

And Kenny, Warland and their crew
 See all ther shippings done.
 Gor-bli-me theys a hustlin' firm,
 You'll find dem every where,
 And when ther airships are ther ting
 Dey'l 'ave travellers in ther air.
 My word that firm ther dollars make,
 If I only had ther show—
 I'd——Good Lawd there comes me bloomin' wife!
 So long! Its wise for me to go.

NOTES

1. The birth certificate of his son mentions KALIS(C)H, Poland, as Sigmond Hoffnung's birthplace.
2. Burke's Peerage & Baronetage.
3. Sigmond Hoffnung's death certificate, The Times (London), Sydney Morning Herald, 31.8.1904.
4. Abraham Hoffnung's death certificate.
5. Austr. Jew. Hist. Society Journal & Proceedings, Vol. III, Part 1, page 9.

AUSTRALIA AND NEW ZEALAND AND THE "VOICE OF JACOB"

In Volume III of this Journal and Proceedings the late David James Benjamin published the extracts relating to Australia and New Zealand from the first 4 volumes of the London "Voice of Jacob", but noted on page 359 that the 5th and last volume is not available in Sydney and could for this reason not be used. I have, however, found the 5th volume in the Mitchell Library and made the following further extracts:

Dr. G. F. J. Bergman.

THE VOICE OF JACOB, VOLUME V

No. 114. 22.10.1845, p.15—Article "Jews in New Zealand," quoting a letter by Abraham Hort to Sir Isaac Lyon Goldsmith. Bart. Dated Wellington, N.Z., 25.1.1845:

"In consequence of no Passover cakes having come down from Sydney to my order as late as the 16th inst., I resolved to bake the supply of all who desired them. We have assembled at prayer all Passover in my house, but I regret without." מנין

No. 118. 19.12.1845, p.44—Report on the "opening and dedication of the Jews' Synagogue at Hobart Town," reprinted from the *Sydney Morning Herald*.

No. 119. 2.1.1846, p.53—HOBART TOWN. We are happy to find that a Library in connection with the Synagogue will be formed. A number of valuable books on Hebrew Policy and Literature have already been presented to the Institute—*Hobart Town Observer*.

No. 123. 27.2.1846, p. 91—Birth on 18th inst. at Bevis Marks, City, the Lady of SAMUEL MOSES, Esq., late of Hobart Town, a son.

No. 125. 27.3.1846, p.105—SYDNEY, AUSTRALIA. A general meeting of the members of Sydney Synagogue was held on Sunday last, in the vestry room of that building, to elect Officers and Committee for

the ensuing year, A.M. 5606 (which commences on Thursday, 2nd October, and is observed by the members of the Jewish Church as a solemn festival) when the following members were re-elected: Mr. M. Joseph, Chairman; Mr. Barnett, Treasurer; Mr. E. Phillips, Mr. P. Hart Mr. S. Benjamin, Mr. A. Elias, Mr. S. Lyons, Mr. Isaacs, Mr. P. J. Cohen and Mr. H. Cohen (new members) Committee; and Mr. George Moss and Mr. Lazar, Auditors. The Treasurer's Report and Financial Minutes was favourably received and the General Report of the Committee gave much satisfaction; we are glad to observe that both Reports are shortly to be published. The building is yet in debt to the amount of 1180 *l.*—*Sydney Morning Herald.*

P. 106/07—A letter by J. M. BELISARIO, stating that the Chief Rabbi, Dr. Adler, has no jurisdiction over the "Spanish and Portugese Congregation of this City."

(This letter proves that the Belisario family, prominent in Sydney since the middle of the last century, but no longer Jewish, is of Sephardic origin.)

No. 126. 10.4.1846, p.113—AUSTRALIA—*Extracts from the Local Papers.*

The Sydney Synagogue—Having bestowed much time and attention to the affairs of the Sydney Synagogue, from a desire to do justice to the laudable zeal of the Hebrew religionists of Sydney; having recorded, from the commencement, the progress of the building its consecration, and all other matters connected with the religious proceedings of its congregation, it is with regret that we have lately perceived signs of division and misunderstanding amongst its members, principally arising from the state of the financial affairs, or, in other words, the debt remaining to the debit of the building fund.

