

REV ADOLPH T. CHODOWSKI

Marcelle Marks

Who was the man with the courage and optimism to compete with the 25 year-old long established *Hebrew Standard* by founding a new Jewish newspaper in Sydney, *The Australian Jewish Chronicle*, in March 1922?¹

'It was a notable achievement in that the publisher lacked capital. However by his personal efforts he was able to secure advertising support — before a copy of the paper itself was published — which enabled the venture to be successfully launched.'² The editor/publisher had had no previous publishing or business experience. Born and educated in Eastern Europe, then graduating from Jews' College, London, he was a Hebrew scholar who had spent a lifetime ministering to small Jewish communities in Australasia.

Now he proved to be an observant and discerning recorder of Jewish personalities and congregations as he found them within Australia and New Zealand. His erudite editorials challenged the apathy of Australian Jews and their leaders. The newspaper was well-written and attractive. He presented topical news, of Jewish interest, both local and world-wide. Jewish history and traditional comments on moral values were not forgotten. All worthy causes were lovingly promoted. Newcomers arriving from antisemitic Europe were welcomed. Zionist ideals were discussed and fostered. For a few short years he was able to influence the direction of Jewish life in Sydney,³ and his work would continue. The man had found his niche at the age of 59.

Adolph Treitel Chodowski, son of Rabbi Isaac Jacob Chodowski (the Wittkower Rav), one of the foremost Talmudic scholars of his day, was born in Posen, Prussian Poland in 1863, a descendant of eight generations of rabbis. Educated by his father up to the age of 15, Adolph attended Posen gymnasium for a couple of years, then travelled around Europe studying with various famous rabbinical teachers in Berlin and other European cities, becoming fluent in speech and writing in several languages. An elder brother had taken up a position as minister of the Sheffield Hebrew

Congregation, so Adolph followed him to England⁴ and added a final language, English, to his talents.

Accepted as a student at Jews' College, London, Chodowski was the first 'foreign' Jew to graduate. A fellow student was Francis Lyon Cohen,⁵ although two more different personalities could not be imagined. In 1905 Rabbi Cohen was appointed rabbi of the Great Synagogue, Sydney. The two were to meet again later in Sydney, but never as friends.

Rev Chodowski married Fanny Phillips in London in July 1887.⁶ His first posting was for a short time in Leicester. Then, on the recommendation of Rabbi Dr Hermann Adler, the Chief Rabbi of the British Empire, Chodowski was called to be minister, headmaster, mohel and shochet at the Canterbury Synagogue in Christchurch, New Zealand. He had been selected from amongst twenty applicants for the position.⁷

Rev Chodowski ministered to the Canterbury congregation from 1889 till 1895. The impressive synagogue was only a few years old. He was appreciated as a fine religious leader there, possessing a tolerant and genial personality, whilst wholeheartedly dedicated to traditional religious orthodoxy in the East European tradition. His wife was busy with young children, but always supportive and strictly observant. Isolated Jewish families in the smaller towns of the South Island often sought his ministerial help. A man of boundless energy, good humour and great generosity, he was invited to sit on every charitable committee within and outside the Jewish community.

When there was difficulty importing matzas in 1890, Chodowsky arranged with a well-known local biscuit manufacturer, 'Aulsebrooks,' to manufacture kosher matzas.⁸ He was one of the leaders of the Womanhood Suffrage Movement in Christchurch, which gained the vote for women there during his sojourn. As a speaker for the Prevention of Cruelty to Animals, he advocated and achieved New Zealand Government administered and supervised abattoirs in spite of the opposition of private butchers.⁹ The small Canterbury community was once again suffering financial difficulties in 1895 and could no longer afford a full-time minister.¹⁰

Rev Chodowski accepted the position of minister to the Brisbane Synagogue, Queensland in mid 1895. He was engaged as 'Preacher, Lecturer, Teacher, Shochet and Mohel',¹¹ so was obviously capable in all those professional roles. Chodowski arranged a choral service on the occasion of Queen Victoria's Diamond Jubilee in June 1897. With a high proportion of country members in Queensland at the time, it is recorded that he was called upon to perform a wedding ceremony at Toowoomba in 1897.

