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HISTORY OF THE BANKSTOWN HEBREW CONGREGATION AND WAR MEMORIAL SYNAGOGUE

by
DAVID MARSDEN

(Read at General Meeting, Sydney, 23 May 1983)

The land extending west from The River Road to the Georges River is today divided into the suburbs of Panania, Picnic Point, East Hills and part of Revesby. The thousands of residents, including the many Jewish families, living within these Sydney suburbs share the common heritage of the long, colourful history of the development of this area.

The first residents of the district were nomadic Aborigines who living in harmony with their environment, took their food and sustenance from it. They sheltered from the weather and the dark nights in many caves which can still be seen in the Hawkesbury and Georges River districts. They hunted in the dense forests of the time, and fished in the creeks and rivers. They assembled in secret and sacred places where the tribal elders performed ancient religious ceremonies — and where they relived their magic Dreamtime in song and dance and painting.

The first Europeans to venture into this district were George Bass and Matthew Flinders. In the year 1795 they explored the Georges River in their tiny eight-foot dinghy, which they had named *Tom Thumb*. During their nine day expedition, they explored some twenty miles farther than any previous exploration of the river. They discovered land which they described to the Governor, John Hunter, as being suitable for farming along the banks of the upper reaches of the river. Bass and Flinders were later rewarded for their effort by being granted adjoining land grants near Prospect Creek (today Georges Hall). This was the first step towards the formation of "Banks Town". Soon, land grants in the area were being made to eligible citizens of the colony. The first grant of Crown land in the district west of The River Road was made by Governor King to George Johnston Junior, son of Major George Johnston and Esther Julian, in 1804. The grant of 200 acres became known as "New Jerusalem". This name later inspired Jewish families in other regions to move to "Banks Town" district. George Johnston Junior did not reside permanently on this grant; however, he later had a tenant farmer, Robert Gardiner, who managed the farm "East Hills" on the property. The grant would today be bounded by The River Road, Bransgrove Road, Thompson Road and extend west almost to the present Panania Shopping Centre.

In 1813, Esther Julian, mother of George Johnston Junior, was granted 570 acres

of land by Governor Macquarie. The land she was granted adjoined her son's land, both properties sharing a common boundary which today would be Bransgrove Road, the other boundaries being The River Road, Milperra Road and the approximate position of Marigold Street. In the course of time, the settlement of "Banks Town" became established and prospered. The opening of railway transport — for example, the extension of the line from Belmore in 1909 — encouraged a greater influx of settlers into the region. Among them were a number of Jewish families. Today, Bankstown — named after Sir Joseph Banks, who was a member of Captain Cook's scientific staff on the first voyage of the *Endeavour* — enjoys the full status of a City, which was proclaimed by the present Queen, Elizabeth II, when she paid an official visit to the city in 1980.

The history of the Bankstown Hebrew Congregation can be seen as the developing history of a group of immigrant pioneers from eastern and western Europe — from Russia and Poland and Great Britain — who settled in the district on their own land as farmers and artisans.

The first Synagogue in Bankstown was established in North Terrace. The foundation stone was laid on 14 September, 1913, and the building officially opened on 29 March, 1914. The first actual service, however, had been held in 1911 in the home of Leao Axle, who lived in Liverpool Road, which was at that time the centre of Bankstown and the site of the Post Office and the Town Hall.

Rabbi F.L. Cohen officiated at the opening on 29 March, 1914. The following is a copy of the official invitation.

"March 1914 (5674)

The Executive of this congregation give themselves the pleasure of inviting your attendance at the CEREMONY OF OPENING THE SYNAGOGUE by Mr A. Blashki, J.P. at North Terrace (adjoining Bankstown Railway Station) on Sunday afternoon, March 20th next, on the arrival of "the" train leaving Sydney at 2.30 p.m.

The Rev. Rabbi Cohen has kindly consented to deliver the Inaugural Address and the Rev. M. Einfeld to recite the customary Prayers, on this occasion.

The Synagogue is regularly in use as a schoolroom (through the kindness of the Religious Education Board) and has been occasionally used also for Divine Worship. We anxiously hope that our Sydney friends will support the efforts we have ourselves made so that we may now be able to purchase a Sefer Torah for regular worship and enter our Synagogue lightened from the debts we have incurred for the material and its erection.

We remain.

Yours faithfully.

S. DAVIES, President
Gibson Avenue, Central Bankstown

D. SOLOMON, Hon. Secretary
Meredith Street, Bankstown."

A sturdy, cast-iron fence, sunk into concrete, and with the "Star of David" motif here and there, protected the grounds from the straying animals which were a feature of Bankstown's early days.

The building had no pretensions to grandeur. It was built to serve the Jewish Community. Over the years it was hard to imagine that it was, in fact, a place of worship — its walls were shabby and in need of a coat of paint — but it served the early Congregation well as a place of worship, a meeting place, and recreation centre

for the young. Although the cost of the Synagogue building itself was estimated at £400, donations received and the work performed on a voluntary basis by members of the congregation saw the project completed on a satisfactory basis, but not entirely debt-free as the official invitation discloses. Donations towards the cost and expenses incurred in the establishment of the Synagogue came from several unexpected sources, including "The Lithgow Small Arms Factory". A Christian friend, Mr Spendelove, the Timber Merchant of North Terrace, donated much of the timber that was used in the building as a gift to the new Community.

One of the interesting points of argument at this time (1916) was the need for a regular supplier of kosher meat. It evoked a great deal of somewhat heated discussion until, finally, it was agreed to grant permission to a local supplier, McDonald's Butchery in South Terrace, to sell meat to the Jewish people. The fee of 10/- required for this service met with opposition and disapproval. However, as it turned out, McDonald's were only able to supply the kosher meat for a short period of several months.

During the early 1920s it became apparent that the Synagogue was too limited to cater for the needs of the growing Jewish Community. It was decided, therefore, to build a Synagogue on the same site as the existing one. The first building was then converted into a social hall with the addition of a games room and a kitchen — and later, a tennis court. The second Synagogue was opened on 30 May, 1926 (5686) by Mr David Ross and dedicated by Rabbi Cohen. The President at the time was Mr Maurice Koffel.

During the years of 1932 to 1950, Messrs R. Lilienthal, J. Fogelman (one term only) and L. Gans untiringly bore the presidential burden and saw the Community through the difficult years of World War II. The Congregation rose to its peak of activity in the years from 1951 to 1956. In 1952, the Rev. M.B. Benson, B.A. was appointed as the first official minister to the Congregation (an office which he has fulfilled, and continues to fill honourably to this day). During those years, also, the Congregation had a flourishing Youth Club and School.

Presidents of this period were Mr. W. Greenstein (1950-52) and Mr M. Platus, who held the office from 1952-1967 (and has served the Community continuously ever since). Also during this period the Chief Rabbi of the British Commonwealth, Sir Israel Brodie, made a special visit to the Bankstown Congregation as part of his Australian pastoral tour. The visit was a result of a particular request by the Congregation, expressed in a letter to the organising Committee, dated 28 December 1951, as follows:

"We would esteem it a favour if the Chief Rabbi would unveil a portrait to honour our oldest living foundation member, Mr Lewis. We wish this to take the form of a surprise to Mr Lewis. We then hope to introduce the Chief Rabbi to our congregants."

The "Mr Lewis" was Bernard Lewis, the father of Mr Jack Lewis, the President of the congregation today. The portrait hangs in the social hall of the modern (third) Synagogue.

The enthusiasm of the 1950s gave birth to the desire to build a new and larger Synagogue for the Community. The Municipality of Bankstown, on its way to becoming a City, had then a Jewish population of about seventy families. The opportunity arose when the construction was planned of the vast shopping centre, known today as Bankstown Square. After some negotiations the developers, Waltons Stores, offered for the Synagogue site a price of £15,000 which was accepted by the Synagogue Committee — and then the Synagogue buildings suffered the same fate as the other buildings on North Terrace. The "closing service" in the

North Terrace Synagogue, held on 18 January 1959, was an event of sadness tinged, however, with some joy at the prospect of the new Synagogue to come.

The gentlemen of the Synagogue Committee concerned, acting on behalf of the Jewish Community, secured ground fronting Meredith Street, and an imposing new building, known as the Bankstown War Memorial Synagogue, was built at a cost of £30,000.

The foundation stone of the new Synagogue was laid on 21 June, 1959, by the President, Mr Max Platus and consecrated by Rabbi Dr I. Porush in the presence of Mr N.J. Mannix, M.L.A. (later Minister for Justice) representing the N.S.W. Premier, Mr H.B. Newman, President, N.S.W. Board of Jewish Deputies, and Mr S.D. Einfeld, Senior Vice President Executive Council of Australian Jewry. Many other dignitaries and communal leaders were amongst the large assembly of members and visitors. The Rev Benson, who was then the Honorary Minister of the Congregation officially assisted Rabbi Porush in the conduct of the service. The culmination of much hard work was the opening of the Synagogue on 3 April, 1960. On this occasion the service was also conducted by Rabbi Porush assisted by Rev Benson and the visiting ministers. The procession of the Scrolls of the Law carried by the clergy and members of the Board of Management constituted a spectacular moment in the official proceedings. The Mayor of Bankstown, Alderman O'Brien, and Mrs O'Brien were greatly impressed. In his address, the Mayor described the Synagogue as "an important landmark and a great asset to the Bankstown Municipality". The Synagogue's design is a radical departure from that of traditional places of worship. It is based on the form of the Star of David. The framework of steel is covered with corrugated aluminium. Coloured glass projections in the roof form a diamond shape. The ceiling is lined with a two-inch thick acoustic material. In front of the Synagogue is a Memorial Court with sloping walls, glazed with multi-coloured panes of glass, inscribed as memorials to former members of the Congregation. Plaques have been placed in memory of those who lost their lives in the two Great Wars and to the victims of Nazi persecution. This Court was named the "Minnie Diamond Memorial Court" after the late Minnie Diamond who served devotedly for some 25 years in the interests of the Congregation.

Mr Jack Lewis, who has been the Congregation's devoted president since 1971 until today and is a Past-President of the Master Builders Association of the Canterbury-Bankstown Division, assisted in the building with his professional, technical advice and skill. The building contractor was Mr Peter Cassel and the architect for the building was Mr Harold Smith. As a matter of interest, both the architect and the contractor were Jewish — although it should be said that they did offer the most acceptable tenders for the contract. The credit for the idea and realisation of this Synagogue must go to the then President, Mr Max Platus.

The original foundation stone (1913) was removed from the old building and is now incorporated in the west wall of the Memorial Court of the new Synagogue. Inscribed on the foundation stone are 13 names:

Marcus Horne (coppersmith; manufactured the metal guttering for the first Synagogue)

Samuel Davis (the first President and first draper in Bankstown)

Maurice Silverman (french polisher)

Abraham Schultz (furniture maker and designer)

Woolf Levine (merchant)

Michael Cohen (skirt manufacturer; brand name 'Henco')

Joshua Fagelman

Joseph Wegner (merchant)

Bernard Lewis (Metropolitan Water Board technician)

Max Rosen (merchant and property developer)

Leon Axle

Max Goldberg (cabinet maker)

Abraham Solomon (office manager)

Throughout its existence, the Bankstown Hebrew Congregation has given great importance to Jewish education. Ever since the founding of the first Synagogue a Hebrew School has been maintained, with only occasional breaks due to unavoidable causes. Even during the War years of the First and Second World Wars the Hebrew classes were kept open. The first class, conducted in 1914 by a Mr Cohen on Thursday afternoons, had more than a dozen pupils. In the 1950s the school had an enrolment of up to 70 pupils, whilst some 25 pupils attended in 1975. The gradual movement of the Jewish population from the western to the eastern suburbs finally led to the closure of the school in 1979. The school re-opened in 1982 as a kindergarten of 10 children, and shows promise of growing into a larger and permanent institution.

The Bankstown Hebrew Congregation has seen more than 70 years of changing conditions in both its suburban and national life. It is hoped that, as a change of population movement in modern times brings more Jewish families to the western suburbs, so will the congregation grow and play a more vital role in the Jewish Community of Australia.

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Ed.—If, as reported, more than 35 people attended the 72nd annual meeting of this Synagogue, there is certainly no immediate danger of extinction for this small Congregation. The first communal Seder, which was indeed a highlight of 1984, was marked by the attendance of as many as 117 persons. Although the Congregation is in need of more members, its future lies in the hands of the younger families. The honorary minister, Rev Benson, believes that the Synagogue will survive into the future.

HISTORY OF THE KINGSFORD-MAROUBRA HEBREW CONGREGATION 1946-1983

by

DOROTHEA LITTHAUER

(Read at General Meeting, Sydney, 23 May, 1983)

There were very few Jewish families living in the Maroubra area prior to 1946, as Maroubra was then a sparsely populated suburb with many empty building blocks. When at the end of World War II new flats and cottages were erected, an influx of Jewish immigrants from Europe arrived. Amongst them was Dr Siegfried Cohn, a strictly orthodox Jew from Germany. He regretted that one had to have a very long walk or use transport to attend a religious Service. He also was determined to organise religious instruction for the youth of the area. Late in 1946 he visited Jewish families to ascertain whether there was interest in starting Shabbat Services nearby. A meeting was called in the home of L. Stoliar and it was unanimously decided that there existed a necessity of Jewish Communal life in Maroubra. Shabbat Services were immediately commenced in Mr Stoliar's home; although it was not always possible to have minyan, the start was promising. Rev C. Stanton lent the first Sefer Torah and Mr A. Schultz made and presented a portable Ark and Parochet. After a while these Services were moved to the home of Mr R. Glick.

For the first time High Holyday Services were held in the Maroubra Masonic Hall in 1947. There was intensive advertising, but it was still surprising to see attendances of between 50 and 60 people at these Services. All hiring expenses were recouped. The Services were conducted by Dr Cohn, Dr H. Wachtell, Mr Glick and Mr Travers.

Following this success, the Jewish Board of Education was approached and a meeting arranged to discuss the formation of an Educational Centre. In January 1948 classes began in a converted shed kindly lent by Mr Sharp (father of Mrs Rosie Hersch). In the beginning 8 children attended, this number was soon increased to 14, and after further increases the classes were moved to the Scouts Hall.

The next step was to send out invitations for a Foundation Meeting of a proper Congregation on 18 July, 1948 in Bell's Ballroom, Kingsford (which is now the South Juniors Club). About 100 people attended, amongst them representatives from the Great Synagogue and other Sydney Jewish organisations all promising support. Guest speaker was Rabbi Porush who delivered an address on "The Synagogue in our Modern age". A provisional Committee was elected and given the task of preparing a constitution and to arrange the first general meeting.

This was held on 22 August, again in Bell's Ballroom. The proposed constitution was read and approved with slight amendments and the following Office Bearers were elected:

President:	Dr S. Cohn
Vice-Presidents:	Dr. H.H. Wachtell and Mr. R Glick
Hon. Treasurer:	Mr Waldberg
Hon. Secretary:	Mr Alexander
Committee Members:	Messrs Braham, E. Hertzberg, Schultz, Stoliar and Symon.
Trustees:	Messrs M. Bless and J. Silberman.

At a later meeting, Mr Alexander resigned and was replaced by Mr Braham as Secretary. The High Holyday Services in 1948 were again held in the Masonic Hall and early in 1949 the Scouts Hall was hired for Shabbat Services.

Good progress had been made but there still was no Synagogue Building in sight

as the promised outside financial help had not been forthcoming. Now, Dr Cohn enlisted the help of Dr Fanny Reading, founder and long-term president of the National Council of Jewish Women. She inspired her Maroubra "girls" asking them to knock on the door of every Jewish family in the district regularly, once a week, to collect money. These small amounts of pennies and shillings added up until, together with some slightly bigger donations, there was enough money in hand to pay a deposit on the land at 635 Anzac Parade, the price of which was £1250. The consent of all Congregation members was required and was given at the extraordinary general meeting convened for this purpose. In its issue of 10 March, 1950 the *Sydney Jewish News* described the purchase as follows:

"THEY PURCHASED A PADDOCK! A piece of land in Anzac Parade lies neglected and fallow: weeds and brownish grass encroached, as it stands forlornly, a 25 x 90 block. How is it possible to become enthusiastic by just standing and peering at this uninspiring sight? But there is a man to whom this piece of earth signifies a new lease of life and the restoration of his faith in humanity. He stands and gazes at the land, deep in thought, envisaging a House of G-d and a home of study for the children. Dr Cohn is his name, a kind-hearted family medico doing his sacred duty under conditions still new to him. For Dr Cohn is president of the newest baby of the Jewish communities in Sydney, the Kingsford-Maroubra Hebrew Congregation, and he is a very proud man. On this block of land the people will build a Synagogue to accommodate a Yom Tovim capacity of 500. At a recently held meeting, Dr Cohn had remarked with justifiable pride that in the course of time this Congregation would become a valuable part of Sydney Jewry."

Unfortunately, Dr Cohn was not spared to witness the fulfilment of his dream. He passed away in 1951, and it was not till 1954 that the first building, the present Communal Hall and, 1956 when the Kindergarten Hall, which bears his name, were completed and dedicated. But all Congregation members and future generations owe a debt of gratitude to Dr Cohn and his co-workers of those early years.

After Dr Cohn's untimely death, Dr Wachtell was elected to the presidency, a position he held until 1959, and to which he brought his organisational abilities and great enthusiasm. In various capacities, such as Vice President and Hon. Secretary he remained on the Board of Management until 1971. In appreciation of his contribution to the founding and organisation of the Congregation, he was made an Honorary Life Member in 1982.

Let us cast our mind back to 1950. Financial progress was still painfully slow. Various suggestions were made to try and obtain a cheap pre-fabricated building, but until the debt on the land was paid off, this was not practical and hired halls had to do for the time being. For a short while even two different halls were needed on Shabbat, as there were disputes regarding the kind of Services required, but eventually the dissenting members left the district to join another Synagogue.

In April of that year, Rabbi Dr B. Gottshall arrived in Sydney and asked whether the Maroubra Congregation could contemplate engaging a Minister. Unfortunately, lack of funds made this impossible but before leaving for Newcastle (later to New Zealand and then to Brisbane) Rabbi Gottshall conducted the Pesach Services in Bell's Ballroom. For the first time, also, a Youth Service was held, and the then newly appointed Board Member, H. Kresner, addressed the children.

In 1951 the Maroubra and District J.N.F. Committee was founded, the first such suburban Committee in Sydney. A close co-operation with the Congregation began thereby and children's functions, U.I.A. meetings and other ventures have been organised jointly and regularly. The co-operation was made very easy by the fact that

many of the J.N.F. Maroubra members were at the same time members of the Congregation's Board of Management.

Membership increased regularly, but despite the strenuous effort of the Council ladies, not a single brick had been purchased. Regular Services continued in hired halls, but in 1952 an event occurred that accelerated everybody's endeavours. It was announced that the then Chief Rabbi of the British Commonwealth, Rabbi Brodie, would visit Sydney. The main purpose of the visit was for the Rabbi to open and dedicate the newly erected Chevra Kadisha building in Woollahra, but it was obvious that he intended to meet as many of the Jewish Congregations as possible. Could one dare to invite such a personality to an empty piece of land, and a very untidy one at that? The question was hotly debated but eventually the decision was taken to go ahead. All hands were on deck to clear the land, a marquee was hired, and a foundation stone was ordered. The Chief Rabbi graciously accepted the invitation for a Sunday afternoon function. The unforgettable date was 2 March, 1952. Rabbi Porush was consulted on the proceedings and it was at that time that he suggested a Hebrew name should be given to the Congregation. *K.K. Yeshurun* was unanimously approved of.

On the day itself the weather was favourable, so that the actual ceremony could take place in the open where hired chairs had been placed. The foundation stone was placed on a table with a fine cover, next to plans for a future Synagogue building. In the presence of many dignitaries from Jewish organisations, representatives of the N.S.W. Government and the Randwick Council, members and guests, the stone was "unveiled" by the Chief Rabbi. Afterwards the marquee came to good use for the splendid afternoon tea which the Council ladies had prepared. Needless to say the opportunity was taken to ask for donations to the building fund, and owing to the inspiring address by Rabbi Brodie and Syd Einfeld's renowned fundraising talents, the amount of £800 was pledged. The possibility of acquiring a building had come a littler nearer.

Early in 1952, Vice-President Glick left the district, and in appreciation of all the work done by him, he was made an Honorary Life Member of the Congregation. Now, Rabbi Dr A. Grozinger, then a teacher at Moriah College, who had joined the Board of Management, was elected as Vice-President. He assisted in the Services as Honorary Officiant, gave Sermons and addressed the Youth on many occasions. As it was not yet possible to have Bar-Mitzvahs, it was arranged that sons of members who celebrated their Bar-Mitzvahs in another Synagogue were called up at Maroubra the following Shabbat and received a present. For the High Holyday Services the Masonic Hall was not only full to capacity, the Scouts Hall had also to be hired for an overflow Service.

During all this time suggestions abounded as to how it was possible to finance a building. Various endeavours had failed. The breakthrough finally came in 1954. The debt on the land had been paid off and a small sum was in hand. The Government had relaxed credit restrictions, and Dr Wachtell and the then treasurer, Mr Lithauer, found the courage to approach the Manager of the Maroubra Commonwealth Bank to ask for a loan sufficient to cover the cost of a building. To their joy, confidence was shown in the fledgling Congregation and the loan was approved. Tenders were called for the erection of a hall to seat 400 people with a small classroom and kitchen adjoining. A tender for £7,800 was accepted and building could at last commence. The High Holyday Services in 1953 were the last held in hired halls.

Early in 1954 Shabbat Services were transferred to the partly completed building at 635 Anzac Parade. On Rabbi Grozinger's insistence the first Shabbat saw a Bar-

Mitzvah, that of Mark (now Dr Mark) Spigelman. Many religious objects, furniture and furnishings were donated by organisations and individuals from within and outside the Congregation.

By the month of May the building was finally completed and invitations went out for the official Dedication Service on 30 of that month. It was a proud day for all those who had worked so hard over the years. To be truthful, it was a very plain building with no decorations, and uncomfortable chairs, money was still very scarce; but that could not dampen the Congregation's enthusiasm. They were proud of their building which was the first Jewish House of Worship in Sydney to be opened in the post World War II period. It was an all-purpose hall, the Ark could be closed off, which made the building suitable for both religious Services, social meetings and functions, and of course classes. Education, which before had only taken place twice weekly, could now be conducted also on Sunday mornings. On the first such Sunday 60 children presented themselves.

The Dedication Service was an impressive ceremony. Rabbi Porush gave the main address and Rabbis and Ministers from many Sydney synagogues participated, and many V.I.P. guests were present again. The building was erected but much work still had to be done to make it grow into a living Community Centre. Finance was still a big problem, the loan had to be redeemed and in the meantime interest had to be paid and running costs were high.

There was no money for a Minister's salary. Extreme good fortune was with the Congregation to have a man like Rabbi Grozinger who offered to fulfil all rabbinical duties in an honorary capacity, a kind offer which was accepted with profound gratitude. Now there was a properly functioning Synagogue, especially the children were well catered for. Rabbi Grozinger began to organise children's Services entirely conducted by the Youth, also a children's choir was started. The first Wedding was held, the chuppah being lent by the Great Synagogue. Post-Bar-Mitzvah classes were formed, and 1955 saw the first Bat-Mitzvah when Dr Wachtell's daughter, Jeannie, was introduced to the Congregation.

Gradually the task became far too much for an honorary Rabbi, and the financial position being improved Rabbi Grozinger left Moriah College and began his position as permanent Chief Minister of the Maroubra Synagogue. The induction was performed by Rabbi Porush and took place on the 4 March 1956. Again clergy from many other Sydney Synagogues were present. Thus began an extremely happy and fruitful association. Soon Rabbi Grozinger found a place in the hearts of all congregation members, his kind and understanding manner, his devotion to all facets of Synagogue work, especially his work with young people is unforgettable. If in his sermons he sometimes had a slight problem with the English language, this was more than compensated for by the warmth of his feelings and his very special talent in relating the biblical wisdom to modern living.

The second big event of that period was the establishment of a Kindergarten, again, like the Hebrew classes, under the direction of the Jewish Board of Education. At first the little ones had to use the big hall, but very soon another smaller hall was added at the rear. Named the "Cohn Memorial Hall" in memory of the founder, this hall was officially opened on the 11 November, 1956 by the Hon. R.J. Heffron M.L.A., then N.S.W. Minister for Education but later to become the Premier of the State. From the beginning, Mr Heffron living in Maroubra took great interest in the development of this Jewish centre, particularly as far as the education of the children was concerned; he had been a guest at several functions.

The Cohn Memorial Hall did not only serve the Kindergarten, it was a complete

Youth Centre. Sunday lessons, Youth Services and other such functions were held in it. A few years later Kindergarten attendance increased to such an extent that more space was needed. The Board of Education opened another building for this purpose in adjoining Snape Street.

For many years both buildings operated as Kindergartens. Recently Kindergarten attendances diminished and only Snape Street is still working. The Cohn Memorial Hall is now rented out to Mt Sinai College. From the beginning a Kindergarten Parents' Committee was formed looking after the needs of the little ones but also assisting in other aspects of Synagogue work.

In 1957 there were 8 Bar-Mitzvahs and 7 girls celebrated their Bat-Mitzvahs. Cheder had now grown to 7 classes with 140 pupils and a Parents and Citizens' Committee started to work for the children. In conjunction with the local J.N.F. Committee popular children's parties were organised by the P. & C. members, talent quests, hobby competitions and annual picnics were started, the children were encouraged to perform puppet shows on Jewish subjects, and together with the Kindergarten parents the Demonstrations Seders were catered for. It must be remarked here that several of the P. & C. fathers later on joined the Synagogue Board, and even one of the Synagogue's presidents, Mr Steigman, started this way.

As funds were always badly needed, in 1957 the first Fete organised by Mr A. Levitus was held which developed also into an annual event. This was of extreme value not only from the financial point of view, it also proved a splendid opportunity to bring all the various groups and committees connected with the Synagogue together in friendly co-operation.

1958 saw the formation of the first Maroubra Synagogue Youth Club. M.S.Y. as it was called had many ups and downs over the years, for some time it was extremely popular with young people not only from the Maroubra area but also from many other Sydney suburbs. In recent years it was found that M.S.Y. could not compete any more with Zionist youth groups, Hineni and G.S.Y. with their better facilities and paid organisers, so this is one aspect of Synagogue life which did not survive.

1959 saw the end of an era when Dr Wachtell stepped down from the presidency which he had held so successfully for 8 years. In his last report Dr Wachtell expressed the wish that younger men should follow in his footsteps, and the Congregation elected Mr R.S. Stack as their new president, who at a later date was to become president of the Great Synagogue.

The National Council of Jewish Women's Maroubra group had over all the years been of tremendous help in many aspects, but as their ranks thinned the task became too much for such a small band of hard working women. Although they still continued to be of help, the time had now come to form a Synagogue Ladies' Auxiliary.

The names and faces have changed many times over the years but from that day on right to the present time an Auxiliary has always been and always will be an indispensable part of the life of the Synagogue. Catering and fund raising are the main aims of these helpful and busy women but they also perform willingly many other tasks too numerous to mention.

By 1960 membership had reached 390, and 20 Bar-Mitzvahs and 7 weddings were performed during the year. It became apparent that the Congregation had "outgrown" its home and something had to be done about it. Many suggestions were made such as to sell the property and try to find suitable land somewhere else to build anew. But to find something in the vicinity with easy access to transport and also parking facilities proved an impossibility. A new building committee was then appointed and given the task to investigate the possibility of enlarging and

beautifying the existing building. Before any plans could be drawn up it transpired that the next door property was for sale. This was an opportunity too good to miss as it promised the possibility of future expansion. Negotiations to acquire the land started immediately but it was not till 1962, when after Mr Stack's resignation Mr E. Steigman had been elected to the presidency, that the purchase was finalised. In his capacity of Honorary Solicitor Mr Stack played his part in the negotiations.

The property contained semi-detached cottages. One was still tenanted, the other one was empty and was soon used for extra classrooms to lessen the congestion of the main Hall on Sundays. The acquisition put a strain on finances and all hands were busy again with new fundraising projects. The hope of a really beautiful House of Worship to be used exclusively for religious Services was Rabbi Grozinger's dearest wish and well worth every endeavour.

Whilst President and Board Members had innumerable meetings and discussions and heated arguments regarding the new building project, Rabbi Grozinger was anxious to improve the spiritual life of his Congregation. For the boys a Tephillin Club was started on Sunday mornings — the girls volunteering to make breakfast — and all pupils were encouraged to participate in the Great Synagogue's Bible Quiz with outstanding results. For the adults there were Hebrew lessons and monthly special Friday Night Services with interesting guest speakers. Wishing to get closer contact also with those Congregation members who attended Services only rarely, Rabbi Grozinger sought the assistance of a few helpers to start publishing a small Synagogue bulletin, called the *Yeshurun*. The first issue came out for Pesach 1961, seven years after the Hall had been completed.

The bulletin gave the Rabbi the opportunity for a religious message and for explanations about the meaning of Festivals. It also contained all details about Synagogue activities and had contributions from other organisations. Most of the cost was recouped by advertisements.

At that time, about 20 years ago, the cultural life of the Sydney Jewish community at large was far different from what it is today; one could almost have called it a desert. Rabbi Grozinger was determined to change this state of affairs at least as far as Maroubra was concerned. As a first step he invited the Rabbis of other orthodox Synagogues to participate in a Lecture series. Sceptics said it would never work, people just are not interested in culture, especially in the cold winter months. But it turned out that the four lectures on the subject of "Great Jewish Personalities in Ancient Times" on consecutive Sunday evenings, was such a success that about 80 people attended every time and it became an annual event.

In 1962 Chief Rabbi Brodie came to Sydney again and was given a reception in Maroubra. The Congregation was proud to show what had been done with "the paddock". Invitations had not only gone out to the Jewish community but to many non-Jews, the Mayor of Randwick and leaders of Churches and Public Schools in the district. All were extremely interested to meet a Chief Rabbi and the Hall was packed. Rabbi Brodie was pleased to meet many of the Congregation members, and the Ladies' Auxiliary served supper and made a presentation to Mrs Brodie who had accompanied her husband.

At that period membership had increased to over 400 and has remained so ever since. Over all the years Rabbi Grozinger had conducted all religious Services on his own, only for the High Holydays had Chazanim been engaged. Gradually, owing to health problems, the task became to be too heavy and it was necessary to engage a part-time Reader. The choice fell on Mr Zelig Guterson, who was inducted to this position by Rabbi Grozinger during the Friday Night Service on the 29 January 1965.

For a long time the building and fund-raising committees had been hard at work. The erection of a "War Memorial and Martyrs' Synagogue" was the aim. Appeals went out through letters, telephone calls and personal visits by President and Rabbi not only to Congregation members but to many prominent persons and organisations of the general Sydney community. Many pledges were received by individuals, for payments to be made over several years. The Chevra Kadisha was a donor.

Finally, after many negotiations, vacant possession of the second half of the existing cottage was achieved, and the contract for the erection of a modern and dignified Synagogue, designed by Mr H.A. Buhrig and costing \$70,000, was signed, the old cottage was demolished and building started almost immediately.

The 21st November 1965 was again a most memorable day in the history of Kingsford-Maroubra as this day saw the solemn consecration with an impressive, almost 2 hour long, ceremony. Again Rabbis and Reverend gentlemen from the other Sydney Orthodox Synagogues participated. Rabbi Porush gave the dedication address and Rabbi Grozinger an emotional and very moving sermon. His dearest wish was now fulfilled.

In March 1966 Rabbi Grozinger completed 10 years as Chief Minister of the Congregation and was honoured with a special Kiddush and a presentation.

What a tragedy that he had only a short time left in which to enjoy officiating in his dearly loved new Synagogue. During the year his health deteriorated further and he passed away on the 2nd day Rosh Hashana at the early age of 49 years deeply mourned by his family and all who had known him.

In an endeavour to beautify the Synagogue even further, the Rabbi had inspired one of the Congregation members, Mr G. Stark, to design and make a Mizrach Wall depicting Jewish Festivals. The work was delayed and was not yet finished at the time of the Rabbi's death. So after completion, the Wall was dedicated to his memory. The lecture series held so successfully over the years was continued as "Rabbi Grozinger Memorial Lectures", also a special "Rabbi Grozinger Memorial Prize" is distributed every year to a deserving Cheder Pupil.

Rabbi Grozinger's presence was sorely missed, but he had built on firm ground and the work could go on. Mr Kresner, who had followed Mr Steigman during that year as President, looked after the educational needs; and Vice-President Dr Wachtell together with some other Board Members after the religious side until a new Rabbi could be found.

As already mentioned, in the very early stage there had been contact with Rabbi Gottshall. 1966 saw him in Brisbane and now Dr Wachtell went there to enquire whether he would consider moving to Maroubra. He consented and at an extraordinary general meeting the Congregation approved of the appointment.

But there was a problem. Rabbi Grozinger had owned his own home and now accommodation had to be found. Although financial circumstances were still strained it became possible to acquire a cottage in nearby Gale Road and Rabbi Gottshall and his family moved to Maroubra. The Induction Service was performed, again by Rabbi Porush, on 18 June 1967. Something like the old momentum gradually resumed in the life of the Congregation. Amongst other innovations discussion evening for the Youth were started in the Rabbi's home.

The next two years seemed uneventful but in 1969 some serious differences of opinion occurred in the Board of Management, resulting in the resignation of the President and some other Board Members. Mr M. Silberstein was made an Acting President until the next Annual meeting when he was confirmed as President. At the end of his first year in office he could report that the Congregation did not seem

to have suffered during the interim period, the financial position had improved slightly, and a new membership drive was on the way.

To the President's consternation and everybody's regret Rabbi Gottshall announced his intention to resign, owing to ill-health at the end of 1971, and again a new Chief Minister had to be found.

After endless correspondence, discussions and interviews the choice fell on Rabbi George Marcus. Here was a young and able man, eager to start on his career. Despite his lack of experience he was given a warm welcome and especially endeared himself soon to the Youth. Once more, Rabbi Porush was willing to perform the Induction Service, which was held on 26 March 1972. During Rabbi Marcus' first year at Maroubra a Young Marrieds' Group commenced to hold cultural evenings, the Cheder classes were improved through better discipline and another attempt was made to start a Youth Group, this time with a paid part-time Youth Director. The future seemed once more assured. It was a great pity that early in 1973, his second year in office, Rabbi Marcus gave notice that he did not intend to have the contract renewed after the end of the year, as he had married and preferred to live with his wife's family in Melbourne. Once more, within such a short time the burden to find a new Minister fell on Mr Silberstein's shoulders. He was fortunate in meeting young Reverend (now Rabbi) David Freilich and could arrange with him to serve for a while as Interim-Minister. This time the change-over was achieved without any interruption to Services at all as Reverend Freilich arrived only a week after Rabbi Marcus' departure.

It soon became obvious to everybody that the "Interim" would become permanent. Very permanent indeed; so far it has lasted for nine years and there is every indication that it will last for many more years into the future. Reverend Freilich went about his task with great dedication and sincerity. The introduction of weekday morning minyan (often before tried but never quite successful), many shiurim for men and women — the latter being given by Mrs Freilich — and always interesting sermons on Shabbat, all contributed to a marked upturn in the religious life of the Congregation from the very beginning, and further progress was made every year since.

