

signed by the Ship's Captain, shows the place of his death as longitude 36 deg. 13 min. N., latitude 20 deg. 20 min. E. This would place it between Suez and Aden, not as the *Sydney Morning Herald* says between Naples and Port Said. The cause of death is given as heart failure.

113. *Hebrew Standard*, 12th January, 1912.

ACKNOWLEDGMENTS.

The writing of this paper redeems a promise made on the foundation of this Society at the suggestion of my late father, Gerald S. Benjamin, who was a nephew of the Judge. As my war service prevented it being written in my father's lifetime, I desire to dedicate it to his memory.

I acknowledge with gratitude the assistance in various matters of my aunt, Mrs. Alfred Phillips, and of Mrs. Victor Cohen of Tamworth, Messrs. Alroy M. Cohen, A. R. J. Watt, K.C., Wilfred McMinn and H. A. Henry. To the staff of the Great Synagogue and the Mitchell Library, particularly Miss Miriam Roseberg of the former and Mr. R. Ormsby Martin of the latter, I owe a special debt for their help in facilitating the necessary research.

Centenary of the Adelaide Hebrew Congregation.

Friday, 10th September, 1948, marked the hundredth anniversary of the foundation of the Adelaide Hebrew Congregation. The celebrations in Adelaide of this historic event took place during the week-end of 18th September. The programme consisted of a Centenary Service on Sabbath morning, at which Rabbi Dr. I. Porush, of the Great Synagogue, Sydney, delivered the commemoration sermon, a Kiddush-Reception at the Synagogue Hall after the service, the Centenary Festival in the evening, a children's party on Sunday afternoon and a youth rally on the evening of that day. State and civic dignitaries as well as representatives of interstate congregations attended the Service and the Reception, and numerous congregations and organisations from all over the Commonwealth sent their greetings to the Adelaide Hebrew Congregation.

The festivities developed into an opportunity for rallying the forces of Adelaide Jewry around the Synagogue—a beautiful and extensive structure possessing all the amenities which could make it into a virile and creative Communal Centre for all the Jews in the city. In charge

of all arrangements was a special committee under the chairmanship of the President of the Synagogue, Mr. Leslie Solomon.

The settlement of Jews in South Australia dates back to the very beginnings of the history of the State, which was established in 1836 by an Act of Parliament of 1834. The Jews played, proportionately, a rather prominent pioneering role in the infantile stages of South Australia. In the very first year of its existence we find Jews among the settlers. Several Anglo-Jewish families are recorded as having arrived in Adelaide in 1836-38, among them Philip Lee, one of the founders of the congregation, J. M. Phillipson and Philip Levi, the latter of whom was destined to play a prominent part in the pastoral development of the country.¹

A Jew, Jacob Montefiore, a cousin of the saintly Sir Moses Montefiore, and the elder brother of Joseph Barrow Montefiore, first President of the Sydney Hebrew Congregation founded in 1828, was one of the eleven Commissioners appointed by William IV. for the colonisation of South Australia. Although his permanent home remained in London, he visited Adelaide twice, in 1843 and 1852, on the latter occasion as the agent of Messrs. Rothschild. At a reception given in his honour in Adelaide he was celebrated as one who "had been most indefatigable in his efforts for the advancement of the interests of the colony." He was also called "one of the original founders of the State." His services are acknowledged and his name is perpetuated on a monument on Montefiore Hill in the northern sector of the city of Adelaide.