During his three years in Brisbane he was very busy as a shochet, not only for the Jewish community! The Brisbane Public Hospital was ordering only kosher meat owing to an outbreak of disease among the patients.¹² In fact, it is presumed that the Queensland Jewish community was very lax, and Rev Chodowski was pleased to return to New Zealand's South Island in mid 1898, this time accepting the call to Dunedin where he was already known because of his earlier ministry in Christchurch.

The Dunedin Congregation was the most prosperous in New Zealand, well-endowed with a spacious synagogue and all the necessary Jewish communal, educational and philanthropic societies, even a Choral Society. There was a newly established Chevra Kadisha and a consecrated cemetery.¹³

Rev Chodowski was popular in Dunedin and highly respected for his wide Hebraic culture and his ability to preach, act as chazan, and supervise the Hebrew School. Boys and girls were taught up to Barmitzvah and Confirmation, and beyond. As always, he worked as a shochet and mohel besides. He showed enthusiasm and zeal for all good communal and public causes, and was a man of action as well as words.

Dedicated congregants during his ministry included: Dr Wolf Heinemann, a renowned scholar and pedagogue who was professor in Hebrew and German at Otago University and had been acting as the Hebrew School Headmaster for the three years prior to Chodowski's arrival,¹⁴ the Hon S E Shrimski, the long-standing parliamentary MLC, Barristers Sol Solomon and Ethel Benjamin (the first woman lawyer in New Zealand, probably in the British Commonwealth), eminent medical man, Dr Barnett, and Bendix Hallenstein, Woolf Harris, H Hart, H Hayman, L Hayman, M M Heinemann, Julius Hyman, M Isaacs, G Jacobs, S Jacobs, Maurice Joel, D Lichtenstein, L Mendelsohn, S S Myers, and David E Theomin, many being leading members of the city's commercial and professional scene.¹⁵

Chodowski would have had a stimulating intellectual life in Dunedin and the opportunity to practise his excellent linguistic ability and eloquence. He seems to have been a lively, interesting and headstrong extrovert, good company and on close friendly terms with many of the educated and influential lay leaders and their families, mostly intelligent European migrants. Few members were strictly orthodox, but there was a strong and active Jewish spirit within the mainly prosperous community. At the same time the Reverend was approachable, understanding and helpful to anyone in need, financially or spiritually. His sense of humour was legendary and often eased an uncomfortable situation.¹⁶ Chodowski

showed enthusiasm and zeal for all worthwhile communal and public causes.

A personal friend of many public figures of the Christian faith, he often discussed with them the point of view of Hebrew law, for example, in provision for the aged, which is said to have influenced New Zealand Premier, Dick Seddon, to introduce the Old Age Pension in 1898.¹⁷ He was against prohibition of alcohol. Judicious drinking of wine is a part of traditional Jewish life, and never a problem. He even wrote a pamphlet 'Wines of the Bible: Their Use and Abuse'.¹⁸ Chodowski was recognised as an unofficial employment agent for both Jews and non-Jews.¹⁹ As a prominent Mason he was frequently called upon to lecture on Masonic subjects. He was president of the Otago Chess Club.²⁰ Over the years he was invited to act as master of ceremonies at many happy private celebrations.²¹

A life-long scholar, Chodowski read widely in religious and historical fields as well as keeping abreast of current overseas politics and Jewish affairs world-wide. Occasionally he contributed articles to Australian, continental and English publications including *The Jewish Year Book*.²²

At Rev Chodowski's invitation, Rev Elias Blaubaum of Melbourne's St Kilda Congregation stayed with the family on a visit to Dunedin in 1900. Blaubaum had the authority of the then British Chief Rabbi to form a special Beth Din to define Dunedin Congregation's future policy on proselytisation,²³ a very serious problem for this and most other small, isolated orthodox Jewish communities 100 years ago.