We have repeatedly suggested to the heads of the Synagogue the propriety of petitioning the local legislature to be permitted to partake in the benefits of our Church Act. The mere expunging of one word in the preamble would at once release them from their disability to claim under its provisions, and a short bill, of some ten or twelve lines, might be brought in, and passed before the termination of the present Session of Council.

"Ask, and it shall be given," says Holy Writ; so also says the supreme legislature of any country. We know that if the Hebrew religionists will ask for the boon, it will be cordially conceded; and we really must express our surprise and regret that they are attaching odium to their cause by senseless bickerings among themselves, in lieu of taking the legitimate and proper step to retrieve their synagogue from its financial difficulties.

An intelligent member of the community has drawn our attention to the circumstance that, in Jamaica assistance has been frequently given to the resident Jews in building and repairing their Synagogues and Schools, and he has handed us the following extracts from the votes of that colony's Legislative Assembly:

[Here are copied from the *Voice of Jacob*, the extracts alluded to, as they were originally transmitted to that journal.]

We submit these memoranda for the consideration of all parties concerned, but confess, that to ask for a separate grant, appears to us a somewhat roundabout mode of soliciting that assistance which would be granted in a far more satisfactory manner, from the appeal which we have so frequently urged the Hebrew community to make.—*Sydney Examiner.*

No. 126. 10.4.1846, p.114—*The Sydney Synagogue*—Since the foregoing was in type, we have received a private communication, and another file of Australian papers from George Moss, Esq., and duplicates through the politeness of Messrs. Moses, Son & Davis; from these we

learn that the Sydney Jews have petitioned the legislative council for a grant towards liquidating their debt, incurred in building the synagogue; and that this petition elicited a lively debate in the council, which, however, ended in favour of the petitioners, although the Governor considered his powers insufficient to give effect to the decision of the council. Space will not permit us to give insertion, in this number, to the various interesting extracts which we have made from the papers before us; but, meanwhile, we publish the petition itself.

To the Honorable the Speaker and Members of the Legislative Council.
The humble Petition of the Hebrew Congregation of the City of Sydney,
in Vestry assembled,

(Ordered, by the Council, to be Printed, 22nd October, 1845.)

Most humbly Sheweth,

That your Petitioners have been established as a Congregation for the last fourteen years.

That your Petitioners some time since applied to His Excellency the Governor, for a Grant of Land as a site for a synagogue, which request was at the time complied with; but no Deeds having issued, the Grant was rescinded by the Government.

That your Petitioners subsequently purchased a piece of land and built a Synagogue thereon, at their own expense and by the aid of voluntary subscriptions; which has cost them upwards of (£5000) five thousand pounds.

That your Petitioners are now indebted to the extent of (£1000) one thousand pounds, which they have borrowed for the building of the said Synagogue.

Your Petitioners would therefore respectfully urge, that as loyal citizens, contributing to the Revenue of the Colony, and paying all taxes and other rates imposed, in common with their christian brethren, they are entitled to receive some support in aid of their religious establishments.

Your Petitioners would respectfully acquaint your Honorable House, that the House of Assembly in Jamaica, has, upon more than one occasion, voted a sum of (£1000) one thousand pounds to assist the Congregation of the English and German Jews, in the building and repairing a Synagogue at Kingston, in that Colony.

Your petitioners would also respectfully urge, that as by schedule C. of the 5th and 6th Victoria, chap. 76, the sum of (£30,000) thirty thousand pounds is to be applied to "Public Worship," without reference to any particular form of religion; your Petitioners are therefore entitled to receive a sum of money in proportion to their numbers.

Your Petitioners would lastly respectfully urge to Your Honorable House, that in the whole period of 14 years, during which they have been an established congregation, they have neither solicited or obtained any sum of money from the Government in aid of their religion.

Your Petitioners therefore humbly pray, that your Honorable House would pass an Address to His Excellency the Governor, requesting His Excellency to place a sum of money on the Estimates, for the purpose of liquidating the debt now due for building the Synagogue; and also, that His Excellency will be pleased to place a sum of money annually on the estimates for the support of a Jewish Minister of Religion.

And as in duty bound, your Petitioners will ever pray, &c., &c.

MOSES JOSEPH, President of the Sydney Congregation.