It is noteworthy that his brother, J. B. Montefiore, played an important part in the commercial and pastoral world of New South Wales. He was not only first President of the Sydney Synagogue : he also almost became first President of the Adelaide Synagogue, for at the

¹ The reader's attention is called to the several articles which have appeared in this *Journal* on South Australian Jewry, viz. : "Early Days of South Australian Jewry," in Vol. II., p. 127f; "A Matter of Principle," in Vol. II., p. 169f; "A London Agent's Report to the Adelaide Congregation," in Vol. II., p. 330f; and "The First Montefiore in Australia," in Vol. II., p. 467f. In addition, use has been made of Hirsch Munz's book, *Jews in South Australia, 1836-1936*, from which many facts of this articles have been drawn.

foundation meeting of this congregation in 1848 a motion was presented, though not passed, that a deputation wait upon Mr. J. B. Montefiore, who then lived in South Australia, to request him to become President. Even whilst in New South Wales, Mr. Montefiore had commercial connections with South Australia : he was South Australia's agent in New South Wales.

This is not the only link between Adelaide and the mother community of Australian Jewry in Sydney. Mr. Emanuel Solomon, one of the prime movers in the foundation of the Adelaide Hebrew Congregation, came from Sydney in 1838. Also the Hon. J. M. Solomon, first President of the Congregation, came from Sydney. The Hebrew name of the Adelaide Hebrew Congregation, *Beth Israel*, was obviously adopted from the Sydney Synagogue. The present Rabbi of the Great Synagogue regarded it, therefore, as a particular privilege to be invited to deliver the Centenary Sermon.

In Adelaide no organised congregation existed until 1848, when the number of Jews is said to have been fifty-eight, but occasional services were held in private homes several years before. Even two marriages are recorded prior to that date. A Jewish cemetery had been in existence, on land granted by the Government, since 1844. The members of the Jewish Faith also had opportunity already in 1847 of expressing their corporate view in a petition to the Government for financial support of its religious requirements, similar to the aid granted to the Christian denominations. This corporate action, though ultimately not pursued to the end, may have been a contributory factor in the formation of the congregation.

The foundation meeting was held in Mr. Emanuel Solomon's "Temple Tavern" on 10th September, 1848, "for the purpose of forming members of the Jewish persuasion into a body for making arrangements for the forthcoming High Holydays." A committee was formed with Mr. Judah Moss Solomon as President, Mr. Burnett Nathan as Treasurer, and Messrs. Louis Joseph, John Lazar, Michael Joshua, Morris Marks and Vaiben Louis Solomon as Committee. Mr. Marks acted as Honorary Secretary.

The Services were conducted by lay members of whom quite a number seem to have been capable of officiating.

The minutes record that Mr. J. B. Montefiore was to be invited to deliver a sermon in English after Musaph (Additional Service) on the Day of Atonement.

That meeting resolved to open a subscription for the purpose of erecting a Synagogue and that no grant be requested from the Government.

The Committee was much alive, and steps were taken almost immediately to secure land for a Synagogue. A Building Committee was formed, and already in December of that year the present site of the Adelaide Synagogue in Rundle Street was purchased. A modest building, serving as a schoolroom and as a house of worship, was erected; it was consecrated on 4th September, 1850. The consecration was an important milestone in the life of Adelaide Jewry, but it was also hailed as an historic event by the general community.

Adelaide Jewry grew steadily in numbers, reaching 360 souls in 1860 and 435 in 1871. The need was felt for a spiritual leader and teacher. The first qualified Minister to arrive was Rev. A. T. Boas, who took up his duties in 1870 and served the congregation faithfully and devotedly for nearly fifty years. He was above all a fine teacher who built up a flourishing school for the children of the congregation. He left his mark upon the congregation, and won not only the love of his flock but also the wholehearted esteem of his fellow-citizens. Soon after his arrival he consecrated the "new" Synagogue, a larger structure adjoining the old.

The Adelaide congregation had many devoted servants who gave of their best to Judaism and to their fellow-men. Foremost among them was the Solomon family. Emanuel Solomon helped to put the congregation on its feet and served it in many ways for many years. J. M. Solomon led the community in many of its efforts. His son, the Hon. M. J. Solomon, followed in his footsteps. He was closely connected with the affairs of the congregation for over sixty years, occupying the office of President for thirty-five years. The Hon. V. L. Solomon, a prominent pioneer in the Northern Territory, was also a leader of the congregation.