Rev Blaubaum had established and was editor of *The Australian Jewish Herald* from 1879 till his death in 1904. Blaubaum wrote several perceptive articles on his impressions of New Zealand generally — the people and the beautiful and varied countryside and climates — and his visits to the various Jewish communities in particular.²⁴ He wrote that the Dunedin Synagogue was substantial but architecturally uninteresting. The interior was plain but bright, with poor acoustics. The heterogeneous community included a number of well-educated members holding high positions in government, law and other professions, and in commerce. Jewish charitable institutions and the Chevra Kadisha were well provided for. Blaubaum commented that: 'Spiritual affairs are presided over by the Rev Chodowski who is both a good reader and an able preacher, but the (attendance) on ordinary Sabbaths must be very discouraging to him. There is a choir of ladies and gentlemen seated in the gallery and their singing is excellent.'²⁵

It is interesting to note that Rev Blaubaum believed that his *Australian Jewish Herald* exerted more influence than his pulpit.

Besides covering local Melbourne, Australasian and international events and tours, he included instruction on biblical themes and well-written articles on Jewish historical figures.²⁶ Chodowski would not have agreed with Blaubaum's negative Zionist attitude, but I believe that Blaubaum was a great influence in his later entry into publishing.

Chodowski was an excellent organiser. He conducted an impressive Memorial Service at Dunedin Synagogue on the death of Queen Victoria in 1901. In 1903 he set up a successful fund for the victims of the pogroms in Kishineff, and again organised donations for survivors of Russian atrocities in 1906, speedily cabling collected monies overseas.²⁷ He eagerly followed the foundation of the Zionist Movement. A devotee of Theodore Herzl, he was determined to continue promoting the Zionist cause after Herzl's untimely death in 1905. He assisted Dr Wolf Heinemann to found Dunedin's Zionist Organisation.²⁸

Generous almost to a fault, Mrs Chodowski told the story about her husband 'bringing home a down-at-heels starving friend. Instead of giving him a second or third-best suit, (her husband) gave his best,²⁹ a brand-new one, explaining that (the friend) had work to find, and the better he was dressed, the better would be his chances.' This implies Chodowski's older suits were quite shabby.

After 11 years, although very happy in Dunedin, Rev and Mrs Chodowski decided it was time to leave for mainland Australia in 1909. They felt that work and traditional Jewish cultural and social opportunities would be better for their six children, ranging in age from 12 to 19, in Melbourne, Victoria. Rev Chodowski earned his living as a Shochet for Ogdens Butchers besides acting as a teacher and examiner for the Education Board in Melbourne for a few years.³⁰

As a leading spirit in the New Zealand Society for the Prevention of Cruelty to Animals for twenty years, Rev Chodowski returned to attend the 1910 Congress in Wellington. He was able to convince delegates that the Jewish method of slaughter was in fact the least cruel of all. This stopped negative legislation then pending in the NZ Parliament. The Chief Rabbi wrote to congratulate Chodowski on his successful outcome.³¹

In Melbourne, Chodowski immersed himself in traditional Jewish religious and cultural spheres, joining the Kadimah and the Zionist organisation. *The Australian Jewish Herald* reports that he was one of the speakers at a Yahrzeit Memorial Service for Theodore Herzl conducted by Rev B Lenzer at the crowded East Melbourne Synagogue in July 1913. Another time Chodowski publicly challenged Isaac Jacobs to a public debate on Reform Judaism.



*Reverend A.T. Chodowski
and Barmitzvah Boy
(Photo courtesy of Lyla
Landau)*

An ultra-religious group had broken away from East Melbourne's 'Foreigners' Shul' to form the Carlton Congregation with Jacob Ruschin and brothers Jacob, Isaac and Abraham Dabscheck the prime movers.³² The fledgling congregation was holding services in rented premises. Members were working desperately towards raising funds for a new synagogue following their payment of a deposit for a building site in a suitable position. In 1913 Rev Chodowski was welcomed as Carlton's first minister,³³ reader, preacher and mohel. Hanchen Chodowski, the eldest daughter, married Morris Landau in Melbourne in 1914.