The Sydney Synagogue—"It is now our pleasing duty to report that Mr. Montefiore, Junr., has received a communication from the Portuguese Synagogue of London, announcing a subscription of 50*l.* by that body towards the building fund of the Sydney Synagogue. To the active zeal of Mr. Jacob Montefiore is to be traced (as we have reason to know) this munificent gift; but, apart from the circumstance of the Sydney

Synagogue possessing the advantage of that gentleman's powerful advocacy, we look at the present instance as an additional proof (if any indeed were wanting) of the undying zeal of the remnant of the children of Israel."—*Sydney Examiner*.

The Government has been pleased to give to the members of the Jewish persuasion a piece of ground, in the district of Yass, 250 miles from Sydney, for a place of interment, which will be immediately enclosed. Mr. Moses Moses, innkeeper, Yass, to select it.—*Sydney Morning Herald*.

No. 126. 18.4.1846, p.116—MARRIED—At the Synagogue, York Street, Sydney, by Mr. Jacob Isaacs, Reader of the Hebrew Congregation, Mr. Abraham Meyer of Qucanbeyan to Julia, fifth daughter of Mr. A. Hart of George Street, Sydney.—*Sydney Morning Herald*.

No. 127. 24.4.1846, p.121—AUSTRALIA—We subjoin a few extracts from *The Australian* papers, as alluded to in our last. Mr. Wentworth, member of the Legislative Council, in supporting the petition of the Sydney Jews (originated we believe by Messrs. G. Moss and P. J. Cohen), alleged, among other reasons, the precedent set by the Jamaica government.

"The petition," he said, "stated that precedents existed for grants of this description to communities of the Hebrew persuasion, and he found from a Jewish newspaper, entitled the *Voice of Jacob*, that three such grants had been made by the Legislature of Jamaica, one during last year, and three during the year 1839. Seeing, therefore, beyond all doubt, that this claim was one which could be properly and legally acceded to, and seeing also the very strong claims which the petitioners possessed, he trusted that this their first claim for aid from the general revenue would be complied with."

Although the motion was opposed by a minority, it was not done from any hostility to the Jews; on the contrary, their equal claim to aid for their religious establishments was admitted by the Colonial Secretary and others; but it was contended that the Governor had not, for such a purpose, any surplus at his disposal from the funds indicated by the advocates of the grant. We conclude with an extract from an editorial comment by the "*Cumberland Times*."

"The sentiments delivered by several of the majority, during the debate upon the claims of the Hebrews upon the Government, in support of their religious establishment, is a gratifying indication that the wise and generous spirit of the age is not wanting in representatives in the southern hemisphere. We may indeed, upon this occasion, justly feel proud of the enlightened liberality of our Legislative Council; the whole of whom, with one solitary, and meanly conspicuous exception, evinced a disposition to act righteously, and to concede their palpable rights to an influential and respectable class of their fellow-colonists. For although four of the Crown officers voted in the minority, it is evident that their opposition rested upon technical grounds, and that the abstract principle was as much approved by them as by their successful opponents.

"The Hebrews of this colony, as of every other locality in the British dominions, have established for themselves, as a body, a reputation for general morality, integrity, and munificent generosity, which vies with, and in some instances, shames the best efforts of the communicants of other spiritual denominations; and they are at the same time wholly free from that debasing spirit of religious persecution, and diseased craving for proselytism, which tends so far to neutralize the utility of other religious bodies. They are the last against whom the intolerant advocates of invidious disqualification, and obsolete arbitrary distinctions, should be permitted to prevail. Looking back towards the origin of their venerable institutions, we cannot conjecture how any one can be so

presumptuous as to deny their claim upon the public aid, on the ground that they are in error: and why—because they do not accept that which others conscientiously call the whole truth!"

No. 129. 22.5.1846, p.136/37—COLONIAL AND FOREIGN INTELLIGENCE.