In public life the Jews of Adelaide played a rather noteworthy part. No less than four Jews occupied the Mayoralty of Adelaide, altogether for a period of some

sixteen terms. This establishes a record in relation to other Jewries in Australia. No less than six Adelaide Jews were elected to represent the people in Parliament. South Australia is the only State over which a Jewish Premier presided, even though only for one week; the Hon. V. L. Solomon was given that honour in 1899.²

In his Commemoration Sermon, Rabbi Porush referred to the noble part Adelaide Jewry had played in the life of the country and as preservers of our ancient Faith, and illustrated this theme by some of the facts mentioned above. But his main message was regarding the future of the congregation. The Adelaide community had been declining steadily in the last fifty years. The numerical maximum of 840 souls was reached in 1891, whilst to-day, in spite of immigration, it was estimated that the community numbered only some 550 people. Many had been lost to Israel through estrangement; others had emigrated to other States, for economic and other reasons. Above all, said the Rabbi, it was saddening to contemplate that the once flourishing Hebrew School, comprising at its peak over one hundred scholars, had dwindled to the insignificant strength of to-day. If no halt were called to this development, he said, there would be a mere shadow of a congregation in thirty or forty years. There must be a new awakening to the perils that lurk in apathy for the future of Adelaide Jewry. This generation should realise the responsibility it bears towards our children and towards God. There were too many already on the periphery of Jewish life. The beautiful, proud structure of the Synagogue with its Hall and its revenue-producing shops would be a mere monument to a glorious past, if the present congregation did not rally around the House of God, to fortify it as a religious, educational, cultural and social centre for young and old. The Rabbi appealed for a united effort of all who are sincerely interested in the future of Judaism and of Israel. Let all differences be forgotten. Let concentrated efforts be made to create a new interest and to enrich the congregation with new material from the greater centres of Jewish life. No sacrifice should be too great if brought for the religious education of the children, which alone could secure the future of the com-

² The list of public-spirited prominent Jews can be considerably extended. Those interested are referred to Munz's book.

munity. Jewishness of the children was the sole guarantee of survival. He was glad to hear, said the Rabbi, that a Minister had been appointed from London who was expected to take up his duties early next year, to conclude the long interregnum of spiritual leaderlessness which will have lasted almost two years. The new Minister would need the wholehearted support of the congregation in his efforts to turn the tide towards a life virile and sincere, towards religious and educational standards which the Adelaide Hebrew Congregation so richly deserves. The leaders, spiritual and lay, have laboured, and will no doubt continue to labour, with devotion and earnestness for the advancement of Jewishness, but they will labour in vain if no response is forthcoming from the congregation.

On his return from Adelaide, Dr. Porush again stressed, as he did on previous occasions, that more systematic co-operation should be sought between the larger congregations and their smaller sisters. It was the duty of the former to lend moral and spiritual support, as well as material, if necessary, to the weaker congregations which are more exposed to assimilation. "This is primarily the duty of the Synagogue," said the Rabbi, "the Ministry will be happy to co-operate."

Obituaries.

SIR SAMUEL SYDNEY COHEN.

With profound regret the Society records the death of Sir Samuel Cohen, one of its Patrons, who passed away on 27th August in his eightieth year.

Sir Samuel was the eldest son of the late Mr. and Mrs. George Judah Cohen, and was born in Sydney on the 11th March, 1869. He began his commercial career at the age of sixteen, when he joined the firm of David Cohen & Co., of Sydney and Newcastle, and later he directed the management of the company until his death. His business acumen was quickly recognised, and in later years he held the appointment of Chairman of Directors of the following companies: Australian Gaslight Co. Ltd.; Edward Lumley & Sons (N.S.W.) Pty. Ltd.; J. A. Bull & Co. Ltd.; Paul & Gray Ltd.; Newcastle & Hunter River S.S. Co. Ltd.; The Commonwealth Investments Pty. Ltd. and the North Western General Stores. He was also a