The following year there was a fund-raising fiasco, leaving the Carlton Congregation heavily in debt after the failure, because of poor weather and conflicting wartime functions, of both a Fete and an Art Union. The unfortunate affair, which involved a widely

reported court case, was a great embarrassment to Rev Chodowski as well as to the congregation.³⁴

Later in 1915 Rev Chodowski moved to Sydney where he was appointed Honorary Minister and Headmaster in charge of the Hebrew School of the Newtown Congregation.³⁵ Services and Hebrew classes were being held in the rented Oddfellow's Hall while fund-raising was proceeding towards the building of a synagogue.³⁶

Chodowski sensibly suggested loans from congregants repayable over 10 years. He helped to raise funds towards Newtown Synagogue by organising dances and other successful entertainments.³⁷ He gave unstintingly of his time and effort. No charge was made when he was called upon for kosher killing chickens privately, Chodowski asking that any fee due should be paid to the Building Fund. He arranged for a local butcher to supply Kosher meat for the congregation and acted as Shomer free of charge.³⁸

The Foundation Stones were laid for the new synagogue with due pomp and ceremony on 30 June 1918. Trustee, Isaac Levy, laid the first stone.

Rev Chodowski had been promised the honour of laying the second stone. However, on the day, this honour was given to Rabbi Francis Cohen, causing bitter disappointment and ill-will.³⁹ Rev Chodowski tendered his resignation.

At a Special Meeting of the Board, Mr P Wolfson stated that 'since the Rev Chodowski had been with us, we have always had a good minyon and it is to be regretted that he considers resigning. I hope that the Congregation can see its way clear to keep (the Reverend) with us.' Chodowski was now offered and accepted a contract to be minister, teacher and mohel, for 4 years, at the salary of £4.10.0 per week.⁴⁰

Rev Chodowski continued to work conscientiously with the Newtown Board towards raising funds and planning the actual building of the new synagogue in L'Avenue. His advice on the layout and equipment was often sought. There had been many problems with the structure, safety and appearance of the building.⁴¹ The clerk of works was dismissed. Rabbi Cohen's warning, during his speech at the Foundation Stone Laying, that if the congregation were not religiously observant, 'the Stones would cry out', seemed only too apt.⁴²

World War I had ended. A Peace and Thanksgiving Service organised by Chodowski in the hired Hall in July 1919 was highly praised. Appreciation was also shown at the Hebrew School Prize Giving that year.⁴³ It was gratifying to note the high standards reached by the students and the fact that student numbers had grown from 6 to 42 children.

To supplement his meagre salary, Rev Chodowski taught Barmitzvah boys privately, collected synagogue fees and donations on commission, and worked as a shochet.⁴⁴

Finally, Newtown Synagogue, able to accommodate over 400 congregants, was ready for use. There was a further delay of some months because of the Influenza epidemic. It would be many years before the synagogue was quite complete with the Upper Ladies' Gallery. It was an impressive New Greek Style building. Most of the furniture and furnishings were donated, with the ark and reading desk constructed by congregants. '*Mikva Yisroile*' — 'The Hope of Israel' was proudly consecrated on 7 September 1919. It was a great achievement for this struggling community to celebrate.⁴⁵ Once again Rabbi Francis Cohen was invited by the Board to officiate with Rev Chodowski assisting. All the Jewish dignitaries of Sydney attended for the grand occasion.

In 1921 Bertha Chodowski married Aaron Karp. It was the first wedding at Newtown Synagogue, with the bride's father officiating. On Sunday 1 May 1921 Rev Chodowski presided over a splendid welcome to Chief Rabbi Dr J H Hertz⁴⁶ during his pastoral visit to Sydney. A *Conversazione* Reception followed that same evening with all members of Sydney Jewish clergy and lay leadership invited.