Australia, Sydney—An intelligent correspondent—the same who reprinted the earlier numbers of *The Voice of Jacob*, at the antipodes—keeps us informed of the progress of our brethren in that distant region, and assures us, that not only is an intense interest felt in the arrival of our periodical reports of what transpires among the other scatterings of Israel, but that our occasional notice of their own particular movements is felt by the Australian Jews as a stimulus, and as an encouraging mark of sympathy, for the right direction of their religious endeavours. Our correspondent ingeniously applies the scriptural maxim—"Send thy bread upon the face of the waters, and in many days thou wilt find it," substituting חֶלֶק (voice)—the title of our periodical—for כֶּמֶן (bread) as in the text. He says of the Australian Jews, that they are generally alive to the duty of publicly supporting their congregational institutions, but that an organized system is much wanted. He hopes much from the appointment of Dr. Adler, as constituting—

"an epoch of spiritual religion among English Hebrews. For too many years, we have been wholly absorbed in ceremonials; while nowhere has Jewish education been more neglected than in London. To succeed in his ministerial duties, the Reverend divine must devote his energies to the youth of our nation; mere forms are a poor substitute for piety . . . Our marriages take place in the body of the Synagogue before the Ark, and the service is read both in Hebrew and English . . . Our respected Shammass, with Mr. Rintel, recently proceeded to the Paterson and Humber, to initiate some Hebrew children in the Abrahamic covenant. This was a labour of love. Mr. Rintel's Hebrew School progresses; next year, he hopes to have a public examination of his pupils . . . Some few Jews from here have gone to China, and settled at Hong Kong. I have heard they are about forming a community . . . Early in 1846, the census will be taken. I will send you a correct account . . . We are about establishing a Library, essentially Jewish, and are in hopes, that two or three of the members will undertake to deliver a series of discourses during our winter; *i.e.* after the Passover holidays. I am aware those who are competent are not so rigid and orthodox as to have weight; while the majority of those who would attend are not conscious of the necessity of preaching, or of its beneficent results, but really view it as an innovation . . . Mr. Solis, your American correspondent, touches very justly upon the want of union. It is so both in the old and new worlds, nor have the antipodes escaped the contagion. We are all too apathetic . . . Mr. Leaser of the *Occident*, has done the faith some service in his articles on 'The demands of the Times' . . . Your review of Col. Gawler's work on Syria and Palestine, my friend, the Editor of the Atlas, will reprint . . . Since I have written the above, Dr. Adler's portrait has been received. Some of my old fashioned friends were surprised at seeing the worthy Rabbi minus a beard, a fur cap, and a Polish peltz; not being prepared for the appearance of a modern ecclesiastic . . . Mr. Solomon Phillips, one of our בעלי תפלות has, recently, been appointed clerk and treasurer to the district council of Parramatta; a post of honour and emolument."

[We have ventured upon the foregoing quotations, notwithstanding that our correspondent has not written expressly for the public eye; but there is so much of *naivete* and freshness about his commentaries, that no other language could do justice to them. The passages omitted, are either amplifications of the same themes, or laudations of *The Voice of*

Jacob, and illustrations of the success of its labours. The demands upon our space warrant their omission.—*Eds. V. of J.*]

(The letter was written by George Moss.)

No. 129. 22.5.1846, p.140—NOTICES TO CORRESPONDENTS—Mr. Moss of Sydney is thanked for his valuable service. We inform him, under this head, according to his desire, that the publication referred to has long since been stopped.

No. 130. 5.6.1846, p.145—*The Sydney Synagogue*—"We had occasion to visit the establishment of Mr. W. L. Pyke, York Street, a few days since, and we were gratified at the taste displayed in the making of a covering for the Reading Desk of the Sydney Synagogue. We understand it is the gift of Mrs. S. Cohen, a member of the community. The centre is of green brocaded satin, with a deep crimson velvet border, edged with gold fringe. The design reflects credit on the parties concerned, and no doubt this piece of colonial workmanship will induce many of the co-religionists in their community to follow so laudable an example. We also understand, that it is in contemplation among the ladies of the Hebrew faith, to present the Synagogue with a splendid suit of drapery for the Ark, Reading Desk, and Scrolls of the Law. We are often surprised that our Christian townsmen do not occasionally visit this Mikdosh Mingat (Minor Temple) of the Jews."—*Sydney Sentinel*.

