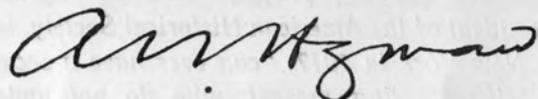


movements did arise over the years to detract from this unity, but they soon fell away or into agreement with the parent institution. From the course that was set in 1844 there was never any real divergence for these one hundred years.

The work of this Society in Australia and New Zealand has also proceeded in the same spirit and traditions of one hundred years. Founded by my predecessor, the late Percy Joseph Marks, it is right that others who are competent to judge should be invited to assess the quality of our contribution to Australian Jewry. I think it will not be denied that we have at least deepened and quickened the interest of Australian and New Zealand Jewry in their history and heritage. In the larger communities of our people in Great Britain, in the United States of America, in Canada and in South Africa, this Society is accredited as an organisation and our voice is welcomed.

By these standards, we are proud of what we have achieved in our first five years. Let us see to it that we do not fail to continue and to go forward in the same spirit.



A. W. HYMAN,
President.

18/6/1944.

Australian Jewish Historical Society

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Part I.

The Society is not responsible for either the statements made or the opinions expressed by the authors of papers published in this Journal.

A Century of Hobart Jewry.

By HERBERT I. WOLFF.

(Read before the Society, 23rd December, 1943.)

The year 1943 marks the centenary of the laying of the foundation stone of one of the earliest synagogues to be built in Australia, and of the oldest existing synagogue in the Commonwealth. While in the capital cities of the mainland, the original synagogues have, with the growth of the communities, given place to a succession of larger houses of worship, the Hobart Synagogue still stands on its original site, unaltered externally, and with remarkably few interior changes throughout the passing of a century.

The history of the Jewish community of Hobart, probably the most distant outpost of Anglo-Jewry, dates back more than 100 years. There must have been a considerable settlement of Jews in Hobart much earlier, for in 1828 there arrived there, after a voyage lasting seven months, Dayan Rabbi Aaron Levy (more familiarly known as Reb Aaron), the great-grandfather of Mr. Ralph Levy, the present Choirmaster of the Great Synagogue, Sydney.* He had been sent out by the then Chief Rabbi, Solomon Herschel, for the settlement of the community's ecclesiastical problems.

As far back as 1828, an application was made by a local Jewish settler, Mr. M. B. Woodford, to the Lieutenant-Governor, Sir John Arthur, for a Jewish burial ground, and an area of two acres was allotted near Barrington Street, Hobart. Strangely enough, Mr. Woodford's was the first interment in that cemetery.

The numerical strength of the Hobart community has never exceeded a few hundred souls, and only a strong Jewish consciousness in those far-off days could have suc-

*Vide *The First Pastoral Tour, etc.*, by Dr. J. H. Hertz.

ceeded in stimulating the necessary self-sacrifice to provide a sufficiently attractive stipend to induce a well-qualified minister to leave the mother country to become its spiritual head. Nor was this the only financial burden with which that small community was faced, for funds had also to be provided for the relief of the poor as well as for Jewish education.

With the passing of the years, commercial and other attractions afforded by the larger cities of Australia resulted in a steady drain on that meagre Jewish population, so that it is not to be wondered at if its organised Jewish life has, from time to time, suffered disruption, and that, except during the High Holydays times, even in modern years, it has been found impossible to ensure a Minyon for Sabbath services. With the recent immigration of a number of refugee families, the religious life of the community has received a welcome stimulus, and there is good reason to hope that Hobart Jewry ushers in its second century with a feeling of increased optimism regarding its future.

And now to a brief retrospective review of events in the history of Hobart Jewry in their proper sequence.

The earliest record of Divine Worship having been held dates back to 1830, when services were held at the home of Judah Solomon. In 1836 a Jewish Philanthropic Society was formed. In 1838 the Jewish citizens collectively manifested a praiseworthy civic spirit by presenting to His Excellency Sir John Franklin a trophy for the first Hobart Town Regatta. In 1842 a general meeting of Jewish residents was convened, which resulted in the formation of the Hebrew Congregation Society, and rules were drawn up for its government. Some light is shed on the circumstances leading to the convening of this meeting in a letter to the Editor of the *Australian Israelite* dated 22nd November, 1872, which reads as follows:—

Dear Sir :

In answer to "Historian," in your issue of the 16th September last, I beg to hand you a brief history of the building of the Synagogue in Hobart Town.