While the Chief Rabbi was in Sydney, a delegation from Newtown's Board took the opportunity to report matters to him regarding Rev Chodowski's views and practices connected with Shechita, the Beth Din, Proselytising, and on *aliyot* for calling up more than the usual number on High Holydays. All were traditional East European Jewish customs which Chodowski had followed without complaint throughout all his other ministries, but differed from Newtown's and Rabbi F L Cohen's usual practices.⁴⁷ The Chief Rabbi upheld Cohen's Anglo-Jewish rulings.

These concerns, together with Chodowski's request for an increase in salary commensurate with the office of minister, when some Newtown Board members felt they could not afford a minister at all, led to disagreement over the renewal of Chodowski's contract.⁴⁸ Throughout his time at Newtown, the Board had communicated only by letter with Rev Chodowski. His request to speak at a Board Meeting was firmly refused. This was surely a most impersonal, if not unfriendly relationship! In August 1921 Chodowski resigned from Newtown for good.⁴⁹

Rev Chodowski's ministerial career had been distinguished and productive. He had acted conscientiously as spiritual leader in small, isolated, sometimes impoverished communities. He had met with significant setbacks and had suffered many disappointments but he had met all challenges headlong and provided the religious



Reverend & Mrs A.T. Chodowski & Family (Photo courtesy of Elizabeth Estbergs)

leadership required wholeheartedly and with enthusiasm and great good humour. Christchurch was poor, Brisbane disinterested. Although prosperous, Dunedin was too far from mainstream traditional Jewish life. Carlton was the only strictly orthodox community he had worked for, yet there he had encountered misunderstanding and financial misfortune. Chodowski was not appreciated by the unfriendly Newtown Board. There he had met opposition both to his traditional Orthodox European views and to his Zionist stand which differed from that of the prevailing Anglo, non-Zionist leaders in Sydney at that time.

The Chodowski children were now self-supporting. The elder daughters had married. Ever an optimist, Chodowski was ready for a change of direction. He had long contemplated producing a Jewish newspaper in Sydney with himself the editor. Now he planned this venture carefully.

The Chodowski family had moved to Randwick to reside privately. The newly formed Randwick-Coogee Jewish Education Board now took the opportunity to request Rev Chodowski's services. Would he conduct Holyday Services for them this year in

Randwick? Chodowski was happy to do so. In fact Rev Chodowski conducted High Holyday Services in the local Masonic Hall for the RCJEB each year from 1921 till 1925,⁵⁰ even during the year he became ill. He also conducted Festival services in private homes in the area for the Board.

The RCJEB was delighted when Rev Chodowski also agreed to work part-time setting up a Hebrew School for the local Jewish children of Randwick.⁵¹ Classes may have been held in the Chodowski home before hired premises were found for the purpose. So long as he could produce his fortnightly newspaper, Chodowski was happy to be involved with this new community as well.

Rev L A Falk wrote that on his arrival to take up the position of Junior Minister at the Great Synagogue in 1922: 'Particularly impressed with (my) library was the Rev A T Chodowski, the editor of the lively and quite literary weekly (sic) *The Jewish Chronicle*. He was a man of wide Hebraic and general culture and a Zionist in the twenties which showed courageous idealism.'⁵²

The first issue of *The Australian Jewish Chronicle* appeared in print in Sydney on 9 March 1922 (9 Adar 5682)...price:3d. Cheerful, literary and attractively presented, *The Chronicle* fortnightly newspaper challenged the long-established *Hebrew Standard*. Chodowski's first editorial reads:

Holding the opinion that free discussion is the most effective means of securing mutual understanding, this journal offers its columns to all sides as a medium for the expression of their views. It is the hope of the promoters that the journal will be a means of assisting in the promotion of unity and kinsmanship between all the scattered communities throughout Australia, and indeed Australasia.

In that very first edition Chodowski wrote of the urgency to proceed with the War Memorial Centre, vitally needed as a community meeting place by young and old.