No. 132. 3.7.1846, p.161—COLONIAL AND FOREIGN INTELLIGENCE—*Sydney Synagogue*—A meeting of the Hebrew body took place on Wednesday last, in the vestry-room of the Synagogue. After the usual preliminary business, a pastoral letter from the newly elected head-ecclesiastic of the British Jews, addressed to the Wardens of that body in the colony, was read. The letter also contains an appendix with several statistical enquiries. It was resolved by the members present, that the acting committee should reply to the same, and give all the information required. After which an address composed by Mr. George Moss, was moved and read by that gentleman, and unanimously adopted: it is to be forwarded by the first opportunity. From what we have gleaned, the rev. gentleman, Dr. Adler, is securing the affection of his flock; since his arrival in England he has devoted his attention principally to educational matters, and from what we have heard from some of the members of the "ancient faith," they have every reason to hope that the recent differences relative to the reform and the orthodox parties are on the eve of being referred to an Ecclesiastical Board for an amicable arrangement. The attendance on Wednesday last was not so numerous as might have been anticipated; we are not disposed to charge the members with carelessness or apathy; but we really did think a communication from so important a functionary as the worthy and reverend divine, would have induced all the Sydney residents of the faith to have attended, and to have watched the proceedings with the interest it merited.—*Local Paper*.

No. 133. 17.6.1846, p.170—AUSTRALIA—PORT PHILIP—We are indebted to Messrs. A. & J. Hart of London for the copy of an address which they, accompanied by Messrs. Samuel Moses and Henry Solomon, have just had the honour to present to the Rev. The Chief Rabbi, on behalf of the Synagogue at Port Philip. The address and reply are already in type, but pushed aside for the moment by further matter.

No. 134. 31.7.1846, p.178/79—AUSTRALIA—The following addresses, from the Synagogues at our antipodes, are highly interesting.

"To the Reverend Dr. Nathan Marcus Adler, Chief Rabbi of the United Congregations of Jews of the British Empire.

"Most Reverend Sir,—We, the undersigned British Jews, resident in Port Philip, Australasia, in general meeting assembled, beg leave to offer you our hearty congratulations on your appointment to the exalted office of Chief Rabbi to the Jews in our native country and its dependencies.

"We hail with delight the feeling of satisfaction which that appointment has created in the breasts of our co-religionists in the land of our birth; and we feel assured that nothing short of sterling worth, piety, and ability, combined with an earnest zeal in the cause of our pure and holy faith, could have procured you, as it has, the unanimous and hearty welcome of all classes.

"The guidance and aid of a gentleman of your acknowledged talents and experience, we conceive to be very opportune, at a time when, unfortunately, the enemy *discord* has made a breach (though small) in the camp of Israel; and we look forward to your powerful persuasion, through the instrumentality of the Most High, as a means whereby that breach shall be healed, and our brethren again restored to unity.

וראו גוים צדקך וכל מלכים כבודך

"And the Gentiles shall see thy righteousness, and all Kings thy glory.

"That the God of our fathers may bless and preserve you, with your amiable lady and children, through a long life devoted to the service of the Lord God of Jacob, is the sincere wish of, Most Rev. Sir, your faithful and affectionate brethren, who greet you from the Antipodes. (Signed) "A. H. HART, President. "M. CASHMORE, Hon. Sec."

Here follow the signatures of the rest of the Congregation.

The following is the Chief Rabbi's reply:

Office of the Chief Rabbi,

London, יום ד' ז' תמוז "ברחמים גדולים אקבצך" לפ"ק

To the President, Wardens, and Members of the Hebrew Congregation, Port Philip, Australasia.

Mr. President and Gentlemen,—Accept, my dear brethren, my hearty greetings from this, your native isle, and permit me to return you my most sincere thanks for your not less elegant than warm-hearted address, which was last Sunday presented to me in your name, by the politeness of Messrs. Hart.

The very flattering hopes which you entertain of my appointment to the office which I now hold, afford me an additional proof of the vast responsibility of that post, the influence of which extends to the uttermost corners of the globe. But though an immeasurable distance separates us, the holy bonds of religion and of good-will towards each other, which unite all Israel into one common brotherhood (and which I anxiously desire would so unite us), are not in anywise slackened on that account; and it shall, therefore, be my aim, by the help of God, to contribute as far as in my humble power lies, and as far as circumstances will permit, to the promotion of your spiritual welfare.

May the Almighty favour you with all His temporal blessings; "ולתורתו איים ייחלנו" and may His holy law find a home in your distant isle, and His precepts be duly venerated and followed amongst you. Such are the fervent wishes of,

Mr. President and Gentlemen, Your faithful servant,

(Signed) N. ADLER, Dr., Chief Rabbi.