In the year 1842 I arrived there, in company with a number of Jewish young men (the majority under twenty years of age) and all having been brought up orthodox. We were much surprised on

discovering there was no place of worship in connection with our faith. (Service was held on New Year at the Rose and Crown Hotel for want of better accommodation.) Shortly after my arrival, I was requested to call a meeting of all the Jewish young residents, which I did, and the meeting was held at the house of Mr. I. Friedman, now of your city. The meeting was well attended and temporary arrangements were agreed to. On the following day, Mr. Louis Nathan, now of London, sent for me and told me how pleased he was to hear of our undertaking and that he had been urging the matter for some time past; but he said he could not erect a synagogue himself without the co-operation of others. He asked me to defer taking action for the present, when he would make another effort. I pointed out to my Committee the desirability of delay in order to effect what might be a certainty if taken in hand by the old inhabitants but a probable failure in ours. Subsequently Mr. Nathan convened a meeting, which was attended by, I believe every Jew in the town. He told them what the boys had done and what they should do; called on them at once to raise a subscription, which was cordially responded to on the spot. Hence from the foundation laid that evening it has become a superstructure perfect in its parts and I hope, honourable to the builders.

I must not forget to mention among others who assisted me in the foregoing, the names of Mr. Henry Horwitz, well-known in Melbourne, also Mr. Henry Nathan, now of Sydney and formerly of Dunedin.

Trusting I am not trespassing too much for space, I am, Sir,
Yours truly,

Eden Crescent,
Official Bay,
Auckland, New Zealand. (sgd) EDWARD ISAACS.
October 28th, 1872.

Among the arrivals in Hobart in October, 1842, was Jacob Frankel, who, although he had qualified for the Jewish Ministry, came out in his private capacity and assisted in the founding of the congregation. His two sons, Simeon Frankel and Philip Frankel, prominently identified themselves with communal activities at a later date.* Simeon Frankel will be remembered as the Secretary of the Great Synagogue, a position he occupied for thirty-nine years, while his brother became a prominent identity in Brisbane.

The Reverend I. Morris, a former minister at Hobart, in the course of a press article, states that the first Jewish minister of the Hobart congregation was the Reverend Reuben Joseph. This was in 1842.

Following the meeting above referred to, steps were at once taken to build a synagogue. Judah Solomon

*Vide page 356 to page 358 of Part X., Vol. I., of this *Journal*.

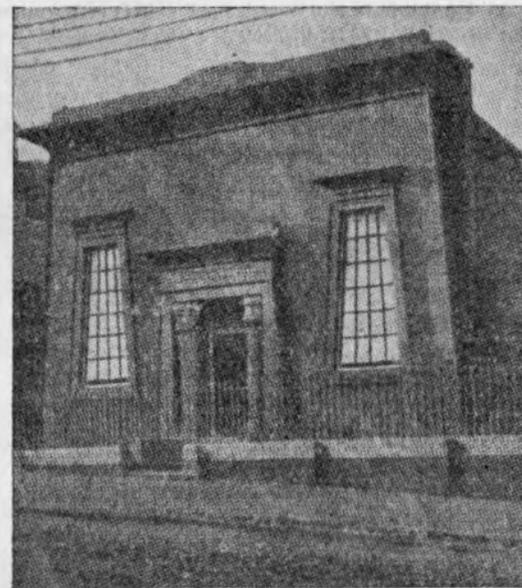
allocated portion of his garden as a gift in perpetuity for the site of the edifice, and contributed liberally to the building fund. Sufficient sums were quickly forthcoming to proceed with the work. Apparently subscriptions were also invited from abroad, for among London subscribers appear the names of Moses, Son and Davis, Henry Moss Stern, and Sir Moses Montefiore.