At the end of 1974 Mr Silberstein retired and Mr J. Engelman became the new President. One of his first tasks was to organise Reverend Freilich's induction which took place on the 1 December of that year, again by Rabbi Porush.

An upsetting event occurred in 1976 when thieves broke into the Synagogue and it was discovered that two Sifrei Torah and all the silverware and many other religious items were missing. It was almost a miracle that the Sifrei Torah were later found; being of no use to the thieves, they had abandoned them in a gutter. But the loss of the silverware was hard to take and it took a long time to replace it all.

In February 1977 Reverend Freilich was given leave of absence and with his wife and small daughter he spent some time in Israel to continue his studies. Having obtained his Smicha he arrived home as Rabbi Freilich to a very warm welcome, just in time to officiate at the High Holyday Services. During his absence the Congregation was in good hands as Mr Willy Lederman conducted Shabbat Services. He is a knowledgeable young man with a pleasant voice, a popular Cheder teacher, who also acted as Chazan to assist the Rabbis during many High Holyday Services.

The whole Sydney Jewish community was saddened when in May 1978 Rabbi Gottshall passed away after a long and serious illness. It was immediately evident that something had to be done in Maroubra to honour the memory of the former Minister. It was decided to inaugurate a "Rabbi Gottshall Memorial Library".

Donations for the purchase of books were forthcoming from Congregation members and friends. On 3 of December 1978 Mrs Gottshall in the presence of her children, grandchildren and many friends performed the official opening of the Library with a very moving speech.

At the instigation of one of the Board Members, Mr R. Bahar, and with the help of Rabbi Freilich and a small committee, another Synagogue bulletin was launched in 1978.

Named the "Igeret" it is now a registered publication being issued four times every year. It brings messages from the Rabbi and the President, details of all congregational activities and interesting contributions from members and outsiders.

At the end of 1978 Mr Engelman after four years resigned as President and Mr A. Halm was elected to this position, which he too held for four years, resigning at the end of 1982. Mr Engelman could then be persuaded to stand once more and was unanimously re-elected.

The end of 1981 saw a very regrettable incident when wilfully a fire was started in the middle of the night in the Hall. Fire Brigade and police were quickly on the spot, but no sign of the culprits was to be seen. It was in a way reassuring that obviously no antisemitism was involved as two churches in the vicinity suffered the same fate the next night. Fortunately the Synagogue was not touched, but the damage to the interior of the Hall and part of the kitchen was extensive and a brand new piano purchased only a few months prior to the fire was a complete write-off. It took a few months but eventually the insurance money and an additional kind donation from a generous donor plus the effort by two Board Members, who are architects, did not only repair the damage but beautified the Hall.

Over the years the membership had undergone many changes, although the numbers have been approximately the same for some time. There are only very few of the original members left, many have passed away, others have moved to different districts and joined other Synagogues. Some of these, however, have become associate members and so keep some contact with Maroubra. Many more young couples with small children reside in the area now, to the great benefit of the Congregation. Although in the Board of Management some of the older generation's experience is of great value, young men are needed and are forthcoming to ensure the future.

Never was this trend more evident than in 1980 when an optimistic and enthusiastic group of young parents successfully led by Mr P. Phillipsohn, came together to investigate the possibility of starting a Jewish Day School in Maroubra. The year 1981 saw the beginning of Mt. Sinai College with one class housed in the Cohn Memorial Hall, vacated by the Kindergarten. The venture proved an enormous success, four classes were planned for 1983, and in a few years's time there will be a complete Infants' and Primary school in the vicinity.

The official opening ceremony was held in the Synagogue Hall. Although Mt. Sinai College is financially completely independent it has close ties with the Congregation, which is to mutual advantage. The co-operation is made easy by the fact that some members of the Synagogue Board are also on the College Board and Rabbi Freilich is their Spiritual Dean.

It is most likely obvious to all with experience in communal life that it takes more than Rabbis and Presidents, however devoted and conscientious they may be, to organise and run a Congregation. A great many highly motivated men and women have shared the burden. Space would not allow to name them all, but a few examples shall now be quoted:

Mr I. Goldberg is one of the few, who has been a faithful worshipper from the

beginning and now, over 80 years old is still in regular attendance. Together with his wife Jenny, one of the original Council "Girls", he went on a trip to Israel in 1980. On their return they presented the Synagogue with a magnificent gift, a Torah Scroll and beautifully embroidered Parochet. In appreciation of the continued help and interest and this highly valued gift, Mr Goldberg was made an Honorary Warden of the Synagogue.

The late Mr A. Kutner, a Vice-President for many of the early years, gave an enormous amount of his time helping the young Congregation in many ways. His energetic and popular wife Dora was the driving force behind the establishment of the Kindergarten and also was a great help with the Ladies' Auxiliary and other committees. When in 1965 they decided to leave Australia and settle in California, their departure was much regretted and Asher Kutner was made an Honorary Life Member. Many friends from Sydney stayed in contact and in 1980 after Asher's untimely death a donation was received from Dora with the wish that something should be done for the Youth in her late husband's name. The "Asher Kutner Memorial Youth Debating Competition" was inaugurated and promises to be an annual event, so keeping the name Kutner alive.

Another Honorary Life Member is Mrs Rosa Platus, now well over 90 years old. Together with her daughter, Mrs Milli Green she made use of her wide catering experience in the Synagogue kitchen where she put in many hours of work and showed the younger members what it means to serve the community.

When in 1977 the Constitution of the Congregation was changed to allow women to serve on the Board of Management, Mrs Viola Kempler was the first and is at present the only female Board Member. In addition to this arduous duty she has given many years of devoted service as Honorary Secretary and President of the Ladies' Auxiliary.

"Immerse yourselves in the waters of the Kehilla" is a good advice often given to Congregants by Vice-President Mr Alec Selig. That is just what he himself has done. Joining the Board 25 years ago he was Honorary Treasurer for 18 years, only relinquishing this post when he convinced himself that a young and very reliable replacement had been found. That did not stop Alec Selig's involvement which includes organising the annual Fetes, allocating Synagogue seats and many other duties. All this in addition to being Chairman of the Maroubra J.N.F. and U.I.A. committees and participating in other Jewish organisations. A feat hard to imitate.

Many exceptional families belong to the Congregation, as an example the Spigelman's can be mentioned. As already said, Mark Spigelman was Rabbi Grozinger's first Bar-Mitzvah boy, brothers Jim and Alan followed in his footsteps. Father, the late Mr Melech Spigelman, was for many years a Vice-President, and in appreciation of his hard work for the congregation was later made a Life-Vice-President. History was made in 1982 when Mark's eldest son, Ronald was the first second-generation Bar-Mitzvah boy in the Maroubra Synagogue.

Looking back at the beginning, one can say that Dr Cohn's dream has been entirely fulfilled. Although financial membership has never quite reached the 500 mark, counting the many children who are always welcome, the number is easily exceeded. Where once was an empty paddock there is now a beautiful House of Worship, a busy centre of learning for children and adults, a communal hall for all simchot and social gatherings, a Rabbi who is an inspiring leader helped by devoted men and women. Since 1954 when the first building was erected, 270 boys had their Bar-Mitzvah, 75 girls celebrated their Bat-Mitzvah and 145 couples started their married life under the Maroubra chupah. Without exaggeration one can say here is a valuable part of Sydney Jewry, and the future looks bright for the Kingsford-Maroubra Hebrew Congregation.

Office Bearers 1948-1982**PRESIDENTS:**

Dr. S. Cohn
 Dr. H.H. Wachtell
 Mr R.S. Stack
 Mr E. Steigman
 Mr H. Kresner
 Mr M. Silberstein
 Mr J. Engelman
 Mr A. Halm

Hon. Treasurers:

Mr Waldberg
 Mr M. Bless
 Mr F. Lithauer
 Mr H. Goldbery
 Mr A. Bandman
 Mr A. Selig
 Mr L. Wolf

Vice-Presidents:

Mr R. Glick
 Mr L. Stoliar
 Mr A. Kutner
 Mr M. Spigelman
 Mr W. Merkur
 Mr A. Danos
 Mr E. Buckler
 Mr A. Pollak
 Mr A. Selig

Hon. Secretaries:

Mr Alexander
 Mr L. Braham
 Mr G. Tonn
 Mr E. Hertzberg
 Mr A. Levitus
 Mr M. Tabak
 Mr M. Bangle
 Mr G. Marx
 Mr D. Mendelsohn
 Mr P. Quittner
 Mr G. Hercz

Note — Mrs Litthauer was made a life member of the Congregation in February 1984. It is sad to record that Dorothea Litthauer did not live long afterwards to enjoy this honour.

REV. ELIAS BLAUBAUM (1847-1904): MINISTER, EDITOR AND SCHOLAR

by
HILARY L. RUBINSTEIN Ph.D.

Australian Jewry has not been entirely unaffected by the so-called "cultural cringe." During the evolution of our community assumptions have been voiced from time to time that the spiritual leaders who have agreed to serve in this distant outpost of the Jewish world have been second-rate men. Yet we have only to invoke such names as Dr. Joseph Abrahams (a renowned scholar who in 1913 narrowly missed being selected as Chief Rabbi of the British Empire), Rabbi Francis Lyon Cohen (a universally acknowledged authority on Jewish music) and Chief Rabbi Dr. Israel Brodie (who served in Melbourne for over a decade) to realise that Australian Jewry has had spiritual leaders of distinction, men whose greatness was absolute and not relative.

Rabbis and ministers such as Abrahams and Cohen, A.T. Boas, A.B. Davis and D.I. Freedman have been accorded their due places in the annals of our community. They are the subjects of entries in the *Australian Dictionary of Biography*. The failure to include Rev. Elias Blaubaum in that invaluable and prestigious reference work is a serious sin of omission. Blaubaum, minister of the St. Kilda Hebrew Congregation for thirty-one years and editor of the *Jewish Herald* for almost twenty-five, was one of the most significant figures — clerical or lay — in the entire Australian Jewish story. He was certainly the most Jewishly creative. Unfortunately, even in Newman H. Rosenthal's history of the St. Kilda congregation, *Look Back With Pride*, Blaubaum emerges as a rather minor figure, outshone by his successor, Jacob Danglow.

Australian Jewry should be more aware of this remarkable man and his place in our history. As Rabbi Apple has observed, Blaubaum "must have wielded rather a powerful influence on communal thought in his triple capacity as minister, member of the Beth Din and editor."¹

Elias Blaubaum came from an Orthodox German Jewish family. He was born towards the close of 1847 in Rotenburg, a country town on the River Fulda in Hesse-Kassel. His parents were Aaron Blaubaum (Aharon ha-Levi), a drapery merchant, and Miriam, nee Nussbaum. The Jews of Hesse-Kassel, who were finally emancipated in 1866 when the principality came under Prussian rule,² had been settled in small rural communities such as Rotenburg for centuries. The unusual name Blaubaum, meaning "blue tree," may have derived from the distinguishing shield outside the family residence, a common practice among the Jews of that part of Germany, who adopted surnames long before they were compelled to do so by law.³

Throughout his life Blaubaum exhibited the traits of a cultured and enlightened German gentleman while remaining a proud and passionate Jew. He did not believe that the conferral of civil rights upon Jews obligated them to dilute their Jewishness. On the contrary, he believed that the acquisition of rights of which their forefathers never dared dream behoved the Jews to cling all the more tenaciously to their ancestral religion.⁴ His attitude exemplified that of the established Australian Jewish community, with its pursuit of integration without assimilation, and its resolve to resist both the honey and the sting of the wider society.

Reform Judaism had been popularised by one of the celebrated rabbis of Hessian Jewry (Israel Jacobson) in Kassel, the city where the country draper's clever son

received part of his education. Yet, Reform held no attractions for Blaubaum, whose Judaism revolved round his conviction that "God and His law never change,"⁸ and who faithfully followed the example set by his strictly observant father. He was a gifted scholar, and he graduated about 1870 from the Royal Provincial College of Kassel, where he apparently trained as a teacher. The views of the famous Swiss educationalist J.H. Pestalozzi made a deep impression on him, and he attempted to put them into practice in his Hebrew school classes, first in Germany and later in Australia.⁶

Upon graduation he became assistant minister and Hebrew teacher at Gudensberg, a little town in the Kassel region. In 1873 Melbourne merchant Isaac Hallenstein, on a business trip to Europe, interviewed him for the post of St. Kilda's first minister. He was then twenty-five years old, a young man of "prepossessing appearance" as the *Australian Israelite* put it: slight, dark, and unmistakably "semitic."⁷ He was not an ordained rabbi, but his three years' experience at Gudensberg were sufficient to persuade a rather desperate St. Kilda congregation, which had been searching for a suitable man for months, to accept Hallenstein's recommendation that he be appointed. He came to St. Kilda as *ha-rav ha-darshan*, minister-preacher, on an initial three-yr contract. His salary was never more than meagre.⁸ Yet, the realisation comforted him that, while he could never enrich the Jewish community with material wealth, he could certainly enrich it with the fruits of his mind. For over three decades Australian Jewry had the benefit of his prodigious industry and powerful intellect.⁹

Leaving Germany in October 1873, Blaubaum travelled to London for an audience with Chief Rabbi Nathan M. Adler. The St. Kilda congregation, founded by Jews of mainly German origin, had deliberately sought a German as minister, and had solicited guidance from Samuel Meyer, Chief Rabbi of Hanover. It did not place itself under Adler's authority. Nevertheless, Blaubaum implied his allegiance to Adler by assuring him of his commitment to Orthodoxy.¹⁰ It was a pledge which was to bring him into conflict with certain members of his new congregation, which in the two years of lay leadership since its inception had been alarming Rev. Ornstien of the Bourke Street synagogue and Rev. Rintel of East Melbourne with its radical tendencies.¹¹

Blaubaum boarded the steamship *Great Britain* at Southampton knowing hardly a word of English. By the time he arrived at Sandridge (Port Melbourne) eight weeks later, on 23 December 1873, he had taught himself enough to be understood. He had even composed a sermon for *Shavuot* (Feast of Weeks) in his new language. Interestingly, his shipboard journal begins in German and ends in English.¹²

For several months Blaubaum gave sermons in German, the mother tongue of many of his congregants. Most of the German Jews at St. Kilda seem to have hailed from Prussia proper, notably the Posen region. Their native ritual was the *minhag polin* prevailing east of the River Elbe, while Blaubaum's was the *minhag ashkenazi* followed west of it. Some of those Prussians felt cheated when they discovered that he chanted unfamiliar melodies. Moreover, they grumbled, "Mr. Blaubaum is no *chazan*." Nevertheless, they had to concede that he "possesses qualities quite as valuable as a knowledge of the old tunes."¹³ Those qualities included a fine mind, an able pen, immense moral courage, "indomitable perseverance, mature wisdom and sound common sense."¹⁴ In addition he had an aptitude for teaching, he strove to forge links with Christian church representatives, and he attacked the enemies of Jewry with resolution and forcefulness.

Blaubaum was "a ripe scholar and an indefatigable student"¹⁵ who saw it both as a duty and a pleasure to share with others what he had learned. "Improve

yourself! Then endeavour to improve others!" was the rabbinic dictum which served as his watchword.¹⁶ He had a deep sense of history and was always very conscious of his ministerial role as a steward of Judaism, whose task it was to guard and to hand on his heritage to the next generation.

Rabbi Dr. Abrahams, who arrived in Victoria in 1885 and quickly became one of Blaubaum's most devoted admirers, remarked that never had he met anyone with such "restless energy":

The mainspring of his life's work was the desire for improvement. This influence was magnetic and contagious and induced me to take up certain studies which otherwise I would have neglected. He sought at the close of each year to be able to answer satisfactorily the question "Am I richer in knowledge and good deeds than I was twelve months ago?" Indeed, every evening he wished to look back on something attempted, something done, to the glory of God and the well-being of his fellow creatures.¹⁷

In 1877 Blaubaum married Agnes Rebecca Cohen, daughter of Samuel Cohen of East Melbourne and later of St. Kilda, an official assignee of insolvent estates. Samuel Cohen was a Londoner whose family originated in Amersfoort, Holland, and was related to the Waley-Cohens, distinguished in Anglo-Jewry. For the first few years of their married life the Blaubaums lived close to the synagogue in Charnwood Grove and accepted Jewish boy boarders. Blaubaum offered private after-school tuition to these boys and also optional German. He advertised Charnwood Grove as one of the healthiest parts of St. Kilda and only fifteen minutes walk from Wesley College, the great public school which soon became favoured by St. Kilda Jews.¹⁸ Later, as their family increased in size, the Blaubaums moved to Mozart Street, near St. Kilda's then fashionable Blessington Gardens, and there the minister lived for the rest of his life. The Blaubaums had seven children. Two girls, Meta and Zilla, were followed by five boys: Athol, Hubert, Eric, Otto and Ivan. Mrs. Blaubaum died in 1892, when the youngest child was still a baby. Blaubaum, who believed that "husband and wife be . . . one in life and death,"¹⁹ never remarried. All his children were academically gifted and he sacrificed his own comfort in order to pay for their education.²⁰ Meta, a piano student at Melbourne Conservatorium of Music, became a well-known accompanist and eventually married David Phillips of Dunedin. Zilla, who won a Melbourne University exhibition for French and German, went on to study medicine. She abandoned her course on her marriage in 1903 to Isidore Marks, dentist son of a former president of the Ballarat Hebrew Congregation. Blaubaum's sons, particularly the two eldest, excelled at Wesley and carried off a truly impressive number of prizes and scholarships. Athol was, in addition, a good sportsman and a member of the Wesley College football team. Blaubaum encouraged his children to pursue careers which would benefit humanity.²¹ Athol, Hubert and Ivan became doctors in Melbourne. Otto became a dentist in Launceston, Tasmania. Eric, who suffered from ill-health, worked for Michaelis-Hallenstein's Dunedin branch, and was killed in France during the First World War. Otto and Eric were members of St. Kilda synagogue boys' choir. Otto and Ivan headed the lists of prizewinners in Hebrew at St. Kilda Sabbath School. Yet, Athol and Otto married out of Judaism and the entire male line of the Blaubaums ceased to be Jewish by the next generation. It was an ironical twist of fate for the descendants of a man who strove to make young Jews "proud of their lineage and conscious of their religion"²² and who had declared that "we are not now so often exposed to the shame of seeing our men of intellect and ability

abandon their inheritance for a mess of pottage."²³ The situation was a salutary reminder of the fragile ties binding Jews to their heritage in Australia's easy and tolerant society during the first half of the twentieth century.

The formidable intellectual gifts which Blaubaum evidently passed on to his children ensured that his influence extended far beyond the walls of his own synagogue. "We must not be satisfied to let things take their course," he remarked. "We must be up and doing . . . and . . . help to mould the state of Judaism, not only of our own time, but of times long after we have gone to rest."²⁴ He was as good as his word, always busy in the interests of Judaism. Indeed, he confided to his dear friend Rabbi Abrahams that "Had I devoted the same time and energy to the pursuit of any other profession I should probably have benefited more materially and risen to a higher position."²⁵ He devoted so much time to Jewish secular and religious causes, to promoting the reputation of Jewry in the Christian community and to writing and lecturing on Jewish topics that Abrahams believed this unremitting work — much of it undertaken while Blaubaum was raising his large motherless family — contributed to his comparatively early death.²⁶

Blaubaum was appointed to the Victorian Beth Din shortly after his arrival in Melbourne and served on it for the rest of his life. He was a prison visitor — his interesting account of a visit to Pentridge appears in an early issue of the *Jewish Herald*²⁷ — and he served as Melbourne's Jewish chaplain when Abrahams was away on holiday. At the time of his death he was president of Melbourne's United Jewish Education Board. A year before he died he accepted the post of honorary lecturer in Hebrew to the theology students at the Congregational College.²⁸

Accustomed from childhood to calling Germany his "Fatherland,"²⁹ Blaubaum believed — in common with the emancipated Jews of Australia and other western lands — "that a man may be a good Jew and yet a devoted patriot, a firm believer in the coming Messiah and yet an able and zealous administrator of the law under which he lives."³⁰ Regretting "the spirit of levity and frivolity stealing over our rising youth"³¹ he believed "the stricter the Jew the happier the man"³² and he aimed, from pulpit and editorial chair, "to magnify the Torah and make it honourable."³³ When he arrived at St. Kilda he found a mixed choir. This he tolerated, and indeed shortly afterwards introduced a quartet of four young ladies into the services. He also acceded to demands for other piecemeal reforms such as the limited use of English in the liturgy (St. Kilda was the first Victorian congregation to employ the vernacular) and the confirmation of girls, which he introduced in 1889.³⁴ Indeed, Blaubaum was a staunch and outspoken believer in the equality of women, their right to social emancipation, higher education and economic independence.³⁵ Righteous and fair-minded, he held progressive views on a number of subjects, but he refused to countenance reforms which he felt contradicted Jewish law. He wrote of the "hideousness" of Reform Judaism³⁶ and led the Orthodox attack on Rev. Dr. Dattner Jacobson — whose dubious behaviour as a member of the Beth Din Blaubaum exposed to the Chief Rabbi and to the Melbourne law courts³⁷ — and Jacobson's shortlived Temple of Israel in 1885.³⁸ He fought Abraham Michael Samuells' proposal for a Jewish Sunday Sabbath Observance Society in 1882 and Isaac Jacobs' scheme to launch a Reform movement in 1902.³⁹ Together with the other members of the Victorian Beth Din he attacked the proposed interstate Jewish conference in 1901 on the grounds that laymen who aimed at "remodelling Judaism from top to bottom" would be present.⁴⁰

Blaubaum's organic view of history, his sense of being a link in a chain binding the Jewish past and future, pervaded what he wrote and did. In one of his earliest sermons he declared that Jewish children "may hear with enthusiasm the history of



THE BETH DIN OF AUSTRALIA

*(From left, Rev. Blaubaum, Rev. Goldreich, Rabbi Dr. Abrahams)
from the Weekly Times, 23.9.1899*

their great mother country, but they must also be acquainted with the glorious deeds of our *Jewish* heroes!"⁴¹ On another occasion he observed that "The Torah represents the essence of all that we are. Without it we are nothing. . . For it tens of thousands of our ancestors have joyfully suffered misery, persecution, torture, death. . ." ⁴² Identifying materialistic strivings as the greatest single cause of indifference to Judaism,⁴³ he laboured incessantly to imbue Jews, particularly young ones, with the deep love of Judaism and Jewishness which motivated him. But not at any price: "not an inch will we move from the old landmark!"⁴⁴ It was an uphill battle against an apathy prevailing in many homes where the Jewish practices taught at Sabbath school were never observed. Around the turn of the century literary evenings and Sunday morning Hebrew and Jewish history classes, which he started for youngsters past school-age, had to be discontinued through lack of interest.⁴⁵

In 1879, when the Melbourne Hebrew School — a day school — was threatened with closure, Blaubaum wrote a long letter to Jewish parliamentarian E.L. Zox imploring him to use his influence to keep the school open. A day school was preferable to after-school Hebrew classes, Blaubaum insisted, because the children who came to classes after their regular lessons were tired and unreceptive and in the hot Australian summer often debilitated as well.⁴⁶ But following the establishment of the United Jewish Education Board in 1895 under his joint vice-presidency with Rev. Jacob Lenzer, Blaubaum grew less convinced of the need for a Jewish day school (as propounded by Jewish parliamentarian Nathaniel Levi) and doubted whether it would find favour with parents.⁴⁷

On the issue of political Zionism the usually steadfast Blaubaum had a change of heart. He was always wary of the "sturdy beggars of Jerusalem" and the "rabbinical tramps" who came to Australia collecting for the poor Jews of Palestine. In 1879 he and Melbourne philanthropist Woolf Davis began what proved to be an annual collection for Palestinian Jewry in order to prevent the visits of persistent *shlichim* whose travel expenses, Blaubaum observed, consumed much of what they were given. Yet, his sense of Jewish peoplehood was also a factor: "Where is the Jew who, feeling proud of his race, as well he might, could look with indifference towards Jerusalem?"⁴⁸ He described political Zionism as "bunkum" and mocked Dattner Jacobson's professed attachment to the cause. In 1900, when Perth Jews set up Australia's first Zionist society, Blaubaum asked sarcastically whether they needed a "legally assured home" and when would they be leaving for Jerusalem.⁴⁹ But something — perhaps the Kishineff atrocities of 1903 — changed Blaubaum's mind. In an essay discovered and published posthumously he wrote:

Is it desirable that Israel shall again become a nation? Is it likely? Modern Jews, and especially those that are so fortunate as to live in free countries, generally maintain that to entertain a hope for the realisation of Israel's nationality would be incompatible with true patriotism, or the duty which the Jews owe to the country of which they are citizens. But those that raise this objection think of themselves only. . . . Would it not be a blessing to these people (oppressed Jews) if they could all be gathered to one spot on God's earth where, perhaps under the protection of one or all of the great powers, they could form a nation, and thus be able to ventilate in the right quarter, and with united voice, whatever grievances their people in any part of the world may have? And what country would be more suitable. . . than. . . the cradle of our people?

His assertion "It does not follow that all Jews should be domiciled there" is a far

cry from his sarcastic attitude towards Perth Zionists in 1900. Now he could say "what a standing this realisation of the national idea would give us in the estimation of the world" and he maintained that to doubt the eventual rebirth of Israel "means to doubt all our prophets, without exception. . . What has been may be again."⁵⁶

There was no champion of Jewish rights more redoubtable than Blaubaum. He campaigned resolutely against any manifestation of anti-semitism. In 1888, for instance, he vehemently attacked the editor of the Sydney magazine *Young Australia*, who had explained to his adolescent readers why Jews made unsuitable colonists.⁵⁷ "I can conscientiously say that during the fifteen years that I have resided in this colony I have never come across a literary production so manifestly unjust, and unfair, and so much at variance with the facts."⁵⁸ Nothing exemplifies Blaubaum's direct, hard-hitting style and remorseless logic better than his long rejoinder in this case. During the 1890s he had plenty of opportunities to defend his people, for the economic depression was accompanied by a wave of anti-semitism fuelled by a rumour of mass Russian Jewish pauper migration to Australia.⁵⁹ He opened the decade with a stinging rebuke to E.W. Cole, proprietor of Melbourne's celebrated Book Arcade, who had asserted that Jews hated Gentiles as a matter of course, and in 1891 he demanded an explanation from well-known cleric Rev. Alexander Marshall, who had reportedly told a distinguished congregation at Scots Church, Collins Street, that Jews were "greedy, gutter-grubbing bloodsuckers" and more besides.⁶⁰ Blaubaum termed Marshall's "evasive" reply unworthy of a clergyman.⁶¹

In 1881, Blaubaum was the first Australian publicly to call for relief measures for the Jews of the Czarist Empire, which he did in an editorial.⁶² He had immense sympathy for the Russian Jews, "hounded from home and hearth, like beasts in the field, by an unscrupulous, bloodthirsty mob,"⁶³ and he wrote on his own initiative to the South Australian Minister for Lands and the *South Australian Register* advocating a Russian Jewish agricultural settlement in their colony.⁶⁴ This brought him into conflict with his fellow members of the executive of the Melbourne branch of the Anglo-Jewish Association, who deplored his unilateral action and icily accepted his resignation (being too valuable to lose he was soon reinstated.)⁶⁵ During the 1880s and 1890s Blaubaum staunchly defended Russian Jewry from charges of usury and other slanders which appeared in the Melbourne daily press and elsewhere.⁶⁶ Yet, the moderated editorial stance he adopted in the *Jewish Herald* indicates that he — or perhaps more accurately the paper's management committee — became alarmed at the effect anti-semitism could have on the status of the established Australian Jewish community. From a position advocating the migration of Russian Jews to Australia despite adverse public comment, his editorials came to caution that no such migration should occur so long as the depression lasted, even though — as he admitted — this was pandering to anti-semitism.⁶⁷ He also expressed concern at the activities of an enclave of Russian Jews in Carlton, who attracted "sensational" press coverage. He asked these new migrants to bring their civil disputes with one another before the Beth Din and not the courts: "we Jews ought to wash our dirty linen at home."⁶⁸ He was also a crusader against the Yiddish language, which he disparaged as a "jargon" unworthy of Jews in free societies.⁶⁹ Nevertheless, Blaubaum would almost certainly have had little sympathy with the down-play of Jewish conspicuousness adopted as an integral part of Jacob Danglow's approach — he was too aggressive and too comfortable with his Jewishness for that.

Blaubaum excelled at wedding addresses.⁷⁰ He often travelled great distances to perform marriages. For example, in 1882 he solemnised the first Jewish wedding in

Victoria's Western District (Hermann Rehfish to Charlotte Horwitz) and also journeyed to Albury to marry a couple (Ralph Abrahams to Eve Cohen) who afterwards moved to Sydney. On these and similar occasions he was specially requested owing to "his eloquence and courtesy."⁶⁵

During the search for a suitable memorial for Sir Moses Montefiore in 1884, Blaubaum advocated the establishment of a Jewish Pastoral Aid Fund for the Australian colonies. "We [it was the editorial pronoun] have repeatedly pointed out how necessary it is that the smaller settlements of Jews in the interior of the various colonies must not be lost sight of. They are our own flesh and blood, and it is in our own interest to strengthen their allegiance to us." He held that a stipend should be provided for the services of a minister to spend perhaps a year in one remote congregation, the following year in another. Otherwise he despaired of the future Jewish identity of the youth in the smaller communities. A "half-loaf scheme" was preferable to "spiritual desolation."⁶⁶ In 1885 he proposed that a Melbourne Jewish orphan asylum be established in Montefiore's name.⁶⁷ He was a devoted supporter of the Jewish almshouses in St. Kilda Road which were renamed the Montefiore Homes for Aged and Infirm Jews, and for years he led the second-night Pesach seder there. But he firmly believed that charity did not end at home where it began. He told an audience of Jews and Christians that charity should be dispensed irrespective of "race and creed" and he practised what he preached.⁶⁸

Blaubaum was on amicable terms with several Christian clergymen, who readily admired his efforts for his own "denomination" and his attempts to make the principles of Judaism intelligible to interested non-Jews. In true Jewish tradition he did not seek to proselytise — "the converts we desire to make are of our own people"⁶⁹ — and he despised Jewish apostates. One such was Hermann Herlitz, Melbourne's leading Lutheran clergyman, who had been born a German Jew. It would be interesting to know if he and Blaubaum ever met!

Being a man of rational thought, sophistication and culture, Blaubaum involved himself in issues facing the general community. He was in the forefront of the successful agitation, in 1883, to open Melbourne Public Library on Sundays. In 1896 he exhibited a set of rare seventeenth century German Jewish volumes at a book convention held there.⁷⁰

His "scholarly attainments and literary abilities" led Blaubaum to develop in Australia a branch of Jewish knowledge he made "uniquely his own."⁷¹ He was a frequent lecturer on Jewish intellectual and historical topics and published several instructive pamphlets, beginning with *What the Shofar Relates* (1879). His extant publications include a most informative article entitled "Judaism" which he wrote at the urging of an interested Christian. It appeared in the *Melbourne Review* (1883). More tedious to our modern eyes is his *On the Mountains* (1893), a typically late nineteenth century collection of sermons dedicated to the memory of his wife.⁷²

It was in the *Jewish Herald*, the journal Blaubaum established in December 1879 and edited until his death, that his moral and intellectual greatness became apparent. He believed that a Jewish newspaper, by going into homes, could exert more influence than the pulpit could, and he had been a passionate advocate of the abortive *Colonial Jewish Times*, which Moritz Michaelis and others had intended as a successor to the defunct *Australian Israelite*.⁷³ Blaubaum was justifiably proud of the high journalistic reputation of the *Jewish Herald*, and though he experimented with a "children's page" he refused to report "social trivia" in the paper's columns. On learning of the demise of the Sydney weekly, the *Australasian Hebrew*, in November 1896, he commented smugly that "there is no room in the Australian colonies for a second Jewish paper, and every fresh attempt to start one

must sooner or later end in failure.”⁷⁴ He had already witnessed the cessation of the *Sydney Australian Hebrew Times* in 1895 and the *Sydney Hebrew Standard* the following year, but he had to eat his words in mid-1897 when the *Hebrew Standard* was revived on a firm footing. Nevertheless, he had the satisfaction of knowing that his paper set the standard for Australian Jewish journalism and also had a bearing on the editorial posture of its “Sydney contemporary.”⁷⁵ In the early years of its existence — before the arrival in 1905 of Rabbi Cohen who exerted a powerful influence on its editor, Alfred Harris — the *Hebrew Standard*, though a Jewish newspaper of commendable quality, did not rival the *Jewish Herald* in terms of coverage, particularly of international events. Moreover, its editorials, while thoughtful and well written, lack that aggressive self-confident thrust which mark Blaubaum’s. Nor did the *Hebrew Standard* have an editor who was able to produce scholarly though eminently readable essays about aspects of the ritual, such as the *Alenu* prayer, and about notable figures in the history of Judaism like Rashi, as Blaubaum did. Contributions of this sort made the *Jewish Herald* an organ of instruction, not a mere chronicle of news and views, and those who took the trouble to read them undoubtedly found much to enjoy and imbibe.