An address from the *Sydney Synagogue* was presented on Sunday last, by a deputation, consisting of David Moses, Henry Moses, and Samuel Moses, Esqrs., all of London. The crowded state of our columns at this period of the week might oblige us to postpone its insertion altogether, did we not content ourselves with the following principal paragraphs, whose pertinence needs no commendation.

"Though far removed from the immediate sphere of your action, and unable to participate directly in the beneficial steps you are taking for the moral and religious improvement of your flocks, we who are firmly attached to the 'faith of our fathers,' nevertheless anxiously desire to place ourselves under your spiritual guidance.

"In this distant land we—although but a 'remnant of Israel'—have endeavoured (and have to a partial extent succeeded) to lay the foundation of such measures as might tend to promote the great object for which we are zealously striving. But the want of spiritual and ministerial guidance is seriously felt, and of necessity impedes our efforts.

"Your views in respect to education are in unison with our own, and we sincerely trust, that the 'God of Israel' will grant you long life and health to carry out this first and all-important measure, connected as it is with our 'faith of the law.'

Signed—Moses Joseph, President; Lewis Barnett, Treasurer. Committee: Abraham Elias, Emanuel Phillips, Samuel Isaacs, Samuel Benjamin, A. Polack, Phillip Hart, Henry Cohen, P. T. Cohen, Samuel Lyons.

The same opportunity has brought us a highly interesting report of the origin, history, and prospects of the Sydney Congregation of *Beth Yisrael*; and we lay it aside for early reference. A copy of the Laws and Rules is also received.

We have since been favoured with a sight of the Chief Rabbi's reply to the Sydney address, from which, for reasons above stated, we are only able to extract the principal passages.

"The distance from which you address me would of itself impart a peculiar interest to the document; but I hail it with additional gratification considering that it emanates from a body which, originating in a few individuals, is now, by the blessing of the Lord, forming a numerous congregation, and, as such, worthily upholding the principles of Judaism in so remote a corner of the earth.

"Accept, Gentlemen, my sincere thanks for the confidence you are pleased to repose in me, and permit me to assure you that I will endeavour, by God's help, to justify it, if not by direct effects in your congregation, at least by indirectly influencing it, by means of the pulpit and regularly trained ministers.

"The recent concession of a liberal government will, undoubtedly, form the commencement of a brighter era for our co-religionists in England, as well as all over the world; holding out, as it does, the most cheering prospect for their moral improvement and social advancement. I can, therefore, not be sufficiently thankful to the Almighty for having cast my lot amongst such a nation, and in such times; and I have only to pray that, while He is thus giving strength to His people, He may also vouchsafe to bless them with peace, and speed the approach of the day when the remnant of Israel shall be gathered from the four corners of the earth, and when all men shall worship the One God."

No. 136. 28.8.1846, p.194/95—AUSTRALIAN SYNAGOGUE—The rapidly increasing importance of these colonies, must give interest to the following statistics, furnished by the authorities of the Sydney congregation, in response to the official circular of the Rev. The Chief Rabbi, as published in this journal at the time of its issue. Our correspondent (Mr. Geo. Moss), who obligingly supplies us with a transcript of the particulars as filled into the schedule which accompanied the Chief Rabbi's circular, observes pertinently, that—in years hence, these data will be of service to some Anglo-Jewish historian, seeking to trace the rise and progress of Judaism in that remote part of the world.

Sydney—Name of the Synagogue, קהל קודש בית ישראל. It contains 500 sittings in the body of the building, and 100 in the ladies' gallery. The *Mitzvot* are presented by the president, and not sold.—No public Jewish school, at present, but it is contemplated shortly to erect one, to embrace a Hebrew and general education. One private school exists for Hebrew only; open from 2 to 5 daily (Sabbaths, Festivals and Sundays

excepted); Pupils: 24 males, from 5 to 12 years; and 16 females, from 7 to 13 years. Mr. Moses Rintel, teacher, (he is also מוהל וישוחט). Subjects taught: reading, translating, grammar and (to the boys), נגינה. Books employed: תנ"ך, daily prayerbook, and grammar. Five others are taught at their homes, 3 days per week, 1 hour each.—The charitable establishments are, "The Jewish Philanthropic Society" and "The Ladies' Hebrew Benevolent Association;" both supported by weekly and monthly contributions.