Each edition included: editorial, current comment, notes on forthcoming Jewish festivals, personal and social news, overseas news, local news, thoughts from the Talmud, the Jewish homeland, the Zionist movement, current Jewish literature and excellent coverage of appeals for all worthy causes, besides paid advertisements. The game of chess always found a place. Sometimes articles on cooking also appeared. There were articles on the need to de-centralise and establish Jewish education classes in the suburbs. Amongst 'Letters to the Editor' were letters informing about the establishment of new Hebrew Schools, such as in Randwick-Coogee.

One issue included articles and photographs of candidates for the state elections, Jewish and non-Jewish.⁵³

Rev Chodowski believed he could present the true picture of Australian Jewish affairs and encourage positive debate to educate or solve many issues. He challenged Anglo-Orthodoxy and Anglo-Worship. Many Jewish immigrants were arriving from Russia and Poland destitute, but dedicated to religious orthodoxy. Initially, they desperately needed help to settle but with time also wanted a voice in the community. Chodowski planned to reach out to them. Jewish youth were now educated to a higher secular level than ever before but Jewish education was neglected, and the drift from the community was growing. Chodowski considered that a progressive pro-Zionist newspaper would appeal even to the less religious and stem the prevailing tide of youth apathy and intermarriage.⁵⁴ Zionism would gradually become a unifying force.

The greatest problem facing Sydney Jewry in the 1920s was intermarriage, with 46 per cent of young people marrying outside the faith. Chodowski emphasised that even in the absence of discrimination, the upholding of Jewish home life, Jewish education and involvement in Jewish communal affairs was absolutely imperative to the community's survival.⁵⁵

Chodowski wrote in *The Jewish Chronicle* of 3 May 1925 criticising the New South Wales Board of Jewish Education. He wrote that less than half the eligible Jewish children were receiving any form of Jewish education.

Rabbi Cohen was well aware of this fact but blamed the parents, not the lack of convenient suburban Hebrew Schools.

The Harris family published the only other Jewish newspaper in Sydney. *The Hebrew Standard* represented the British-style establishment and was greatly influenced by Rabbi Cohen and the Great Synagogue, printing the Rabbi's weekly sermon prominently in each edition. In fact the newspaper was 'under Cohen's thumb' with most of its editors inflexibly non-Zionist in those days as well.⁵⁶

There was an obvious personality clash between Rabbi Cohen and Rev Chodowski. Cohen was the 'passionate patriot' of British ideals. He presented himself as an aloof, distinguished English gentleman of the Jewish religion. He believed implicitly in non-distinctiveness. Cohen was against political Zionism which might be at odds with British loyalty and allow Jews to be accused of dual loyalty.⁵⁷ Cohen was against the formation of a Yiddish-speaking Club. He was actually against the holding of Jewish social club dances on Sunday nights! There might be objections from the Christian community.

On the other hand, Chodowski by all accounts looked positively European and unconventional, was sometimes shabbily dressed and

might be followed by a tribe of children. He was happy to meet with an acquaintance anywhere and ready to converse in any language, even in the street. In response to a worthy appeal, he would empty his pockets, keeping merely enough money to pay his fare home. Once, when he emptied his pockets for an appeal the response was 'Thank you sir, I could see you were a Christian!'⁵⁸

Cohen was authoritarian and paternalistic towards European-educated Jews, being especially intolerant of newcomers whose English was imperfect. Further, Rabbi Cohen was against small, independently-run Hebrew Schools.⁵⁹ He wanted all Jewish education in Sydney, in fact in NSW, to be centrally controlled through the NSW Board of Jewish Education under his personal administration.

The Chronicle did not ignore activities at The Great Synagogue, giving praise to Rabbi Cohen whenever the occasion warranted. For example, a complimentary article appeared with a large photograph showing the Confirmation of Girls there. Although 'Chodowski never wrote disrespectfully about the Rabbi, and on occasion came to his defence, (it) may be that he drew disaffected elements to his side.'⁶⁰

The association of Rev Chodowski and his children with both the Randwick Coogee Jewish Education Board and the Randwick Jewish Social Club was most cordial and happy.⁶¹ His guidance was respected and appreciated. It has been documented by Neville Cohen in a previous AJHS Journal. Rose Chodowski served on the Social Club Committee and took part in the very successful 'Mock Breach of Promise Case' performed at the new Maccabean Hall in March 1924. Herman Chodowski was vice president when Rev Chodowski died in 1926. The social event planned for the weekend following the funeral was of course cancelled.⁶²

During 1925 Chodowski became too ill to continue with his beloved and most successful *Australian Jewish Chronicle*. His influence over just four short years contributed in no small degree to the fundamental change in attitude of the Sydney Jewish community with its leaders slowly following the trend.