Among the most memorable of Blaubaum’s contributions to the *Jewish Herald* are a series of articles recording his impressions of New Zealand, where he went early in 1900 as the guest of Rev. A.T. Chodowski of Dunedin, leaving his congregation in the care of Joel Fredman. No professional travel writer could have left more evocative accounts — of climate, landscape, social life and customs and inevitably the Jewish community. On 17 March he occupied the Dunedin Synagogue pulpit, speaking on the “Principles of Judaism,” and a few days later he delivered a public lecture on “What the Jews have done for the world,” which drew a large audience of Jews and non-Jews.⁷⁶ Some time later he submitted this lecture as an article for publication in the *Age* — and could see the funny side when it was rejected as too lengthy.⁷⁷

Blaubaum’s strong, dogmatic personality brought him his share of opponents and detractors. The *Jewish Herald* conceded as much when, in an unattributed obituary for him, it observed that no man who ever lived was entirely free of enemies.⁷⁸ Active communal figure, Isaac Barnet, refused to join other members of the Melbourne Anglo-Jewish Association executive in paying tribute to Blaubaum’s editorship — a personality conflict was probably the reason. A group of St. Kilda congregants complained that his style was too detached and that he did not do enough social visiting. They compared him unfavourably in this regard with the genial and gregarious Rev. Jacob Lenzer of East Melbourne. Reform advocate Isaac Jacobs, a prominent member of Blaubaum’s congregation, resented his commitment to Orthodoxy and accused him — most unjustly — of not being interested in the Jewish education of post-Bar Mitzvah youth. *Table Talk* editor Maurice Brodzky, after bringing an unsuccessful suit for slander against Blaubaum which resulted in a long period of undischarged bankruptcy, disparaged the *Jewish Herald*. In the pages of *Table Talk* he implied that Blaubaum was associated with it only for the money and stated that it had been “foisted on the Hebrew community as the mouthpiece of Orthodox Judaism” and had only 500 subscribers. He claimed that Blaubaum was a slave to rabbinic legalism and a tool of the Chief Rabbi. After Blaubaum gave a talk to the Melbourne Jewish Literary and Debating Society on “The Jewish Origins of Christianity” Brodzky put forward the childish suggestion that Blaubaum’s favourable references to Christianity meant that he was now surreptitiously undermining Judaism and feeding Christianity to his congregants by degrees. As a result, Blaubaum had his talk printed in pamphlet form, to safeguard

himself by demonstrating that it contained nothing unacceptable from a Jewish standpoint." The Reform episode of 1885 brought Blaubaum into bitter public conflict with Dattner Jacobson's right hand man, Abraham Michael Samuelli. The latter — who appears to have been an unsuccessful applicant for the post of *shammass* at St. Kilda synagogue — first ventured into print in the correspondence columns of the *Jewish Herald*, where Blaubaum made sport of his shaky spelling. In a letter to the *Age* he accused Blaubaum of inconsistency in opposing mixed marriages since his own wife was the product of such a union. Blaubaum answered this and other nonsensical allegations, including claims that he was charging extortionate sums for making proselytes, with the skilful sarcasm he usually employed to get the better of opponents.⁸⁰

In 1902 Blaubaum's health began to deteriorate. Over the next two years "his sufferings were intense, to what extent none but his intimate friends knew," recalled Rabbi Abrahams, "yet in the midst of severe pain his sense of duty was always predominant."⁸¹ In 1903 his congregation persuaded him to take a leave of absence. Directly after Yom Kippur, during which, against medical advice, he insisted on intoning the *ne'ilah* service which he loved, he left Melbourne on a nine-week vacation to Sydney, the Pacific Islands and New Zealand. His elder daughter Meta accompanied him. From each place on his route this diligent (and, as it proved, dying) man sent long, entertaining and informative articles back to Melbourne for inclusion in the *Jewish Herald*. They show that, ill as he was, his writing had lost none of its verve and vigour. These last offerings from Blaubaum's pen are marvellous social and historical documents. They give more than a tourist's superficial impressions. They provide a vivid and valuable insight into Pacific life and administration at the turn of the century. Modestly, he entitled them "Sketches By the Way — by a Wandering Jew," but everyone realised who their author was.⁸²

Finding himself in Sydney on *Erev Succot*, Blaubaum hastened to service at the Great Synagogue. It was five-thirty, and as he set off for Elizabeth Street he fretted that he would not arrive for the start at quarter to six. "However, a few minutes late does not matter much: it puts you on a par with the generality of your people, who are never very punctual in attending synagogue. Nor are they very decorous while there." He also gave his views on Jewish liturgical music, prompted by the "English *chazanuth*" which he found at the Great Synagogue.⁸³

From Suva he wrote a very lively and interesting article on *Erev Shabbat Bereshit*: "However great the development of the human race has been since the first Sabbath *B'rishith* . . . there has been one creator for all . . . the Divine image is stamped on all alike."⁸⁴ This essentially Jewish view made him issue, from Tonga, a spirited attack on Australian immigration policy: "We, that is, those that rule us, want a white Australia, and to let a South Sea Islander enter our territory would be downright contamination. And worst of all, the churches stand quietly by and raise no protest against such an intolerant policy! . . ."⁸⁵

Blaubaum met a few Jews on Tonga, but lamented that "they are Jews only in name and physiognomy. They have lost all touch with their brethren abroad and observe nothing."⁸⁶ In Levuka, Fiji, he found a few Jewish businessmen, and in Suva he found a Jewish community with strong Melbourne connections, including the Marks family.⁸⁷

Samoa was swarming with German officials, and Blaubaum poured scorn on his native land's efforts to establish a colonial presence in the Pacific. He had heard reports of the physical beauty of the Samoan women, but was disappointed. In their "shabby teagowns," without "hats or boots or stockings" and smeared all over with coconut oil they failed to attract him. On Samoa, however, he succumbed to

delights of another kind. In his description of Robert Louis Stevenson's former property there he revealed something of his own soul: "It is an ideal spot for a man of thought and feeling — a man who desires to be in close communion with nature, and to whom trees and shrubs and flowers and the birds high in the air are more than dumb creatures. . . ."⁸⁸

He returned from his travels refreshed and apparently cured. But his illness was more serious than his doctor — the eminent Jewish physician Dr. Louis Henry — imagined. He had an obstructive tumour of the bladder and in April 1904 was admitted to Dr. Moore's Private Hospital, Little Flinders Street, where he underwent surgery. While there the man, who could not be idle, wrote two sermons, delivered during Pesach by Joel Fredman. The operation was considered a success, but less than a fortnight afterwards, on 21 April 1904, Blaubaum died. Two days later he was buried beside his wife in St. Kilda cemetery. The funeral was attended by a number of prominent non-Jews, including the local parliamentarian. Despite his own failing health, Blaubaum's close colleague on the Beth Din, Rev. I.M. Goldreich, insisted on coming from Ballarat to officiate at the burial.⁸⁹

Blaubaum was only fifty-six when he died, and tributes arrived at St. Kilda from Jewish communities throughout Australia. Rabbi Abrahams summed up the situation best when he pointed out: "if life is measured by deeds and not by years then [Blaubaum] lived to a ripe old age."⁹⁰ The departed minister was succeeded in the pulpit by Jacob Danglow and in the editorial chair by lawyer Moses Moses.

Blaubaum's anonymous obituarist wrote that even those who had crossed swords with him must agree that he was "a good man and a good Jew."⁹¹ Rabbi Abrahams, badly shaken by the loss, penned an editorial tribute in the *Jewish Herald*, delivered a graveside eulogy, and gave a stirring panegyric at a memorial service. He recognised his colleague's extraordinary qualities and acknowledged him as a true sage in Israel. He recalled that Blaubaum's "efforts were not showy or ostentatious, but modest, quiet and practical."⁹² Blaubaum's lasting legacy was the *Jewish Herald*.⁹³ Happily, the quarter-century's issues which he edited are still extant. They are an indispensable source for the history of Australian Jewry. They illustrate the timelessness of Judaism, and remind us that its adherents can communicate not only across continents but across centuries. They help us to understand ourselves, for their pages consider the sorts of problems and issues which our Jewish community is confronting today. The busy pen of Elias Blaubaum can still instruct and inspire.

NOTES

1. Raymond Apple, "The Victorian Jewish Community, 1900-1909," *A.J.H.S. Journal*, vol. 5, part 1, 1959.
2. Under Joseph II's Edict of Toleration, enforced in 1781, the Jews were permitted to attend schools and universities. In 1808, when Hesse-Kassel comprised part of the short-lived Kingdom of Westphalia, an emancipation law granted civil rights to Jews, but a restrictive ordinance was issued in 1823. It was not rescinded until 1866.
3. See *Universal Jewish Encyclopedia*, New York, 1941, vol. 5, pp. 346-47.
4. See *Jewish Herald*, 4 September 1885.
5. *Ibid.*, 31 October 1884. His fusion of Orthodoxy with modernity is reminiscent of the great German Rabbi Samson Raphael Hirsch, whose stance may have influenced him.
6. See Elias Blaubaum, "Johann Heinrich Pestalozzi," *Victorian Review*, vol. 1, 1879-80.

7. *Australian Israelite*, 26 December 1873. Three photographs of Blaubaum are in existence. He is pictured with fellow *dayanim* Abrahams and Goldreich in the *Weekly Times*, 23 September 1899. That issue contains a special feature on Melbourne Jewry and has photographs of several communal personalities and scenes. Two photographs in the possession of the St. Kilda Hebrew Congregation show Blaubaum in his ministerial robes and with his seven children. Both were taken in 1902 outside the St. Kilda Sabbath School, by headmaster Joel Fredman.
8. St. Kilda's search for a minister is described in Newman Rosenthal, *Look Back With Pride*, Melbourne, 1971, pp. 15-18.
9. See *Jewish Herald*, 30 April 1904.
10. *Australian Israelite*, 26 December 1873.
11. *Ibid.*, 2 January 1874.
12. *Ibid.*, 26 December 1873. I am grateful to Rabbi John Levi, who viewed Blaubaum's journal some years ago, for information concerning it. Unfortunately, its current whereabouts are uncertain, and it is to be hoped that it is not permanently misplaced and will eventually be returned to its owner. Two bound volumes of letters by Isaac Hallenstein, who discovered Blaubaum, are also apparently missing.
13. *Australian Israelite*, 25 September 1874. Blaubaum, for his part, found aspects of the *minhag polin* "melancholy." See *Jewish Herald*, 6 November 1903.
14. *Ibid.*, 30 April 1904.
15. *Ibid.*, 6 May 1904.
16. *Ibid.*, 11 January 1880.
17. *Ibid.*, 17 June 1904.
18. *Ibid.*, 10 December 1879.
19. *Ibid.*, 21 April 1893.
20. *Ibid.*, 17 June 1904.
21. *Ibid.*, 30 April 1904.
22. *Ibid.*, 5 September 1884.
23. *Ibid.*, 17 October 1884. For the Blaubaum genealogy in Australia see W.S. Jessop, "Genealogies of Jewish Families in Australia," La Trobe Library, State Library of Victoria, ms 8553/69.
24. *Jewish Herald*, 3 April 1896.
25. *Ibid.*, 17 June 1904.
26. *Ibid.*
27. *Ibid.*, 21 March 1880.
28. *Ibid.*, 27 March 1903. See also *ibid.*, 21 January 1880 and 19 January 1900.
29. *Australian Israelite*, 9 January 1874. This issue gives the text of Blaubaum's inaugural sermon, translated from the German by "M.M." For his first sermon in English see *ibid.*, 21 August 1874.
30. *Jewish Herald*, 4 September 1885.
31. *Ibid.*, 4 November 1892.
32. *Ibid.*
33. *Ibid.*, 10 December 1879.
34. *Ibid.*, 29 March 1889.
35. *Ibid.*, 20 May 1881.
36. *Ibid.*, 20 August 1897. Blaubaum believed that Reform was motivated "either from a silly love of modernisation or from a fruitless attempt to bring the indifferent back to the fold." *Ibid.*, 26 December 1884. See also Abrahams' explanation of Blaubaum's philosophy of Judaism, *ibid.*, 6 May 1904.

37. For further details and references see my *The Jews in Victoria, 1835-1985*, Sydney, 1985, Chapter 5.
38. *Ibid.*
39. *Ibid.*
40. *Jewish Herald*, 18 January 1901: thinking, no doubt, of such people as Abraham Michael Samuell and Isaac Jacobs, Blaubaum fumed that "Unlike in days gone by, when Hebrew learning was far more common than it is now, every Jew at the present day considers himself quite competent to form and express opinions on ecclesiastic matters, with which those who have studied them during the greater part of their lives are slow in dealing." See also *ibid.*, 12 April 1901. Blaubaum's congregation criticised him for boycotting the conference (which as a result of the Victorian Beth Din's attitude was not held) and for not consulting them beforehand.
41. *Australian Israelite*, 16 January 1874.
42. *Jewish Herald*, 9 October 1903. These remarks are contained in an unattributed article by Blaubaum entitled "The Abuse of Mi-Sheberach." His strictures against "this shnoddering business" are accompanied by satirical amusing asides.
43. *Ibid.*, 9 January 1880 and 25 April 1890.
44. *Ibid.*, 17 October 1884.
45. *Ibid.*, 20 December 1901.
46. Blaubaum to Zox, 14 November 1879, quoted in Geulah Solomon, "Minority Education in a Free Society: a Community History of Jewish Education in Victoria, 1788-1920," unpublished Ph.D. thesis, Faculty of Education, Monash University, pp. 492-94.
47. *Jewish Herald*, 11 May 1900.
48. *Ibid.*, 26 October 1888.
49. *Ibid.*, 7 December 1900.
50. Elias Blaubaum, "Purim and Zionism," *ibid.*, 7 March 1919.
51. *Young Australia*, 30 June 1888.
52. *Jewish Herald*, 3 August 1888.
53. See my "Australian Jewish Reactions to Russian Jewish Distress, 1891-1913," *A.J.H.S. Journal*, vol. 9, part 6, 1984.
54. *Bohemia*, 30 April 1891.
55. *Jewish Herald*, 8 May 1891.
56. *Ibid.*, 2 December 1881.
57. *Ibid.*, 15 July 1881.
58. See *ibid.*, 24 February 1882.
59. *Ibid.*
60. See, for example, *Argus*, 14 May 1891, *Jewish Herald*, 5 June 1891, *Age*, 25 May 1894, *Jewish Herald*, 1 June 1894.
61. *Ibid.*, 2 November 1894; cf. *ibid.*, 5 June 1891 and 15 January 1892.
62. *Ibid.*, 11 December 1896.
63. *Ibid.*, 1 October 1897.
64. *Ibid.*, 30 April 1904.
65. *Hebrew Standard*, 15 November 1897; *Western Agriculturalist*, 10 June 1882.
66. *Jewish Herald*, 31 October 1884.
67. *Ibid.*, 21 August 1885.
68. *Ibid.*, 21 August 1881. To give but two examples: in his editorial of 9 January 1880 he called on "every Israelite in this colony" to contribute towards Irish famine relief, and in that of 27 February 1891 he commended the work of the Salvation Army.

69. *Ibid.*, 12 August 1892.
70. The books were Job Jakob Schmidt's four volume *Juedische Merkmuerdigkeiten*, a source history of Frankfurt Jewry, published in Frankfurt-am-Main 1714-17. Altogether, one gets the impression that Blaubaum, who called himself "an Australian German," was well-known and respected figure in Melbourne's intellectual and literary circles. Not all his contributions to the general press bear his name, but the connoisseur of Blaubaumisms, such as the present writer, soon learns to detect them by their content and distinctively lively, erudite and aggressive style. Most, however, bear the modest signature "E. Blaubaum."
71. This was part of Abrahams' tribute. See *Jewish Herald*, 20 May 1904.
72. For a fuller bibliography (exclusive of letters and contributions to the general daily press) see my *The Jews in Victoria, 1835-1985*. See also Elias Blaubaum, 'Lessing's "Nathan Der Weise,"' *Melbourne Review*, vol. 4, October 1879, pp. 390-96.
73. See my *The Jews in Victoria, 1835-1985*, Chapter 4.
74. *Jewish Herald*, 11 December 1896.
75. For the Sydney Jewish press see Suzanne D. Rutland, *Seventy-five Years: the History of a Jewish Newspaper*, Sydney, A.J.H.S., 1970.
76. *Jewish Herald*, 13 April 1900. For his impressions of New Zealand see that issue and 30 March 1900, 27 April 1900, 11 May 1900.
77. *Ibid.*, 2 August 1901. This article was published years after Blaubaum's death over 2 issues of *Jewish Herald*, 5 & 19 August 1921. He made the common mistake of assuming that French Statesman, Leon Gambetta was a Jew.
79. Elias Blaubaum, *Judaism and Christianity*, Melbourne, 1887. The Supreme Court of Victoria contains no record of the Brodzky-Blaubaum lawsuit, which historian Michael Cannon tells me he discovered in the Public Record Office of Victoria at Laverton. See his *The Landboomers*, rev. ed., Melbourne, 1972, p. 90.
80. *Age*, 6 July and 11 July 1885.
81. *Jewish Herald*, 17 June 1904.
82. See *ibid.*, 6 November 1903, 20 November 1903, 4 December 1903, 18 December 1903, 1 January 1904, 15 January 1904.
83. *Ibid.*, 6 November 1903.
84. *Ibid.*, 20 November 1903. His further impressions of Suva and admiration of Christian missionary activity there appear in *ibid.*, 4 December 1903.
85. *Ibid.*, 15 January 1904.
86. *Ibid.*
87. *Ibid.*, 20 November 1903 and 18 December 1903.
88. *Ibid.*, 1 January 1904.
89. *Ibid.*, 30 April 1904 and 5 May 1904. Details of Blaubaum's illness from his death certificate. Goldreich died the following year.
90. *Ibid.*, 6 May 1904.
91. *Ibid.*, 30 April 1904.
92. See *ibid.*, 30 April 1904, 6 May 1904, 17 June 1904. The editorial movingly pointed to the rabbinic saying: "There is no difference between the living righteous and the dead righteous except in the power of speech." For Blaubaum, who made such an impact on the Victorian Jewish community, it was appropriate indeed.
93. The *Jewish Herald* finally folded in 1968. After Blaubaum its most distinguished editors were Nahum Barnet and Newman Rosenthal. One of

Blaubaum's most accurate prophecies involved Sir Isaac Isaacs: 'his co-religionists can little rely upon his assistance in obtaining the rights due to them' he remarked in 1896. See *Jewish Herald*, 13 November 1896. This assumed significance in the 1940s, when Isaacs emerged as the principal anti-Zionist spokesman in Australia.

THE BUILDING OF THE GREAT SYNAGOGUE

by
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(Read before the Society at Sydney on 28 August, 1984).

Communal Jewish worship in Sydney began around 1828, in the house of Phillip Joseph Cohen in George Street. A larger place for worship soon became necessary, and in 1832 a warehouse in Bridge Street was converted for the purpose, but by 1840 this building had in turn become too small to house a community numbering about 600. The congregation therefore applied to the Government for a grant of a suitable site on which to build a new Synagogue. Despite the Governor's offer of a site in Kent Street, they decided early in 1841 to buy another more suitable site in York Street. James Hume was appointed architect for the new building, which was completed in 1844 at a cost of £3,600. Unfortunately, only a few years later, problems arose within the congregation, which culminated in the secession of some of its most active and prominent members. They established the Sydney New Synagogue in 1859, in a former Baptist chapel in Macquarie Street.

The depleted York Street congregation was revitalised in 1862 with the arrival of Rev. A. B. Davis as minister. The Board of Management realised that they would soon need a larger Synagogue to house a community then numbering over 1000. As a temporary measure, they commissioned Sydney architect Thomas Rowe to renovate the existing building, and to design a gallery to provide additional seating. The Board meanwhile began the search for a new Synagogue site. Someone remembered that the Governor offered the congregation a site some twenty years earlier, and the Secretary was asked to find out what had happened to it. He discovered that the land "had by some mistake been granted to the Roman Catholics." However, the Surveyor-General offered "to appropriate as a site for a Synagogue any vacant allotment of land in the city of Sydney at the disposal of the Government."² A number of sites were investigated but found to be unsuitable.

The Board then tried to buy the land next to the York Street Synagogue, presumably with the idea of building a larger Synagogue on the combined site, but could not persuade the owner to sell. They had no better luck in 1866 with efforts to purchase a block of land in Elizabeth Street, which had to be abandoned because of insufficient funds. Two years later and still unsuccessful, the Board decided to approach the Government again, this time to ask for money rather than land. Accordingly, the President waited on the Minister for Lands "with a view to obtaining compensation for land in Kent Street granted for the erection of a Synagogue and otherwise appropriated."³ He suggested an amount of £1,000, and was rewarded after nine months with the advice that the Minister "had recommended that the sum of £1,078 be placed on the Estimates by way of compensation."⁴ Seven months later, having not yet received the money, the York Street Board wrote to ask the Government to hand it over to Trustees for investment. The Department of Lands replied that L. W. Levy, on behalf of the Macquarie Street Synagogue, had asked for part of the compensation money. However, "the Secretary for Lands had decided that only one Synagogue could be provided for,"⁵ and proposed that joint Trustees be nominated from both Synagogues to look after the money.

The York Street Board reacted indignantly, protesting that Macquarie Street Synagogue had not existed at the time of the original grant, and could therefore have no right to any compensation money. The Government, however, refused to take sides. Both congregations were obliged to agree to its conditions if they were to

receive the money at all, and consequently in 1870 five Trustees were appointed, two from Macquarie Street and three from York Street. This enforced collaboration probably helped to reunite the two congregations, although it appears that a combination of the excellence of Rev. Davis, and the magnificence of the new Synagogue which the York Street congregation subsequently built, induced many members of the Macquarie Street congregation to rejoin what was obviously the principal community. The Macquarie Street Synagogue eventually closed in February 1877, "in consequence of the Want of Funds and Paucity of Attendance".⁶ On 8 February 1871, the York Street Board of Management met to consider "the advisability of purchasing land advertised for sale in Elizabeth Street".⁷ They resolved to buy it, provided that the Trustees of the Government grant were willing to hand over the money to help pay the purchase price. A week later, John Solomon bought the land for £2,000 on behalf of the Board, and a public meeting of the whole Sydney Jewish Community was convened in the Masonic Hall, York Street.

Rev. A.B. Davis addressed the meeting and expressed a wish that the two Sydney congregations might become united. He ended his remarks by proposing "That having regard to the largely increasing number of the Jewish Community of N.S.W., it is desirable that a new and commodious place of worship be erected on the land recently purchased in Elizabeth and Castlereagh Streets, and that subscriptions and donations be at once invited and collected for such purpose."⁸ This was unanimously resolved, and a building committee was formed to put the resolution into effect. Its members were Moses Moss (Chairman), Rev. A. B. Davis, David L. Levy, Saul Samuel M.L.A., S. A. Joseph, Maurice Alexander M.L.A., John Solomon, George Myers, Sigmond Hoffnung and Abraham Cohen.

The building committee met a fortnight later and resolved "that Circulars be printed annexing a report of the Meeting at the Masonic Hall, and distributed generally to all members of the Jewish faith, accompanied by a photograph of the Synagogue in Portland Street, London, as the style in which it is proposed to erect the New Synagogue".⁹ The Circular began:

"The Jewish Community of New South Wales having during the few years suffered great inconvenience from the insufficient accommodation afforded them for Public Worship have recently purchased an Eligible Site conveniently situated on Elizabeth Street whereon it is proposed to erect a Commodious Synagogue suitable for the requirements of the largely increasing community, and capable of giving sufficient accommodation to members living in the interior who visit the Metropolis at the high festivals.

In order to carry out these objects a public meeting of the Jews of Sydney was convened on the 13th March 1871 and subscriptions were then collected amounting to £2,460/16/-.

Having in view the Erection of a handsome building filled with all the appliances of modern Synagogues as now prevailing in Europe and America a sum of from £10,000 to £15,000 will be required and your liberal assistance is solicited in aiding the Committee to raise the necessary funds.

The general desire of the people of the House of Israel to take part in the Erection of Edifices wherein to worship and adore the God of our Fathers leads the Committee to hope that you will subscribe as largely as is commensurate with the means wherewith you are blessed to raise a structure in our midst that shall be an honor to our name, suitable to the Position we occupy in the Colony, and calculated by the architectural beauties to Educate the Eye, and thereby promote reverence,

purify the Heart, and Elevate the thoughts in solemn communing to the throne of Heaven".¹⁰

The rest of 1871 and the first half of 1872 were apparently occupied with the preparation of a parliamentary Bill which would enable the congregation to sell all the sites which currently belonged to them, and use the proceeds to build the new Synagogue. These sites were a block of land on Church Hill, which had been granted in 1850 for the purpose of erecting a Jewish School (a project which never eventuated); the York Street property itself; and a site in Macquarie Street which had been bequeathed to the Synagogue. Richardson and Wrench later sold the first two properties at auction. They generously refused their customary commission, and the money so saved was recorded as a grant to the Building Fund in their name.

Feeling now assured of sufficient finance, the Building Committee turned to the selection of a design. On 13 October 1872, they resolved to invite three leading Sydney architects, Thomas Rowe, George Allen Mansfield and Benjamin Backhouse, to prepare plans for the new Synagogue. A week later, the Committee held a meeting with all three architects to decide on the particulars and conditions for this limited competition. The meeting agreed to an outline brief for a main building accommodating between 500 and 600 seats on the ground floor, with a separate residence for a "messenger". The cost of construction was to be limited to £10,000 inclusive of internal decorations and fittings. The architects were given about two months to submit their designs, and the successful architect was to be engaged to complete the job "at the usual Commission of 5%" while the unsuccessful competitors would receive £25 each." These terms seem to indicate that the Building Committee was more interested in discovering the stylistic approach of each architect than in obtaining fully resolved schemes. The Committee met early in 1873 to inspect the competition designs. Rowe forwarded three different schemes, and Mansfield and Backhouse sent one each. Unfortunately, none of these drawings, seems to have survived. Rowe had omitted to state the estimated cost of his designs and was asked to do so. The Committee met twice more in the next fortnight to attempt to select a design, during which time John Solomon (a member of the Committee who practised, among other things, as a builder) apparently prepared his own design for the interior. Abraham Cohen was in favour of choosing Rowe's design No. 1, whereas Louis Phillips preferred Mansfield's exterior combined with John Solomon's interior design. After much discussion it was decided that none of the designs was "exactly suitable to the requirements of the Congregation",¹¹ and the architects were asked to amend them and resubmit them by the end of February.

In early March the Committee considered the amended designs, but still found it impossible to agree on an architect. They decided to adjourn for a week "with the understanding that the matter be then finally disposed of."¹² An extract from the minutes of that later meeting indicates that committees are no worse today than they were a century ago.

Mr. Hoffnung's proposal that Rowe's design No. 2 be adopted was still before the meeting, but "Mr. S.A. Joseph moved ... as an amendment that the plans submitted by Mr. G. Allen Mansfield be selected but that such selection shall not imply a literal adherence to such plan but that such alterations and improvements shall be made by the Architect as the Committee may agree upon." (Possibly he too had John Solomon's interior in mind.) "A further amendment was proposed by Mr. G. Myers ... that Mr. B. Backhouse be selected as the Architect for the preparation of the plans and the superintendence of the erection of the building. Mr. George Myer's amendment ... was lost in division Ayes 2, Noes 11.

"Mr. Joseph's amendment (favouring Mansfield) was then put and the show of hands resulted in Ayes 6 Noes 6, Mr. George Myers and the Chairman not recording their vote. Upon attention being called to this fact, Mr. George Myers announced that it was intentional on his part, but the Chairman intimated that he would have recorded his vote had he been aware that he was entitled to a vote irrespective of his casting vote. Mr. Hoffnung then objected to the decision being considered final and after discussion it was resolved on a division of 6 Ayes to 6 Noes and the Chairman making the majority with his casting vote for the Ayes that the question be reopened. The right of the Chairman having a vote besides his casting vote was then decided in the affirmative 6 Ayes 4 Noes.

"Mr. Joseph's amendment was again put to the Meeting and was lost on a division of Ayes 6 Noes 7. The original resolution of Mr. Hoffnung was then carried on a division of Ayes 7 Noes 6. Mr. Thos. Rowe was then declared elected as Architect to superintend the erection of the building and preparing the plans of the New Synagogue in Elizabeth Street."¹⁴

The chosen architect was one of a handful who divided amongst themselves most of the important building work in N.S.W. Rowe had trained as an architect in England, but began work here in 1853 as a speculative builder in partnership with his brother Richard. Four years later he set up on his own as an architect, and shortly afterwards entered into a highly profitable association with the Methodist Church. By 1873 he completed some twenty churches for the Methodists and other denominations; and for the Jewish community he had already renovated the York Street Synagogue and also designed a Mortuary Building for the Jewish Cemetery at Haslem's Creek (Rookwood). His large practice extended to Bathurst, Orange, Newcastle and Goulburn. Possibly his best known building, apart from the Synagogue, is Sydney Hospital.

Rowe's design ability has not been rated highly by modern architectural critics, although it was well regarded at the time. From all accounts he seems to have had little idea about the cost of his buildings, and this got him into trouble more than once. Nevertheless, in a city where architects of any description were not plentiful, Rowe's ambition and boundless energy made him one of the leading architects of his day. Having secured the commission, Rowe now began work on developing his design. This proved to be no easy task, because the Building Committee had their own fixed ideas about what the new building should look like. In May, they approved his amended plans and elevations, but with the proviso that "the interior plan of the Portland Street Synagogue be adhered to as nearly as possible."¹⁵ By August, the drawings and full specification had been completed and were presented to the Committee for approval. True to form, the Committee took the opportunity to make some further design alterations, but despite John Solomon's dissenting vote they resolved to adopt the revised design and directed Rowe "to call for Tenders". He informed them "that the cost of the building should not exceed Thirteen Thousand pounds."¹⁶ Although this was 30% more than the cost limit originally set by the Committee, they appear to have raised no objection. Presumably, Rowe persuaded them that the extra cost was justified.

However, the Committee received a rude shock when the Tenders arrived. The lowest tender for the masonry alone was £8,350, and tenders for the completed building ranged from just under £17,000 to more than £25,000. Although the builders were given only a fortnight to submit tenders, and may therefore have added a certain amount to cover themselves, these prices were greatly in excess of Rowe's estimate. He was consequently obliged to alter his design yet again in an effort to reduce the cost. Apparently he did so mainly by omitting some of the

internal decoration originally proposed, which probably had the effect of actually improving the interior design. Rather than employ a single contractor for the whole of the works, the Committee decided instead to let separate contracts for each stage of the work, with the architect acting as project supervisor. This was apparently quite a common practice. A Sub-Committee of three was appointed to deal with the day-to-day running of the work, consisting of Messrs. Solomon, Hoffnung and Phillips. By January 1874 the site was surveyed and the first contract, for excavation, was let to John Fay and Robert Barnes, for the sum of £53. On 1 February, the Sub-Committee reported that excavation had been completed, and "that a further contract for £1,000 for the Foundations to the building had commenced and was proceeding satisfactorily."¹⁷ The Contractor was Thomas Moon. By March over half the work on the "Foundations" (building work below ground level) had been completed, as evidenced by progress payments to the contractor.

In August, *The Illustrated Sydney News* was able to report that the building was "already in a very forward condition, the basement contract having been finished some time since and tenders received for the main work of erecting the building."¹⁸ However, it was another three months before Louis Phillips announced "the acceptance of Mr. Aaron Loveridge's tender for the Masonry and Brickwork of the New Building for the sum of Six Thousand and Fifty pounds."¹⁹ This tender covered work up to the top of the second floor; in other words, omitting the external towers and domes fronting Elizabeth Street. The drawings show that Loveridge, one of the founders of the modern firm Loveridge and Hudson, signed the contract on 11 November, 1874. Three weeks later, for reasons which remain a mystery, the Sub-Committee reported "that the works were not progressing as favourably as they might in consequence of the inattention of the architect (Mr. Rowe) to his duties in connection therewith." The full Committee resolved that they were "of opinion that the duties of Mr. Rowe as Architect to the New Synagogue are neglected to the serious injury of the Community and the retardation of the progress of the Structure", and they wrote to Rowe "requesting him either to give his attention to the requirements of the Building Committee or to resign his position as Architect."²⁰ How Rowe came to provoke this stern rebuke is not clear, but it is possible that he was in the interior of N.S.W. attending to various commissions that he received in the Bathurst area about this time, and that his absence prevented Loveridge from starting work straight away.

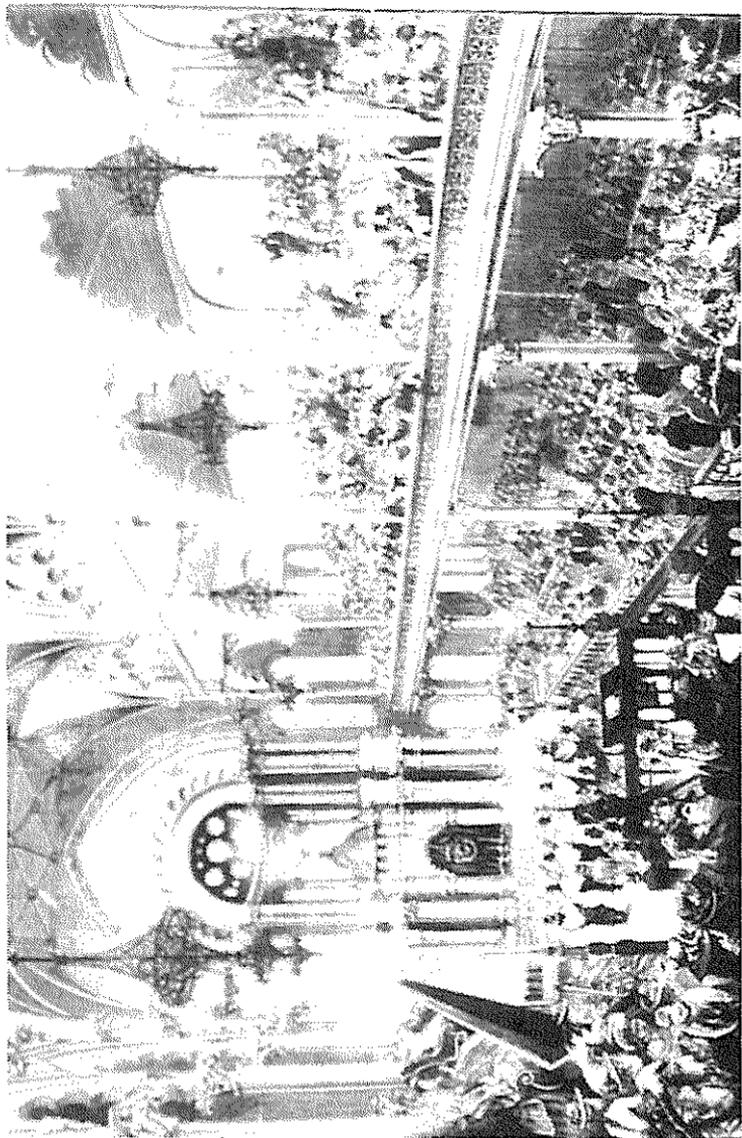
On 26 January 1875, the foundation stone of the building (the base stone of the central columns on the Elizabeth Street facade) was laid by the Honourable Saul Samuel, Post Master General of N.S.W. The names of the Building Committee were recorded on a parchment deposited beneath the stone, and no less than three of them were Members of the Legislative Assembly, indicating the political influence of the Jewish Community at that time. The description of the building given by *The Sydney Morning Herald*, in its detailed report of the ceremony the following day, is very similar to the one given by *The Illustrated Sydney News* the previous August, suggesting that either the architect or the Building Committee may have drawn up a press release for such occasions. It is interesting to note Saul Samuel's reported statement that "the cost will be nearly £20,000".²¹ This is considerably more than the last recorded estimate of £13,000 approved by the Building Committee, but may have included the cost of such items as the site. Furthermore, the article in the *Herald* contains possibly the first mention of the name "Great Synagogue"; it does not appear in Louis Phillips' records until July, and in the Building Committee Minutes not for another two years.

Shortly after the foundation ceremony, Rowe had occasion to write to the Building Committee. His letter dealt mostly with design details, but concluded: "I also think it desirable that in future contracts should be entered into for everything connected with the works. I have been grossly insulted and defamed by Mr. Solomans in the presence of my young men and two Contractors, one of which told me if he tendered for any of the works he should put it on (that is, increase his quote) to meet the interference of Mr. S. In fact I shall not be able to obtain tenders for its completion if it gets abroad that I am interfered with and insulted in the performance of my duty."²² This letter, taken with other indications in the documents, suggests that the Building Committee were taking an active part in building operations themselves. They may well have been sceptical of Rowe's ability to control costs, since he had already shown a tendency to order extra work. It seems likely that John Solomon (presumably Rowe's "Mr. Solomans") was a constant visitor to the site. Being a builder himself, he was probably over-critical of the work done, and may even have given orders to Loveridge's workmen. As a member of the Building Committee he would perhaps have been technically within his rights in doing so, but understandably both architect and builder would have resented his interference, especially as he was apparently not the most tactful of men.