Sydney has a burial ground, granted by the crown, 30th Oct., 1832. It is a mile distant from the Synagogue, and has a מטהר house, and dwelling for the keeper. Some of the מצבות are very good, and bear Hebrew and English inscriptions.

*Goulbourne and Maitland**—Since 5604, *Minyanim* are held at both these places, during the Festivals. Goulbourne has a burial ground, the gift of Messrs. Benjamin and Moses. It is recently fenced in by the few Jewish residents in that remote township, 130 miles southward of Sydney.

Yass—There is also a burial ground here, a township 200 miles distant from Sydney. It is a gift from the crown.

South Australia, Adelaide—About a year since, Mr. Emanuel Solomon, late of Sydney, applied to the Government for a piece of land for a Jewish burial ground, which was immediately granted. The first body interred was that of Mr. Ney Levy, late of London. Mr. Solomon has *Minyan* on the New Year, and Day of Atonement.

Melbourne (Port Philip)—Here there is a temporary synagogue, named שארית ישראל, Mr. A. H. Hart is the Reader, and also Warden and Secretary. By the means of his advocacy and exertions, the Government has granted a piece of land for a Jewish burial ground, and also a plot of land in the centre of the town for a synagogue. A Mr. Lincoln acts as מוהל, and is reputed expert.

* Maitland is 100 miles to the North of Sydney.

The principal Jewish residents throughout the colony are members of the Sydney synagogue, and of the charities, subscribing liberally to all. The burial grounds of Goulbourne and Yass, are not under the control of the Sydney synagogue.

Origin of the Sydney Synagogue—From a report of the Committee of this body, we glean the following interesting particulars.

"Your Committee in what may be termed the early age of the Hebrew religion in this colony, have not found any very authentic records, but from enquiries they have made, it appears that in 1817, there were about 20 Hebrews in the colony, but little versed in the faith of their ancestors; however, they formed themselves into a society, and raised a subscription for the interment of their dead, and in that year the first Hebrew funeral took place. The body was buried in the general burial ground, in George Street, near the Police Office. From that year to 1820, the society continued in operation, meeting occasionally to regulate their financial affairs. In 1820, a person of the name of Joel Joseph died, and on the application of Mr. Abraham Levy, to the Rev. Dr. Cowper, the right hand corner of the Christian burial ground was allotted to the Hebrews, as a place of interment for their dead; and prayers were read, for the first time, morning and evening, during the 7 days of mourning, at the residence of his brother. From that year to 1828, the society became extinct, and no attempt was made to revive it, except when a death occurred: this did not happen above five times during that period. In the years 1827 and 1828, the worldly condition of the Hebrews in this colony had considerably improved from various causes, the influx of respectable merchants during those years, coupled with other circumstances, had raised the Hebrews in the estimation of their fellow