After a long illness during which he bravely endured much suffering but never lost his idealism, Rev A T Chodowski died on 21 April 1926, aged 62 years. He had spent a full life of committed service to others. His funeral was attended by every Jewish minister and by all the lay leaders of the Jewish community. The unsigned obituary in the *AJC* titled 'A Useful Life' includes:

In the Reverend Adolph Treitel Chodowski there passed a man who through all his days displayed an impulsive energy in good acts and whose hand was ever extended to those in need of help. For his qualities of mind all who met him must have

the greatest respect. The study of the ancient Scriptures was to him a delight; and few men, in Australia at least, had such a knowledge of the Scriptures and the Talmud. But he was a man of action too, and gave his service with ungrudging vigor [sic], not only to the Jewish congregations for which he has labored [sic] but to the general community as well.

M A Lieberman wrote in the same issue:

My friendship with the late Reverend A T Chodowski extends over many years and apart from my (personal) reverence and respect for his scholarship, as President of the Randwick-Coogee Jewish Education Board, I had the best of opportunities of seeing the zeal and earnestness he devoted to the work of instructing the children; work which is the most important from the Jewish standpoint that can be conceived. The late worthy minister paid small regard to the opinions of others as long as he felt that what he was doing was right, and in this carelessness left himself open at times to the censure of the censorious; but those who knew him, like myself, held the highest appreciation of his large heart and his devotion to the cause of Judaism.

The Hebrew Standard merely noted the death of Rev Chodowski, stating that: 'The Metropolitan Daily Press has published a lengthy biographical notice of the deceased'. On the other hand, *The Sydney Morning Herald* on 24 April 1926 reported 'the passing of one of the greatest Talmudic scholars in Australia, the son of a noted Polish Rabbi'. A fine obituary appeared in the *Bulletin* on 29 April presumably written by Harold Mercer. Chodowski had handed the *AJC* over to the growing Zionist Organisation.⁶³ The paper continued to gain popularity under the editorship of Israel Horwitz, K I Sampson and Rabbi L A Falk⁶⁴ until the Great Depression worsened. It was forced to close in 1931 for financial reasons. *The Hebrew Standard* continued only because of underwriting by established Anglo-British individuals and The Great Synagogue.⁶⁵ Suzanne Rutland writes: 'During the long period of ownership of the *Hebrew Standard* by the Harris family, Jonah Marks was the only editor who pursued a policy of independent criticism of the community.'⁶⁶ Although Marks was editor from Jan 1920 to Dec 1924, and even then only in a part-time capacity, during Chodowski's control of *The Australian Jewish Chronicle*, the 'existence for almost a decade of two rival newspapers improved the overall standard of the Jewish press, thereby assisting in the growth of the community.'⁶⁷

Fanny Chodowski continued to reside at 48 Market Street, Randwick, till she died on 9 July 1933.⁶⁸ The Chodowski children were Hanchen [born 1890], Isaac [1891] and Bertha [1893], all born in Christchurch, Marcus [1895] and Herman Philip [1897], both born in Brisbane, and Rosa [1899] born in Dunedin.⁶⁹

Hanchen Chodowski married Morris Landau in 1914 and lived her married life in Melbourne. She died in 1939 aged 49. The Landau children were Samuel, Olga [who married Jack Zach], Lorna [who married Alick Dabscheck] and Arthur [who married Mary Shirley]. Samuel Landau married Lyla Reynolds in 1938. Their children are Marilyn and Naomi Landau. Olga and Jack had two sons, John and David Zach. Lorna and Alick's children are Anne, Pamela and Dr Adrian Dabscheck. Elizabeth Estbergs and Rosemary Landau are the daughters of Arthur. Elizabeth has a son, Llewellyn.⁷⁰

