

A history of the Brisbane Hebrew Congregation

1865-1965

The year 1965 marks the Centenary of the foundation of the Brisbane Hebrew Congregation. However, it is believed that the Jewish people settled in Queensland in the very earliest days of the Colony, as was the case in other parts of Australia.

The first actual record of Jewish settlement in Queensland is about the time when the Colony of Queensland attained separation from the Mother Colony of New South Wales. This was in 1859, when several Jewish families left Sydney to settle here, and we find recorded the names of Messrs. George Myers, Coleman Davis, Sam Davis, B. Harris, E. Barnett, W.E. Jewell, M. Mendoza, M.M. Jewell, I.M. Lenneberg, B.L. Barnett, E. Barnett, H.D. Benjamin, M. Benjamin, A. Goldman, Ben Benjamin, and A.E. Alexander. They formed themselves into a congregation in 1864 and invited the Rev. Joseph E. Myers of Sydney to be their Minister, at a retainer of £1 per week. He instituted a Hebrew School at Mr. Jewell's residence in Tank Street, Brisbane.

A minyan was obtained every Sabbath in a large room which they had fitted up for Services. In the same year, Mr Jones Myer Meyers, a cousin of the Rev. Joseph Myers, arrived in Brisbane from Adelaide, where he had been officiating for about dozen years to the small Congregation there. Mt J.M. Myers, although not an Ordained Minister, was perfectly competent to act in that capacity, and when the Rev. J.E. Myers left for England the following year, Jonas Myers offered his services gratuitously.

This amazing man can truly be called the father of the Brisbane Hebrew Congregation, and of Queensland Jewry. He served Judaism in Australia for a total of 58 years, 43 of which were spent in Brisbane, and at no time was he ever entirely out of harness despite the fact that he was a lay-minister. While continuing to conduct his own business affairs, he often simultaneously served as President, Trustees, treasurer, Secretary, Preacher, Teacher, Schochet, Mohel and Collector. He remained a Trustee from the inception of the Congregation till the date of his death. One of the surprising things which the synagogue archives is the vast "*spread*" of the Jewish population in Queensland, throughout this huge State, in the last Century. We read of Jewish families and individuals in the most remote and distant parts, such as Herberton, Atherton, Longreach, Tully, Cooktown, Townsville, Mareeba, Roma,

Ipswich, Muttaborra, etc. Irrespective of where they lived, Jonas M. Myers was their Minister, and if necessary, he went to them despite great distances and primitive travel facilities, to conduct B'ris Meleh (Ritual Circumcision of male children) or to render the last rites. Of course, where it was possible for his flock to come to him, such as for weddings and Bar Mitzah ceremonies, this was arranged. On the last one occasion he took ship to Rockhampton, to marry a Jewish couple who had journeyed to this part from "*the interior*". When one reads that "*the journey to Ipswich will take our Minister 2 to 3 days*" we realise that his travels were not the easiest aspect of his ministry.

He undertook all Ministerial duties and also conducted a Sabbath School. A crippling depression in 1865 rendered him penniless, and he returned south to restore his business interests. Within months he was back here, rallying the tiny Community and paving the way for the formation of a properly constituted Hebrew Congregation.

A great amount of credit is also given to Mr. B.B. Marks, who worked very hard to bring about the formation of the Congregation and this was later recognised when "*Mrs. J.M. Myers and Mrs. B.B. Marks were to be given first choice of seats in the ladies gallery of the temporary Synagogue*".

On Sunday, 5th March, 1865 a meeting was called, by advertisement in the "*Brisbane Courier*", at the Queen Street store of Mr. B. Benjamin who was in the chair, Mr. B. Simmons, the Hon. Secretary recorded that a Committee of seven was set up to find a "*temporary Place. of Worship*". Mr, Jereslow had obtained for their use, "*the Sepher Torah and other things from the defunct Lachlan Congregation*". (Presumably in New South Wales). Those present subscribed £15.14. 6d. towards anticipated expenses, while Mr. Marks presented 2 dozen chairs and kerosene lamps, and Mr. Benjamin donated two cases of kerosene.

