

Greer railed against at the time. Stories of her time at the ABC and migration to Israel offer further insights into her later life. Throughout the memoir Dagmar's extensive documentation of her struggles with her weight, feelings of personal insecurity and mostly futile attempts to gain psychotherapeutic support, reinforce the impression of a life unable to free itself from the entanglements of the past, a life unsuccessfully seeking happiness.

In many respects this is a rewarding book to read. It is very well written. It adds to an understanding of the difficulties experienced by Jewish refugees, both adults and children, settling in Australia in the immediate postwar period. Details of persecution in Nazi Germany and the circumstances of Jews in Shanghai may surprise the non-expert reader. What remains more problematic (and this is certainly acknowledged by the author herself) is the decision to concentrate on her story as it has been shaped by her relationship with her parents. Her parents' history becomes secondary to her own. This may serve a therapeutic purpose for the author but raises broader questions about who the intended readership for the book is and the intersection of personal and academic history.

Pam Maclean

THE AUNT'S MIRRORS: FAMILY EXPERIENCE AND
MEANINGFULNESS. A MEMOIR

Damien Freeman

*Blackheath, NSW: Brandl & Schlesinger, 2014. 208 pp., bibliog.,
genealogical tables, illus.*

Written by philosophy lecturer Dr Damien Freeman, a graduate of the universities of Sydney and Cambridge, this is an exceedingly interesting and intelligent family history, felicitously told through the literary device of objects reflected in the mirrors inherited by his Aunt Louise ('Wease'). Appropriately enough, a charming photographic portrait of her as a young woman staring into a dressing table mirror adorns the cover.

The book is the interwoven story of a nucleus of Jewish families whose roots in Australia extend to the mid-colonial era; it builds on the research begun by the author's great-aunt, Ruth (known to her intimates as 'Ar-ru'). It had its impetus in 2012, when Dr Freeman was house-sitting for Auntie Wease during her absence in South America.

As might be expected, the book concentrates on the fortunes of these various ancestral lines in Australia. But the historical context to their immigration from Europe is ably drawn. And the narrative is wide-ranging, peopled by a cast of memorable characters, both male and female.

The families central to the text are surnamed Baumberg, Brukarz, Cohen, Fader, Green, Kleid, Lasker, Loewenthal (the progeny of Lewis Samuel Loewenthal of

Sydney and Grafton), Lyons (the progeny of Abraham and Rachel Lyons, both Polish-born but who arrived in the colony from Scotland), and Salomon. There is also a non-Jewish line, represented by the author's great-grandmother Lila Ferdinando Wiley, who married Emanuel Lasker. The latter's father, Abraham David Lasker, married to Frederica Salomon, had been a tailor and outfitter in Beechworth, Victoria (Kosminsky and Lasker) and later in Newcastle, New South Wales.

It would be interesting to know whether Emanuel Lasker, a Sydney tailor who subsequently worked for a winemaker from Germany, was related to the Emanuel Lasker who was world chess champion from 1894 to 1921. What *is* interesting is that Lila (née Wiley) Lasker, whose family were noted pioneers of the Sydney suburb of Waverley, may herself have been of Jewish ancestry, and distinguished Jewish ancestry at that. For the intriguing twist in the tale is that her Ferdinando forebears, silk weavers in London's Bethnal Green, seemed to descend from two celebrated Sephardim: Abraham Israel (aka Antonio) Ferdinando Carvajal (c. 1590–1659), a notable merchant in Cromwellian London, where he was able to practise Judaism openly, and his wife Maria Rodrigues Nunes (d. 1701). Lila, who died during her only child Noel Lasker's infancy, did not convert to Judaism, but shortly after her death Noel was received into the Jewish fold by the Sydney Beth Din. Coincidentally Lila's sister also married a Jewish tailor.

Encountered in the narrative are individuals well known in the communal and commercial life of, for the most part, New South Wales, and Sydney in particular. The Brukarz family, for instance, ran the Curio Shop and Black Opal Store in Sydney's Castlereagh Street, and the author's great-uncle by marriage, Dudley Goldman, was a successful Sydney theatrical scriptwriter. We learn much about the traditions, mores, congregational involvement, and even the recipes, of the author's family. Enhancing the text are anecdotes as well as many well chosen photographs. The book exemplifies family history at its best and most enlightening.

Hilary Rubinstein

MADE IN AUSTRALIA: MEMORIES OF AN AUSTRALIAN
JEWISH FAMILY

Miriam Segal

*Makor at Lamm Jewish Library of Australia, Caulfield South, Vic., 2013,
211 pp., illus, appendices, index.*

Miriam (Mim) Segal was born Miriam Joseph in Melbourne in 1923, the eldest of three children (two girls and a boy) of a knitting factory owner. She grew up in North Caulfield, and attended a private Anglican girls' school in South Yarra. She married Solomon (Sol) Segal, who was born and raised in Yiddish-speaking