The foundation stone of the Synagogue was laid on 9th August, 1843, by Louis Nathan, President, in the presence of a large gathering, including many prominent non-Jewish citizens. A glass receptacle was placed within a cavity of the stone bearing the following inscription in both Hebrew and English :—

On the fourth day of the week, the thirteenth day of the Month of Ab in the year 5603 from the foundation of the world, the seventh year of the reign of Queen Victoria, the first stone of this House of Assembly dedicated to the name of the Lord God of Israel, was laid by Louis Nathan Esq, in the presence of the congregation in the city of Hobart Town on this portion of ground given as a perpetual gift by Judah Solomon Esq.

According to a report of this ceremony which appeared in *The Voice of Jacob*, London, appropriate psalms and prayers composed by Mr. Phineas Moss were recited by various members of the congregation, and the proceedings closed with a suitable address by the President, in which he acknowledged the great liberality which had moved that small community to undertake so great a work. He exhorted them to a strict observance of the commandments and a proper training of their children in all the relations of life. According to the wording of a tablet on the right side of the interior, in 1843 the Foundation Officers of the Synagogue were :—President : Louis Nathan. Treasurer, Judah Solomon. Committee : David Moses, Isaac Solomon, Philip Levy, Samuel Moses, Isaac Friedman, Robert Hart, David Heckscher. Trustees : David Moses, Samuel Moses, Isaac Solomon. Hon. Secretary : Phineas Moss.

Owing to the difficulties of obtaining material, the completion of the building occupied almost two years, and its dedication and official opening took place on Friday, 4th July, 1845, in the presence of the Administrator of the colony, Sir J. E. Eardley Wilmott, Bart., and the leading citizens of Hobart Town.



The Hobart Synagogue.

According to descriptions which appeared in the *Sydney Morning Herald* of 19th December, 1845 :—

The Synagogue in Hobart Town was built in Egyptian style and much pains appear to have been bestowed by the architect in sustaining in its details the peculiar character of this ancient and much admired order. The front is bold and massive the entrance being decorated with two carved pillars supporting an architrave and cornice upon which is the following inscription : "On all places where I shall cause My name to be recorded I will come unto thee and bless thee."

The area in front of the Synagogue is enclosed by a bronze railing. The entrance of the building comprises a vestibule with four doors, one on the right leading to the ladies' gallery on the left to the vestry and library, and two at the north and south leading to the synagogue, which is fitted up with great attention to the comfort and convenience of the congregation. In front of the desk looking towards the ark, are the seats of the President and Treasurer.

The Ark, which is a semicircular groined recess at the east end, is enclosed by a light and elegant bronzed railing, and is approached by circular steps. On either side of the doors of the Ark which are richly carved and gilt, are placed two elaborately carved pillars,

supporting an entablature and cornice of cedar and gilding; on the entablature, the following sentence is written in Hebrew: "Know in Whose presence thou standest."

In front of the Ark, in which are deposited the Rolls of the Law is a crimson Genoa velvet curtain, with hangings, the gift of Mrs. Nathan, lady of the President. It is lined with white silk and beautifully decorated; on it is embroidered a wreath of oak in gold, which encircles the name of the donor and date of the presentation in Hebrew, worked in Hebrew, the whole surmounted with an antique crown; the Ark curtain is rich in the extreme and it is one of the most elegant pieces of needlework in the colony. Over the Ark are placed the Tables of the Law, likewise written in Hebrew.

On the north wall of the building a white marble tablet is placed, having engraved on it in gold letters the following inscription: "The ground on which is erected this edifice was presented to the Hebrew Congregation of Hobart Town by Judah Solomon Esq, who also handsomely contributed towards its erection. To commemorate this event, and to inform posterity of his zeal and liberality, this tablet is inscribed." On the same side enclosed in a richly gilded frame is another Tablet in black and gold containing the Prayer for the Royal Family. On the opposite side are two similar tablets, one containing the names of the founders of the synagogue and its officers, the other containing the following inscription: "This House of Assembly, the foundation stone of which was laid by Louis Nathan Esq, President of the congregation on the 9th Day of August 5603-1843 was completed and dedicated to the service of the Lord God of Israel on the 4th day July 5605-1845, in the eighth year of the reign of Queen Victoria and in the second of the administration of Sir J. E. Eardley-Wilmot Bart. Lieutenant Governor of this colony. James A Thompson Architect."