The Committee must have been most active, for, at the next Sunday's meeting, they already had leased a room in Bulcock's Building, Queen - Street, as a temporary Synagogue.

The 24 chairs would not have sufficed at the third Sunday's gathering, for 30 men were present to hear Mr. Jereslow move "*That this meeting do form itself into a Jewish Congregation in Brisbane...*". This, then, was the moment, at about 11.30 a.m. on 19th March, 1865, when the Brisbane Hebrew Congregation came into being.

On his motion being carried, Mr. Jereslow subscribed a guinea to the Synagogue fund and a guinea to the Burial Ground. Fund. The meeting decided to fence in the Burial Ground to keep cattle out and tenders were called for this purpose.

The Congregation's archives, most of them beautifully hand-written in a style no longer in vogue and in the rich language of yesteryear, have been preserved in the Synagogue, and., on reading them, we learn of the early struggles, hopes, successes and disappointments of those who founded this Congregation. In keeping with custom, a special name was chosen -- "*The Remnant of Israel*", but this was altered in 1869 to "*Kehilla Kedosha Shaari Emma*", i.e. "*The Holy Congregation of the Gates of Faith*", and this title is still used to this day. We learn, too, of the early search for a suitable building which could be purchased and renovated for their purposes; of the search for suitable piece of ground, which they "*would ask the Government to put up for auction*", and on which they could build; of their first set of By-Laws which, by the way, very closely resemble those in force to-day; of arrangements for relieving the many needy co-religionists who passed through Brisbane seeking their fortune "*up the country*".

Membership was to cost it- per week, while the first seat rental scale was one, two and three guineas.

On 10th May, the temporary Synagogue was moved to an upper room in Mr. A.B. Alexander's premises in Queen Street, on the site now occupied. By Pinneys Store, at a rental of 30/- per week.

The Surveyor General (The Hon, A.C. Gregory) suggested a site at the corner of George and Tank Streets for the proposed Synagogue building, and this was seriously considered for some time.

Progress was reviewed later that month, and, in an upsurge of enthusiasm the Board recorded that:

"Finally, your Committee has to express their conviction that, if their efforts meet with your unanimous support, they have no doubt, that with the help of the Great Architect of the Universe, they will be enabled to erect. a Synagogue creditable alike to our small Community as well as to our whole nation".

However, many years were to pass before this dream was to become reality, and at a meeting in August a gentleman moved that, "*No building committee is*

necessary, there being no building funds". Undeterred, only a week later, plans were tabled for a Ladies Gallery in the temporary Synagogue, at a cost of £29.10. 0.

Chasan Torah in 1865 was Mr. M.M. Jewell (Treasurer) and Chasan B'rishis was Mr. A.E. Alexander (President).

The first Board of Education was formed, on 10th December, 1865, Mr. J.M. Myers being its Principal, and lady teachers were chosen to assist. The Synagogue voted "*not less than £5 for books and prizes for the most deserving Children*".

Around this time, the first dozen siddurim and tephillin were purchased, and correspondence passed between this and, the Sydney Congregation regarding the loan of a Sepher Torah.

During 1866 the Tank Street project was pressed ahead seriously; plans were drawn up for a building, costing £1430, donations were sought and £200 was to be offered at auction for the land. Due to the financial depression at the time, the scheme fell through, and the Board busied itself with what it referred to as "*Synagogical affairs*", such as the engagement of a Cleaner at 3/- per week, the formation of a Philanthropic Society and the return to Sydney of the now overdue Sepher Torah.

In 1871, Miss H.E. and Mr. M. Moses presented a Sepher Torah to the Congregation.

Interest now centred on a piece of land in Adelaide Street, which was duly purchased in 1870 by Mr. J.M. Myers out of his own pocket, for £200. The Congregation then bought this land from him by instalments, as the money could be raised. Subsequently, out of Congregational funds, Mr. Myers purchased another block for £500, and later sold it for £1,100. The proceeds of these, and later land speculations all went to form the nucleus of the fund from which the present Synagogue was ultimately paid for. In all these negotiations, Mr. R.B. Lewin was also most active, and it was he who purchased the land in Margaret Street, making it available to the Congregation at only £200. Mr. Lewin also raised £1,500 for the Building Fund., by personal canvass.