Meanwhile, the New Synagogue Fund was beginning to run low. In August 1875, the Board of the York Street Synagogue made a further donation of £700 to the Fund, but more was urgently required. The women of the congregation decided to hold a Fancy Fair to raise money. Under the Patronage of the Governor of N.S.W. (Sir Hercules Robinson) the Committee of the Hebrew Ladies' Bazaar of Sydney, led by Mrs. A.B. Davis, collected gifts from all parts of the world. The Bazaar opened on 14 December, on a site in Martin Place now occupied by Challis House. It ran day and night for a week, and raised over £4,400.

Work on the masonry was presumably proceeding well, as no more is recorded in the accounts than the periodical payments to the Contractor. Late in 1875, Loveridge's tender to complete "the third storey of the Towers with the Cupolas at a cost of £1,547" was accepted, "reserving the right of adding the Domes at a further cost of £800".²³ By the end of the year, Loveridge had been paid well over £4,000, indicating that the masonry of the main structure was about three quarters complete. In January 1876, apparently heartened by the success of the Bazaar, the Building Committee resolved to carry out Loveridge's contract "in its entirety" (that is, to add the domes completing the Elizabeth Street facade). Evidently about this time, contracts were also entered into with P.N. Russell & Co. for the supply of the cast iron columns, and with William Coleman for building the roof. In March, the Committee approved Rowe's revised estimate of £18,300 for the cost of completing the building, considerably more than the last approved estimate of £13,000 in 1873. Given that the original cost limit was only £10,000, it is hard to understand why the Committee now expressed no concern at an estimate approaching double that amount. One can only suppose that they felt that their fund raising activities would enable them to cover the increased cost. An interim statement of accounts in August shows that much of the "mosaic flooring" had by then been paid for. These encaustic tiles were bought from Minton, Hollins and Co. of Stoke-on-Trent in England. At this stage, about half of the tender amount for the roof, and most of the masonry contract sum, had also been paid. It is probable that by the end of the year the roof was completed, and the tiles ordered from England arrived or were well on their way. The iron window frames were probably in place but not yet glazed.

In February 1877, "Mr. Hoffnung reported that from some misunderstanding



THE OPENING OF THE GREAT SYNAGOGUE, SYDNEY
From the original in the Mitchell Library

between the Building Committee, the works were likely to be delayed or additional expense occurred in the completion of the Contract".²⁴ The cause of the trouble is not recorded but the following day John Solomon resigned from the Building Committee, so he probably had something to do with it. Along with Solomon's resignation, the Committee accepted A.A. Marshall's tender for laying on gas pipes, and resolved to ask Hoffnung to select the Gas Fittings during his forthcoming visit to America and Europe.

Despite the delay, it was evident that the York Street Synagogue would not be required for much longer, and in March it was sold for £6,500 to the Industrial and Benefit Building Society. A deposit of £2,000 was paid at the time of sale, with the balance to follow when the building was handed over in October. The deposit was promptly delivered to the Treasurers of the New Synagogue Fund. In May, Rowe presented Louis Phillips with a statement of all the contracts currently in progress on the Synagogue site. Without exception, the contract amounts exceeded those Rowe had estimated fourteen months earlier, some by a considerable margin. However, the Building Committee again seems to have raised no objection, probably (as before) because they felt that the funds at their disposal were sufficient to cover the increased cost. Rowe's statement indicates that the finishing trades were well into their stride at this stage. Most of the firms with which contracts were placed were leading members of their respective trades at that time: Lewis and Steel were the contractors for plaster work, Lyon and Cottier for ornamental glazing, and Fletcher Bros. for cast and wrought iron. A few days later, tenders for the Ark and seating were received, and again were far in excess of what the Committee had expected. It was suggested that the cost might be reduced "by utilising the old seating at present in the York Street Building",²⁵ but this suggestion was fortunately dropped, and instead the scale of ornamentation in the seating design was reduced. The Committee finally seems to have decided that costs were starting to get out of hand, and that funds were beginning to be exhausted. An attempt was made to obtain the balance of the purchase money for the York Street property before the due date, at interest of 7% (in effect, a loan from the Industrial and Benefit Building Society). The Society, however, declined to lend the money, so an overdraft for the amount (£4,500) was sought and obtained from the City Bank. It was also plain that the new Synagogue would not be finished by the time the York Street building had to be handed over, and accordingly the Secretary of the York Street Synagogue wrote to the Trustees of the Macquarie Street Synagogue "asking for the use of that Building for the purpose of holding Divine Service . . . until such time as the new building in Elizabeth Street was ready for occupation."²⁶

In September, a letter was received from Sigmond Hoffnung in America, enclosing a tender he had accepted for the Gas Fittings from Messrs. Cornelius and Co. of Philadelphia, for the sum of £2,268. (The amount entered in the accounts against this item indicates a current rate of exchange of around US\$4.50 to the pound.) At the end of the month, the York Street congregation removed the Ark and reading desk from their building and put the rest of the internal fittings up for auction before moving to Macquarie Street. A month later, a General Meeting of "Subscribers to the Fund for the Erection of the Great Synagogue" was held, and the Synagogue's first Board of Management was elected. At the end of 1877, Louis Phillips, who was now the Great Synagogue's first Treasurer, prepared a balance sheet showing that the Fund was some £1,200 to the good, despite the cost increases during the year. Nevertheless, he reported "that it would require about £1,500 to complete the building".²⁷

On 27 January 1878, just three years after the laying of the foundation stone, the

Building Committee met for the last time before handing over control of the project to the Great Synagogue Board of Management. They decided to erect a screen separating the Board Room from the Synagogue proper, and called for designs and estimates for a marble pulpit (which was never built). Their last act as a Committee was to fix a date for the Consecration, and resolve to engage an orchestra and additional choir members for the occasion. The New Carpet and Furnishing Warehouse was appointed in February to supply fittings for the Ark, President's and Treasurer's seats and Reading Stand, and carpet and other floor coverings throughout the building. These included such items as "Superior Matting", "Reversible Cushions in best Morocco, stuffed with best hair", "best Brussels Carpet" and "handsomely figured brass stair rods".²⁸ At long last, on 4 March 1878, the consecration ceremony was held. It was reported at length in *The Sydney Morning Herald*²⁹ and also in *The Illustrated Sydney News*.³⁰ Later that year, the final statement of account for the new building was included in the Great Synagogue's first Annual Report. Deducting from this the appropriate items, one can calculate that the total construction cost was £23,124 7s. 8d., approximately the same as the initial tenders received in September 1873.

The building has of course been much altered since 1878, but there is ample evidence to show how it was originally constructed. The basement work carried out by Thomas Moon involved the construction of foundation walls and column bases in sandstone. The lowest floor of the building was a composition of tar and blue metal laid directly on the levelled ground. Most of the space beneath the building was used as a children's playground, lit through gratings in the front porch and by the substantial open space behind the Ark which served also as a light well for the upper storeys. The ground floor, of timber, was supported by large timber beams which spanned between basement piers and some additional central timber posts. The floor is slightly raked around the outside to give a clear view of the central reading desk. The circular arrangement of seats at the East end shown on the original plan was later altered to a more angular design which allowed seats to be constructed in straight rows, and was probably cheaper to build. The eastern (Elizabeth Street) facade was constructed of "freestone" (that is, sandstone) which is believed to have come from the so-called "Paradise" quarry at Pymont. The stonework was self-supporting (a double wall flanked by two towers) and would probably have been built using the elaborate timber scaffolding common at that time. In those days "every stone building was ... surrounded externally and internally with framed scaffolding carrying travelling beams and a crown carriage. ... It was ... erected in tiers as the walls rose, and was constructed with cross-braced framing for the first tier, ... and later with trussed and cross-braced framing for the upper tier. On top of the scaffolding ran the traveller formed with a pair of trussed beams with pulley wheels and crank handles worked from a hanging platform by a man at each end for travelling longitudinally, and surmounted by a crown carriage for working transversely, that is by three top men for lifting each stone. The erection of the upper tier of such scaffolding ... was generally a job for Ships' Carpenters."³¹

All other walls were built of solid brickwork, plastered internally and cement rendered on the western (Castlereagh Street) exterior face. The side walls had ventilation flues built into them to carry away the fumes from the gas lights. The gallery is supported on cast iron columns, which originally sat on stone piers, and these also support the clerestory walls which are carried on brick arches. Iron columns were at that time a recent innovation in construction technique. The gallery itself is constructed of timber beams, probably local hardwood, which span between

the columns, and from columns to walls with a steep rake. The school room and house at the Castlereagh Street end were of standard domestic construction of the period. The roof structure over the centre is based on heavy timber king-post trusses which span between the clerestory walls.

Beneath this a semi-vaulted ceiling with a flat central portion has been constructed out of timber. Conventional timber roof construction was used elsewhere, and all roofs were covered with slate. On the undersides of roof and floors, the conventional lath-and-plaster ceilings of the time were used, except above the porch where timber lining was preferred. Along the side walls of the interior, large curved cornices with ventilation openings have been formed up in timber.

The decoration of the interior was achieved using a combination of elaborate plaster moulding and timber carving, variously painted and gilded. Working within the limits set by Jewish law for Synagogue decoration, Rowe showed great ingenuity in his designs. For example, there are six different, though similar, patterns for the column capitals beneath the gallery and clerestory arches. Most of the interior joinery is of polished cedar, including the doors, seats and original stairs; the seats also have infill panels of Huon pine. The gas corona lights, eleven in number, are of brass and are supported by cast iron brackets. Additional wall-mounted gas lights were installed at the back of the rear seats on both levels. (All of these original fittings were converted to electricity in 1904.) There is ornamental glazing in doors and windows, and also in the unusual semi-dome above the Ark, which contains small circular lights glazed with coloured glass. The original colour scheme was designed to emphasise the mouldings, and in addition, certain flat walls were decorated with the stencilled patterns then in fashion. (Some of these have been reproduced in the most recent redecorations.)

Concerning the origins of the architectural design, mention has been made above of the Building Committee's desire that the new Synagogue should, internally at least, closely resemble the New Central Synagogue in Great Portland Street, in the West End of London. This building was designed by N.S. Joseph and completed in 1870. It "had a traditional layout with central reading desk, was Moorish in detail, Gothic in feeling (for it had a soaring vaulted nave), and employed cast iron columns, a form of industrialised construction, to carry the galleries and roof. It cost £24,000 and seated 860, . . . and was not without problems of hearing and vision."³² Apart from the problems mentioned, which Rowe eliminated in Sydney by using raked floors, these words could well have been written about the Great Synagogue instead of the New Central. However, this style of design was not unique to Great Portland Street. Numerous parallels for both the exterior and the interior designs may be found in the architecture of Synagogues built in England, France, Germany and America at about the same time. One example which shows a pronounced similarity is the Prince's Road Synagogue in Liverpool, of which Louis Phillips had kept photographs.

Other examples include the Synagogue in the Rue de la Victoire in Paris, built in 1874; the Oranienburgerstrasse Synagogue in Berlin, completed in 1866; and the Plum Street Temple in Cincinnati, Ohio, also built in 1866. Each of these buildings has features typical of the period which can also be seen in the architecture of the Great Synagogue. It is highly unlikely that Rowe could have seen any of the buildings mentioned, but members of the Building Committee may well have seen them or others like them, even if only in pictures. In any case, it seems evident that the basic design of this Synagogue did not come from Thomas Rowe, but rather followed the stylistic traditions of buildings in Europe and America. The Synagogue architecture at that time reflected the general state of architecture in the latter half

of the 19th century. It lacked any single coherent style of its own, and tended towards a variety loosely based on one or more styles of previous centuries. Gothic revival, the style almost universally used for religious buildings, never really found favour with the Jews probably because of its strong association with Christianity. They tended to prefer the Moorish style, perhaps because of its affinity to the golden age of Spanish Jewry, but nevertheless Gothic and also Romanesque had considerable influence on Synagogue design. It would appear that, in architecture as in most other things, the Jewish community of Sydney carried on the practices of its parent communities overseas.

The origins of Thomas Rowe's version of the traditional design may however be seen in some of his own earlier works, particularly in the Goulburn Wesleyan Church, which was completed around 1870. This was a departure from traditional church design, having a raked floor, an "amphitheatre" arrangement of pews, and an unusual entrance porch with Romanesque style arches. It is not surprising that when Rowe was asked three years later to design a building with similar requirements, he would have adapted and improved on his earlier design. Some of his other buildings also show details, mainly of decoration, which can be found repeated in the Synagogue.

More than any of Rowe's buildings, the Great Synagogue seems to have maintained favour with architectural critics. Morton Herman, for example, spoke highly of its detailing and craftsmanship.³³ The design of these details was Rowe's most significant contribution to the architecture, since, as previously mentioned, the basic design was really adapted from overseas models. However, the Synagogue remains a tribute to all of those people — architect, builders, craftsmen, and even committees — who over a hundred years ago worked to build one of the landmarks of Victorian Sydney.

NOTES

1. Minutes of Meeting of Board of Management, Sydney Synagogue (York Street), 3 January 1864.
2. *op. cit.*, 7 February 1864.
3. *op. cit.*, 6 December 1868.
4. *op. cit.*, 3 October 1869.
5. *op. cit.*, 3 July 1870.
6. Minutes of Meeting of Board of Management, Sydney New Synagogue (Macquarie Street), February 1877.
7. Minutes of Meeting of Sydney Synagogue Board, 8 February 1871.
8. Minutes of Meeting of Synagogue Building Committee, 13 March 1871.
9. *op. cit.*, 2 April 1871.
10. *op. cit.*
11. *op. cit.*, 21 October 1872.
12. *op. cit.*, 2 February 1873.
13. *op. cit.*, 2 March 1873.
14. *op. cit.*, 9 March 1873.
15. *op. cit.*, 29 May 1873.
16. *op. cit.*, 28 August 1873.
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DAVID COHEN & CO.: THE FAMILY AND THE FIRM, AN ANGLO-JEWISH STORY.

by
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In his entertaining book, *The Cousinhood*, Chaim Bermant describes a compact group of Anglo-Jewish families conspicuous for clannishness, wealth and public service. It is not surprising they should provide a role-model for the colonies — particularly the firm and extended-family associated with Michaelis-Hallenstein in Melbourne and David Cohen & Co., which began in Maitland in the Hunter Valley and spread to nearby Newcastle, Sydney and London. A family whose head was called “the doyen of Australian finance,” whose warehouse was gutted in Newcastle’s most spectacular fire and which built two of Maitland’s Victorian showplaces may well claim the attention of a Newcastle historian. I offer it to you also as an Anglo-Jewish story indicating the attitudes of their prominent merchants and how they were transmitted and shared in the colonies.¹

The firm was venerable, but how venerable? Their advertisements stated it was established in 1836, sometimes 1835, and they claimed a centenary in 1936. Advertisements in *The Australian* and family tradition help us to put the story together. Lewis, Samuel and David Cohen came from a well-established Anglo-Jewish family which had entered with the first wave permitted by Cromwell. Their parents lived at Lambeth. Lewis arrived in Sydney in 1831, Samuel in 1834 and David in 1840. In 1835 the brothers bought land in High Street, Maitland, later the site of their warehouse, and in the following year Samuel opened Lambeth House, a store selling a great variety of goods. In 1837 they announced a partnership, L. & S. Cohen, which was dissolved two years later, Samuel continuing to trade in Maitland and Lewis in Campbelltown and Sydney. In 1840 their first cousin, Lewis Wolfe Levy, left England and after a short time in Maitland opened a successful store in Tamworth, residing there between 1846-54. Late in 1841, evidently in difficulties, Samuel announced his debts should be paid to his brother, David, and he had retired to Sydney. Two years later he filed his Insolvency schedule. In 1845 he was residing, at least part-time, in Maitland and Levy had joined the firm. The three names were put into a hat and David, youngest of the brothers, last to arrive and later returning to England, gave his name to the celebrated firm.²

Technically, the firm had begun in 1836. An early date would check any inference the brothers had quarrelled and would imply they had the strength to outlast the general collapse of 1842-3. Levy, who lived in Maitland between 1854 and 1862 certainly led the vigorous expansion which made his partners rich and gave him the basis to become a merchant prince in Sydney. The resident partners in turn were George Judah Cohen, son of Samuel, to 1879, when he followed Lewis to Sydney, then Benn Levy, son of Lewis, who took charge of the London office in 1886, then George’s cousin and David’s son, Neville. Surviving documents indicate partners trading as David Cohen & Co. of West Maitland or, appearing to do so, were David, Samuel and Lewis Levy, in 1860; David and Lewis, in 1862; David, Lewis, George Judah Cohen and Maurice Cohen, in 1874; George and Lewis, in 1878; and Neville Cohen acted alone in 1887 and 1891. It is surprising that he could not give a receipt

in 1888 and a draft Release was drawn up adding David and George; perhaps this was the current practice with large sums.³

Advertising and the few surviving account books tell us something of the business conditions of the time. A century ago, "American Goods" — tools, clocks, sewing machines and electroplated ware for example — were emphasised and popular. The tell-tale phrases, "just landed" and "damaged by sea water", and the name of the ship indicate the uncertainty of carrying stock and the need for bold advertising to clear it. The firm had their own anchorage when the old course of the Hunter River, clearly visible in front of the Sports Ground, ran behind their warehouse. But this was ancillary to the services of a reliable carrier from the Morpeth steamers at the head of navigation. At the turn of the century they emphasised English branded grocery lines and teas as shown in their advertisement in that familiar source, the *Historical Records of Newcastle* by Windross and Ralston (1897). They employed in that year 40 in Maitland, 30 in Newcastle and 15 in London.⁴

For many of their clients, including some of the prominent graziers of northern New South Wales, the groceries etc. on one side of the ledger were paid in kind "by", as the accountants would say, sale proceeds of their skins and wool, with an occasional cheque to make up the difference. Here the "pure merino" or squatter had an advantage over the selector or small man with his limited assets and security. In 1874 the firm took a Bill of Sale, or chattel mortgage, over the livestock of a Singleton farmer and in 1878 a mortgage over land owned as heir by a Walcha innkeeper to cover their debts for goods supplied.⁵

As they prospered the firm built well and the partners became more prominent in the community. Before incorporation as a public company in 1912 they at times divided a six-figure income and George was to leave over £500,000. A warehouse was designed on their land in High Street, Maitland, in 1865, by Edmund Blackett, one of the most eminent architects ever to practise in Australia. Built of brick in three stories it was notable for an elaborate stone facade and internal iron columns and stairway. It was largely the work of John Horbury Hunt, an American newcomer in his office soon to reveal his own talent. Later, the Maitland architect, John W. Pender was to add several adjacent buildings. Opinions differ: "coarse, but it is nevertheless quite vigorous" writes Morton Herman, dean of our historians of architecture, while a contemporary claimed that the facade in style and finish had no equal outside Melbourne. No one could doubt the quality of the local Ravensfield stone which made the carving of the massive keystones and the vigorous design possible.⁶

A six-storey warehouse was built on the sandhills of Newcastle East in 1890 where a smaller building later erected on the foundations still stands. In 1897 there was much talk of a massive brick building complex in Scott Street designed for A.A. Dangar by the noted local architect, Frederick Menkens. The largest portion was to be leased by the firm for their "magnificent warehouse." To replace the Sandhills building they commissioned in 1901 a warehouse in Bolton Street which is undoubtedly one of Menken's finest. The arched wagon doors are functional while the eye is carried easily upwards through four stories of windows grouped within pillars and an arch to be capped by a pair of this architect's familiar turrets. But it was not readily functional for a declining firm or modern business conditions. Fortunately, it was saved from demolition by a Heritage Commission Order in 1976 and the facade, a living reminder of the architect and the art of the late 19th century bricklayer, has been preserved.⁷

Fires demolished the Sandhills warehouse on the 1st day of 1900 and Scott Street, now the Bebarfalds site in January, 1908. The Maitland building was eventually

reduced by the effects of fire from three stories to one. Scott Street, Newcastle's most spectacular fire, led to much criticism of the meagre fire equipment and slap-dash methods — "fire-fighting" would be a misnomer — that a professional service with modern motor vehicles and extension ladders was soon introduced. The damage was estimated at £150,000 but fortunately the contents were well insured. The warehouses, like the theatres of that time, carried large amounts of inflammable oils and paint without the brigades, pressure pumps and chemical extinguishers to deal with an outbreak.⁸

Their private homes included "Cintra" and "Engadine." The former may be known as a coastal resort and fishing town in Portugal near Lisbon and it has been suggested that Lewis Levy or his son Benn had spent a pleasing holiday there. It was designed for Benn by the Maitland architect, John W. Pender, about 1880 and still dominates Regent Street, now a fine display of Victorian and Federation buildings, with its tower, ornamental gates, landscaped gardens and stables. The cast-iron lace, in very good condition, was designed locally and cast in Sydney. The builder was Henry Noad. Two children were born there to Benn and his wife but in 1887 we find in the records of the Pender firm, now carried on by his grandson, Ian, that Neville Cohen commissioned a new wing to consist of a billiard room off the verandah with bedrooms over. As Benn was later described in the press as head of their London office we might presume that the transfer occurred with the new owner. They were respectively brother-in-law and first cousin of George Judah Cohen for whom "Engadine" was a fit setting.⁹

George was born in Sydney in 1842 and by the late 1850's his father was able to give him further education at the University of London and extensive travel. He returned in 1861 when his father died and after a period in Sydney took charge of the Maitland warehouse. Not only was he a successful manager but he supported the School of Arts and as Chairman of the Gas company was long remembered for reducing the charges. In 1868 he married Rebecca (known as Re) Levy, his partner's daughter.

Long before his obituaries appeared George was known as the "doyen" or "patriarch" of Australian finance and commerce. He had the personality to lead and attract awe. In Sydney he succeeded to his father-in-law's directorships including chairman of the CBC Bank between 1892-93 and 1901-33 and the United Insurance Co. between 1904-35. In 1926 the Bank commissioned a portrait by the noted George Lambert which is still hanging at the George Street head office. He built a palatial mansion, "Engadine," opposite the celebrated Elizabeth Bay House, which reached from Onslow Avenue to the water and lived well amid a large staff of servants, his antiques and Sydney's first domestic electric lift. At his club it was customary to mark his place with a jar of his favourite hot pickles; it was a customary joke to offer them to younger members and note their wince. Interviewed in his 90's he quoted the Bible and gave earnest advice to would-be tycoons to be busy and honest. He cherished the British Empire as an example of toleration. One of his chief complaints was that as a life-long patron of the turf he had difficulty climbing the stands at Randwick. In 1936 he helped to celebrate, aged 94, his firm's reputed centenary. It is rumoured that the venerable George was offered and refused a knighthood. But his son Samuel, who was a director of Sydney hospital and involved in innumerable community organisations, was offered and accepted in 1937, year of his father's death.¹⁰

George became Chairman when David Cohen & Co. Ltd. was incorporated in 1912. The capital was £500,000 of which three-fifths were preference shares. They also passed a Resolution prohibiting public subscription and restricting transfer so

it was kept firmly in the family hands. The eight subscribers to the Memorandum were Samuel S. Cohen; Solomon A.B. Marks, both of Newcastle; Alroy Maitland Cohen, barrister and in the 1960's, Q.C. and the oldest practising barrister; George J. Cohen, the Chairman; Neville Cohen, with a London address, by his attorney, George; Septimus R. Levy; Maitland Benn Levy, student; and David Lennard Cohen. Seven of the eight were descendants of Samuel Cohen the elder, David Cohen or Lewis Levy.¹¹

Lewis persisted in the family as a first name sometimes spelled Louis. There was also an extraordinary number of cousin and sibling marriages. Three of Lewis Levy's children married children of Samuel Cohen, including George, and another three married children of Samuel's brother, David. The mothers of Samuel/David were sisters and Samuel and David married sisters.

That Samuel Cohen could be declared insolvent in the early 1840's and later described as a "rich man" and worthy M.P. was not uncommon in those uncertain times for the colonies in general and the country traders in particular. *The Maitland Mercury* said approvingly, not only was he rich, but he had "thoroughly earned his wealth" and his firm was the "largest" in these districts. After years of agitation practising Jews were admitted to the House of Commons only in 1858. Benjamin Disraeli, was already a Member; he never denied his religion but had been baptised and was personally indifferent to formal religion. Only two years later, in the Australasian colonies, Cohen was elected to the seat of Morpeth and Nathaniel Levi to the seat of Maryborough in Victoria. Having defeated the flamboyant David Buchanan, self-styled friend of the workers, he lost to him at the general election in December. Edward Close Jnr., who had resigned and supported Cohen, was then persuaded to return in 1862. Given the recent agitation in Britain and Buchanan's notorious involvement in sectarian disputes, it was wise of Cohen to plunge in and acknowledge his religion and offer a ringing defence of the religious liberty which they enjoyed. This however could cause problems. He avoided parliamentary sittings on Friday evening, his Sabbath, and so failed to vote on one of the divisions on the Robertson Land Bill, one of the key issues in the country towns.¹²

Lewis Levy also became a M.P. for a country seat while living in Sydney which was common then as the non-resident Member is still common in Britain. Edward Close had resigned complaining of the interminable waste of time in the proceedings of Parliament which, he claimed, would eventually drive away all the Members resident in the country. Levy had represented Liverpool Plains in 1871-72 but disliked the sheer size of the district. He was reluctant to run against his friend, Benjamin Lee, in West Maitland where he had long associations, but on Lee's retirement in 1874 agreed to do so. In the tradition of the town he supported Henry Parkes and Free Trade but was not "thick and thin" while a government neglected levee banks for the river and the interests of the district. He preferred a place where he was well known over many years than Sydney where he lived. Like Cohen, he frankly tackled the issue of religion. Though he differed from the majority, he said, he contributed to all charities and had laid the foundation stones of churches from Maitland to Armidale. After the dissolution in November he did not contest the seat but was appointed to the Legislative Council in 1880.¹³ Henry E. Cohen, who represented West Maitland between 1874-80 and 1882-85 was no relation but had worked for the firm when younger and before qualifying for the legal profession. He, too, had a Maitland connection while resident in Sydney and frequently attended public functions during this period including laying the foundation stone of the Maitland Synagogue in February, 1879. He was more ambitious or more attuned to the political factions as he served in the Farnell and Stuart ministries.

The business disasters of the early 1840's were a shared experience for the older and established merchants. In Maitland folk-lore there has been one depression, not the 1930's, not 1893 which was overshadowed by the record flood, but the early 1840's when sheep were sold for sixpence each to be boiled down for tallow. How you then handed yourself might indicate whether you were worthy of Parliamentary honours or business leadership. Speakers reminded the election audience in 1860 that Cohen had genuinely coped with his debts and dealt fairly with his customers. John Wyndham wrote from Dalwood, which his father had bought in 1828 and abandoned for a few years in the depression to the family of the late Lewis Levy, that he had lost a dear friend who had given him kindly words and "still more substantial help in former days." It was to become one of the best-known vineyards in the Hunter Valley, if not in Australia, and the historic home is now being restored. Benn Levy, his son, chaired a gathering of "several leading residents of Maitland" in September, 1883 at Cohen's family hotel (no relation) to give a presentation to the now successful but once insolvent biscuit manufacturer, William Arnott, who had insisted on paying his creditors in full.¹⁴

Parliament was not the only aspect of their community service to attract attention. They served charities and hospitals during their lifetime and provided large bequests in their Wills. When the Maitland hospital committee was advised that Lewis Levy had left them £200 in his Will, Dr. R.J. Pierce, one of the best-known citizens, commented that few firms in the colony were as generous to charitable causes as David Cohen & Co. It was one of a long list of his charitable bequests.¹⁵ In 1888 his children as a memorial gave the people of Sydney the marble fountain topped by a bronze figure, modelled by C.B. Birch, which is near the Woolloomooloo gates of the Botanical Gardens. Neville Cohen was President of the Maitland hospital during the rebuilding of 1903 and 1905 and Samuel was President of Newcastle hospital during the rebuilding of 1913, both very large projects.

One extraordinary benefaction was a joint bequest of £200,000 in 1887 to George and his brother-in-law, Benn on the death of their uncle, David Lewis (Levy) of Liverpool and Manchester with instructions to apply it for the benefit of the industrious classes of those cities. The amount was handed over to trustees in 1893 and subsequently used to build a hospital, workingmens' hotel and club, nurses home and recreation grounds.¹⁶

Lewis Levy's brother, who had converted a first to a surname, was one of the pioneers of modern, large-scale retailing. His first shop established in Liverpool in 1856 grew to become a celebrated department store with five branches and its own manufacturing source. Being childless but very conscious of family, both a Jewish and a middle-class Victorian trait, he turned to several Australian nephews. In Australia, David Cohen & Co. used family connections to strengthen the importing side of their business. David Lewis had registered the brand name, "Rocklight" which is listed on David Cohen's Newcastle advertisement in the Windross and Ralston book. Louis Cohen, one of Samuel's sons, lived with David while apprenticed in Liverpool. Subsequently he joined the firm, married Martha Levy, Lewis Levy's daughter and David's niece, became a partner and succeeded him as chief executive between 1886-1922. It also remained a family operation and became a public company only in 1924. They also had a spectacular fire in 1886 reproduced in Asa Briggs' *History of Lewis* from a charming old lithograph. Undeterred, they held a salvage sale and rebuilt inside twelve months. Louis emulated the family's public service becoming Lord Mayor of Liverpool in 1899.¹⁷

Singer's Daily Prayer Book has long been a standard item among English-speaking Jews. It first appeared in 1890 to be followed by 26 printings and sales of

half-a-million. The new and current edition of 1962 states that for many years its sale at a moderate price had been assured by a large benefaction in memory of Mrs. Louis Cohen of Liverpool. Samuel Cohen's son and Lewis Levy's daughter in this way continued to assist their Australian co-religionists.

That department stores are created by concentrated urban markets and in turn express the vitality of urban life is emphasised by Briggs in his *History*. One of Louis' first and most spectacular projects was the chartering of "The Great Eastern," the world's largest liner, to provide floating attractions and advertising during the Liverpool exhibition of 1886. "Lewis' are friends of the people" was painted on the sides in letters thirty feet high. Some have described this vessel as a magnificent failure but, like Lewis', it is an important part of modern British history. During the year Louis Cohen's eighth child was born and named, after the designer, Brunel, (Sir) Jack Brunel Cohen.

In the mid-nineteenth century the tax on glass was abolished and it was now possible due to new manufacturing processes to buy large, plate sheets at one-tenth the cost a century earlier. The Crystal Palace housing the Great Exhibition of 1851 was a landmark for the new age. The effects on city streets in the form of ornamental shop fronts and pedestrian arcades were soon noticeable. The department store is usually traced to Bon Marche in Paris in the 1840's and they grew apace when merchants realised the benefits of display and perambulation. In the 1860's Macys in New York and Lewis' in Liverpool were adding the adjacent shops to form one large operation. It was marked by variety of goods, fixed prices, bold advertising and an inviting interior, an extension of the lively city streets. The presence of the founder and his descendants, and a comforting slogan such as Lewis', "Friend of the People", concealed their vast size. The century closed with a famous and exuberant example. Harrods began as a small grocery in Brompton Road, Knightsbridge, expanded to four-and-a-half acres and built the present edifice sheathed in bright Doulton tiles between 1897-1905. The massive dome and great bulk reveals the aspiration of the department store to join other monumental and public buildings. The warehouses of David Cohen & Co. were no less eye-catching parts of the cityscape of Maitland and Newcastle.

The development of Lewis' and their Australian connections takes us to the heart of a well-known debate in economic history. Was there, as contemporaries alleged, a Great Depression dominating the last quarter of the nineteenth century in Victorian Britain? Sometimes it is given the explicit boundary years of 1873-96. In 1934, H.L. Beales denied it, soon to be joined by W.W. Rostow and in 1965 by Charles Wilson who is visiting Australia this year and is Emeritus Professor of Modern History at Cambridge.

They argue that industrialisation changed its direction following the railway boom and technological innovation and entrepreneurs and capital were now moving to satisfy the demands of city folk for distribution of groceries, bicycles, factory-made clothing and footwear all advertised in the new, popular newspapers. David Lewis joins Lever, Boots, Liptons, W.H. Smith and Harrods in a significant historical development. Real wages were rising due to the falling prices of imported grain and raw materials; a growing population had more to spend on consumer goods. As Wilson points out, "at every point the retailing changes were closely connected with new or reorganized systems of mass manufacture; each indeed was a function of the other." Lyons' bakeries and Boots' medicines sought a multiple retail outlet; and David Lewis made clothing for his stores.¹⁸

In the Anglo-Jewish tradition which the partners and their families freely acknowledged they combined religious orthodoxy and active participation in the

larger community. George served fifteen terms between 1882-1920 as President of the Great Synagogue in Sydney and his funeral service in 1937 was held in the Synagogue, a rare honour. His son, Samuel, was President for seven terms between 1921-39 and Neville held office for three terms between 1902-08. George's father as indicated, would not attend Parliament on the Sabbath and he did not open the Maitland warehouse on Saturday. Yet their lifestyle would involve some compromises. George and the younger Samuel became enthusiastic racegoers and they attended meetings, presumably on the occasional Saturday, and Samuel raced under his own colours.

Various members of the family contributed to the treasures of the Great Synagogue. George Judah Cohen donated a silver breastplate to celebrate his seventieth birthday. In memory of her husband Mrs. L.W. Levy gave a complete set of ornaments for a Sefer Torah. The mantle epitomises the Anglo-Jewish spirit. Made of red velvet and silver thread it features an embroidered wreath of roses, shamrocks and thistles and a coat of arms including a wolf (his second name), or it is possibly a heraldic lion, a Latin motto, "labore et honore," and a pitcher and plate which is a reminder of the traditional duties of the Levites in Tent of Meeting. My wife, who was born at Swansea, Wales, and whose relatives are buried in the Jewish cemetery at Bryn Mawr, immediately noticed the absence of a leek. The Cohen and Levy families established their own congregation by leading a secession from York Street in 1859 and creating a new Synagogue in leased premises in Macquarie Street, Sydney. The initial meeting was held in the firm's offices; Samuel became President and, following his death in November, 1861 Lewis Levy became President, until he resigned in 1874. To ease the financial burden the firm bought the building and leased it back and at times remitted the rent. The cause was a bitter quarrel concerning the status of a would-be proselyte. Personally, I think the Cohens were right to ease the requirements for a genuine convert in a remote and struggling community and to insist that a Board may direct their minister to perform the usual ceremonies. Time, diminishing support, and the possibility of sharing the splendid new building rising in Elizabeth Street healed old wounds and encouraged its dissolution and amalgamation with the Great Synagogue. The establishment and conduct of the St. Kilda Synagogue by the Michaelis-Hallenstein families from 1871 provides the Melbourne analogy."