All these inscriptions are in English. The space at the west end, under the gallery is set apart as free sittings, the side compartments of which were occupied by temporary raised seats for the accommodation of the ladies present at the dedication.

The gallery for the ladies is approached by an east flight of steps and is fitted up with every attention to their comfort, a light screen work in front of the gallery adds much to the effect of this part of the structure, while it increases the privacy of its occupants. Adjoining the gallery is a spacious ante-room. The ceiling of the synagogue is enriched with an appropriate cornice and five centre ornaments composed of leaves and flowers of the Palm, Lotus and Paynus (a style of ornament which pervades all the decoration). Pendent from those ornaments are five elegant chandeliers, containing eighty candles, in addition to which branch lights are placed at convenient distances round the walls. The floors are covered with rich carpets and matting, in fact no expense appears to have been spared in perfecting the building.

The interior dimensions are 60' by 30'.

The dedication of the synagogue followed the customary traditional lines. The Seforim were carried from the vestry to the door of the synagogue, where three knocks were given before they called out "Open unto us the gates of Righteousness, we will

enter them and praise the Lord." The doors were then opened to the chanting of Mah Tovv and the Seforim were carried in circuit seven times. They followed the prayer for the Royal Family. Two anthems were sung by the choir and the Seforim were returned to the Ark to the chanting of the 29th Psalm. Offerings to the amount of over one hundred guineas were announced during the Service.



A photo of one of the cards of admittance to the opening ceremony is reproduced above. The original is in the Mitchell Library. Upon the card is still adhering a piece of sealing wax upon which the initials of the President are upraised by the impress of a metal seal.

The Minister then was the Rev. Henry Jones, but in the following year (1846) the Rev. Morrice R. Cohen arrived from London, and Mr. Jones became his assistant.

In 1847 the Tasmanian Hebrew Benevolent Society was founded, its first officers being:—President, H. L. Moses. Treasurer: Samuel Moses. Committee: Judah Solomon, A. Rheuben, D. Moses and Samuel Levy. Hon. Secretary: Robert Hart.

In 1848 the President, Louis Nathan, left for London, and was the recipient of an illuminated address testifying to his valued services on behalf of the community. He was succeeded by Samuel Moses, an indefatigable com-

munal worker. It is interesting to note that the entire Jewish population of Tasmania in 1848 is given as 452. This figure includes both the Hobart and Launceston congregations, which developed side by side throughout the century.

In 1849 the Hobart Synagogue was burgled and the silver pointers for the Sephorim were stolen. In the following year, 1850, the first Hebrew School was established.

An effort was made in 1852 to obtain an allocation from Government funds for the maintenance of the Hobart Jewish clergy by petition to the Lieutenant-Governor. A copy of this petition and the signatures thereto is recorded in full in Part IV. of Volume I. of this *Journal*, pages 108 to 110. The official reply to this petition is not available, but in the light of similar requests made about the same period by Sydney and Melbourne Jewry in almost identical terms we may assume that the original petition was not granted, but a money grant was made at a later date.