The "*Servants Home*" in Ann Street, now the School of Arts Building, was then considered at a price of £600, but this fell through. However, a start could not be made with building on the Adelaide Street land because, although the Congregants living

closer to town were pleased with its centrality, those living at the Valley said it was too far away, and suggested a site near Centenary Place. While this uncertainty continued, the cottages on the land were leased for 5 years. The lessee was a Mr. Lennon, and about 1881 the Congregation, being satisfied that it would never build in Adelaide Street, sold the land to its tenant, for him to build a hotel on it. This land would thus be on the Adelaide Street frontage of Lennons Hotel. It had been purchased for £200, but by the time it was sold, values in that area of Adelaide Street had so risen that it yielded £3,000.

In 1875 Mr. J.M. Myers had found it necessary to relinquish some of his ministerial duties, so the Rev. A.P. Phillips, who had been Assistant Minister in a Melbourne Synagogue, was appointed, while Mr. Myers was retained as his assistant. Typical of the long-distance ministrations of those days was Rev. Phillips's three weeks' trip to Townsville, to circumcise the child of a man named A. Goldring. Rev. Phillips' stipend was £200 per annum plus Mileh fees.

At this stage we interrupt our story to make reference to the Jewish Cemeteries of Queensland.

Around 1876 reference is first found to the "*new*" Cemetery, i.e. the present Toowong Cemetery. For many years previous to that date the Jewish Burial Ground was on the corner of Lang Park, Paddington, formed by Caxton Street and Hale Street, now occupied by the Police Boys' Club. The area of the Jewish section was only 1/3rd of an acre. In the years 1865 to 1900 the Congregation had to restore the fence many times, after it had been destroyed by an unruly element in the locality. In 1902, the Department of Public Lands asked the Congregation's permission to re-inter those who had been buried there in the Toowong Cemetery, so that the land could be made a recreation reserve. This was agreed to in 1910, and the transfer was finally completed in 1913 under the supervision of the Congregation's Minister.

Time has left its mark on the Congregation, and now in 1965 the Toowong Cemetery is almost full. A large new Jewish Burial Ground has been allocated to the Congregation, at Mt. Gravatt, the design of the chapel has been approved and this building should be, erected and consecrated this year.

There is also a Jewish Cemetery in Toowoomba, rarely used in recent years. The first Jewish burial there was in 1867. About 40 persons were buried there. There

is also a small allocation at Teviotville Cemetery, near Boonah, wherein one of our Faith was buried many years ago. Although Jewish people have been buried in General Cemeteries in country areas all over the State, the abovementioned are the only four Jewish Cemeteries in Queensland.

Before resuming the history of the Brisbane Community, let us look at our sister Congregation which existed in Toowoomba. It appears that a number of Jewish families had lived there for many years, and it is recorded, on a marble plaque in the Brisbane Synagogue, that Mr. R.B. Lewin carried a Sepher Torah over the Ranges for the purpose of installing public worship there. There are no records available, in which the Toowoomba Congregation has recorded its history, but some details can be found in the Brisbane Synagogue archives and elsewhere. The "*Australian Israelite*" recorded, in 1872, that about 30 men assembled for worship there during the High Festivals, led by Messrs. Lewin and Benjamin. Offerings totalled 20 guineas and were for the purchase of a Sepher Torah. Mr. Lewin was ably assisted with his Congregational activities by Mr. Henry Solomon Bloom, a bootmaker and Charlotte Bloom his wife who conducted a bonnet shop in Toowoomba. Mr. Bloom subsequently acted for many years as Minister of the Toowoomba Congregation and after moving to Murphys Creek approximately 16 miles from Toowoomba which was then the terminus of the railway line from Brisbane, he regularly made the trip to Toowoomba by horse and buggy to conduct services. Mr. and Mrs. Bloom's grandchildren, Mesdames Pauline Max, Hilda Myers and Joyce Phillips, are all active members of our Congregation. In 1876, Samuel and Joseph Benjamin and Henry Spiro donated the land in Neil Street, on which the Synagogue was later built, Rev. S.A., Goldstein was their Minister. He later became Rabbi Goldstein of the Auckland and then of the Maitland Congregation.