They exercised patriarchal leadership and strong influence over the small Jewish communities of Maitland and Newcastle even while casting their net in Sydney. The first Jewish services were held at the older Samuel's house in Maitland for the High Holydays of 1844. In February, 1879 the foundation stone was laid in that town of the first provincial Synagogue outside Sydney and it was dedicated with the traditional ceremonies in September. It was designed by John Pender next to his own house in Church Street at a cost of £1200-1400. That a community of about 70 people could afford a Synagogue and its fittings and a minister suggests the substantial aid given by the prominent firm and family in their midst. Levy received an inscribed ivory and silver trowel and laid a substantial donation on the foundation stone with the request for more in the traditional manner. Accompanying him from Sydney was Henry Cohen, the local Member. Levy reminded the audience of his long association of "nearly forty years" with the town and his wish to promote goodwill between the religions. At the dedication, Rev. A.B. Davis of the Great Synagogue noted that Levy had presented the congregation with the scrolls of the Law, yet another example of the generosity of the families. The Synagogue was described as Romanesque in style with an elaborate, rendered facade; it still survives after long neglect and rough use and is now awaiting the

disposition of a Conservation Order. The Maitland community virtually collapsed after the departure of their second minister in 1898⁸ and after the sale of the building in 1926 the furnishings were given to the Newcastle Hebrew Congregation and the Anglican Theological College at Morpeth.²⁰ As Cohen and the Maitland merchants drew benefit from its shipping it is appropriate they should even indirectly contribute to the historic charm of Morpeth today.

Collectors of Australiana are now familiar with an inscribed presentation piece of an emu egg set in local silver. One, now among the Treasures of the Great Synagogue, was presented to G.J. Cohen in 1879 by the Hebrew community of Maitland to mark his valued services to the congregation and in the erection of their Synagogue.

Late in 1905 George sent for Isack Morris, the young Reader at the Newtown Synagogue, and asked him to inaugurate and lead a Jewish congregation in Newcastle. Morris, who had not long been in Australia and not long married,

David Cohen & Co.,
BRITISH & FOREIGN
MERCHANTS & IMPORTERS,
London, Sydney, Maitland & Newcastle.
 ESTABLISHED 1835.

Departments :

GROCERY,
 DRAPERY,
 IRONMONGERY,
 CROCKERY,
 GLASSWARE,
 FANCY GOODS,
 PATENT MEDICINES,
 WINES & SPIRITS.

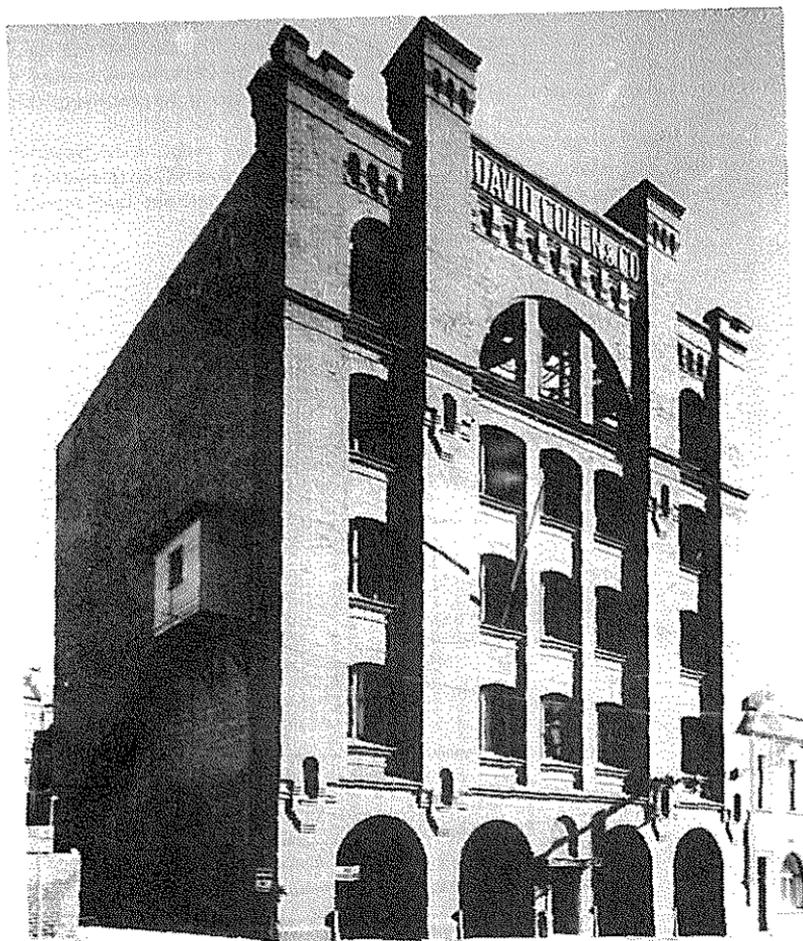
Sole Agents for

Gillard's Celebrated Pickles, John Bull Teas,
 Bird's Baking and Custard Powders, Monserrat Sauce,
 and Elephant Brand Moleskins.

Proprietors of the

VARIOUS ROCKLIGHT MANUFACTURES.

*(From John Windross & J.P. Ralston, Historical
 Records of Newcastle, 1797-1897.
 Newcastle, 1897; fac. rep. 1978)*



This photograph by courtesy of Brian Sutere, Newcastle

naturally asked about a steady salary upon which he was promptly offered the firm's guarantee. George, acknowledged by a brass plate in the Synagogue, is officially its "founder." In the eyes of his less affluent and prominent co-religionists his son Samuel was literally their squire on the hill. Manager of the Newcastle branch between 1890 and 1915 he was in 1906 the first President of the Newcastle Hebrew Congregation and also President of the Newcastle Club. He lived in a mansion adjacent to the town's elite on The Hill, now the offices of a firm of local solicitors, and opposite the present site of this prestigious and very English club.²¹

In 1921 the Congregation paid the first instalment on land for a Synagogue to the Australian Agricultural Company which nearly a century earlier had received 2,000 acres and a monopoly of the coal workings, owning a great deal of land in the centre of Newcastle. Material in the Synagogue records suggests that David Cohen & Co. was not only generous but linked the two Congregations as trustees. In 1925 the Committee noted possible sale of the "Congregation's Maitland property." In October, 1926 the Building Fund Committee reported that having raised £500 the firm would match it and they could expect £1,000 from the sale of the Maitland Synagogue. They thereupon called for tenders and in 1927 the foundation stones were laid in May and the Synagogue was dedicated in September. The first stone was laid by Samuel as their first President. In September, 1933 the last of the building debt was paid and he had contributed £100 of that final balance of approximately £400. The Equity Court agreed to transfer a bequest granted to the Maitland Congregation many years before from the estate of David Cohen, the individual, who had died in England. In the early and mid-1930's the firm and estate were paying at least £150, sometimes more to the Synagogue or nearly one-third of its receipts. Without it they could not possibly have afforded a minister who was still the able and dedicated Reverend Morris.²²

In the 1930's Samuel became increasingly conscious of the Nazi persecution of his co-religionists. In 1936 he called a meeting which established a German Jewish Relief Fund which soon became known as the Australian Jewish Welfare Society. He served as President until 1946 and his son Paul, a young practising accountant born in Newcastle in 1909, was the first secretary. The Society raised funds and in 1938 were empowered by the Commonwealth government to select a quota of 15,000 deserving migrants as long as they were not a charge on the community. The placement and training of farmers became the secretary's special project. The Committee was incorporated in that year as the AJWS, now a stable, professional, communal organisation which named him patron in 1981 after 45 year's service.

An officer in the army reserve, Paul Cullen quickly joined the AIF and was one of the first to leave for overseas service early in 1940, serving in the Middle East and North Africa. He was responsible for the evacuation of the Australian force from Greece and one of the last to leave. Because of the risk to himself and his men if the Germans captured a soldier named Cohen he changed his name at this time to Cullen. He was decorated with the DSO and Bar in New Guinea. After the War he resumed practice and became managing director of the family company and so continued to visit Newcastle. For his work in developing the peace-time CMF he was promoted to Major-General and awarded the CBE. He has also been active in the National Council for the Blind, Austcare and the United Nations Association and after 1972 was awarded the new decoration of the AO. Belonging to the third generation of the merchant princes of Sydney, it is appropriate he should live without show at Darling Point. At an age when most men have retired and many are decrepit he still actively pursues the family tradition of public service.

In 1981 Paul Cullen wrote a memoir of the Welfare Society in which he declared:

"It could be truly stated that the initiative of our Society established a precedent for Australia to admit refugees, and ever since then Australia has been in the forefront of the nations of the world in this regard." That is a big statement; but I would refer you to Barbara Stewart's, *United States Government Policy on Refugees from Nazism*, a dissertation of 1969, published in 1982. She shows that the U.S. government did not change the existing law or enlarge the existing ethnic origins quotas, and she concludes, "It is hard to explain why Roosevelt should have received so much credit for so little courageous action." Britain took few and reduced the entry into Palestine. But she does commend Australia for the relatively large number admitted, or who would have been admitted but for the outbreak of War. It is a historian's tribute to a tolerant country and a Jewish community which, led by the founders of David Cohen & Co. and their descendants, had won the respect of their fellows.²³

In the 1920's and 1930's the firm owned a magazine called *Voice of the North*, "an advocate of the interests of the northern and north-western districts of New South Wales." Established in 1909, it was another casualty of the Depression in 1933. It provided an outlet for historical articles by W.J. Gould before he established his own journal conducted by the Newcastle Historical Society. An editorial in May, 1922 advocated a Greater Newcastle Council sixteen years before it eventually occurred. The firm frankly gained from the development of the district. They advertised furniture in the Cohen warehouse made in Newcastle. They naturally drew attention to George's 80th birthday and claimed that sixty years service with one family company was a record in the commercial history of Australia.²⁴

The firm began and acquired its reputation when massive, horsedrawn wagons trundled bales of wool and skins from the outback and returned with tools, flour and station stores. Their warehouse at Maitland was a vast clearing house or market or mirror of the outside world. They continued the familiar business of wholesale grocery even though an established Newcastle firm, Earp Bros., had closed down this department in 1922. In their judgment, the golden age of the importer-merchant who showed the retail shopkeeper his branded English pickles and his sacks of spices had passed and the local manufacturer and the regular delivery van was taking over. The firm never recovered from accumulated blows of changing business conditions, the Depression and the demands of a large family network here and in England.²⁵

Not only business and benefactions but names were shared with the extended family network in England. By the 1930's the theatre world was familiar with their cousin, Benn Wolfe Levy (1900-73), the dramatist, and movie-goers in the Hunter were familiar with his wife, the actress, Constance Cummings.

They left permanent reminders of their firm and its traditions in Maitland, Newcastle and Sydney. Their name is preserved on the facade of the Bolton Street warehouse along with the familiar signs of its architect. The guardians of Sydney's heritage may rediscover the Levy fountain as it softly splashes amid the city lawns almost opposite the entrance to the Mitchell library of Australiana whereby the Hunter furnished another fortune, that of David Scott Mitchell, to enrich the metropolis.

Addendum:

Since giving this paper Paul Cullen has drawn my attention to the frequent references to Levy and David Cohen in *The Wallabadah Manuscript* ed. Roger Millis (Sydney 1980) who in the same year published a history of Tamworth. Wallabadah is a town on the New England highway about 50kms south of

Tamworth and the MS is attributed to a Willaim Telfer Jnr (1841-1925?) who wrote it ca. 1900 when working at Wallabadah station. The editor enlarges these references from his own researches. Levy went to Tamworth in 1846 because a store was assigned to the firm in lieu of the owner's debt, leaving in 1854 to take charge in Maitland. Another brother, Abraham Cohen, replaced him. That it was acquired in "dubious circumstances" is not justified in my opinion by the flimsy material given. The firm, through Levy, introduced a coaching service from Morpeth to Tamworth in 1847 and later engaged in store-keeping and gold-buying on the Peel River diggings (pp. 168, 207, 220).

NOTES

1. Chaim Bermant, *The Cousinhood* (New York, 1971); Charles Price, "Jewish Settlers in Australia," *Journal of the Australian Jewish Historical Society V* (May 1964), 371-72; *Sydney Morning Herald*, 25 January, 1937 (Rabbi Falk's remarks at G.J. Cohen's funeral). In the 1960's M-H became Michaelis Bayley Ltd and David Cohen was absorbed by Petersville Ltd for a time retaining the goodwill use of the familiar name.
2. George Bergman, "Samuel Cohen, *AJHS*, VI (September 1969), 334-43 (I have checked cited advertisements from *The Australian*); His Children, "Lewis Wolfe Levy," *Ibid.*, VI (July 1970), 474-87; Alroy M. Cohen, "The Jews of Tamworth," *Ibid.*, III (August 1952), 350-60. Samuel said in 1860 he had been in business "27 years"; Levy said, also to the electors of Maitland, all he had done "since 1840" was before them, and opening the Synagogue in 1879, he had "lived here nearly forty years, off and on" (*Maitland Mercury*, 31 July, 1860, 6 August, 1874, 25 February, 1879). Lewis Cohen conducted a store in Murrurundi and died in Sydney (Police Inspector Ted Cohen, Petersham, a descendant). The *AJHS* has a family tree in Sydney with all collaterals and two letters, 17 June, 1840 and 25 July, 1849 from the parents to Lewis Cohen and his wife respectively. The brothers had quarrelled.
3. David Cohen & Co. Papers, Mitchell Library, are meagre including several bound ledgers of 1850's and 1860's. Mullen Papers (WHM, solicitor, was first Mayor of West Maitland), Newcastle Regional Library, have several documents drawn for the firm including contract of carriage between the partners and Henry Ingall, June 1862, Morpeth to Maitland, for £8 a week. D.B. Waterson, *Squatter, Selector and Storekeeper: a History of the Darling Downs* (Sydney, 1968), 164-71, discusses store credit, a substantial gap in Australian economic history. John Windross & J.P. Ralston, *Historical Records of Newcastle, 1797-1897* (Newcastle, 1897; fac. rep., 1978). For advertisement, see *Maitland Mercury*, 11 May, 1878.
4. *Ibid.*
5. *Ibid.*
6. Morton Herman, *The Blackets: an Era of Australian Architecture* (Sydney, 1963), 110; "Town & Country Journal," 23 December, 1871, cit. J.M. Freeland, *Architect Extraordinary: the Life & Work of John Horbury Hunt, 1838-1904* (Melbourne 1970), 28-29. Mr. Appleby, Broadmeadow, has a ledger from the Bolton Street warehouse showing net profit for 1898-99 at £10,218 or 4% turnover, more than doubling in 1901-02. This could pertain to only one warehouse in a larger operation; the "six figures" is an estimate of Paul Cullen, Sydney, 1983.

7. *Newcastle Morning Herald*, 9 September, 1897, 1 January, 1901, 21 January, 1908; Brian Suters, *Menkens Centenary Exhibition* (Newcastle, 1978, pam.) who kindly provided many photos of Bolton Street. The splendid National Australia Bank (formerly CBC, 1887) in High Street, Maitland was built when G.J. Cohen was on their Board who possibly wished to reward the town for his firm's durability and prosperity.
8. *Ibid.*
9. Information from Mr. Cullen. Mr. Pender holds the 1887 plans. Concerning the persistent story that Bann Levy was linked with *Benholme* next door, the stone was laid as the Maitland Benevolent Asylum by H.E. Cohen M.L.A. on 17 December, 1884 (*Maitland Mercury*, 18 December) and it has always been a charitable foundation taking the present name in the 1970's.
10. Information from Mr. Cullen. Inspector Cohen also commented on a family tradition of rectitude and service. *Cyclopaedia of New South Wales* (Sydney, 1907), 643; *The Telegraph*, 23 October, 1934; *Maitland Mercury*, 25 January, 1937; *Sydney Morning Herald*, 23, 25 January, 1937; *Newcastle Morning Herald*, 23 January, 1937.
11. Memorandum and Articles of Association, Sydney, 1912 are in the Mitchell Library.
12. *Maitland Mercury*, 31 July, 2 August, 1860. In 1847 Samuel had contributed to the Reverend McIntyre's Free Presbyterian Church and School whose most brilliant pupil, late 1850's, was Samuel W. Griffith, later first Chief Justice of Australia (Information from Mrs. Catherine Boer, Terrigal).
13. *Ibid.*, 13 July, 1860, 1, 6 August, 1874.
14. "Levy," VI, *AJHS*, 487; *Newcastle Morning Herald*, 7 September, 1883.
15. *Maitland Mercury*, 21 January, 1886.
16. *Cyclopaedia*, see n. 10; Asa Briggs, *Friends of the People: the Centenary History of Lewis* (London, 1956; A.L.M. Cook, *The David Lewis Story* (1960?, pam.), copy provided by the Liverpool Public Libraries.
17. *Ibid.*
18. Charles Wilson, *Economic History and the Historian* (London, 1969), 189.
19. David Benjamin, "The Macquarie Street Synagogue, 1859-77," *AJHS*, III (December 1953), 379-429; *Ibid.*, (July 1949), 8-11.
20. L.E. Fredman, *Newcastle Synagogue Jubilee* (Newcastle, 1977, pam.); *Maitland Mercury*, 25 February, 9 September, 1879. In the *Federal Directory* (Newcastle 1901), Samuel is listed in the year of his marriage as resident at 1 Watt Street, address of the Great Northern hotel, no doubt using the Club regularly.
21. Minutes, June 1925; Building Fund Committee Minutes, 25 October, 1926; various Annual Reports, Newcastle Synagogue Archives. The David Cohen bequest was converted to cash and re-invested in 1981-2. An illuminated address given to Morris by the Newtown congregation on his departure in 1905 was presented by his daughter-in-law, Mrs. Wilma Morris, Newcastle, and is hanging in the Synagogue hall with a portrait of Samuel Cohen.
22. *Ibid.*
23. Paul Cullen, "Australian Jewish Welfare Society: a Short History," (1981), 5, typescript provided by the author. Barbara Stewart, *United States Government Policy on Refugees from Nazism, 1933-40* (New York & London, 1982), 342, 562-67.
24. Scattered issues are available in the Mitchell Library, 1918-33.
25. R.W. Earp, *History of Earp Bros. and Co. Pty. Ltd.* (Newcastle 1983, pam.),

25, issued for this firm's centenary and written by the founder's son. A loosely-drawn agreement which converted the partnership into a public company permitted regular calls for dividend and repayment of loans regardless of business conditions and devaluation against sterling (private information).

Ed. — "A Short History of the Jews of Maitland" by M.Z. Forbes may usefully be consulted, *AJHS* Vol. VIII, pp. 413-436.

JEWES IN N.S.W. & VICTORIA, 1832-1859 FROM THE ALMANACKS & DIRECTORIES AND REACTIONS OF SOME WRITERS

by
M.Z. FORBES, BA., LLB.

In 1961 Dr. George Mackaness, historian, man of letters, and an authority on Australian history, published an article, "A Dissertation on Almanacks",¹ in which he briefly traced the origins of almanacks, proceeding then to describe some of the first Australian examples of that genre, including afterwards the early *N.S.W. Calendars and General Post Office Directories*. These publications contained a calendar and directory, official and other useful information, a plan of Sydney and an itinerary of the roads. Many of them are rare collectors' items, and they are available to be consulted in the various Libraries, including the Mitchell Library.

In referring to the existence of almanacks prior to the invention of printing, Mackaness mentioned the names of early European compilers, of which the first, listed by him, was "Solomon Jarchi, in and after 1150."² It is known that Rashi, the celebrated Biblical commentator and Talmudist, who flourished in the second half of the eleventh century at Troyes, was later referred to as *Yarhi*,³ due to a confusion with a Solomon of Lunel — a grammarian — or, possibly Salmon of that same place, an astronomer. One cannot be certain who was the author of the particular almanac in question. A number of Jewish scholars from the French town of Lunel bore the surname, Yarhi.

Beginning in 1832, which was very shortly after the commencement of Jewish communal life in the Colony of N.S.W., the present writer has studied a number of the Almanacks and Directories in the Mitchell Library, primarily with the object of identifying items of Jewish interest therein, particularly noting the names, and the addresses and trades of Jewish individuals in N.S.W. and Victoria until about 1859. It is true that not all those with Jewish sounding names were Jews, but in most instances, no doubt, Jewish identity will be established. Such a compilation of names in these formative years of Jewish life in these Colonies must be of historical interest, it may well provide, to say the least, useful source material for research workers and genealogists, and such a collection of names and other data does create a visual impact of the presence and influence of Jews in those earlier periods of settlement. Judging by the numbers listed, that impact is clearly out of all proportion to the Jewish population which averaged about 0.47% of the total general population in N.S.W. and a little higher in Victoria. Although a few of the names in the Directories may inadvertently have been omitted by the writer, the balance of those here listed represents a very fair picture of the pronounced Jewish involvement in the trade and commerce of the Colonies during the periods covered. Those wishing to obtain a closer analysis of the situation, whether statistically or demographically, may refer to "Jewish Settlers in Australia" by Dr. Charles A. Price, and Rabbi L.M. Goldman's contributions on "The Early Jewish Settlers in Victoria". Many items in *Australian Genesis* will yield further details of the role of the Jews in the general community at that time. So far as this writer is aware, nobody has yet published, in comparable fashion to Goldman as regards Victoria, the patterns and details of N.S.W. Jewish settlement, allowing the plain unvarnished facts to tell their own story of those times. The Directories have of course been used by our historians for reference and source purposes. However, they are deserving, in their own right, of closer examination. Few, indeed, are the actual records and

archives extant in relation to the Jews of those earlier Colonial periods, so that the Almanacks and Directories should not be treated as mere trivia or otherwise disregarded.

The historian of today should have a special interest in noting the impressions relevantly recorded by non-Jewish contemporary observers some 130 years ago. Their generalised remarks were not always without semblance of reality provided allowance is made for much distortion and exaggeration, for over imaginative descriptions, and even for pure prejudice which might be seen as a form of anti-semitism. Thus, a settler who had resided in the Bathurst district for six years published in London in 1845, *A Sketch of New South Wales*. In this book J.O. Balfour included a reference to the Synagogue which had been erected about one year earlier. "The Jews' synagogue", he said, "is a small but handsome building; as there are, however, a great number of Israelites in Sydney, most of whom are wealthy, it is very probable that before long, other and larger synagogues will be built."⁴ There was of course some truth in the writer's prediction though the number and the alleged wealth of the Jewish community were such that another forty years had to pass before the Great Synagogue premises eventuated. The same writer drew attention to the over abundance of shopkeepers — without mentioning that many of them were Israelites — and was probably correct in his statement that many of these traders experienced great difficulty; "There are decidedly too many shopkeepers in the colony. . . and I do not think many of them have made fortunes, if the publicans are excepted."⁵ During the 'forties' of the last century the Colony experienced a period of marked economic distress. The small Australian community, as Balfour wrote, had produced 1500 insolvencies in four years, there was a total debt of some three million pounds, and many of the debtors could barely pay 1s. in the pound. In this regard, as the authors of *Australian Genesis* state, a perusal of the list of insolvencies shows the extent of the hardship suffered by "the little Jewish community of New South Wales."⁶ The building of the Sydney York Street Synagogue in 1844 owed a great deal to the pride and devotion of its worshippers, assistance from the Government, including donations from non-Jewish and also overseas sources. It was therefore misleading to have attributed this achievement — if Mr. Balfour so intended — to the numerical or financial strength of the Jews of that time.

Another interesting observer was Alexander Marjoribanks who, in 1847, published in London his *Travels in New South Wales*. He noticed that the auctioneers comprised a wealthy and numerous section of those in business. He singled out Samuel Lyons for special mention, stating that he was a Jew, originally a convict, who made "six or eight thousand a year as an auctioneer, driving about in his carriage and four. . ."⁷ The writer's further remarks about the execution in 1841 of the bushranger gang and their leader, Edward Davis, are quoted in *Australian Genesis* including the comment that the Jews of the town absented themselves from the crowds of spectators at the execution — a remark regarded by the authors of the last-named work as a "malicious rumour."⁸ That particular criticism might have been more aptly reserved for Marjoribank's statement that the Jews of Sydney, being in his view, a "numerous and opulent body",⁹ made every effort to try and save the life of their co-religionist, Davis, by means of undue pressure upon the authorities. In a book, *Rambles and Observations in New South Wales*, which was published in London in 1849, Joseph Phipps Townsend wrote as follows:

The Jews of Sydney are characterised by the same peculiar habits that distinguish them in London. There are many of them; and their pursuits

consist chiefly in refurbishing up "old clo", and in the importation of inferior goods, which they palm upon Johnny Newcomes. They may be seen basking in the sun, idleness and the love of ease stamped upon their features; but in addition to these Monmouth-street gentry, there is a superior class of Jews, who are general merchants and tradesmen.¹⁰

At that time the total Jewish population of the Colony was barely 1,000, of whom about 600 resided in Sydney. It is therefore evident that these Hebrews were relatively few in number, so that Townsend's statements were rather wide of the mark. No more than 70-80 of them, according to the Directory, were in charge of businesses in the Sydney area, but perhaps there were others not recorded in the Directory. "Monmouth-street gentry" signified lower class tradesmen to a writer such as Townsend. Charles Dickens, however, in his *Sketches by Boz* first published in 1836, spoke rather affectionately of the people of that London street: "We have always entertained a particular attachment towards Monmouth Street, as the only true and real emporium for second-hand wearing apparel", adding that it was "venerable from its antiquity, and respectable from its usefulness." He despised, he said, the Holywell Street Jews, "red-headed and red-whiskered", who forcibly haul you into their squalid houses and thrust you into a suit of clothes, whether you will or not..."¹¹ Sydney then had its quota of the superior type of Jewish Merchant. There is, however, nothing whatever to suggest any justification for a condemnation of most of the other Jews then in business.

Immediately prior to the gold discoveries, two volumes were published in London by one, John Henderson, a Lieutenant in H.M. Ceylon Rifle Regiment. Writing in 1851 in *Excursions and Adventures in New South Wales*, Henderson noted the different classes and types making up the general population. "From all of these", he said, "are found all grades, down to the London Jew and the Tipperary murderer..."¹² One would necessarily have to agree that such remarks, intended by the writer for the edification of educated readers, were nothing less than a gross slur on sections of the community. In a later part of this work, Henderson returned to the same theme in drawing attention to a class of undesirable adventurers who had arrived and settled in the colony, obtaining credit by fraudulent means. He proceeded to mention a particular party as an example, indicating that similar cases came to his notice both at Sydney and Port Macquarie:

"One of this kidney, of whom no one knew anything, but who was afterwards supposed from his appearance, to be of Jewish extraction, visited Port Macquarie... This adventurer had established himself in Sydney as a wine merchant, beginning with forty pounds, and failing in six months for about twelve thousand. He bolted at last to Hong Kong."¹³

Whatever may perhaps have been the truth of that particular case, Henderson furnished no evidence of any kind to substantiate this item of news. His reputation as a serious and fair-minded writer is not enhanced by vague reference to the supposedly Jewish appearance of the abovementioned offender although the author believed that such a suggestion was sufficient to lend credence to it, presumably, as an instance of "the London Jew" in the lower ranks of society.

Allegations against individuals who were known in fact to be Jews, were rarely, if ever, made, and instead, the writers were content to cast a slur upon Jews as a class, thought by them to be capable of malpractices, rumour and innuendo being usually regarded as a credible source of such news. The then senior officer of the

Australian Naval Station, John Elphinstone Erskine, Captain, R.N., paid a hurried visit to the diggings in 1851 at Ophir. His purpose, as he said in the Preface of *A Short Account of the Late Discoveries of Gold in Australia*, was "merely to relate facts as they would strike an ordinary observer." Only a few months later the author's book made its appearance in London. "Several Jews", he wrote, "were going about buying gold, but in general the justness of their weights was suspected." It is of course known that Jews were amongst the gold buyers at the diggings when the first discoveries were made, but the local Press of the day contained no suggestions that persons such as Saul and Lewis Samuel, the Meyer brothers, and Raphael Tolano were dishonest Jewish traders. Here, again, an author was apparently satisfied to highlight pure rumour, to give it support by publication, thereby adding further weight to current prejudice against the small Jewish minority of the general community.

The Victorian gold diggings attracted adventurers and overseas visitors, some of whom recorded their experiences and published their findings for the information, and even entertainment, of their readers. Here, again, their writings were most unfavourable towards the Jews, although the Directory of 1854, for example, lists about 80 of them in Melbourne business, with a predominance in the clothing trade. E. Clacy, in *A Lady's Visit to the Gold Diggings of Australia in 1852-53*, said:

Melbourne is very full of Jews; on Saturday, some of the streets are half closed. . . In town the Jews have a system of robbing a great deal from sellers before they purchase the gold-dust.¹⁴

The Colony's total Jewish population would probably not have exceeded 1500 at that time. The illusion of their large numbers was possibly created by their congregating in certain sections of the City and in the relatively large number in some occupations. Another publisher to give free rein to his imagination on this same subject was G.W. Peck in *Melbourne & the Chincha Islands* (1854):

I have alluded to the circumstance of their being individuals of the Jewish persuasion in Melbourne. I use the plural purposely; there may be ten thousand; it would not be safe to fall much from that. There are English Jews, German Jews, French Jews, Jew Jews-Israelites of the Israelites. They are in swarms. There are great Jews, little Jews, rich Jews, poor Jews, lean Jews, dark Jews, light Jews, hooking-nosed Jews, and Jews with reddish hair. I saw an American Jew, Irish Jew, even — all but Scotch or Yankee Jews. . . Qua Jew, I have no more antipathy to a Jew, than an individual of any other race. Had Providence so ordered it, I don't know that I would have entertained any special objection to being born a Jew. . . But the Shylocks and the Jew of Chatham Street, are less to my taste; and to this class the Jews of Melbourne chiefly belong. There are Jewish bankers and merchants, however, whose respectability is undoubted. The house of Jacob Montefiore is Jewish, the American Consul, Mr. Henriques, is Jewish by descent; . . . But the Jew of the Halls and the second-hand shops, and the auctions, are too fond of buying and selling to please a fastidious fancy.¹⁵

It is clear enough that writers such as Peck and others were indulging in gross exaggeration and caricature, and that foreigners generally provided, as they thought, a fair sport for their pens. With few exceptions, as can be seen from their remarks, they showed themselves too ready to daub most of Melbourne Jewry as an undesirable element.

A classic work, like that of William Howitt, *Land, Labour & Gold* (1855) tells of the scarcity of primary produce during the gold rush:

Pork is almost as precious as eggs. The scarcity of pigs has made it any price that people please to ask. A Jew of the name of Lazarus, at the Ovens, was tempted by it to begin feeding pigs.¹⁶

Howitt describes the exploitation of the public but makes Mr. Lazarus a special object of ridicule. With reference to Bendigo in 1854, the same writer mentions: "There are swarms of German Jews among the storekeepers and publicans of Bendigo — and they are Jews to some purpose."¹⁷ These swarms would have numbered only about 200-250 persons at the time but the author finds an opportunity to vilify many of them in this way. Howitt may have written with greater accuracy as to the numbers of Scotch in Victoria, though he saw fit to say that "they are rapacious and most unfeeling."¹⁸ By such statements their authors revealed that they were too apt to speak prejudicially of some sections of the community, even if the Jews in particular were frequently the butt of largely unjustifiable attacks. Again, a Miss Clare Aspinall, arriving in Melbourne in 1858, managed to write in *Three Years in Melbourne* (1862), in otherwise inoffensive terms though erring greatly in her general estimate of the Jewish population: "And lastly, there are two Jews' Synagogues in Melbourne, which city contains an immense population of Jews."¹⁹ There were then about 3000 Jews in Victoria, of whom some 700 resided in and around the metropolis. They may have represented about 0.5% of the general population, which was hardly an immense number.

To the same effect as some of the other scribes was K. Cornwallis's *A Panorama of the New World* (1859). He introduces a probably imaginary dialogue on entering an auction mart in Collins Street, Melbourne, "Will you pay the money?", said the low bred, repulsive individual in the box, evidently a Jew. Melbourne was half made up of Jews."²⁰ He continued by further informing the public that, "The Israelites. . . muster strong in the cities of the Australian gold country, especially so at Melbourne, between which place and Sydney, the trade is nearly monopolised by them"²¹

All these quoted remarks, which seemed to be shared by many of the itinerant writers, were intended to warn the British readers of the great influx of Jews in control of colonial business often conducted, according to the writers, to the disadvantage of the public. These attacks and criticisms may have been true in some instances but much of it was unverified hearsay and gossip from the pens of foreign authors whose works were prepared for home consumption where Jews in business were more visible; where they were freely tolerated but had been under attack because of the practices engaged in by a minority of their number. It is known for certain that the size of the Jewish section of the colonial population was grossly exaggerated, and there is no reason to believe that much of the other comment, reflecting so adversely on the subjects of the writers, had any greater reliability. In the end result the serious student may turn to these observations as an exercise in social history under which atmosphere, as much as accuracy, has significance. The generalised tone of these writings, which was directed against a small minority of the population, has as much to say about the authors as the Jews who were then the object of this literary tirade.

As far as the writer is aware, the earliest available Almanack to contain any particulars of those engaged in commerce in Sydney was the *Australasian Almanack* of 1827 issued under the sanction and patronage of Governor Darling. Included in

the total number of 11 Auctioneers and Appraisers were the names of Barnett Levey, S. Lyons and J. Raphael. In the *Australian Almanack* of 1830 Cooper & Levey are listed as being Treasurers of the Sydney Grammar School. Solomon Levey was then in partnership with Daniel Cooper in the Waterloo Warehouse and both men were supporters of the Grammar School in its foundation years.

THE N.S.W. CALENDAR & GENERAL POST OFFICE DIRECTORY 1832

Joseph Aarons, Inn keeper, George St. Sydney
Henry Abrahams, Surveyor, Macquarie St.
Lewis Barnett, Publican, George St.
H. Cohen, Merchant, Maitland
J. Cohen, Silversmith, George St. Sydney
J. Cohen, Dealer, George St.
Cooper & Levy, Waterloo Warehouse, George St.
Solomon Davis, Dealer, Market St.
Abraham Elias, Publican, George St.
John Harris, Shenes Park, Penrith.
Alexander Hart, Cabinet maker, Pitt St.
Barnett Levy, Auctioneer, George St.
Abraham Levy, Publican, York St.
Samuel Lyons, Auctioneer, George St.
Saul Lyons, Publican, Pitt St.
J. Barrow Montefiore, O'Connell St.
Michael Naphthali, Publican, Pitt St.
Michael Phillips, O'Connell St.
Joseph Raphael, "Manchester Arms", George St.
James Simmons, Jerusalem Warehouse, George St.
J. Simmons, Dealer, York St.
Simmons & Co., Dealers, George St.
John Solomon, Publican, Pitt St.
V. Solomon, General Warehouse, George St.
Moses Solomon, Publican, Windmill St.
Lewis Solomon, Publican, Campbell Town
Aaron Zadock, General Dealer, Cambridge St.

**NEW SOUTH WALES CALENDAR; AND GENERAL POST OFFICE
DIRECTORY 1834**

(Raymond)

Joseph Aaron, Emu Inn, George St. Sydney
Henry Abrahams, "Jews' Harp", Upper George St.
Lewis Cohen, Tailor & Draper, 1, Denmark Place, George St.
M.N. Cohen & Co., Watchmakers & Jewellers, 3, Denmark Place, George St.
Cooper & Levy, Waterloo Warehouse, George St.
Samuel Davis, Phillip St. Parramatta.
Joseph Davis, Market St. Sydney
Solomon Davis, Dealer, Liverpool St.
George Davis, Yass Plains, Goulburn
Abraham Elias, "Hen & Chicken", George St., Sydney
John Harris, Magistrate, Shane's Park, Parramatta
Charles Hart, Maitland and Park St. Sydney
Mrs. Hart, 42 Pitt St.