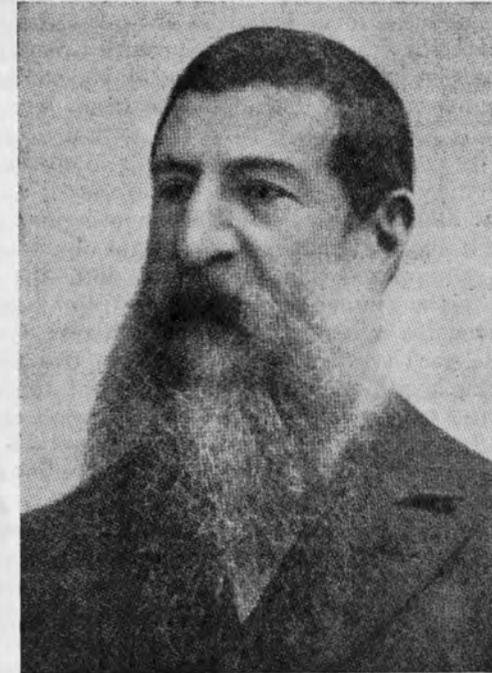
The zenith of Hobart Jewry appears to have been reached in 1853-1855, when the Rev. Herman Hoelzel was minister of the congregation. His appointment was made by the then Chief Rabbi, Dr. Nathan Adler, and there appears to have been much heartburning amongst Sydney Jewry, whose desire for his services seemingly reached the Chief Rabbi after the departure of the reverend gentleman for Hobart. The *London Jewish Chronicle* of 11th February, 1853, refers to Mr. Hoelzel as a minister with rabbinical functions, he having obtained from several rabbinical authorities, including the Berlin Beth Din, the Hatoras Horo'oh of the highest order.* It further states that he was the recipient of a special ecclesiastical diploma from the Chief Rabbi, and was empowered to discharge rabbinical functions under the Chief Rabbi's authority in addition to performing his duties as minister and preacher. *The Jewish Chronicle's* reference to his appointment concludes as follows:—

We cannot too highly praise our Hobart Town Brethren for this proof of their earnest desire to advance spiritually and we hail the appointment of the Rev. Herman Hoelzel, distinguished as

*Copies of these are in the possession of the Great Synagogue of Sydney.

he is for talents and attainments, for energy and perseverance, as alike fortunate to the Congregation, who will secure, an able and zealous head and to the Minister who will obtain a field worthy of his labour.

Rabbi Hoelzel was inducted into office on 5th June, 1853. In a description of the induction ceremony which appeared in the *Jewish Chronicle* on 21st October, 1853, he is referred to as the presiding Rabbi of the Jews of the Australian colonies. I have not been able to verify this



Mr. Samuel Benjamin.

statement. The induction service was choral and seraphine, or as it is elsewhere referred to, with melodious accompaniment. An appeal followed the service, to which "every member of the congregation contributed."† Dr.

†A report of the inauguration ceremony is recorded in Part V. of Volume I. of this *Journal*, pp. 146 and 147.

Hoelzel appears to have been a gentleman of wide culture, for his services as lecturer to non-Jewish bodies was in great demand, particularly in the field of astronomy. A few months after his arrival, he was elected a member of the Royal Society of Van Diemen's Land, the earlier name by which the colony was known. A press correspondent, referring to his secular addresses, wrote :—

These matters tend more to elevate our co-religionists in the social scale than any other things could do here, the possession of all the gold in these golden regions not excepted.

His early congregational activities included the training of a Shochet, the formation of a Shechita Committee, the establishment of religion classes, and the founding of a Chevra Kadisha for the burial of the dead.

In 1853, Hobart Jewry observed a day of fast and prayer in connection with some widespread disease affecting the colony.

In 1856 Rabbi Hoelzel left Hobart to become minister of the York Street (Sydney) Synagogue, but two years later he relinquished his office and left the colony. According to the *Jubilee History of the Great Synagogue*, it was during his ministry at the York Street Synagogue that the Sabbath service was divided into two parts, the early service beginning at 8 a.m.; and that the decision to abolish the announcement of offerings during the Reading of the Law was made.

Another official loss to the Hobart community resulted from the Rev. Morrice R. Cohen also accepting an appointment as Reader, Teacher and Mohel at the York Street (Sydney) Synagogue.

The first Jew to be appointed a Justice of the Peace in Tasmania was Samuel Moses. This was in the year 1854.

The Rev. I. M. Goldreich was appointed Minister in 1865, but held office for only three years before accepting a "call" to Ballarat, Victoria. He was succeeded by Rev. Isaac Stone, of Geelong, Victoria.

In 1868, Hobart Jewry presented an address of welcome to the Duke of Edinburgh. It read as follows :—

We congratulate Your Royal Highness upon your safe arrival in this colony, and we trust that amongst the many scenes of devoutness and loyalty which will greet your Royal Highness during your progress through the Australian colonies the recollection of

Your Royal Highness' sojourn in this beautiful island may not be amongst the least pleasing.