colonists; and it was then thought advisable meetings for prayers should be held regularly. Mr. P. J. Cohen having offered the use of his house, divine worship was, for the first time in this colony, according to the Hebrew form, performed there every Sabbath and Holidays; from some difference of opinion then existing amongst the members of the faith, divine worship was also occasionally performed in a room, hired by Messrs. A. Elias and James Simmons. Everything connected with the Jewish religion remained in this state until 1830, when the Rev. Mr. Aaron Levi, who was dispatched to this colony on a special mission, by the late Rev. Solomon Hirschell, arrived here; and from this time may be dated the establishment of our holy religion in this colony, on a firm basis. He being one of the Beth Din, and accredited by our Chief Rabbi in England, corrected many of the errors and abuses which then existed, and endeavoured by his judicious management, to instil into the minds of the Hebrew community a taste for religion. His efforts were successful, a Roll of the Law (Seiphor Torah), was purchased from him by subscription, Hebrew books of prayer were also sold by him to different persons, who had no previous opportunity of possessing them, and thus divine service was more regularly conducted. In 1832, Messrs. J. B. Montefiore and Michael Phillips, obtained a distinct grant of land from the government, for a Jewish burial place, the one we at present have in our possession; and it was also about this period, that all members of the Hebrew faith resident in this colony formed themselves into one society, rented a room for a place of worship, in which service was regularly performed on all necessary occasions; appointed Mr. J. B. Montefiore as their President, elected a committee to manage their affairs, and formed themselves into a congregation; they also named their temporary synagogue "Beth Tephiloh," or the House of Prayer, and erected a house on the burial ground for devotional purposes. From that period to the present time, the immigration of Hebrew families to this colony continued to increase, and in 1832 the first Jewish marriage took place, both parties being born and reared in the Hebrew faith—their names were Mr. Moses Joseph (our present President), and Miss Nathan; the ceremony was performed by Mr. P. J. Cohen, who was duly authorised by a letter forwarded to him by the late Rev. Solomon Hirschell, then Chief Rabbi of the British Jews, which letter is recorded in the office of the Colonial Secretary. As the congregation increased, more convenient places for divine worship were engaged. In 1835, Mr. Rose and family arrived with credentials from our Chief Rabbi, and was engaged as Reader, Mowell, and Shouchatt, to the congregation; previously to his engagement, circumcision was performed by Messrs. Lear and Hyams. At length the Hebrews became so numerous, that it was thought advisable a Synagogue should be built, several ineffectual attempts were made, grants of land were applied for, and obtained from the Government for that purpose, but the sites authorised to be given were so inconvenient that they were never accepted. At a public sale, the present site in York Street was purchased, for and on behalf of the congregation, on the 3rd of November, 1841, and was vested in the names of the following trustees: Messrs. Moses Joseph, Isaac Simmons, Abraham Elias, John Isaacs, and Israel Solomon; a liberal subscription was then entered into by the members of the congregation, and their Christian friends, and the sum of £1812 6s. was collected. A Building Committee was appointed—a plan presented by Mr. Hume, was approved of, and the present splendid edifice was erected; a building which will reflect honor on its founders, and shew to posterity the great zeal evinced by a handful of people, to do honor to the One all powerful Creator whom they worship, to build a Temple in which they daily proclaim His Unity, magnify His Glory, and utter innumerable praises to that merciful Being, who has never withdrawn his protection from the

House of Israel. This building was opened for the performance of divine worship in the presence of a numerous congregation and visitors, on the 2nd April, 1844, and the consecration service was performed in a most efficient manner by Mr. Isaacs, the Reader, assisted by Mr. Solomon Phillips and others, and aided by the musical talent of Mr. Nathan."

In June 1846 the *Voice of Jacob* was in difficulty and the editor doubtful of its survival, although a Committee had been formed, headed by HAIM GUEDALLA for the continuation of the Journal. Last number of *The Voice of Jacob* appeared on 11.9.1846 (No. 137) with "A FEW WORDS AT PARTING" by the editor JACOB A. FRANKLIN.

THREE AUSTRALIAN YIDDISH WRITERS

By I. KAHAN, Melbourne

Translated from Yiddish by S. STEDMAN, Sydney

(Supplementing Judah Waten's article, "Contemporary Jewish Literature in Australia," Vol. 3, Part 2, 1949)

Mr. I. Kahan is a Yiddish Writer who has already had two books of critical essays published in Melbourne. He is a contributor to Yiddish publications in many lands. The titles of his two books are, "At The Crossroads" and "Flames and Sparks".

PINKHUS GOLDHAR, HERTZ BERGNER,
EHOSHUA RAPPOPORT

These three men of letters have won, for Australia, a place on the list of Yiddish World Literature—Goldhar and Bergner through the medium of their novels and short stories, while Rappoport attained prominence through his essay and critique.

PINKHUS GOLDHAR

Pinkhus Goldhar was the pioneer of Yiddish Literary Expression in Australia. He arrived in Melbourne in 1928 from Lodze, the second largest city in Poland, a city full of dynamic, pulsating and creative Jewish Life, in contrast to the one Goldhar found in Melbourne. The vast distance separating the Australian continent from the East-European Jewish Life of creative activity has placed an indelible stamp upon Goldhar's short stories.

At the beginning of this century the wide stream of Jewish migration into America often transplanted the whole population of small and large villages from the old to the new world. In Sholem-Ash's book, *Uncle Moses*, one can read of these people meeting in the sweat shops, in the 'Landsmanshaftn', where they recalled the past and spoke of the future. They complained of the difficulties of adapting to the new and strange conditions in the new land. In the intimate company of friends one could, for a while,