with some knowledge of building websites and web applications.

Navigating immigration and naturalisation service subject, policy and correspondence files.

How and why Galician Jewish refugees became stateless after World War II.

Two hundred years of Scottish Jewry: A demographic and genealogical profile. The project is scheduled to be completed in four years.

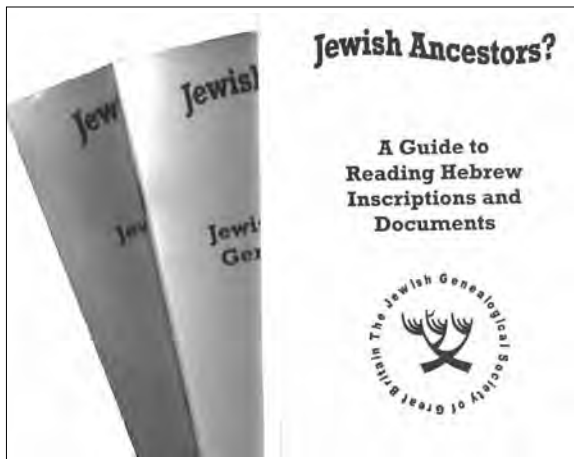
Paris, July 2012: A place for Sephardic history and genealogy. The city will host two meetings of Sephardic interest before and during the international conference.

Genealogy of Bukharan Jewry: genealogical sources and issues. Bukhara is a city in Uzbekistan and many of its Jews left to go and live in Israel.

Landsmanshaftn Research, Part 1: inside the YIVO Landsmanshaftn collection. Details societies established by Jewish immigrants from the same town primarily around the turn of the 19th and 20th centuries.

Part II: Identifying ancestral towns and Landsmanshaftn.

Part III: Where and how to find Landsmanshaftn records.



TREAT YOURSELF TO AN AWARD-WINNING READ

A Guide to Jewish Genealogy in Poland
80 pages £6.90 (UK)/£8.90 (Overseas)

A Guide to Jewish Genealogy in Latvia and Estonia
144 pages, £7.90/£9.90

A Guide to Organising Your UK Family History Records
116 pages. £6.90/£8.90

A Guide to Jewish Genealogy in the United Kingdom
Revised 2011. 148 pages. £7.90/£9.90

A Guide to Reading Hebrew Inscriptions and Documents
56 pages. £6.45/£8.45

A Guide to Jewish Genealogy in Lithuania
Revised July 2011. 163 pages. £7.90/£9.90

The Jewish Victorian—Genealogical Information from Jewish Newspapers 1861-1870
396 pages. £25/£30

Jewish Memorial Yizkor Books in the United Kingdom.
188 pages. £22.10/Outside UK on request

All prices include post and packaging as appropriate

THE SOCIETY'S BOOKS ARE AVAILABLE TO PURCHASE ONLINE VIA OUR WEBSITE AT WWW.JGSGB.ORG.UK AND BY PAYPAL.

ADVERTISING IN SHEMOT

JGSGB offers companies and organisations the opportunity to place advertisements in our leading genealogical journal, *SHEMOT*, published three times a year and circulated to the society's 900+ members in electronic format and by post.

Many leading academic institutes and libraries receive each issue, as do many Jewish colleges and libraries and other genealogical societies including The National Archives, The Guildhall Library, AJEX, The Library of Congress, New York Public Library, London Metropolitan Archives and *Yad Vashem*.

SHEMOT is used for promotional activities at exhibitions and meetings and has a circulation of 1,000 copies per edition.

We currently accept black and white material only and our page rates are as shown below.

FULL PAGE	255 mm x 170 mm	£250 (one insertion), £450 (two inserts), £600 (three inserts)
HALF	170 mm x 125 mm	£125, £225, £300
QUARTER	125 mm x 80 mm	£65, £115, £150

For more details about advertising in *SHEMOT* please contact the Treasurer at treasurer@jsgsb.org.uk.

PLEASE SUPPORT THE SOCIETY BY BUYING OUR BOOKS AND ADVERTISING YOUR SERVICES