We sincerely pray that the God of Israel may protect Your Highness, and so guide your steps that you become a worthy scion of your late revered father, Albert the Good. We beg to subscribe ourselves, Your Royal Highness' humble and obedient servants, I. M. Goldreich, Rabbi; P. Levy, President; Jos. Solomon, Treasurer; L. Susman, Hon. Secretary.

In the following year the congregation received the sum of £429 as the result of the passing of the State Aid Commutation Act. The various religious denominations of Tasmania had for some years prior received a Government subvention for the holding of public worship. On the passing of this Act these subventions ceased, and the Government allocated a sum of £15,000 as a final payment in the form of debentures bearing half-yearly interest. Hobart received the Jewish quota of £429, one-third of this amount going to the sister community in Launceston. These debentures expired in 1920.‡

A further change in the Ministry occurred in 1871, when the Rev. Isaac Pulver was appointed. He died two years later, aged seventy. Next in the succession of Hobart's long list of ministers with, unfortunately, short terms of office, was the Rev. Abraham Myers, who held office for two years. Then followed a long period of thirty-five years during which this small community was without spiritual leadership, for it was not until May, 1910, that the Rev. I. Morris, now of Newcastle, New South Wales, was appointed Minister. The spiritual revival of the community slowly, but surely, followed.

During the above period the death occurred of Joseph Solomon, the President and Treasurer of the congregation, who bequeathed £1000 to the Synagogue. A marble tablet within the building commemorates this bequest and pays tribute to his many years of service as President.

On Sabbath, 12th November, 1904, Rabbi Dr. Joseph Abrahams, of Melbourne, officiated at service, assisted by the President, Mr. Samuel Benjamin. In the same year the Rev. I. A. Bernstein, who later became the first Minister of the Central Synagogue of Sydney, acting under the authority of Rabbi Dr. Abrahams, solemnised the marriage of Mr. and Mrs. J. Levy. This was the first Jewish

‡Vide Act 32 Victoria, No. 30 (23rd March, 1869).

wedding to take place in Hobart over a period of thirty-two years. The then Secretary was Mr. H. Ansell, who was also a Trustee and an ardent communal worker until his death in 1911. New rules and regulations for the



Revd. I. Morris.

government of the congregation were drafted in 1915 by Mr. Nat. Edwards, the Secretary.

In 1918, when the congregation celebrated the seventy-fifth anniversary of its foundation, the officers of the

congregation were :—President: Mr. B. Harris. Vice-President: Mr. J. Glasser. Hon. Secretary: Mr. Nat. Edwards. Treasurer: Mr. Rueben Benjamin. Committee: Messrs. S. Newman and George Benjamin.

Outstanding among Hobart's Jewish identities of the last generation was the late Samuel Benjamin, who worthily filled the position of President of the congregation. He was the recipient of addresses of appreciation from the congregation in 1912 and again on his eighty-third birthday in 1922. Speaking on the latter occasion, Mr. Benjamin said how painfully clear it was that the congregation was numerically much weaker than it had been ten years before.*

The congregation in January, 1921, presented an address of welcome to Baron Forster on his arrival as Governor-General of the Commonwealth of Australia. Another address was presented in March of the same year to the Chief Rabbi, Dr. J. H. Hertz.

Following the departure of the Rev. I. Morris in May, 1921, the Rev. L. Goran, formerly of Newtown, Sydney, was appointed Reader.

While regular Sabbath services have proved the exception in recent years, it was occasionally found possible to obtain a Minyon with the assistance of tourists to the island during the summer months. It is greatly to the credit of this handful of Jews, and to the philanthropic spirit evinced by its leaders, that the Hobart Synagogue has been preserved in such excellent condition as it now stands after the passing of almost a century. In 1906 the sum of £2500 stood to its credit, and the Trustees, Messrs. Ansell and Benjamin, successfully applied to the Chief Justice of Tasmania to place this sum with the Perpetual Trustee Executors and Agency Company as a

*Mr. Benjamin lived in Argyle Street, Hobart, in a picturesque home surrounded by flowers and many varieties of plants. He died on March 5th, 1926, aged 87 years. He took a keen interest in the Deaf and Dumb Institute. By the will of his uncle, he had been enjoined to maintain the Hobart Synagogue. His brother, Morris Benjamin, was the foundation President of the West Maitland (New South Wales) Synagogue, and took part in the consecration of the Synagogue in Church Street, West Maitland, on September 7th, 1879.

perpetual endowment fund. Only the interest arising therefrom becomes available for Synagogue purposes.