Henry Hart, Illawarra, Wollongong
 Benjamin Isaacs, York St. Sydney
 Benjamin Isaacs, Kent St.
 Jacob Isaacs, Sussex St.
 Abraham Lazarus, George St.
 Barnett Levey, Theatre Royal, Sydney
 Joseph Levey, Gloucester St.
 J. Levi, Dealer, Upper George St.
 Abraham Levy, "Red-Cross", George St.
 Abraham Joseph Levy, George St.
 Samuel Lyons, Auctioneer, George St. and Charlotte Place
 Samuel Lewis, Sussex St.
 Saul & Abraham Lyons, Wine & Spirit Merchants, Castlereagh St.
 J. Barrow Montefiore & Co., Merchants, O'Connell St.
 Uriah Moses, Dealer, George St.
 Isaac Moses, Dealer, East-Market St.
 Abraham Moses, King St.
 M. Moses, Kent St.
 John Moses, Kent St.
 Solomon Moses, Kent St.
 Moses & Benjamin, General Warehouse, 50 George St.
 Isaac Moss, 19 East King St. and Middle Harbour
 Joseph Moss, 19 East King St.
 George Moss, Innkeeper, Maitland
 Joseph Myers, Throsby Park, Liverpool
 Israel Myers, George St. Sydney
 Samuel Myers, George St.
 Abraham Myers, Goulburn St.
 Emanuel Phillips, Park St.
 Abraham Polack, Auctioneer, Park St.
 Kauffman Samuel, Draper, Underwood's Buildings, Lower George St.
 Isaac Simmons, General Warehouse, George St.
 Henry Simmons, Lower George St.
 Lewis Solomon, Liverpool-road.
 John Solomon, "Barley Mow", Castlereagh St.
 Vaiben Solomon, Australian Wine Vaults, George St.
 Philip Solomon, Dealer, George St.
 Emanuel Solomon, Auctioneers, George St.
 Moses Solomon, British Hotel, George St.
 Lewis Solomon, Campbelltown.
 Samuel Solomons, Hunter & Castlereagh Sts. Sydney
 Spyer Bros., Merchants, Morris' Buildings, George St.
 Solomon Levine, Postmaster, Maitland.

Included in a list of Merchants Agents & Brokers were: P.J. Cohen Merchant & Dealer, Maitland; Montefiore & Co., Merchants, Ship Owners & Agents, Macquarie Place, Sydney; Michael Phillips, Merchant, Ship Owner & Agent, Sydney.

Listed as authorised to effect Sales by Auction were: Samuel Lyons, Isaac Simmons, and Abraham Polack.

Listed as Vessels owned and belonging to the Port of Sydney and employed in the Local Trade thereof were: *Courier*, brig., 184 tons, Whaling, Cooper & Levey;

Elizabeth, barque, 269 tons, Whaling, Montefiore & Finis; *Australian*, barque, 265 tons, Swan River, Cooper & Levey.

**THE NEW SOUTH WALES CALENDAR & GENERAL POST OFFICE
DIRECTORY 1835**

(Raymond)

In its opening pages, under the heading, "The Comet of 1835-1836", this edition of Raymond made mention of the re-appearance of Halley's Comet after an absence of 77 years. "Many have conjectured", said the author, "that our earth will be destroyed by a Comet, but if we may use the expression, the Almighty maker of the Universe possesses much more simple means of accomplishing its destruction than by a Comet. . . We are safe from annihilation by celestial agents till that hour when it shall be declared that 'time shall be no more.'"

Joseph Aaron, Castlereagh St.

Henry Abrahams, "Fox & Hounds", cnr. King & Elizabeth Sts.

Aaron Barnett, Baker, Brickfield-hill.

Lewis Barnett, Goulburn St.

Aaron Barnett, Pitt St.

George Barnett, Prince St.

Samuel Barnett, Bathurst St. Parramatta

Joseph Barnett, Bathurst St. Parramatta

Samuel Benjamin, Upper George St. Sydney

Benjamin & Moses, Dealers, George St.

P.J. Cohen, Maitland; Lewis Cohen (as in 1834 Directory); John Harris (as in 1834);

Michael Hyam, Wollongong; Benjamin Isaac, Compositor, Cumberland St.

Benjamin Isaac, Kent St; Jacob Isaacs (as in 1834).

Moses Joseph, General Warehouse, 71 George St.

Israel Joseph, Auctioneer, George St.

Jacob Josephson, Emu Ford, Penrith.

Joshua Josephson, Professor of Music, Mr. Pendray's, George St.

Joseph Levey (as in 1834); J. Levi, Dealer (as in 1834).

Solomon Leven (as in 1834) and of Pulteney Hotel, Bent St.

Abraham Levy, "Governor Macquarie", Pitt St; Barnett & A.J. Levy, ditto.

Solomon Lewis, Carver & Gilder, Upper George St.

Samuel Lyons (as in 1834); Abraham & Saul Lyons, Lower Pitt St.

Barnett Levey, Theatre Royal.

Solomon Marks, General Dealer, Lower George St.

J.B. Montefiore & Co. (as in 1834 Directory).

Uriah Moses, George St. Windsor.

Isaac Moses, Dealer, Parramatta.

Joseph Moses, 19 East King St.

George Moss, Lower Pitt St.

Joseph Myers, Campbell St.

Emanuel Myers, York St.

Israel Myers, ditto

Samuel Myers, ditto

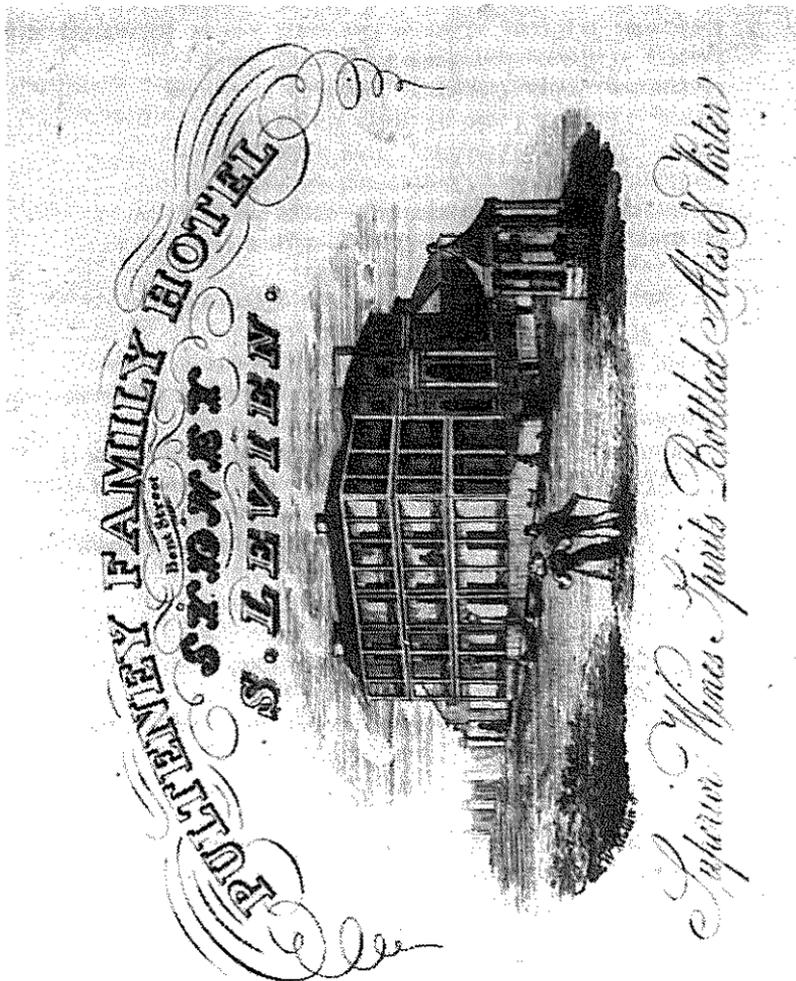
Abraham Myers, ditto

Emanuel Phillips, ditto

John Phillips, Park St.

A. Polack, Auctioneer, Lower George St.

H.R. Reuben, Dealer, Lower George St.



ENGRAVING FROM THE N.S.W. CALENDAR & GENERAL POST OFFICE DIRECTORY, 1835
(Mitchell Library)

Joseph Simmons, Upper Castlereagh St.
 James Simmons, General Store, East King St.
 Isaac Simmons (as in 1834 Directory).
 Henry Simmons, ditto
 Samuel Solomons, York St.
 Lewis Solomon (as in 1834 Directory).
 John Solomon, Ship Inn, Clarence St.
 Vaiben Solomon, George St.
 Phillip Solomon, Dealer, (as in 1834 Directory).
 Emanuel Solomon, Auctioneer, ditto
 Moses Solomon, ditto
 John Solomon, Merchant, Lower George St.
 Samuel Solomon, Commission Agent and Dealer, York St.
 Spyer Brothers, (as in 1834 Directory).

This Directory contained advertisements for the Bank of Australasia of which Jacob Montefiore was listed as a Director and J. Barrow Montefiore as a Local Director; also, Australian Marine Assurance Company of Terry's Buildings, Pitt St., Director, J. Barrow Montefiore; Alliance British & Foreign Life & Fire Assurance Company of which N.M. Rothschild was one of the English Presidents and J.B. Montefiore & Co. the Agents in Sydney and Hobart Town.

Listed as Licensed Auctioneers were: Samuel Lyons, Isaac Simmons, Emanuel Solomon, A. Polack, John Moses, Joseph Raphael, Joseph Moses of Parramatta, Israel Joseph.

The firm of Cooper & Levy were shown as Owners of the *Governor Bourke*, 214-31 tons.

Edward John Abraham advertised his General Store at Yass, informing the inhabitants at Yass, Limestone & Burrara Plains, and those in Murrumbidgee, that on 1st. January, 1835 he had opened an extensive Store at the Township of Yass. He was appointed as the Town's first postmaster, and during the following year Abraham was married at St. James Church, Sydney when it was recorded that he was the son of Robert Abraham of London, Architect. About that same time, as appeared from several advertisements in the *Sydney Morning Herald*, E.J. Abraham established the Maneroo Store at Maneroo. It is of passing interest, although the family were Anglicans, that Robert Abraham was the Architect of the Western Synagogue, in 1826, at St. Alban's Place, London. He was a noted Architect and the Synagogue is listed amongst his chief buildings, it being said of him that he was "reliable rather than original", and that his works "showed a fitness of character and adaptation of material",²² and also that "the Jews' Synagogue, near the Haymarket" was worthy of special mention. Within ten short years, however, the building fell into a serious state of disrepair and practically required rebuilding.²³

THE NEW SOUTH WALES CALENDAR & GENERAL POST OFFICE DIRECTORY 1836

Joseph Aaron, Castlereagh St. Sydney
 Henry Abrahams (as in 1835 Directory)
 Aaron Barnett (ditto)
 Lewis Barnett (ditto)
 George Barnett (ditto)
 Samuel Barnett (ditto)
 Joseph Barnett (ditto)
 Joseph Barnett, "Thistle", Cnr. Kent & Bathurst Sts, Sydney
 Samuel Barnett, Dealer, Upper George St.
 Samuel Benjamin, Dealer, Upper George St.

Benjamin & Moses, Dealers, George St. Sydney & Windsor
 Lewis Cohen (as in previous Directory)
 M.N. Cohen & Co., Watchmakers & Jewellers, Nashs' Buildings, George St.
 H.T. Cohen, Commission Agent, Pitt St.
 George Davis, "Lawyer's Arms", Market St.
 Abraham Davis, Dealer, Brickfield Hill
 Solomon Davis, Dealer, Upper George St.
 Samuel Davis, Phillip St. Parramatta.
 Joseph Davis, Market St.
 John Davis, Watchmaker, East Market St.
 Solomon Davis (as in 1834 Directory).
 George Davis, Yass Plains, Goulburn.
 Samuel Folk, Dealer, Lower George St.
 Jacob Isaacs (as in 1834 Directory).
 Abraham Lazarus (ditto).
 Abraham Levy, Publican & Glass Cutter, cnr. York & King Sts.
 Barnett Levy (as in previous Directory).
 Isaac Levy, York St.
 Abraham Joseph Levy, Dealer (as in previous Directories).
 Samuel Lyons, (ditto).
 Abraham Lyons & Co., Wine & Spirits, Lower Pitt St.
 David Lyons, Druitt St.
 Abraham Lyons, Castlereagh St.
 Solomon Marks, Dealer, Market Wharf.
 Uriah Moses, Dealer, (as in 1835 Directory).
 Isaac Moses, Dealer (ditto).
 Abraham Moses, "Red Cross", West King St.
 M. Moses (as in 1834 Directory).
 Solomon Moses, George St.
 Moses & Benjamin, Warehouse, 59 George St.
 Isaac Moss, Middle Harbour.
 J. Moss, Dealer, Cumberland St.
 Joseph Moss (as in 1835 Directory).
 George Moss (ditto).
 Israel Myers (ditto).
 Samuel Myers (ditto).
 Abraham Myers (ditto).
 E. Nathan, Dealer, George St.
 Michael Phillips, Merchant, Kent St. N.
 R & S Phillips, Dealer, Brownslow's Buildings, George St.
 Joseph Phillips, Port Macquarie.
 Emanuel Phillips (as in 1834 Directory).
 Abraham Polack, (as in 1835 Directory).
 Joseph Raphael, Clarence St.
 H.R. Reuben, Dealer, Maitland.
 A & S Lyons, Pitt St.
 Joseph Simmons (as in 1835 Directory)
 James Simmons, ditto.
 Lewis Solomon, ditto
 John Solomon, (as in 1835 Directory).
 Vaiben Solomon, ditto
 Phillip Solomon, ditto
 Emanuel Solomon, ditto
 Moses Solomon, ditto
 John Solomon, ditto
 S. Solomon, ditto
 S. Solomon, Publican, York St.
 Spyer Bros. Colonnade, Bridge St.
 Aaron Zadok, Illawarra, Wollongong.
 Henry Phillips, Cullen Bullen.
 Joseph Phillips, Hassan's Walls.

Again, the Directory showed that J.B. Montefiore continued as one of the Directors of the Australian Assurance Company and as a Board member of the Bank of Australasia of which Jacob Montefiore was one of the English Court of Directors. J.B. Montefiore was also referred to as being one of the Committee of Correspondence of the Patriotic Association which kept in touch with Henry Lytton Bulwer M.P. in London regarding the affairs of the Colony.

Amongst the list of Auctioneers for 1836 there were the names of: Solomon Davis, Israel Joseph, Samuel Lyons, Moses Moses, Abraham Polack, Joseph Raphael, Isaac Simmons, Emanuel Solomon, Phillip Solomon, and John Solomon. The name of S. Lyons also appeared amongst the Committee of the Sydney College.²⁴

FRANCIS LOW'S CITY OF SYDNEY DIRECTORY 1844-5

The last entry relating to Religious Societies referred to the Jews' Synagogue — President, Moses Joseph; Officiating Rabbi, Jacob Isaacs; Treasurer, Abraham Elias; Secretary, Emanuel Crabb.

Other relevant items were: Samuel Lyons on Committee of Sydney Dispensary. Members of Committee of Sydney College included S. Lyons and J. Josephson. Various Lodges were listed and items of Jewish interest were: Lodge of Australia 548, Under Grand Lodge of England — J.W., Elias Solomon; Treasurer, V. Solomon, Masonic Hall; York Street. Loyal Fountain of Refuge Lodge — George Moss, V.G. Loyal United Brothers' Lodge — John Solomon, Treasurer, held at Solomon's Albion Inn, George St.

An interesting Advertisement was that of Mr. J. Emanuel under the caption, TEETH. He was the Jacob (John) Emanuel mentioned briefly in *Australian Genesis* (at 213). The Advertisement described him as an Examined Surgeon Dentist, Member of the College of Surgeons of Holland. He was a supplier of artificial teeth, "on a principal", providing utility, comfort and appearance. He promised "perfect restoration of the features", which, he said, "cannot be surpassed in any city of Europe." He used a superior cement for cavities and he eradicated malformation of children's teeth. The charges were strictly moderate and consultations were free. Extractions were done at 2/6d. each.

LOW'S DIRECTORY OF THE CITY & DISTRICT OF SYDNEY 1847

Isaac Aaron, Surgeon, 24 Prince St. Sydney
 A. Abrahams, Shoemaker, 217 George St.
 Lewis Barnett, Landholder, 5 Jamison St.
 Samuel Barnett, "Cheshire Cheese", Sussex & King Sts.
 Benjamin & Moses, Merchants, 367 Castlereagh St.
 John Barnett, Tailor & Draper, 73 King St.
 Samuel Barnett, Slopseller, 252 George St.
 Henry Cohen & Co., Wholesale Dealers, George & Hunter Sts.
 E.D. Cohen, Optician, silversmith, watchmaker & jeweller, City Hall of Arts, George St.
 Francis Cohen of J.J. Cohen & Son, Gloucester St.
 J. Cohen, Jeweller, 500 George St.
 John Godfrey Cohen, Auctioneer, 490 George St.
 John Joel Cohen & Son, Jewellers, 479 George St.
 Michael Cohen, Glasgow Hotel, 174 Pitt St.
 Philip Joseph Cohen, Fitzroy Hotel, Pitt St.
 Samuel Cohen, 66 Hunter St.
 Simeon J. Cohen, Commission Agent, of Fitzroy Hotel, Pitt St.
 Judah Phillip Davis, Commission Agent, Kent St.
 Solomon Davis, Dealer, 127 George St.
 Solomon Davis, Tailor, 44 Market St.
 Abraham Elias, 103 Bathurst St.
 Hyam Elias, 153 Pitt St.

Abraham Emanuel, Professor of Music, 23 Prince St.
 J. Emanuel, Surgeon Dentist, 345 Castlereagh St.
 Henry Harris,, "Jew's Harp", 205 George St.
 Jacob Isaacs, Slopseiler, 576 George St.
 Jacob Isaacs, Watchmaker & Jeweller, 678 George St.
 Leon Lewis Isaacs, Clothes Broker, Kent St.
 Mark Isaacs, Bread & Biscuit Maker, 126 Liverpool St.
 Isaac Jacobs, Dealer, Swan St.
 Rachel Jacobs, Widow, 66 Pitt St.
 Moses Joseph, Merchant, 390 George St.
 Nathan Joseph, Stores, 341 George St.
 Phillip Josephs of Muswellbrook & 73 Hunter St.
 Simon Lear, Oculist, Dentist & Corn Operator, Macquarie St.
 Benjamin & Levey, Cabinet Maker, Gloucester St.
 Isaac Levy, Draper, 532 George St.
 Philip Levey, Upholstery, Furniture & Bedding, 528-30 George St.
 Abraham Levy, Bootmaker, 31 Goulburn St.
 Solomon Lewis, Carver & Gilder, & Tobacconist, 315 George St.
 Abraham & Saul Lyons, Merchants, Pitt St.
 Lewis Lyons, Dealer, Sussex St.
 Abraham Marcus, Tailor, 243 George St.
 Morris Marks, Bookseller & Stationer, 99 King St.
 J.L. Montefiore, O'Connell St.
 Bernard Aaron Phillips, Cabinetmaker & Undertaker, 327 Pitt St.
 Emanuel Phillips, Draper, 336 George St.
 Michael Phillips, Auctioneer & Dealers, 100-102 King St.
 Samuel Phillips & J. Jones, Clothes Brokers, Clarence St.
 Wolf Lewis Pyke, Tailor & Cap Maker, 80 York St.
 James Simmons, Merchant, 39 Pitt St.
 Isaac Solomon, Dealer, 41 York St.
 Israel Solomon, Crooked Billet, 57 George St.
 John Solomon, Stationer, 496 George St.
 John Solomon, Albion Hotel, 294 Pitt St.
 Judah Moss Solomon, Merchant South Australia, Packet Office, Bon Accord Wharfs, George St. and of 226 Elizabeth St.
 Moss Solomon, Slopseiler, 277 George St.
 Philip Solomon, Solomon's Temple Inn, Clarence & Erskine Sts.
 Samuel Solomon, Auctioneer, 26 Hunter St.
 Samuel Solomon, Dealer, 112 Liverpool St.
 Vaiben Solomon, 216 Castlereagh St.
 Lawrence & Solomon Spyer, 3 Jamison St., and Macquarie St. south.
 Aaron Zadock, Dealer, Sussex St., E.
 Solomon Levien, South Head Road.
 Casper Marks, Slopseiler, 673 George St.
 J.G. Raphael, Slopseiler.

Jews' Synagogue, 3 York St. The Directory notified that J. Isaacs was the "Officiating Rabbi" and that the Synagogue was open for Services at 6.30 p.m. every Friday, at 8 a.m., 1 p.m. & 7 p.m. on Saturdays, and 7 a.m. Monday & Thursday.

W. Ford of 654 George St. advertised that he had Just Published, by I. Nathan, Part 1, 5s. in Royal Quarto and subscribed by permission to Lady Mary Fitzroy — The First, Second & Third of a Series of Lectures on the Theory and Practice of Music delivered at Sydney College, covering Piano Forte, Harmony, Modulation and Cultivation of the Human Voice.

N.S.W. ALMANAC & REMEMBRANCER 1848

(Published by W.A. Colman, George St. Sydney)

Included in Committee of Sydney College Hyde Park, were Samuel Lyons and

Moses Joseph. J. Isaacs was referred to as Officiating Rabbi. The Almanac noted that the Jews in 1841 numbered 847 and 1086 in 1846

FORD'S SYDNEY DIRECTORY 1851.

Isaac Aaron, Surgeon, 225 Elizabeth St. North
Abraham Abrahams, Chemist, 382 George St. S.
Charles Abrahams, Merchant, 322 Castlereagh St.
Mordecai Abrahams, Freeholder, Clarence St. S.
J.H. Asher, Licensed Pawnbroker, 263 George St. S.
Lewis Barnett, Merchant, 3 Jamison St.
Lewis Barnett, General Dealer, 184 George St. S.
Samuel Barnett, General Dealer, 29 King St. W.
Benjamin & Moses, Merchants, 367 Castlereagh St. N.
Abraham Cohen, Commission Agent, Cleveland Cottage, Castlereagh St. S.
Cohen & Co., Jewellers, 491 George St. N.
J.G. Cohen, Auctioneer & Agent, 490 George St. N.
J.J. Cohen & Sons, Jewellers, Silversmiths, Opticians, Temple of Fashion, 479 George St. N.
Michael Cohen, Glasgow Hotel, 167 Pitt St. S.
M. Cohen, Hairdresser, Board & Lodging, Argyle St. W.
Abraham Davis, Dealer, York St. S.
David Davis, General Dealer, 257 George St. S.
Solomon Davis, Grocer, 107 George St. S.
Henry Harris, Jews Harp Inn, 208 George St. S.
Leah Harris, Draper, London Mart, 281 Pitt St. S.
Asher Hart, Commission Agent, 217 Castlereagh St. S.
Philip Hart, Draper, Clothier & Hosier, 330 George St. S.
Jacob Isaacs, Reader of the Jews' Synagogue, Goulburn St.
John Isaacs, General Dealer, 564 George St. N.
John Isaacs, Ditto, 250 George St. S.
John Isaacs, Draper, 616 George St. N.
Isaac Joseph, Provision & Soup Manufactory, Camperdown.
Moses Joseph, Commercial House, George St. N.
Phillip Joseph, Merchant, Macquarie St.
Moses Lemon, Dealer, 67 Pitt St. S.
Abraham Joseph Levy, "Solomon's Temple", Clarence St. N. & Erskine St.
Phillip Levy, as in 1847 Directory
Isaac Levy, Merchant, ditto.
Lewis Levy, Dealer, Kent St. S.
Lewis Benjamin, Boot & Shoemaker, 13 Domain Terrace
Samuel Lyons (as in 1834-5 Directories)
Saul Lyons, Merchant, 231 Elizabeth St. S.
Maurice Magnus, Agent & Dealer, Pitt St. S.
Abraham Marcus, "Rose, Shamrock & Thistle", 105 George St. S.
Jacob Marks, Merchant, 347 Castlereagh St. N.
Lewis Marks, Merchant, 321 Castlereagh St. N.
Solomon Marks, 214 Pitt St. S.
Meyer Brodziak, Silversmith & Jeweller, 106 King St. E.
Phillip Meyers, Dealer, 32 Goulburn St.
A & M Moses, Merchants, 4 Bridge St.
Elias Moses, Castlereagh St. N.
George Moses, Commission Agent & Dealer, 353 Pitt St. N.
George Moss, Customs House Agent, 20 Macquarie Place
Isaac Moss, Draper, George St. S.
Mrs. Isaac Moses, 227 Elizabeth St. N.
Isaac Nathan, Professor & Composer of Music, Hunter St. E. & Macquarie St. N.
Emanuel Phillips, Draper, Railway House, 299 George St. S.
Nathaniel Phillips, Dealer, Clarence St. N.
Samuel Phillips, Woolen Draper, Aerial Clothing Establishment, 165 York St. S.
Woolf Z. Pyke, Tailor, 600 George St. N.
Israel Rodgers, Bread & Biscuit Baker, Parramatta St.
L & S Samuel, Merchants, Pitt St. N.

L. Samuel, 2 O'Connell St.
 Michael Samuel, Pawnbroker, 97 George St. N.
 James Simmons, Auctioneer, Old City Theatre, Market St. E, & William St.
 Joseph Simmons, Merchant, 28 Hunter St. W.
 Joseph Simmons Snr., Pitt St. S.
 Abraham Solomon, Dealer, 86 Pitt St. S.
 Henry Solomon, Dealer, 321 George St. S.
 Lewis Solomon, Mercantile Clerk, Crown St.
 John Solomon, Bookseller, Stationer & Merchant, 495 George St. N.
 John Solomon, Dealer, 5 O'Connell St.
 John Solomon, Dealer, Gloucester St. N.
 Samuel Solomon, Auctioneer, 26 Hunter St. W.
 Saul Solomon, Butcher, King St. W. & Kent St. S.
 L & S Spyer, Merchants, Commission Agents, Lower George St.

This 1851 Directory included Advertisements for Jacob Charles Cohen of 500 George St, two doors from Hunter St, as a supplier of London Made Watches & Jewellery. Californian Gold was purchased and Spectacles in every variety were fitted to suit any sight. Also advertising was Israel Joseph's Camperdown Fresh Provision & Meat Manufactory. He installed machinery and apparatus from London. He sold Boiled Mutton, Boiled Beef, Bouilli and Soups in great variety and of "exquisite flavour", warranted to keep in any climate in hermetically sealed tins. He supplied the Commissariat and the Naval Ships. (Note, that Joseph was apparently a subscriber to the York St. Synagogue). P.J. Cohen was shown as conducting a private board & lodging house at 7 Jamison St. S.J. Cohen was listed as a Commission Agent of the same address.

PIDDINGTON'S Sydney Commercial Almanac for 1851 was published as a large Sheet, which sold for 6d. All the Jewish Festivals & Fasts for the year 5611-12 were listed.

WAUGH & COX'S SYDNEY DIRECTORY 1855

AUCTIONEERS Philip Cohen, 199 George St; John Godfrey Cohen, 159 George St.
 John Isaacs, George St.
 Edward Salamon, 245 George St.
 BOOT & SHOE MAKERS Joseph Abrahams, 7 Brisbane St; Benjamin Lewis, 13 Domain Terrace
 BROKERS & COMMISSION AGENTS Samuel Magnus, 44 Castlereagh St.
 CABINET MAKERS Solomon Aaron De Lissa, 158 Pitt St; Philip Levey, 135 George St.
 CHINA & GLASS DEALERS Abraham Hart, 270 George St; John Issacs, 473 & 477 George St.
 CLOTHIERS Henry Cohen, 73 George St; Abraham Collins, 87 George St.
 Aaron Isaacs, 467 George St.
 Israel Israel, 438 George St.
 Wolfe Lazarus, 470 George St.
 Samuel Phillips, 466 George St.
 Michael Samuel, 509 George St.
 Abraham Tolano, 391 George St.
 DEALERS Joseph Aaron, 99 George St; Joseph Abrahams, 86 York St.
 Lewis Barnett, 18 Goulburn St.
 Samuel Cohen, 87 Market St. east
 John Cohen, 19 Princes St.
 Solomon Davis, 514 George St.
 Mrs. Isaacs, 2 Bathurst St. west
 Leon Isaacs, 5 Swan St.
 Henry Israel, 291 Pitt St.
 Abraham Jacobs, 402 George St.
 Godfrey Levey, 268 Pitt St.
 A. Levy, 336 George St.
 Maurice Magnus, 277 Pitt St.
 Maurice M. Wolf, 380 Crown St.

DENTISTS John Emanuel, 181 George St.
 DRAPERS Henry Cohen & Co. 82 Pitt St; Hyam Davis, 527 George St.
 Samuel Folk, 442 George St.
 Hermann Goldring, 232 George St.
 Aaron Isaacs, 467 George St.
 Julius Montefiore, 12 Victoria St. Woolloomooloo
 FURNITURE DEALERS Isaac Davis, 477 George St.
 GROCERS Emanuel Benjamin, 26 Clyde St; Lazarus Jacobs, 57 Sussex St.
 HATTERS Isaac Davis, 25 Clarence St.
 MERCHANTS & IMPORTERS Benjamin & Moses, 246 George St; 3 Jamison St.
 Simon Moses Cantor, 4 Charlotte Place
 Samuel Henry Cohen, 232 George St.
 Abraham Cohen, George St.
 John Jacobs, 182 George St.
 Isaac Levey, 133 George St.
 Simon M. Levi, 30 Hunter St.
 Lewis Marks, 227 Castlereagh St.
 Graham, Montefiore & Co., 5 O'Connell St.
 A & M Moses, 38 Castlereagh St.
 Abraham Myers, 229 Castlereagh St.
 L & S. Samuel, 43 Pitt St.
 Joseph Simmons snr., George St.
 Vaiben Solomon, Park House, 11 Park St.
 John Solomon, George St.
 Lewis Solomon, 57 Hunter St.
 L & S Spyer, Wynard Square
 MUSIC SELLERS Lewis Moss, 38 Hunter St. (see, A.J.H.S. Journal vol 2, p.158)
 PROFESSORS Abraham Emanuel, 2 Brisbane St.
 PUBLICANS Michael Cohen, Glasgow Hotel, 177 Pitt St; David Fernandez, Sir Maurice
 O'Connell Hotel, 3 Riley St.
 Abraham Levy, American Hotel, 102 George St.
 Abraham J. Levy, "Solomon's Temple", 72 Clarence St.
 Jacob Myers, Commercial Hotel, 97 Castlereagh St.
 Saul Solomon, The Old Ship Inn, 198 Clarence St; & Victoria Hotel, 98 Pitt St.
 SURGEONS John Emanuel, 181 George St; Isaac Aaron, 125 Castlereagh St.
 Alphonse Levy, 7 Jamison St.
 TAILORS Benjamin Reuben, 188 Castlereagh St; Isaac Saul Solomon, 191 George St.
 WATCHMAKERS & JEWELLERS Isaac Benjamin, 419 George St; Baron Cohen, 29 Bridge
 St.
 Jacob Charles Cohen, 199 George St.
 Samuel Davis, 167 George St.
 Isaac Levy, 127 South Head Road
 Maurice Wolf, 255 George St.

An Advertisement, which may be of interest, was that of Mr. De Lissa Senr., Optician of 34 Hunter St. Under the caption, THE EYE — Defective Vision Relieved, went on to claim connection with S & B Solomons of Piccadilly, Albermarle St. (under Royal Letters Patent). The advertiser asserted that he preserved and strengthened the sight and kept the eye cool by tinting of glasses. He could be interviewed at home, Saturdays excepted.

This Directory noted that the Sydney Synagogue was established A 5605, 1844. Its Officers were stated to be: President, Isaac Levy; Treasurer, Jacob Lazarus; Committee — E. Moses, S. Spyer, M. Alexander, S.J. Cohen, L. Levy, M. Moss, J.C. Cohen, Joseph Simmons, senior. Honorary Member, P.J. Cohen, Reader, Rev. Jacob Isaacs. Collector, Mordecai Moses. Secretary, Maurice H. Solomon.

Jewish Societies were well represented in the Directory as follows: *Jewish Philanthropic Society*²³ Pres., P, Hart; Tsr. Rev. Jacob Isaacs; Hon. Sec., Abraham Cohen. *Jewish Orphan Society*²⁴ Pres. M. Levey; Tsr., Jacob Moses.

Ladies' Jewish Lying-In Society, Pres. Mrs. A.J. Levi; Tsr., Mrs. H. Cohen; Sec., Miss Cohen. *Hebrew Mutual Society*, Estab. 5603. Capital £300. Pres. H. Harris; Tsr., A. Levy; Hon. Sec., L.M. Barnett; Medical Attendant, L. Baron. 28 Members. *Hebrew Philanthropic Society*,²⁷ Estb. 1838. Tsr., A. Cohen.

T.C. Breillat, who was associated with the Montefiores in business, appears in the Directory as Chairman of the Sydney Chamber of Commerce, New Pitt St, and also as a Director of the Sydney Exchange Company of New Pitt St. Joshua F. Josephson is listed as a Director of the Hunter River Railway Company and as one of the Provisional Committee of the Sydney Dry Dock. Dr. Isaac Aaron was the President of the Sydney Land & Benefit Building Society, estab. 1854.

MOORE'S ALMANACK & HANDBOOK 1852

Reference was contained in this Almanack to the N.S.W. Census of Mar. 1, 1851, indicating the number of Jews as 979 out of a total population of 187,243. The only particulars relating to the Jewish Persuasion, was to the Synagogue at York St., of which the Reader was Mr. Jacob Isaacs, Goulburn St. The dates were given of all the Jewish Festivals and Fasts for A.M. 5612-5613.

1853

The particulars of the Jewish Persuasion were unchanged. There was only one Advertisement of possible Jewish interest, E. Morize & Co., of 6 Hunter St. Sydney, stated to be Manufacturers of Colonial Jewellery, Watch & Clock Makers, Gold & Silversmiths, and Dealers in Gold. They were also importers of merchandise from Paris.

1854

Again, the abovementioned particulars were repeated. Two Advertisements were those of — John Barnett, Dublin Mart York St. Wine & Spirit Merchant: Manufacturer of Cherry Brandy, Curacao, Ginger Wine, Lemon Syrup, Peppermint, Cloves and Bitters. Also, Michael Nathan of 549 George St., opp. Hunter St. His merchandise included drapery, hosiery, ironmongery, stationery, brushware, boots & shoes, slops. The highest price was offered for Colonial produce.

1857

There was little of any special interest in the Almanacks of 1855-6. In 1857, however, it was noted with respect to the Jewish Persuasion that — President, Jacob Marks; Minister & Reader, Dr. Herman Hoelzel; Second Reader & "Mohel", Rev. Morrice R. Cohen; Secretary, Julian E. Solomons.²⁸ The latter was then only in his early twenties, later achieving eminence as an outstanding lawyer and as Chief Justice of N.S.W., though he resigned shortly after the appointment because of the controversy occasioned thereby.