In a valedictory address at Mr. Lewin's graveside, he was referred to as "*the pillar and the plinth*" of the Toowoomba Synagogue, which he founded and led for many years. Unfortunately, the Toowoomba Community was not sufficiently stable to maintain its facilities. Families tended to leave, as soon as they attained financial means to settle elsewhere, some returning to England, and some migrating to Brisbane or other capital cities. The intermarriage rate was high. Notwithstanding these losses, they repeatedly rallied over the years and reconstituted their Congregation. A low point was reached in 1886 when the Toowoomba Trustees met those of this Congregation to discuss selling their Synagogue and remitting the proceeds to the Brisbane

Synagogue Building Fund. This was not done, and we read that Mr. Julius Zeiman was conducting services in 1893, and that Rev. Phillips was officiating around the turn of the century, that Rev. Levy conducted a service in 1910, that Phillip Frankel of Brisbane conducted the High Festival Services in 1927, and that efforts were again being made to restore the homogeneity of the Congregation up to and including 1935 and again in 1940, Finally, when only a few Jewish families remained, about ten years ago, the proceeds of the sale of the Synagogue were taken over by the Trustees of the Brisbane Hebrew Congregation, on Government authority. To-day, only one Jewish family is left in Toowoomba.

It is also of interest to note that, in 1940 the Congregation lent £1,000 to the Commonwealth War Loan, for the duration of the war and six months after, and donated the entire balance of their funds to various patriotic organisations.

Continuing with the narrative of the Brisbane Congregation, we next read of a gift being received in 1877, of a "*Sefer Torah and appurtenances of handsome description*", from Mr. H.D. Benjamin in Berlin. Another gift from Europe is a heavy set of Kley Kodesh (Torah Silverware), on which is engraved, in Yiddish "*Presented by Sachs Bros., Bankers, Vienna*".

About this time, the temporary Synagogue was moved to the Synod Hall, Brisbane, and then moved for 9 years to the lower floor of the Masonic Hall, which stood at the corner of Albert Street and Ann Street, the site of the Albert Street Methodist Church to-day. This remained the Congregation's home until the present Synagogue was erected.

In 1877, the Board sought orders for Matzos from all Jewish families in the State, in the hope of making it locally. There was a reluctance to give up the Sydney product and the project fell through. However, in 1878 the scheme was a success -- except, unfortunately, that the Matzos was not. It was minuted that "*the inferiority of the local product is to be blamed for the subsequent lack of interest, and a continued reliance on the Sydney suppliers*". The position remains unchanged to this day.

The Rev. Phillips was made a lecturer at Divinity Hall in 1878; the Congregation bought him a house; and he reported that "*school matters were progressing fairly, the children showed happy intelligence, but he could not speak favourably of their behaviour and he would see most energetically to this most grave defect*".

Rev. Phillips strongly championed Choir music in the Synagogue, and, throughout the remainder of that century, we find references to the Congregation's enjoyment of the choir's offerings, with harmonium accompaniment when appropriate. The first harmonium was supplied by the music firm of Paling, Kaye and Jeffries, and. Mr. Kaye played the instrument in the Synagogue for many years after.

The Talmud Torah outgrew the vestry in the Masonic Hall Basement and occupied a room in Elizabeth Street. December, 1878, the children conducted their own Chanuka Service for the first time.