Isaac Chodowski married Miriam Solomons, daughter of Rev and Mrs Solomons of Melbourne. They lived in Adelaide and had one son, Sam. Bertha Chodowski married Aaron Karp in 1921. It was the first wedding at the newly consecrated Newtown Synagogue, with the bride's father officiating. Their only child, Harold Karp married Faye Levi, daughter of Rona and E Y (Teddy) Levi. The Karp children are Berinda and Gregory. Berinda has a son Daniel.⁷¹ Both Marcus and Herman Chodowski lived their adult lives in Sydney, unmarried. Rosa Chodowski married Joseph G Suttonberg at the Central Synagogue on 12 June 1928.⁷²

Lyla Landau [born 1915] has an interesting story to tell about her connection with the Chodowski family and has supplied copies of a letter to her father, and newspaper cuttings. Lyla's father Hyman Reynolds toured New Zealand and Australia with Musgraves's Operatic Company from London when he was a young man. In Dunedin he was invited home by the Chodowskis who were most hospitable. A couple of days later Rev Chodowski contacted Reynolds. He had received an urgent message from Christchurch that Rev Isaac Zachariah was still too ill to undertake the synagogue services by himself on Yom Kippur. Could he obtain leave from the Company to miss three performances in order to travel to and from Christchurch to act as cantor again, as he had done for Rosh Hashanah?

Formerly an active member of Bayswater Synagogue, London, Hyman Reynolds had had a religious upbringing. A copy of a letter to Reynolds from Alf Zachariah states that the doctor will allow his father to sit on the Almamah to help him along. *The Jewish Herald* of 25 October 1901 reported that — (with Rev Zachariah ill) 'The Christchurch congregation were fortunate...in procuring the assis-

tance of Mr Hyman Reynolds, a member of the Musgrave Opera Company...Mr Reynolds possesses a fine tenor voice, knows the service well, and is a capital reader.' Another newspaper cutting (undated) reported that Reynolds conducted a synagogue service in Wellington as well.

Hyman Reynolds left the Operatic Company to settle in Melbourne. It so happened that his daughter Lyla Reynolds married Rev Chodowski's grandson Sam Landau, son of Hanchen and Morris Landau in 1938. And Sam's sister, Olga Landau, a granddaughter of the Chodowski's, married Jack Zach, a grandson of Rev Zachariah, tying the three families who had originally met in New Zealand more than 30 years before.

REV ISAAC ZACHARIAH

The marriage of Isaac Zachariah aged 24, born in Asiatic Timor, to Eva Saunders, 17, from London, took place in Ballarat, Victoria, on 14 May 1864 with Rev Samuel Herman officiating. Zachariah had been acting assistant-minister in Ballarat before Herman's arrival.⁷³

Soon Rev & Mrs Zachariah sailed to New Zealand to try their luck at the goldfields of Hokitika on the West Coast of the South Island. Other Jews from Christchurch and from overseas had been lured by this new gold rush. Zachariah joined and ministered to them when requested. Whether successful or not, most of the Jewish miners gradually settled in Christchurch.

The Christchurch community grew and in 1870 Zachariah was invited to be Minister of the Canterbury Congregation acting as teacher, shochet and mohel as well.⁷⁴ When called upon he ministered to the sprinkling of Jewish families scattered around the South Island. Although his English was never good, he was knowledgeable, conscientious and friendly. In 1881 Zachariah was involved with the building of the fine new Sephardic style Canterbury Synagogue on the site of the original building.⁷⁵ Because of ill health and some difference with the Board, Zachariah resigned as Minister in 1886, but continued acting privately as a Hebrew teacher, shochet and mohel. In September 1900 Zachariah was recalled as Minister to the Canterbury Congregation and continued in this role till his death in 1906.⁷⁶

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