1858

The only changes as regards the Jewish Officers were, President, Mr. Samuel Cohen; Treasurer, J.G. Raphael; Secretary, Mr. De Lissa.

1859

Moore's Australian Almanack & Hand Book noted that 7 Marriages were solemnized at the Jews' Synagogue (York St.) during the previous year. The President was listed as Mr. Joseph Simmons; Treasurer, Mr. Moses Moss. The only other change was that Morrice Cohen alone was acting as the Reader.

KERR'S MELBOURNE ALMANAC & PORT PHILLIP DIRECTORY 1841

Abraham Abrahams, Merchants & Agents, Lonsdale St.
Henry Davis, Auctioneer, Little Bourke St.
Benjamin Goldsmid Levein, Victoria Hotel, Saltwater River
Joseph Simeon, Clothier, Collins St.
Joseph Solomon, Deep-Creek
E & J Hart, Drapers, Collins St.

THE MELBOURNE COMMERCIAL DIRECTORY (P.W. PIERCE) 1853

GOLD BROKERS

A.E. Cohen, 62 Elizabeth St.

E. MOSES & SON,

42, BOURKE STREET, EAST.

COMMISSIONS FOR EVERY DESCRIPTION OF MERCHANDISE

Executed with the utmost promptitude and exactitude, and at charges considerably lower than those of other Houses.

LONDON AND PROVINCIAL ESTABLISHMENTS:

154, 155, 156, and 157, Minories; 83, 84, 85, and 86, Aldgate; 506, 507, and 508, New Oxford Street; and 1, 2, and 3, Hart Street, London. Also, 19, Thornton's Buildings, Bridge Street, Bradford, Yorkshire; and 56, Fargate, Sheffield.

DIRECTORY ADVERTISEMENT,
THE MELBOURNE COMMERCIAL DIRECTORY, 1853
(*Mitchell Library*)

Isaac Crawcour, 169 Elizabeth St.
Mark Davis, 39 Elizabeth St.
Aaron Gainsborg, 18 Little Collins St. & 12 Elizabeth St.
Benjamin Joseph, 73 Elizabeth St.
David Lyons, 95 Elizabeth St.
E. Moses & Son, 42 Bourke St. E.
Leslie J. Montefiore, Collins St., cnr. Market square.
N. Nathan, 75 Elizabeth St.
Ralph Raphaels, 91 Elizabeth St.
Raphael & Benjamin, 117 Elizabeth St.
MERCHANTS

D.S. & M. Benjamin, 49 Collins St. W.
Hart Brothers, 61 Collins St. E.
J.A. Henriques & Co., Flinders St. E.
Jacob Montefiore & Co., 92 Collins St. W.
Solomon & Benjamin, 40 Queen St.
DRAPERS, OUTFITTERS & HOSIERS
R. Hart, 93 Elizabeth St.
A. Harris, 143 Elizabeth St.
Hart Brothers, 11 Collins St. W., & 61 Collins St. W.
C. Isaac, 23 Collins St. W.
Lazarus & Abraham, 44 Swanston St.
M. Lazarus, 87 Elizabeth St.
Lewis Levy, 66 Bourke St. W.
Henry Raphael, 18 Bourke St. W.
Benjamin Raphael, 117 Elizabeth St.
WHOLESALE & RETAIL TAILORS & CLOTHIERS
E. Cohen, 64 Swanston St.
Lewis Davis, 7 Collins St. E.
J. Frankel, 83 Collins St. W.
C. Lazarus, 3 Collins St. W.

James Levy, 7 Collins St. W.
 Lewis Marks, Little Lonsdale St. W.
 E. Moses & Son, 42 Bourke St. E.
 J. Myers, 40 Swanston St.

Philip Solomon, 124 Elizabeth St.

GENERAL DEALERS

Moses Phillips, 16 lit. Collins St. E.

Isaac Pulver, 124 Queen St.

Rae & Rosensweig, 110 Queen St.

AUCTIONEERS

Israel Joseph; Michael Davis, 35 Collins St. E.

COMMISSION AGENTS

A.E. Cohen, 62 Elizabeth St; M. Davis

STOREKEEPERS

Samuel Marks, Bourke St. E.

TOBACCONISTS

Isaac Crawcour, 169 Elizabeth St. E.

BOARDING HOUSES

J. Cohen & Co., 3 King St.

Note the undermentioned Advertisements:

E. Moses & Son, Merchant Clothiers & General Importers of British & Foreign Manufactures, 42 Bourke St. E.

Hart Brothers, Importers of British & Foreign Merchandise & General Factors, Established 1841, N.B. Gold Purchased.

Salamon, Marks & Co., London, Sheffield & Birmingham. Merchants & Importers of Foreign Merchandise. 225 Elizabeth St. N.

Jacob Montefiore & Co. will purchase or are prepared to make liberal Advances on Colonial Produce (Gold, Wool, & Tallow) consigned to their Agents in London & Liverpool. Market Square, Melbourne.

THE MELBOURNE COMMERCIAL & SQUATTERS DIRECTORY

(Joseph Butterfield) 1854

AUCTIONEERS

Benjamin & Marks, 59 Bourke St. W.

Edward Cohen, 38 lit. Collins St. W.

BOARDING HOUSES

J. Cohen & Co., 118 King St.

BROKERS & COMMISSION AGENTS

Levi & Mitchell, 14 Swanston St.

DRAPERS

A.E. & R. Alexander, 49 Swanston St. & 27 Collins St. W.

Levinsohn & Sandel, 191 Bourke St. E.

FANCY REPOSITORIES

Isaac & Philip Davis, 19 Collins St. W.

Alfred Harris, 118 Elizabeth St.

S & S Lazarus, 68 Queen's Arcade

John Levy, 7 Collins St. W.

A.L. Woolf, 64 Queens Arcade

GENERAL DEALERS

J. Aarons, 23 lit. Bourke St. E.

H. Cohen, 36 Flinders lane E.

T. Lazarus, 44 lit. Collins St. E.

M. Phillips, 164 lit. Collins St. E.

Moss & Co., 119 Bourke St. W., & 136 Lonsdale St. E.

HOTELS

Samuel Moss, "Criterion", 38-40 Collins St. W.

IMPORTERS

Amschel & Frankenberg, 57 Flinders St. W.

Simeon Cohen & Co., 15 Swanston St.

Maurice Hart, 5 Queen St.

Samuel Joseph & Co., 205 Elizabeth St.

H. & J. Nathan, 46 Elizabeth St.
B. Solomon & Co., 40 Queen St.
JEWELLERS & WATCHMAKERS
Victor Cohen, 206 Bourke St. E.
E. Coppel, 174 Elizabeth St.
S. Davis, 67 Queen's Arcade
Feldheim & Rosenthal, 58 lit. Collins St. W.
Morris & Simmons, 56 Swanston St.

MERCHANTS

J.N. Alexander, 14 Queen St.
Amsberg & Co., 110 Flinders Lane W.
M. Benjamin, 36 lit. Collins St. W.
Hart Bros., 11 Collins St. W.
Henriques Bros. & Co., 27 King St.
C. Isaacs, 100 King St.
Levien & Steinitz, 113 Flinders Lane W.
Phillip & Godfrey Marks, 172 Elizabeth St.
Boyd Michaelis & Co., 35 Flinders Lane E.
J. Montefiore & Co., 83 Elizabeth St.
Montefiore Graham & Co., 54 William St.
Solomon Seligmann, 64 Elizabeth St.
Simeon Cohen & Co., 128 lit. Lonsdale St. W.

OUTFITTERS & CLOTHIERS

Benjamin Bros., 121 Swanston St.
E. Cohen & Co., 62 Swanston St.
Emanuel & Jacobs, 33 Collins St. W.
Jacob Franklin, 77 Swanston St.
Harris & Lazarus, 101 Elizabeth St.
J. Hart, 93 Elizabeth St.
H. Hart, 1 Collins St. W.
Hyman & Co., 21 Bourke St. W.
Edward Isaacs, 127 Elizabeth St.
E. Isaacs, 23 Collins St. W.
C. & H. Isaacs, 203 Elizabeth St.
E. Jacobs, 99a Swanston St.
I. Joseph, 122 Bourke St. E.
Kasner & Moss, 135 Bourke St. E.
I. Lazarus, 123 Elizabeth St.
J. Levy, 51 Collins St. W.
L. Marks, 18 lit. Collins St. W.
M. Moss & Co., 64 Collins St. W.
L. Myers, 255 Elizabeth St.
Simeon & Raphael, 17 Collins St. W.
Simmonds & Isaacs, 18 Bourke St. E.
P. Solomon, 124 Elizabeth St.
(About One-half of all the Outfitters listed were Jewish).

PAWNBROKERS

J. Davies & Son, 100 Bourke St. E.
Marks & Hart, 8 Collins St. W.

SURGEONS

Samuel Jacob, 81 Collins St. E.

TOBACCONISTS

B. Benjamin, 9 Collins St. W.
Mrs. Faust, 141 Lonsdale St. W.
L. Marks, 24 Collins St. W.
Raphael & Levy, 95 Elizabeth St.
Rosenthal & Unger, 57 Elizabeth St.

UPHOLSTERERS

L. Solomon & Son, 98 Bourke St. E.; Lewis Solomon, Furniture Warehouse

WINE & SPIRIT MERCHANTS

M.S. Marks & Co., 161 Elizabeth St.

Included in this Directory were Advertisements by Jacob Montefiore & Co., Gold & Wool Purchased at highest Rates or liberal Advances on same, consigned to their Agents, Rothschild & Sons, London. Drafts issued on Rothschild & Sons at liberal rate of Exchange at 3, 10 or 30 days sight. Address, Elizabeth St., cnr. Little Collins St.

Isaac Lyons advertised a boot & shoe Warehouse, 66 Bourke St. E. Also, Isaac Lyons, General Merchant; Lyons & Co., General Dealers, 116 Queen St.

It may be noted that Jacob Montefiore is shown as representing the Consulate of France, 83 Elizabeth St.

THE MELBOURNE COMMERCIAL DIRECTORY 1855 (Joseph Butterfield)
AUCTIONEERS

Mark Benjamin & Co., 57 Flinders St. W.

BOOT & SHOE MAKERS

A. Levy, 218 Lonsdale St. E.

BROKERS & COMMISSION AGENTS

A. Cohn & Co., 4 Mincing Lane

H. Joseph, 49 Flinders Lane. W.

H. Levy, 7 Collins St. W.

Marks & Levy, 7 Collins St. W.

CHINA & GLASS DEALERS

Lissak & Solomon, 61 Swanston St.

Abraham Woolf, 114 Swanston St.

CLOTHIERS & OUTFITTERS

Benjamin Brothers, 121 Swanston St.

L. Cohen, 93 Elizabeth St.

Davis & Solomon, 52 W. Market St.

Harris & Lazarus, 57-1/2 & 101 Elizabeth St.

H. Hart, 1 Collins St. W.

J. Hart, 227 Elizabeth St.

L. Hart, 24 Western Market

Hyman & Co., 21 Bourke St. W.

C. Isaacs, 23 Collins St. W.

E. Isaacs, 127 Elizabeth St.

E.M. Jacobs, 68 Elizabeth St.

L. Joseph, 128 Bourke St. E.

Kasner & Moss, 135 Bourke St. E.

I. Lazarus, 123 Elizabeth St.

Lyons & Cohen, 27 West Market

L. Marks, 18 Collins St. E.

Moss & Co., 119 Elizabeth St.

L. Myers, 235 Elizabeth St.

M & H. Myers, 171 Elizabeth St.

Sanders & Levy, 68 Bourke St. E.

(There was a total of 48 names listed under this occupation).

DRAPERS

M. Cashmore, 1 Collins St. E.

L. Lazarus, 186 Bourke St. E.

S.L. & S. Marks, 219 Elizabeth St.

Sanders & Levy, 65 Collins St. W.

DRAPERS, WHOLESALE

Meyer & Co., 87 Collins St. E.

FANCY REPOSITORIES

Levy Brothers, 41 Queens Arcade

S & S. Lazarus, 69 Queens Arcade

FURRIERS

A. Cohen, 147 Lonsdale St. E.

GENERAL DEALERS

Joseph Aarons, 23 lit. Bourke St. E.

Lazarus Alman, 243 Swanston St.

Henry Barnett, 47 & 48 Eastern Market
Isaac Barnett, 113 lit. Bourke St. E.
Bernstein & Jacob, 26 Western Market
H. Hart, 191 Collins St. W.
T. Lazarus, 44 lit. Collins St. E.
Lazarus & Benjamin, 7 Collins St. W.
H. Nathan, 75 Elizabeth St.
M. Phillips, 16 lit. Collins St. E.

GOLD BROKERS

S. Alexander, 57 Elizabeth St.
B. Joseph, 7 Collins St. W.
George Asher, 3 Collins St.
Cohen & Abraham, 115 Elizabeth St.
Reuben Harris, 61 Elizabeth St.

IMPORTERS

E. Amsberg & Co., 110 Flinders Lane W.
H.P. Cohen & Co., 73 Bourke St. W.
Feldheim & Rosenthal, 66 lit. Collins St. W.
Goldschmidt Brothers, 135 Bourke St. W.
J. Hart, Collins Place
Hyam & Co., 71 Bourke St. W.
B. Isaacs, 21 Lonsdale St. W.
Joseph Nathan & Co., 206-1/2 Lonsdale St. E.
Samuel Joseph & Co., 19 Lonsdale St. E.
B. Solomon & Co., 40 Queen St.

JEWELLERS, WHOLESALE

D & P Falk, 62 William St.
Feldheim & Rosenthal, 66 lit. Collins St. W.

MERCHANTS

Amschel & Frankenberg, 59 Flinders St. W.
S. Belinfante & Co., 37 Flinders St. E.
M. Benjamin, 36 lit. Collins St. W.
Henriques Brothers & Co., 27 King St.
Hyam & Co., 29 Flinders Lane W.
E. Isaac, 100 King St.
Jacobs & Solomon, 89 Flinders St. E.
D.E. Lazarus & Co., Collins Place
D. Levin, 49 Flinders Lane W.
Louis, Mier & Son, 118 Flinders Lane E.
Caspar Marks, 50 Lonsdale St. W.
Phillips & Godfrey Marks, 172 Elizabeth St. E.
H. Mendel & Co., 106 Lonsdale St. E.
Michaelis Boyd & Co., 35 Flinders Lane E.
Montefiore, Graham & Co., 54 William St.
E. Moses & Son, 121 Lonsdale St. W.
Phillips, Magnus & Co., 37 Flinders St. E.
Salamon, Marks & Co., 17 lit. Collins St. W.
Schiff Brothers, 116 Swanston St.
L. Woolf, 19 lit. Bourke St. E.

OCULIST

Samuel Jacob, 220 Elizabeth St.

OPTICIAN

M. Abraham, 120 Queen St.

PAWNBROKERS

John Hart, 8 Collins St. W.
Alexander Marks, 7 lit. Bourke St. E.

RESTAURANT

J. Silberberg, 44 Western Market

SURGEONS

S. Iffla, 71 Stephen St.
S. Jacob, 220 Elizabeth St.

TAILORS & DRAPERS

Lewis & Cohen, 23 Western Market

TOBACCONISTS

Isaac Crawcour, 169 Elizabeth St.

L. Hyman, 98 Elizabeth St.

L. Levy, 7 Collins St. W.

Isaac Pulver, 118 Queen St.

Rosenthal & Unger, 57 Elizabeth St.

WHOLESALE WAREHOUSE

Hyam & Co., 71 Bourke St. W.

WATCHMAKERS & JEWELLERS

George Asher, 3 Collins St. W.

Victor Cohen, 206 Bourke St. E.

A. Horwitz & Co., 120 Elizabeth St.

Levy, Danzenger & Co., 115 Queen St.

H. Marks, 40 Western Market

Note: This Directory included Hebrews in its list of Denominations indicating as follows — Minister, Rev. Moses Rintel; President, M. Cashmore; Treasurer, Isaac Hart; Past President, Edward Cohen; Committee, S. Phillips, A. Ellis, John Levy, Louis Davis.

The dates of all the Hebrew Festivals & Fasts for the year 5615-6 were contained in the Directory.

THE MELBOURNE COMMERCIAL, PROFESSIONAL & LEGAL DIRECTORY FOR 1856

(John Needham; James J. Blundell & Co., Publisher).

AUCTIONEERS

B. Benjamin, 67 Elizabeth St.

N. Levi, 36 Queen St.

BOOTMAKERS

A. Levy, 21 Lonsdale St. W.

BROKERS

H. Joseph, 49 Flinders lane

CHINA & GLASS

Abraham Woolf, 114 Swanston St.

CLOTHIERS & OUTFITTERS

Benjamin Brothers, 121 Swanston St.

C. Isaacs, 23 Collins St. W.

E. Isaacs, 241 Elizabeth St.

G & H Isaacs, 203 Elizabeth St.

C. Lazarus, 57-1/2 Elizabeth St.

I. Lazarus, 123 Elizabeth St.

Lyons & Cohen, 105 Flinders St. W.

L. Marks, 18 lit. Collins St. e.

Moss & Co., 119 Elizabeth St.-M. Myers, 171 Elizabeth St.

Isaac Nathan, 163 Elizabeth St.

Polk & Lazarus, 109 Swanston St.

Sanders & Levy, 68 Bourke St. E.

S. Solomons, 55 Queen St.

M. Wiseberg, 93 Stephen St.

E. Zox, 235 Elizabeth St.

A.E. & R. Alexander, 27 Collins St. W.

DRAPERS

M. Alexander, 49 Swanston St.

J.W. Hart, 238 Swanston St.

Harte & Co., 81 Queen St.

S.L. Marks, 109 Swanston St.

TAILORS

Alfred Isaacs, 79 Stephen St. (Father of Sir Isaac Isaacs).

Sanders & Levy, 65 Collins St. W.

FANCY REPOSITORIES

Levy Brothers, Queens Arcade
S & S Lazarus, Queens Arcade
A.L. Woolf, Queens Arcade

FRUITERERS

David Benjamin, 44 Lonsdale St. W.

GENERAL DEALERS

Saul Barnett, 63 Flinders Lane E.
Bernstein & Jacob, 35 Collins St. W.
Louis Cohen, 164 Russell St.
Louis Frankel, 20 & 22 lit. Bourke St. E.
T. Lazarus, 44 lit. Collins St. E.
B. Levy, 179 Swanston St.
L. Marks, 12 Lonsdale St. E.
H. Marks, 120 Elizabeth St.
H. Nathan, 75 Elizabeth St.
M. Phillips, 16 lit. Collins St. E.
S. Soleberg, 13 Russell St.
Sussman Brothers, 54 Bourke St. W.

GOLD BROKERS

Cohen & Abraham, 115 Elizabeth St.
B. Joseph, 117 Elizabeth St.
A. Solomons, 19 Collins St. W.

IMPORTERS

Amsberg & Co., 110 Flinders Lane W.
Barnett Brothers, 56 Swanston St.
H.P. Cohen & Co., 73 Bourke St. W.
Feldheim & Rosenthal, 66 lit. Collins St. W.
Goldschmidt Bros. 135 Bourke St. W.
J. Hart, Collins Place
Hyam & Co., 71 Bourke St. W.
B. Isaacs, 21 Lonsdale St. W.
Samuel Joseph & Co., 19 Lonsdale St. E.
B. Solomon & Co., 40 Queen St.

MERCHANTS

S. Belinfante, 45 King St.
M. Benjamin, 36 lit. Collins St.
Horwitz & Marks, 195 Elizabeth St.
D.E. Lazarus & Co., Collins Place
D. Levin, 49 Flinders Lane W.
E. Meyer & Co., 67 lit. Collins St. W, & 42 Collins St. E.
Phillips, Magnus & Co., 37 Flinders St. E.
Solomon & Levy, 7 Collins St. W.

OCULIST

J. Hyams, 69 Elizabeth St.
Samuel Jacob, 116 Collins St. E.

OPTICIAN

M. Abraham, 120 Collins St.

PAWNBROKERS

Cohen & Marks, 128 Russell St.
John Hart, Collins St. W.
Alex Marks, 7 lit. Bourke St. E.
Caspar Marks, 7 Bourke St. E.

SURGEONS

S. Iffla, 71 Stephen St.
Samuel Jacob, 116 Collins St. E.

TAILORS & DRAPERS

Alfred Isaacs, 79 Stephen St.

TOBACCONISTS

L. Levy, 7 Collins St. W.
Michaelson & Goodman, 22 Bourke St. E.

Isaac Pulver, 118 Queen St.
 Rosenthal & Unger, 57 Elizabeth St. & 88 Bourke St. E. (adj. Theatre Royal)
 Abraham Samuel, 63 Bourke St. E.
 UPHOLSTERERS & FURNITURE
 Rosenberg & Co., 150-2 Bourke St. E.
 M. Marks, 17 Bourke St. E.
 WATCHMAKERS & JEWELLERS
 Joseph Davis, 3 Collins St. W.
 L. Davis, 95 Elizabeth St.
 J. Hyman, 20 Bourke St. E.
 Jacobson & Solomon, 13 Collins St. W.
 Levy, Danziger & Co., 115 Queen St.

Under heading, HEBREWS, the Directory of 1856 contained the following particulars: Officers & Committee of the Melbourne Synagogue, Minister, Rev. Moses Rintel; President, M. Cashmore; Treasurer, Isaac Hart; Warden, Edward Cohen. Committee: S. Phillips, A. Ellis, John Levy, Louis Davis. Secretary, A. Barnard, 107-1/2 Queen St.

Dates of the Jewish Festivals and Fasts were again included.

TANNER'S MELBOURNE DIRECTORY 1859

AUCTIONEERS

J. Frankel, 107 Elizabeth St.
 Jacob & Alexander, 87 & 94 Elizabeth St.
 Isaac Lyons & Co., 66 Bourke St. W.
 B. Marks, 122 Elizabeth St.

BOOTMAKER

S. Jacob, 154-1/2 Bourke St. E.

GOLD BROKERS

Levison Davis, 95 Elizabeth St.

CABINET MAKERS

D. Solomon, 172 Elizabeth St.

GLASS & CHINA

David Asher, 158 Bourke St. E.
 A. Woolf, 154-1/2 Bourke St. E.

CLOTHIERS

L. Benjamin, 124 Elizabeth St.
 R. Benjamin, 176 Elizabeth St.
 Samuel Benjamin, 129 Elizabeth St.
 Solomon Benjamin, 141 Elizabeth St.
 Isaac Folk, 63 Bourke St.
 Ephraim Jacobs, 52 Swanston St.
 Samuel Jacobson, 73 Flinders St. W.
 J. Josephs, 91 Bourke St. E.
 C. Lazarus, 119 Elizabeth St.
 Lyons & Cohen, 105 Flinders Lane W.
 M. Myers, 204 Elizabeth St.
 Joseph Myers, 79 Elizabeth St.
 Abraham Solomon, 196 lit. Collins St. E. & 103 Elizabeth St.
 S. & L. Solomon, 95 Queen St.

DEALERS

Joseph Aaron, 10 Latrobe St.
 J. Aaron, 13 to 27 lit. Bourke St.
 David Goldspink, 200 Bourke St. E.
 Abraham Hyams, 108 lit. Bourke St. E.
 Isaac Isaacs, 159 Spring St.
 Nathan Levy, 98 Lonsdale St. E.
 John Solomon, 223 King St.
 Solomon Solomon, 144 Latrobe St. W.
 Solomon Solomonson, 39 lit. Bourke St. E.

GROCERS & WINE MERCHANTS

H.C. Pirani, 17 Swanston St.

IMPORTERS

Belinfante & Co., 45 King St.

A.A. Cohen, 118 Elizabeth St.

Cohen Brothers, 92 Bourke St. E.

Feldheim Bros., 66 lit. Collins St. W.

Isaacs Brothers, 19 Lonsdale St. W.

Samuel Joseph & Co., 35 Elizabeth St.

John Levy & Sons, 14 Elizabeth St.

Levy Bros., 24 Bourke St. E.

Samuel Solomon, 130 Collins St. W.

JEWELLERS

M. Hyams, 3 Collins St. W.

LAPIDARIES

Kasner & Moss, 17 Collins St. W.

Spink & Sons, 104 Collins St. E.

SURGEON

S. iffla, M.D., 117 Collins St. W.

S. Jacob, surgeon oculist, 160 Collins St. E.

MERCHANTS

Moses Benjamin & Son, 36 lit. Collins St. W.

Henriques Bros., 123 Lonsdale St. W.

Horwitz & Marks, 183 Elizabeth St.

Hyam & Co., 83 & 65 Queen St.

Mosely Hyman, 27 Stephen St.

J.S. Joseph, 28 Flinders Lane W.

Lazarus & Levinge, 57 Queen St.

Levi & Seligman, 26 lit. Collins St. W.

Levy Bros., 24 Bourke St. E.

Samuel Magnus, 4 Elizabeth St.

Joseph Marks, 143 Lonsdale St. W.

Michaelis, Boyd & Co., 16 Elizabeth St.

Montefiore, Graham & Co., 52-6 William St.

M.L. Moses & Co., 38 lit. Collins St. W.

S. Rakowskie & Co., 71 Flinders Lane W.

J.M. Rosenthal, 39 Flinders St. W.

S. Soleberg, lit. Collins St. W.

OPTICIANS

M.D. Cohen & Co., 75 Elizabeth St.

Kasner & Moss, 17 Collins St. W.

PAWNBROKERS

J. Barnet, 117 Swanston St.

Cohen & Marks, 128 Russell St. & 187 Elizabeth St.

Joseph Cohen, 216 Bourke St. E.

Louis Cohen, 99 lit. Lonsdale St. E.

Joseph Davis, 17 lit. Collins St. E.

Moss Davis, 69 Swanston St.

H. & J. Hart, 177 Lonsdale St. E.

M. Isaacs, 203 Elizabeth St.

Samuel Levy, 3 lit. Bourke St. E.

Solomon Phillips, 8-1/2 Collins St. W.

Isaac Solomon, Discount bank, 7 Collins St. W.

Pinkus Bros., 253 Elizabeth St.

Raphael & Co., 112 Queen St.

Rapport & Aurbach, 111 Russell St.

Morris Salek, 102 King St.

Nathan & Solomon, 80 Bourke St. E.

Aaron Waxman, 177 Swanston St.

Note: This Directory listed a total of 23 Pawnbrokers.

TAILORS

Alfred Isaacs, 138 Lonsdale St. E.

TOBACCONISTS

I. Pulver, 101 Queen St.

A.M. Samuel, 189 Bourke St. E.

J. Unger, 65 Elizabeth St.

WATCHMAKERS

Lewis Berrick, 53 Bourke St. W.

N. Hyams, 3 Collins St. W.

Julius Hyman, 20 Bourke St. E.

E. Nathan & Co., 61 Elizabeth St.

B. Selig, 4 lit. Latrobe St. E., & 207 Swanston St.

WINE & SPIRITS

John Levy, 14 Elizabeth St.

Collingwood

Samuel Jacobs, Cabinet Maker, 72 Gore St.

Samuel Israel, 77 Smith St., China & glass dealer

L. Lazarus, 97 Napier St., dealer

M. Solomans, 326 Brunswick St., Outfitter

H. Maurice Solomon, Nicholson St., Private School

Richmond

L. Tobias, 2 Park Terrace, Bridge Road, dealer

In this Directory, under heading, *Hebrew Congregation*, 'Mickva Yisrael', Lonsdale St. E., Minister: Rev. Moses Rintel. Also, listed was *Jews Synagogue*, 'Shearith Yisrael', Bourke St. W., Rev. E. Myers

CALVERT'S ILLUSTRATED ALMANACK FOR VICTORIA

1855

J. Montefiore appears as one of the Committee of the Chamber of Commerce, and also as Treasurer of the Victorian Institute for the Advancement of Science.

The Alliance British & Foreign Life & Fire Insurance Company was advertised as having a Capital of 5 millions Sterling. Among its Directorate were Baron Lionel Nathan de Rothschild, M.P., and Sir Anthony Nathan de Rothschild M.P.

The Directory advertised Levy Brothers of Queen's Arcade, Lonsdale St. East Side, as Importers of British & Foreign Goods. Museum of Fancy. (Nos 41-45). Also, S & S Lazarus, Draper, Hosier & Outfitter of Nos. 71-73 in the Arcade.

1856

Noted as one of the Directors of the Professional Life Assurance Company — Capital, £25,000 — was Jacob Montefiore. The firm of S & S Lazarus traded at Nos. 20-32, 69-70, Queen's Arcade. Levy Brothers conducted the "Museum of Fancy" at Nos. 37-46, Queen's Arcade.

1859

The Jewish Festivals, Holidays & Fasts for 5619-20 were included. S. Solomon & Co., advertised an Exhibition at their Photographic Portrait Rooms, 136 Main Road, Ballarat East.

NOTES

Australian Genesis by J.S. Levi & G.F.J. Bergman, Rigby (1974), passim, for population movements and the development of Jewish settlement in N.S.W. and Victoria; also, Charles A. Price, *A.J.H.S. Journal*, Vol. 5, p. 357 et seq. See, further, L.M. Goldman, *A.J.H.S. Journal*, Vol. IV, 344-56, 416-27.

1. *Royal Australian Historical Society Journal*, Vol. 47, p. 222 et seq.
2. *Ibid.* p. 223
3. *Rashi*, by M. Liber, pp. 33-4, 243
4. Balfour, p. 54
5. *Ibid.* p. 85

6. *Australian Genesis*, p. 214
7. Marjoribanks, p. 23
8. *Australian Genesis*, p. 151
9. Marjoribanks, p. 167
10. Townsend, p. 267
11. *The Fireside Dickens*, p. 101
12. Henderson, Vol. 1, p. 112
13. *Ibid.* Vol. 2, pp. 252-3
14. Clacy, pp. 30, 91
15. Peck, p. 105
16. Howitt, Lowden Publishing Company, p. 249
17. *Ibid.* p. 343
18. *Ibid.* p. 67
19. Aspinall, p. 139
20. Cornwallis, Vol. 1, p. 57
21. *Ibid.* Vol. 2, pp. 1-2
22. *Biographical Dictionary of British Architects*, Howard Colvin; *A Dictionary of British Artists*, 2nd. edn., Samuel Redgrave
23. *The Western Synagogue Through Two Centuries*, A. Barnett, pp. 170-1
24. The College, which was the predecessor of the Sydney Grammar School, opened in 1835. Special tribute was paid to Lyons for his efforts in collecting money for the College. In 1848 he donated £100 to the School Library, though some sneered at his illiteracy; see, Keith Lumsdaine, *R.A.H.S. Journal*, Vol. XXVI, pp. 20, 28
25. *A.J.H.S. Journal*, Vol. 1, p. 352. It was merged with the Sir Moses Montefiore Home in 1888.
26. *A.J.H.S. Journal*, Vol. 1, p. 352
27. *Ibid.* Vol. 6, p. 217
28. The name was later changed to Salamons

BOOK REVIEWS

Two books arrived at our Society's offices recently which in some respects complement each other. The first, *ETHNIC WRITINGS IN ENGLISH FROM AUSTRALIA — A BIBLIOGRAPHY*, by the Dutch born Lolo Houbein of Adelaide, and issued by and for Australian Literary Studies, part of the Department of English Language and Literature in the University of Adelaide. The second, *JEWISH WRITING FROM DOWN UNDER — Australia and New Zealand*, edited by R. & R. Kalechofsky, and published by Micah Publications, in Massachusetts, USA. Both books were published in 1984.

The bibliography, *Ethnic Writings in English from Australia*, is the third revised and extended edition, and is a source of wonder — not so much for what it contains, although this is extensive enough, but for what it has achieved, what its potential as an on-going project will further achieve. The author insists it is "not comprehensive", listing 130 entries in its 124 pages, which is a significant increase on that of the first edition of 1976, which listed 26 writers, and of the second, of 1978 with 65 entries. How surely does this work demonstrate the extent and depth of our multi-cultural Society!

The contents of this present edition are especially relevant for the researcher into Australian Jewish literature. One finds works originally written in Yiddish, Russian, German, Hebrew. . . It will assist ethnic writers themselves to make contact with publishing outlets suitable for their work; it is of interest, too, that about 50% of the authors recorded are from Jewish backgrounds. Not the least fascinating aspect of the book is the information which emerges from the brief biographical sketches accompanying each author's name, usually giving date and place of birth, date of arrival here — where applicable — educational opportunities, and so on. One, a Hungarian born poet, who arrived in Australia in 1949 at the age of 24 years, has given his "race" as *Homo Sapiens*. The term "ethnic writer" does not necessarily mean "born overseas", but the criterion for inclusion in this bibliography is best met by the subject matter of the writings.

The number of works translated from Yiddish original, at once shames the pretensions of those who would be more "integrated" than the indigenous, and arouses a kind of reluctant respect for the genre. For the seeker after the strictly Jewish element, this is nowhere better revealed than in the titles of Serge Liberman — whose assistance the author generously acknowledges: ". . . let me immediately add that this edition has gained immensely by the steady flow of information kept up by Dr. Serge Liberman, whilst working on a bibliography himself, who wrote a week before entries closed: ". . . we're at a stage where one has merely to turn over a stone and — lo! — there's another author!" Others are Maria Lewitt, and David Martin. Of yet another author directed to her by our Society, Miss Houbein writes, "One of my staunchest correspondents failed to reply to my last letter. Solomon Stedman died on 17 September, 1979, in Sydney, one month before his 85th birthday, still writing and taking an active interest in literary affairs till the end. He must have been the first ethnic writer whose work appeared in *The Bulletin*."

Miss Houbein modestly concludes her Introduction to the work thus: "In the knowledge that this bibliography cannot ever be complete, is probably in small details not entirely correct and is of necessity a real unacademic effort, I apologise for its shortcomings but express the hope that readers will find enough of interest to make them look beyond what could be provided here. . ."

She explains that as she will not be undertaking research for a fourth edition, she has handed over the accumulated papers of her nine years' work to the Australian Studies Centre at the University of Queensland, for the benefit of future researchers.

In this review, I have done little more than offer an introduction to a valuable research source. It represents much hidden activity in areas of direct relevance to researchers, particularly into Jewish writers in Australia, today. I strongly recommend it to your attention. There is no indication of the price of this work, but it should be well within the reach of all students of Australian literature.

I would have liked to recommend wholeheartedly an anthology entitled *JEWISH WRITING FROM DOWN UNDER*, but for such a work to succeed a comfortable reciprocity between authors and editor is essential, and nowhere here is this apparent. Admittedly, three of the authors represented were no longer alive when the book was published.

The book, which is priced at \$10, and was made possible by a grant from the National Endowment for the Arts in Washington, D.C., is the fourth in a series, *The Global Anthology of Contemporary Jewish Writing*. This is why it seems to me that the selected works from the writings of a score or so of Australian and New Zealand writers should have been of the highest possible standard. This is not so. Nor has the selection of authors been fairly inclusive. Such names as Herz Bergner, Serge Liberman, Morris Laurie, Nancy Keesing, Judah Waten, Lilian Barnea, and Maria Lewitt are amply justified, and in most respects satisfy our expectations. But, if the anthology is to do justice to the tradition from which Australian Jewish literature springs, surely Nathan F. Spielvogel and Solomon Stedman should be represented. Who was responsible for the omission of writers like the late Ben Zion Patkin and Spielvogel's kinsman, Newman Rosenthal? Any or all of whom should have been represented, even if it meant restricting to one of each the half a dozen or so who had more than one work included. And the fact that several of the longer items are merely excerpts from larger works of the authors gives them a fragmented effect. The significance of the fact that the cover of the book is an exact reproduction from the cover of the (first) Australian Jewish Almanac of 1937, published by "Kadimah", escapes me, but that may be my lack. That by its title the book presumably is intended to reflect the picture of Australian Jewish writers and literature suggests a large canvas is aimed at. But it leaves one with a feeling that our literary heritage for the most part is sparse.