Some interesting statistics§ are available concerning the meagre Jewish population of Tasmania, which is centred chiefly in Hobart and Launceston :—

1832—	100	Jews	arrived	from	England	on	s.s.	<i>Palamban</i> .
1837—	A	total	of	132	Jews	(124	free,	8 in bond).
1847—	A	total	of	453;	all	free.		
1854	"	"	"	435	"	"		
1857	"	"	"	429.	"	"		
1861	"	"	"	343.				
1870	"	"	"	308.				
1891	"	"	"	84.				
1901	"	"	"	107	(representing	.06	per	cent. of the total population.)
1911	"	"	"	130.				
1921	"	"	"	121.				
1933	"	"	"	70	(42	males	and	28 females).

Since the beginning of Nazi persecution, Hobart has shared, although in very small measure, in the recent immigration of Jews into the Commonwealth, and a feeling of optimism is now manifesting itself among Hobart Jewry that the dawn of its second century will prove the prelude to a brighter future.

During the past year, 1943, the Rev. Joseph Ansbacher, the son of a Rabbi, was appointed Minister at Hobart. This is his first ministerial post, and the results of his leadership will be followed with the closest interest by Australian Jewry generally.

The major portion of the information in this paper is based on material supplied to me from the library collection of the late Mr. Percy J. Marks by his brother, Ald. E. S. Marks, C.B.E. To the same library I am indebted for the photos of the Hobart Synagogue, and of Mr. Samuel Benjamin. Rev. I. Morris has also furnished certain valuable items for this paper.

§I am indebted to the Rev. J. Ansbacher for statistics 1832-1870. An article by Rev. Ansbacher contains the statement, apparently based on the records of the Synagogue, that the first Minister, Rev. Solomon, arrived in Hobart in 1846. The article appears in the *Australian Jewish Forum* of April, 1944.

The Jews of Early Lismore.

By L. COHEN and M. PHILLIPS.

(Read before the Society, 23rd December, 1943, by Miss Nerida Cohen, B.A., LL.B.)

Until the seventh decade of the last century, the pastoral land round about the Richmond River was occupied by a handful of early settlers whose holdings, though extensive in area, yielded little but hides and tallow. The heavily timbered scrub country was then subdivided and thrown open for closer settlement by the Crown, but for a number of years most of the 600-acre subdivisions were exploited merely for their valuable cedar, which was floated down the creeks in flood time to deep water and thence shipped to Sydney. Tiny hamlets arose in the vicinity of the booms laid across the several arms of the river to hold up the logs, and, as the land gradually became cleared and stocked with dairy cattle, these centres grew into the nuclei of what, with the advent of refrigeration and consequent high butter production, later developed into such populous and important towns as Lismore, Casino, etc.

Owing perhaps to its distance from Sydney, the Jewish population of the Richmond River seems at no time to have been as large, proportionately, as in the older districts of New South Wales. In Lismore, its principal centre, during the period preceding the present generation, only two Jews are still remembered by reason of their business and professional activities, and but one of these, Dr. Bernstein, took a really prominent part in public affairs.

Among the commercial men of Lismore during the 'eighties was Charles Lobliner, who conducted a general store in Molesworth Street, at the corner of Club Lane. Little can be ascertained regarding him, except that his wife was buried in the local cemetery, and that he left the district soon afterwards. For a few years, one Isidore Harcovitch purveyed general merchandise in Woodlark Street, while in 1887 a jewellery shop was kept by Isaac Himmelhoch where part of the Royal Hotel now stands. We are informed that Mr. Himmelhoch, senr., did not stay