On a more positive note, though, the three stories chosen from the prolific pen of Serge Liberman enhance the general standard of the book. The historic content is further served by works of Maurice Pitt and Laurie Gluckman, both from New Zealand; and all of the poems are good. Particularly so, *The Nocturnal Citadel* (with footnote annotations), one of the included five composed by Shmuel Gorr, and those of Susan Whiting.

There is still room for another anthology of Jewish Writers in Australia and New Zealand; one which is more representative, which clarifies and purposefully defines and does justice to the talents and particular skills of all of our writers, and their unique qualities.

L. R.

"BY MY OWN AUTHORITY"

by

Marian Pretzel, Kangaroo Press, 1985

What a marvellous tale-full of excitement, danger, tragedy and miraculous lucky breaks. Yet, it is all true.

Marian Pretzel opens his story by saying, "the genesis of this book was to pass on my personal memories to my children." He has done more than that. He has

brought to life the courage of a young man bereft of his family, determined to survive in the hostile world of Nazi Europe. His skill and daring, coupled with a keen intelligence and intuition and supported by the *chutzpah* which bluffed so many would-be petty dictators he met, brought him on the long journey from Lvov to Sydney over nearly ten years in which he must have aged many more.

In 1942 he was 20 years old and found himself alone after the Nazis had taken his parents. He had been an Art student and with the help of his friend, Milek, he became an expert forger of official documents which saved his life and the lives of his friends many times, while he travelled from Poland to Russia to Roumania to escape and find a haven of peace in which to survive the war and avoid the fate of so many of his family and friends. He had also been a sportsman and the discipline and physical fitness he had learnt stood him in good stead in his attempts to pass himself off as Marian Smolinski, a non-Jewish Pole.

He knew the mentality of the Germans and considered that if a document bore enough official-looking stamps, it indicated that it had been passed by others and so would continue to be accepted by more and more officials. When he finally arrived in Palestine he told the British officers that, given the same conditions of work as the German soldiers had, the British soldiers would also have assumed his documents were authentic and would have passed them.

Pretzel tells his story with pride, yet it does not seem over-boastful. The most daring escapade of going into occupied Hungary with his friend Janek, to rescue from the ghetto Helen Sobel, a girl unknown to them, is told briefly and simply.

"Going straight" after the War, was a question which came to him time and again in Europe and Israel. However, he resisted the temptation to live a life of crime based on the skill and ease with which he could forge documents and instead took pride in his ability to do well in his chosen artistic field.

Technically, the book is easy to read and hard to put down. It is liberally sprinkled with maps of Europe depicting political conditions over the war years (Both these and the book's jacket were designed by the author). There are photographs of family and friends and reproductions of the documents he forged. Unfortunately for me the proof reading of the book has not been done well enough and the typing mistakes rankled as I read.

There have been many stories told of suffering during the Holocaust, both in ghetto and concentration camp, and although these need to be told and retold so we may never forget, it is refreshing to read of someone who survived by his wits; who escaped the terrible fate of so many European Jews; who was able to thumb his nose at the Nazis. People ask why didn't the Jews fight back? Marian Pretzel said "I had been trained to be a fighter not a quitter." He fought back in his own unique way; he deserved the short-lived luxuries he was able to gain for himself and for the friends his activities enabled him to save.

Helen Bersten

"On Being a German-Jewish Refugee in Australia: Experiences and Studies," editors Konrad Kwiet and John A. Moses (special issue of the Australian Journal of Politics and History. University of Queensland Press. Vol. 31, No. 1, 1985).

This complete Journal consists of some of the papers delivered at an Interdisciplinary German Studies Conference (held in Sydney in July 1984), organised largely by Associate Professor Kwiet of the School of German Studies, University of New South Wales, and run in conjunction with the Goethe Institute, Sydney. Eminent guest speakers from overseas and Australian Universities delivered papers which formed the basis for two publications; this comprehensive, fascinating Journal is the first of these.

The audience at the Conference consisted of both academics and independent interested observers. This blend of personalities made for a relaxed atmosphere, where it was most interesting to hear the interchange of ideas and to observe how the passing of time has mellowed the attitudes of some of the participants.

Those academics whose papers contained unqualified derogatory statements accusing Australian Jewry of indifference, apathy and even hostility towards the refugees, were perhaps chastened by the more mellow and affirmative views of others at the Conference who were themselves part of the German-Jewish migration of the late thirties. Australia was a numerically small, isolated country which was steeped in British tradition and shocked by a sizeable influx of European, non-Christian migrants. Its small Jewish community was by no means uniformly ultra-conservative and many Jewish citizens made highly commendable efforts to help the newcomers.

Perhaps it was more than fortuitous that the Conference took place some forty years after the actual events, as this would appear to be an ideal time lapse for mature reflection. Could one stretch the imagination to picture the Israelites wandering in the desert for forty years until Moses led them to the promised land?

The Journal under review deals exclusively with the situation in Australia, as it was affected by German-Jewish influences. The second volume, which will be published by the University of New South Wales (Kensington Series in Humanities) at the end of 1985 or early 1986, concentrates on German-Jewish literature and history in much broader terms.

The main criticism of the present Journal is not about its contents, which with only a few exceptions, are excellent, but rather of the title itself. Would it not have been more appropriate to emphasise the Jewish component of the German-Jewish experience by transposing the words German and Jewish? The German refugees who found themselves in Australia in the thirties were propelled here by dint of their Jewishness, after all. Furthermore, the title does not embrace all the articles contained in the Journal, and even if its interpretation is widened to include general conditions in Australia at the time under consideration, one or two papers are still lacking in relevance.

However, this Journal is a classic case of not judging a book by its cover (or in this instance, its title) — Here is first-class reading for everyone. Just as the Conference appealed to a cross-section of interested people, so do the published papers vary from those which have been intensely researched to those which are conversational and amusing. One can find, for example, three different approaches to autobiographical accounts and there is merit in each of them.

Eugene Kamenka, whilst writing in a very personal way in "A Childhood in the 1930's and 1940's: the making of a Russian-German-Australian", conveys important sociological aspects of the times as well as presenting some interesting philosophical analyses.

When Herbert Liffman uses the title "In search of my identity", he approaches the subject on a more superficial level but his essay is informative and an excellent personal record, notwithstanding.

Klaus Loewald, in the chapter "The Eighth Australian Employment Company", gives an account of that period of his life after he was released from the internment camps at Hay, then Tatura. He had been assigned to these camps after his arrival in Australia (in September 1940) on the infamous "Dunera". This account of his volunteer service in the Australian Army Labour Corps, has all the humour reminiscent of the "Good Soldier Schweik", and more again.

Konrad Kwiet's article "Be patient and reasonable! The internment of German-

Jewish refugees in Australia", apart from its splendid scholarship, includes the most comprehensive source material which is available at this time, some of it very recent indeed. No doubt, the spirit of enquiry in which the paper was written will ensure that the whole subject continues to be updated.

It is noted with considerable pride that six extremely good articles were written by members of the Australian Jewish Historical Society. The members and their subjects are:

Paul R. BARTROP — "Hitler would've known how to deal with the Asian Invasion: the Holocaust and Australian Education After the Holocaust."

In this study the author puts forward a very sound case for the inclusion of the Holocaust phenomenon as an elective subject at high school level in Australian schools.

Sophie CAPLAN — "Psychological and Spiritual Resistance in Nazi Concentration Camps: The Example of Rabbi Benjamin Gottshall."

This essay is perhaps the highlight of the Journal and has been well acclaimed in the wider press because of the universality of its subject matter. It provides an excellent example for those historians who would like to integrate oral accounts without losing historical accuracy in the process.

Godfrey S. LEE — "The Battle of the Scholars — the debate between Sir Isaac Isaacs and Julius Stone over Zionism during World War II."

Through no fault of the writer, this study does not fit comfortably into the format of the Journal; although it is well researched and a very important issue.

Herbert LIFFMAN — "In search of my identity" — already discussed.

Suzanne D. RUTLAND — "Australian responses to Jewish refugee migration before and after World War II."

and;

"A Changing Community — the Impact on the Refugees on Australian Jewry: New South Wales — a case study."

The above two articles are well written, erudite and a significant contribution to Australian Jewish history, perhaps the most authoritative in their field.

The only dissonant note in the Journal comes from Tony Barta — "Consciousness of Genocide in Australia". The story of genocide with reference to the Australian Aborigine is undeniably tragic. However, the attempt to link this shame with some kind of responsibility or guilt on the part of Australian Jewry is extending the range of ideas for publication too far.

Unfortunately, lack of space precludes the review of other topics in the Journal.

In the article by Eugene Kamenka, one sentence on page 8 captures the spirit underlying the 8th Interdisciplinary German Studies Conference which gave birth to this Journal and the one to follow: it says

"But the six million dead mean that there is no loyalty higher than the one to their memory and to those who have survived."

The Journal, "On Being a German-Jewish Refugee in Australia: Experiences and Studies", is available from:

Konrad Kwiet, School of German Studies, University of New South Wales.

\$10 plus \$2 postage.

Anne Andgel

THE AUSTRALIAN AND NEW ZEALAND JEWISH YEAR BOOK, 1985

The Bnai Brith in Australia has from its inception in 1944 given high priority to its cultural programme, Jewish and general, promoting many a valuable project. Now, to mark the 40th anniversary of its foundation, the Bnai Brith District 21, at the suggestion of its President, Kurt Lippmann, has embarked upon a striking venture: The publication of the first Jewish Year Book in Australasia. Let us hope that this publication will become an annual event, and that it will find many readers. The present issue was made possible by the support of more than 50 patrons and sponsors, mainly from Melbourne.

This Year Book differs in character from the older ones in England and the United States. Whilst the latter well-established Year Books deal mainly with the calendar of the current year and with information on the events of the past year, as well as news on institutions and personalities of the Community, this Year Book puts greater weight on the wider contemporary, historical and literary aspects of Jewish life in Australasia.

The editor is Yehudah Svoray, manager of the Ethnic Radio Station in Victoria 3EA, and the editorial committee, under the chairmanship of Professor Louis Waller, who wrote the Introduction, consists of Kurt Ippmann, Joe Kaufmann, Lisbeth Minz and Hans Ziffer — all residents of Melbourne. Moreover, of the 26 contributions there are 20 from Melbourne and only 4 from Sydney. Is it a coincidence that 5 of the 6 Committee members are "newcomers"?

The articles, divided into 8 categories, deal with education, politics, art and literature, Israel, and the integration of Jews into Australian society. Also included are "Portraits" of — the Feiglins, Rachel Holzer, and Julius Stone — and a collection of 32 typical photos depicting Jewish life in Melbourne, from an open-air Chuppah to Acland Street, and from Mount Scopus to the Mitzva Van of Lubavitch. Some of the articles would be of interest to the general community, such as Prof. Colin Rubinstein's evaluation of the Hawke Government (1983-85) from the Jewish point of view.

The first article by Walter Lippmann deals with the demographic situation of Australian Jewry. He estimates that there are 75-80,000 Jews in Australia, whilst other statisticians speak of 90,000 plus. He reminds us that Australian Jewry is an aged community, having less than 20% of under-twenties and 32% of over fifty-fives. About 75% of all Jews in Melbourne live in the six suburbs of St. Kilda, Caulfield, Brighton, Moorabbin, Malvern and Prahran. Australia has 6148 residents who were born in Israel, viz. 2592 Christians, 2071 Jews and 285 Moslems. Of course, many Israelis were not born in Israel.

Some of the articles are autobiographical and 3 short stories are included. The article on Jewish artists contains several prints in colour, and Rabbi Apple tells us about the Ministry of the Great Synagogue.

It is a worthwhile publication which could become a true and fascinating mirror of Jewish life "down under".

I. Porush

SECRETARY'S REPORT

Members have received copies of the Society's Journal, Volume IX Part 6. It contains five excellent feature articles relating to Jewish contributions made mainly in Victoria, Queensland, New South Wales and Western Australia, and reports, book reviews, and other smaller items.

At the Annual General Meeting of the Society, held on 17 December, 1984, the elections produced some changes in the structure of the Committee: Four long-time members left and four new members took their places. Those leaving were Phoebe Davis — who had been our Honorary Treasurer for some eight years and, who turned 86 — Gerald Falk, O.B.E., Helen Bersten and Mark Pritchard. Taking their places were Godfrey S. Lee, Anne Andgel and Associate Professor Clive Kessler.

The main Paper presented at the Meeting was Godfrey Lee's AUSTRALIAN JEWISH COMMUNITY REACTION TO THE DESTRUCTION OF EUROPEAN JEWRY, 1939 — 1947. It was based on his History Honours Thesis of 1984. It stimulated considerable discussion as it dealt with such controversial issues as the Kimberley resettlement scheme, political Zionism, dual loyalty and the Isaacs — Stone centretemps, the upsurge of Anti-Semitism as a consequence of the large waves of Jewish migrants seeking refuge from the Holocaust, and Australian Jewry's reaction to all of this: We were a small, isolated community whose leadership then was fragmented, and yet, the community endeavoured to develop a coherent, unified front. At the same time, strenuous efforts were made here to save remnants of the Holocaust survivors and to get them into Palestine, with Australia well to the fore in these efforts.

In November, 1984 the Victorian Branch President, Howard Freeman, came to Sydney to confer with our President and Vice-President, Mr. Forbes and Rabbi Apple, regarding ways in which the two groups could work more closely, and complement their work. An important aspect of the meeting was the finalising of plans for the micro-filming of the MELBOURNE JEWISH HERALD from 1878 to 1928. The cost was to be shared by all concerned. Now, we hold copies of the film for reference by members and other researchers. We congratulate the Victorian Branch on its initiative in having this valuable work done.

Another project discussed was the Bibliography of Australian Judaica by Serge Liberman of the Victorian Branch. It had been decided that it will be published by the Publications Committee of the Kuring-Gai College of Advanced Education, to be ready by the end of 1985. (This plan since changed).

The A.J.H.S. Edgar Seitel Newman Award is an Essay Competition designed to stimulate young people to undertake research, and to promote Australian Jewish studies throughout the Education system and beyond. It addresses itself to Jewish students between the ages of 15 and 25 years in Australia and New Zealand. It is to be a biennial competition with prize money totalling \$700. The 1988 Competition Award will be increased to \$1,400. The family of the late Edgar Seitel Newman is sponsoring the Competition, and in particular, his sons, David and Terry Newman, who, with their mother, Reiba, and sister, Marilyn, are all Sydney members of the Society. The Competition already shows welcome signs of acceptance within the Australasian Jewish community. The standard of entries has been high, and the prize winners — mostly from Victoria this time — were presented with their awards at the Victorian Branch General Meeting in March, 1985. The winners included Andrew Strum of Melbourne, the outright winner of the Senior section, although only 17 years of age. His essay was on the Sephardic history and genealogy of the maternal line of his family. It is a scholarly essay; the number of references and the five languages in which he was able to read and research it all contributed to his

being awarded the first prize. Other awards went to Tamara Levy, first prize in the Junior section; Sori Friedman, second prize in the Junior section (both of Melbourne); and Adam Epstein of Year 11 at Moriah College, Sydney. The co-operation of the schools and colleges was most gratifying.

The Society records its appreciation and gratitude for donations of books for the Jill Balkind and Family section of our Library, from Saul Viener of Virginia, U.S.A.

We learned with much pleasure that our Corresponding Member, Dr. Anthony P. Joseph of Birmingham, England, will be visiting Australia and New Zealand with his daughter, in May, 1986. Dr. Joseph will be here to attend the International Genealogical Congress in Canberra from 8 to 11 May. He has agreed to address general meetings of the Society in Sydney and Melbourne on the subject of AUSTRALIAN JEWISH AND ANGLO-JEWISH RECORDS.

The Goulburn Jewish Cemetery restoration project is well under way and several local groups, including a Catholic Boys' College and the AJAX Club, have offered to help maintain the site in good condition. Our representative, Mr. Stephen Tazewell, has been supervising the clearance of weeds and re-erection of memorials and of the erection of a stone fence and gates. The proposed excursion and re-dedication of the cemetery, it is expected, will not now take place until 1986. On December 4, 1984 His Excellency, Mr. Yissakhar Ben Yaacov, the Israeli Ambassador, visited the site and was much impressed by its historic significance. Our President, Mr. Forbes, who is also one of the Trustees of the cemetery, had appraised him of its history in advance.

The A.C.T. Branch of the Society held general meetings in March and June. Earle Hoffman's address in March is on GRAVEYARDS OF THE SOUTHERN TABLELANDS; and in June, Zvi HaLevi's Paper is, JEWS IN THE NEW SOUTH WALES CENSUS OF 1891. The membership of the new Branch continues to grow encouragingly.

It is timely, now, to note that the motto of the Society, REMEMBER THE DAYS OF OLD, is a Scriptural text which, it has been said, rightly, is not a mere poetic formula; it is a commandment of the Torah enjoining the Jewish people of the necessity to preserve its precious heritage: They are the gift of one generation to another and the extent of our care of them marks the extent of our civilization. The Society's Golden Jubilee is now in sight and we hope to mark the occasion with a permanent record of the Jewish contributions to Australia made during two centuries. There are still descendants — some are members of our Society — of the first Jews to arrive here, on 26 January, 1788, which means it is still possible to obtain some records of the earliest Jewish families. We are most concerned to promote the compilation of such records — as well as current records — of our community. As well, there are the varied organisations and institutions, and more recent family and personal memorabilia. This original source material may consist of manuscripts, reports, bulletins, circulars, correspondence, newspapers, registers, photographs, and so forth. For a great many years the Society has been collecting such materials, all of which is fundamental to scholars and students in the researching of Australian Jewish History; the Jewish communities and their organisations, and individuals. It is this which enables us, as well as posterity, to understand the social, religious, cultural and political development of our people in this part of the world.

It is with sadness that we record the deaths of members, Frank Danglow of Victoria, and Rupert Michaelis and Percy Simons of Sydney. We express our sympathy and pray for consolation for their families.

VICTORIAN BRANCH REPORT

The Victorian Branch held its 31st Annual General Meeting on 12 March 1985. As no vacancies occurred, there were no formal elections; however, the current members of the Executive and Committee were re-introduced to those present: President, Dr. Howard Freeman; Honorary Secretary, Mrs. Beverley Davis; Honorary Treasurer, Dr. Serge Liberman. Committee: Dr. Harvey Cohen, Trevor Cohen, Mrs. Rachel Dzienciol, Rabbi John Levi AM, Dr. Hilary Rubinstein, Isidor Solomon, and David Sonenberg. Dr. Bill Rubinstein was co-opted onto the Committee at a later date. We look forward to another year of endeavour and co-operation in furthering the aims of our Society.

Before the main speaker, there was a presentation of prizes and merit awards to successful entrants in the 1984 Biennial Edgar Seitel Newman Award Essay Competition organized by the AJHS. Mr. David Newman, son of the late E.S. Newman, travelled from Sydney to personally make the presentations, which went to: First Prize Junior Section — Tamara Levy; Second Prize — Sori Friedman. Merit Awards: Anita Morris, Lisette Gelley, and Judith Ben-Simon. The First Prize in the Senior Section, awarded to Andrew Strum, was presented some months ago prior to his departure to study in Israel.

The speaker was Rabbi Raymond Apple, of the Great Synagogue, Sydney, who delivered a paper based on his research for his Master of Letters degree from the University of New England, entitled: "Chapters from the History of Rabbi Francis Lyon Cohen". A vote of thanks was given after the talk by the Honorable Walter Jona, M.P.

A small group of volunteers has been working on a monthly basis at the Chevra Kadisha Cemetery at Springvale, to record the gravestone inscriptions. Unfortunately, it has not been possible for John and Beverley Davis to go to Sydney to organise further such work at the Rookwood Jewish Cemetery; although a large portion has been completed, we are only up to the 1940s, and it is to be hoped that sufficient volunteers will be able to be recruited to enable this most valuable project to come to a successful conclusion in due course.

Thanks to the co-operation of the State Library of Victoria, the National Library of Australia (Canberra), the Australian Jewish Historical Society, and the University of Sydney, after several years of negotiations by the Victorian Branch, work has now been completed on the microfilming of the "Jewish Herald" from 1879 to 1928. Duplicate sets of these microfilms have been purchased by the Society in Melbourne and Sydney and may be consulted by appointment.

We have also purchased an interesting selection of cassette tapes containing recorded addresses given by experts in the fields of Jewish Genealogical Research in the USA, Britain, Australia, and Europe, at the International Seminar on Jewish Genealogy, Jerusalem, April-May 1984, and at the 4th National Seminar on Jewish Genealogy, Illinois, July 1984.

It is with regret that we record the untimely death of Arnold Bloch, only weeks after he was admitted to the Membership of the Order of Australia (AM) in February 1985. The Victorian Jewish community deeply feels the loss of one of its most involved members.

On a happier note, Dr Serge Liberman is to be congratulated on winning for the third time the Alan Marshall Award for creative writing, as well as the Ethnic Writers Award of an inscribed medal and substantial cheque, in the New South Wales Premier's Literary Awards for 1984.

Congratulations were also extended to Judge Lynette Schifftan on her elevation to the Bench.

OBITUARY

RABBI I. RAPAPORT, O.B.E., Ph. D.

Rabbi Isaac Rapaport, Chief Minister of the Melbourne Hebrew Congregation (1952-1979), died in Israel on 3 March, 1985. The Congregation held a Memorial Service on 28 April last, and the following is an extract of the eulogy delivered by Rabbi Porush.

Rabbi Rapaport was born in Jaslo, Poland, in 1909. He had his secondary education at the Hebrew Gymnasium in Lodz, and studied at the University, the Institute of Jewish Studies, and the Yeshiva in Warsaw. From the Warsaw University he obtained in 1936 a scholarship to pursue post-graduate studies in London where he gained a Ph.D. from King's College for a thesis on Assyrian Archaeology, and his Minister's Certificate from Jews' College in 1940. He was Minister at the Amersham Synagogue for 3 years, when he joined H.M. Forces as a Chaplain in Italy, Greece and North Africa. From 1947 to 1950 he served as Minister in Leicester, and after obtaining the Rabbinical Diploma from Jews' College, as Rabbi of the Stokes Newington Synagogue. In 1955 he received a "call" from the Melbourne Hebrew Congregation to fill the vacant position of Chief Minister and Av Beth Din in that City, which he occupied with distinction until 1979.

As to his qualifications, Chief Rabbi Brodie, in a letter of recommendation said: "... Rabbi Rapaport is an eloquent and thoughtful preacher who has a very fine command of the English language... he is held in high esteem by the Principal and staff of Jews' College... he served as chaplain in association with me and I found him most conscientious in the discharge of his duties and very popular with all personnel... he specialised in education and youth work and did much in the field of Jewish-Christian relations... he also gained experience at the London Beth Din."

As Av Beth Din and spiritual head of Melbourne Jewry's Mother Congregation he was recognised as senior Rabbi of the community. He was received with great expectation, and, indeed, he plunged himself whole-heartedly into his manifold duties. He organised study circles (shiurim) and lectures at his home and at the synagogue, tried to re-ignite the interest of the young people and to teach them Judaism, and administered consistently the work of the Beth Din. His ideology was that of *Torah-Im-Derech-Eretz*, of combining strict religious observance and Jewish knowledge with general education. As a preacher he was eloquent, erudite and always conveying a worth-while message, whether it was to disseminate knowledge, or to fortify *Yiddishkeit*, or to plead for the needy of the community, or to champion the cause of Eretz Yisrael, or to condemn the hostility of our enemies, or to denounce the indifference of the world to Jewish suffering, or to promote the high ideals of freedom and humanity which were trodden upon by so many nations, or to denounce those who tried in the name of progress to detract from the path of Torah-true Judaism and the Halacha, or to call the congregation's attention to its weaknesses and pleading for greater participation and better attendance of the Sabbath Services.

Rabbi Rapaport was persistent and courageous in upholding the principles in which he believed, even at the expense of popularity. He was at times rigid, if not severe, in his attitudes and often in conflict with the lay community as well as his colleagues. A serious bone of contention, especially in later years, was his handling of Beth Din affairs. Here he maintained a position, unyielding and perhaps even autocratically, which some Rabbis, including the Chief Rabbi, regarded as untenable. When Chief Rabbi Jakobovits submitted a plan for re-organisation of

the Beth Din — more in accordance with accepted tradition and the realities of the local situation — Rabbi Rapaport refused to depart from the status quo even when the plan in question had been approved by the Council of Orthodox Synagogues in Victoria. He found himself isolated at times from those who sincerely tried to be friendly and helpful.

His forte was his pen as much as his speech, whether in Yiddish or English, being possessed of a fine style and a convincing presentation. He wrote prolifically, and he was the only Rabbi to make Yiddish his regular literary medium, publishing 10 books — 6 of them in English and 4 in Yiddish. Some were of a scientific nature relating to his field of academic studies at the University, but most dealt with the challenge of the non-Jewish world and with the defence of Israel and the Jewish people. He was a staunch religious Zionist and *Ahavat Yisrael* was a cornerstone of his ideology. His letters to the Press, some of which were collected in his book, *Brave Israel will Triumph*, are a testimony to his burning love for his people and for Eretz Yisrael. His writings are his greatest, most enduring contribution, as a spiritual leader.

As senior Rabbi he represented the Jewish community with dignity and grace at official functions. He was often invited to represent Jewry at meetings called to promote social, charitable and public activities in the general community of Victoria. He was honoured with the O.B.E. in 1973 in recognition of his services. In 1979 he retired from his post and went on Aliyah to be with his children and grand-children. Whilst in Israel he wrote for Biblical journals. He passed away peacefully in Givatayim on Shabbat, 9 March last, aged 75 years — *Yehi Zichrono Baruch*.

Israel Porush.

JUDAH WATEN A.M. died in July on the day of his 74th birthday — he was born in Odessa in 1911 and arrived in Perth, Western Australia with his parents early in 1914.

“The first writer in my life was Sholem Aleichem” he wrote, explaining how at his father’s house a group of “indigent migrant hawkers” gathered to hear Chaim Frankel read from New York Yiddish newspapers to which a few wealthier families subscribed.

Recalling the New York account of “Sholem Aleichem’s funeral attended by hundreds of thousands of New York Jews”, Waten said “The Jews like the French are good at giving their writers a grand send off.”

Judah Waten learned to speak English as a young child and his own writing was in English, but his Yiddish heritage of language and literature was always important to him. After he moved from Western Australia to Melbourne he was closely associated with the Jewish authors Pinchas Goldhar (b.1901), Hertz Bergner (b.1907) and a group of pictorial artists who included Yosl Bergner. Their politics were left wing, their stance in art and literature that of social realism or social humanism — it was Goldhar who encouraged Waten to write his fictional reminiscences of childhood that in 1952 were published as *Alien Son* — the first book of this type of direct migrant experience ever written in Australia. Seven novels, another volume of short stories and a book of reportage and reminiscence *From Odessa to Odessa* followed. He was also an excellent book reviewer for the *Sydney Morning Herald* and *The Age*.

Waten, like so many people in the grey years of the 1950s, suffered from labelling. Because of his political leaning he was not considered an acceptable candidate for official patronage.

Some of his moving, compassionate fiction, for instance in his novel *The Unbending*, explores the problems of Eastern European Jewish migrants, not only in relation to the Australian community and lifestyles as a whole but, also, and sadly, as newcomers who found little in common with long established Australian Jewish people and communal organisations (including synagogues and Rabbis) which reflected the predominant English and German origins of Australian Jewry.

I must confess that, before I first met Judah Waten, I was apprehensive, for one of the not very sympathetic families and one of the uncongenial rabbis in one of his novels were recognisably my own kin and I am honest too, and thought I might have to tell him that.

As it turned out I met one of the nicest, most interesting, and best informed of Australian writers — a man who was most deeply concerned for and on behalf of his friends of all ages and walks of life. Alas, I was insufficiently musical to fully share the richness of Waten discourse, but we were good friends for some twenty-five years thereafter. In 1973 he and I were appointed to the newly established Literature Board and I came to appreciate his wide knowledge and utter objectivity.

He is survived by his wife Hyrell, a retired secondary-school principal, and his daughter Alice, a professional violinist.

The final words are Judah's own:

"Although half of my work is about foreign Jewish migrants I do not regard myself as a Jewish writer, but as very much an Australian writer who happens to be of Jewish extraction. I am very happy that my work is accepted as part of Australian writing. . . . But Australia is part of the world and human beings are human beings wherever they happen to live.

I think that for all writers, big and small, it is at home that the true fire burns with all its warmth and light. However limited it is, his home base will in the long run be a writer's mainstay, certainly for the writer from the smaller countries, and Australia, despite its size, is one of them. You might have some success in faraway places where they make you king for a day. I myself have had a number of novels published in England and in nine European and Asian countries, and at least a dozen of my stories have been translated into ten languages. In the long run, however, the people that matter are those who stand behind you through thick and thin. Those are your own people. Your small world will not forget you as quickly as the big world does."

Nancy Keesing

Ed. Athol Burns, in a letter in *Australian Jewish Times*, states that he knew Waten as a boy and believed him to be 77 years old. Waten posthumously gained the Patrick White Literary Award.

GENEALOGICAL ENQUIRIES

This list is in addition to the one published in the last issue of the journal. We continue to receive enquiries regularly. If any members are interested in any of the families listed below and they themselves did not initiate the enquiry, please write to the Secretary at 166 Castlereagh Street, Sydney.

AARONS, Ephraim Lehman (called Joe) (Melb.)
 ALEXANDER, Jacob and Emily (nee Yates) and their families
 ASHER, Henry, married to Sarah SIMMONS
 BLOCKOFF, family from Odessa
 BLUME, Annie Marguerite (previously KAFIETOVSKI)
 BRILL, Arnold from Koblyn
 CARO family
 COHEN, Elias, married to Ann ROUBIN
 COHEN, Fanny married to Lipman Alexander LEVINSOHN
 COHEN, Harris, married to Hannah NELSON
 COHEN, Lewis, married to Ethel May SAVILLE
 COHEN, Samuel L, son of Lewis Cohen, father of Mrs. Albert NATHAN
 COLLINS, Mark, married to Lydia COLLIS and family
 DAVIS, Samuel, married to Fanny LEVY
 ELKAN, Joseph Simon
 ELKIND family from Vitebsk and Lodz
 FAJANS family
 GEBER, Adolf David married to Katarina RESCH
 GOLDSTEIN, Mark, soldier. Died in South Africa in Boer War, 17.2.1900
 HAINS, Isaac and Rosetta and family
 HART, Abraham and Anne
 HEINE, Charles Robert of Gunnedah
 HEISSMAN family from Vitebsk
 ISAACS, Lewis, son of Aaron and Catherine Isaacs
 JACOB, Jacobs and Hannah or Annie (nee CLOFELDE) of Spitalfields, England (descendants known, parents wanted)
 JACOBS, Elias and Thomas of Goulburn
 JEWS' SOCIETY (N.Z., or Aust.)
 JULIUS, John Samuel
 KAVESH family from Russia
 LERMAN family from Smolensk and Vitebsk
 LEV family from Vitebsk and Harbin
 LEVIN, J and Gary and Matilda living in East Brunswick (1950's)
 LIPMAN, Lewis
 LIPSTINE, Simon and Ellen (nee SOLOMON)
 MANDELSON, Miriam married to David MARKS
 MENDOZA, Daniel
 MITCHELL, David Michael, married to Julia DAVIS
 MYERS, J.M. and family
 NELSON, Harriet, married to James Shepherd, daughter of Isaac and Sarah NELSON (nee GOODWIN)
 PHILLIPS, Emily, daughter of Frances and Michael Phillips
 PILLAVIN family from Vitebsk and Harbin
 PIZER, Pauline married to Isaac SOLOMON
 RAPHAEL, Alfred Isaac, married to Mary Ann
 RHEUBEN, Abraham, married to Rosetta MARKS
 RODGERS, Samuel, (previously RODRIGUEZ), married to Abigail COSTA
 SABER, Woolf, married to Caroline MOSS
 SAMPSON, Lewis
 SATKIN family from Vitebsk
 SCHACHTEL, Isaac Hubert George
 SHERMAN family from Vitebsk
 SIMMONS or SIMMONDS, Edwin Isaac, married to Mary FYNES
 SOLOMON, Mark married to Hannah
 SOLOMONS, Solomon, married to Elizabeth JONES

TZADKIN family from Vitebsk

VALENTINE, Henry

ZABAROFF family Smolensk

ZEIGARD family

Compiled by Helen Bersten, Hon. Archivist/Librarian

JEWISH COMMUNAL APPEAL

This Society is joined with others as a participating Organisation in the above New South Wales Appeal which strives to raise adequate finance for the support of vital local Jewish institutions, whether Charitable, Educational, Cultural, or community services. All donations to the Appeal are tax deductible. (The Australian Jewish Historical Society is itself a body to which contributions are tax deductible, provided the donation is made to its Library Fund.)

It behoves all our Jewish members to support the Appeal especially as this Society has gained acceptance from the Appeal. By generously subscribing to the current campaign, our members are assisting to maintain essential services provided to the Jewish Community by the participating Organisations, including our own Society whose work will be enhanced and expanded by the additional funds that will flow from contributions made to the Appeal. The Executive and Committee of the Australian Jewish Historical Society commend this cause to its membership.

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GERALD AND ISABELLE BENJAMIN
ERNEST R. BARUCH
SIMON JOSEPH GUSS
SIR SAMUEL AND LADY COHEN
HYAM SHOLOM AND KATHLEEN HIMMELFERB
HERMAN AND RACHEL AHRONSON
WILLIAM L. AND GLADYS N. COHEN
ELIAS AND LEBBA GREEN
SIR BENJAMIN BENJAMIN AND LADY BENJAMIN
ALFRED AND MAY PHILLIPS
FREDERICK DAVID AND ESTHER ZILLAH MICHAELIS
JACOB AND EMMA GLASS
PERCY BRIGHTON COHEN
LIONEL COHEN
PHILIP SCHNEIDEMAN
SYDNEY BENJAMIN GLASS
DAVID JAMES BENJAMIN
JUDAH AND FANNY ELLIS
RABBI LAZARUS MORRIS GOLDMAN
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JUDAH GREEN
PHILLIP MORRIS AND DORA ELIZABETH HART
REV. ABRAHAM TOBIAS BOAS
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BELLA GREEN
CELIA ROSENBERG
PERCY WOLFSON
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The amount of the subscription payable by a member is \$15 or \$10 each for two or more members of a family per annum, commencing from January 1st each year. A person donating an amount of not less than \$250 in one sum may be elected by the Committee a Benefactor Member of the Society.