A familiar note was struck by the President, Mr. H.L. Barnett, in 1879, when he asked Congregants to attend the Annual Meeting and *"not to pay the Board the left-handed compliment of demonstrating your satisfaction by your absence."*

Another problem, still current to-day, is introduced in 1879 in a circular from the Chief Rabbi, Dr Adler, appointing a Beth. Din *"in the Australian Colonies"*, The Synagogue Board records that it *"opined that Dr. Adler was not noticing the geographical position of the Colonies when he fixed but one centre for Ecclesiastical Authority for the whole of Australia"*. They wrote him to that effect, seeking approval for a Beth Din in Queensland. Despite the passage of many years since then, and although this matter has often been noted and very seriously considered, the services of the Beth Din in the Southern States must still be availed of, by this Congregation.

In 1880 a Purim Picnic was held and this year saw great activity in regard to seeking a suitable building site. Land between Ann and Turbot Streets, and two sites on North Quay were considered.

Surely one of the longest trips by a Minister to conduct a Bris was made by Rev. Phillips in 1882, for the child of Mr. Brodziak of Cocktown. Another long trip was to conduct the wedding of Mr. L. Goldring to Miss Cohen in Townsville in 1885.

Rockhampton seems to have acquired a small Kehilla in the eighties, for in the September of 1883, 1884 and 1885, Mr. J. Lipstine and Mr. B. Grimish borrowed a Sepher Torah, to conduct the High Festivals in that city and it was forwarded through S. Hoffnung & Co.

The Centenary of Sir Moses Montefiore, of blessed memory, was locally celebrated by a Service, and greetings were sent to him in October 1884.

At the Chief Rabbi's instigation, a prayer was read in the temporary Synagogue in May 1885, for the troops in the Sudan War.

The long-awaited decision was at last made in that year, and the Margaret Street allotment of land, beforementioned, was earmarked for the proposed Brisbane Synagogue. Two highly energetic Committees to look after Building and Finance, were formed. The one called for designs of a Synagogue from architects, on a competitive basis, while the other successfully sought contributions throughout Australia and from Europe and England. Many entries were received from architects, some of their interesting designs still being held in the Synagogue Chambers. The fund-raising was most successful, and the necessary amount of £6,450 was finally accumulated, so that the Synagogue was opened free of encumbrance, and has remained debt-free to this day. The work was put in hand, and on 7th July 1885, (24 Tammuz 5645), in the presence of a large gathering of Congregants and non-Jewish friends, including leading personalities in the Colony, the foundation stone was laid by the Rev. Phillips. The "*Brisbane Courier*" carried the story in very great detail.

Under the foundation stone, a bottle was embedded containing many items of interest, and we take up the story from the Synagogue archives, as follows:

"During that night, the stone was removed, and the bottle, containing the local papers, Jewish Chronicle, Jewish Herald, a parchment document relating the events of that day and containing the names of the Executive of the Building Committee and the coins of the realm, was stolen", A few days later, "all was recovered, and re-buried in the cavity under the stone", The mystery to -day is, where is the stone? There is no clue as to where the foundation stone and the bottle were embedded.

The silver Trowel, suitably engraved, and the mallet used in the foundation laying ceremony were presented to Rev. Phillips, and are in the hands of his descendants in Sydney to this day. The trowel was on exhibition here, during the 91st Anniversary Celebrations in 1956.

To each Executive Member was presented "*a handsome copy, on white satin, of the addresses given on that Occasion, with the hope that, in years to come, their children would read then with pleasure on learning that their parents had assisted in carrying out the duties they owe to their religion*". Unfortunately, no copy of this address is available for transcription.

However, at the Consecration Ceremony the President Mr. B. Sinauer also made a presentation of an illuminated address to Mr. George Myers, which is proudly displayed in the offices of his grandsons, Arthur and Meredith Myers, and which reads as follows:

*"To George Myers Esq., J.P. Trustee Brisbane Hebrew Congregation. Dear Sir,
We the under signed desire to convey to you our sincere appreciation and best thanks for the great and valuable service you have rendered to the Community for so many years and we are convinced that it is chiefly owing to the trouble and self sacrifices displayed by you and your co-trustees that we are now the proud possessors of the Beautiful Synagogue which has this day been consecrated. May you live long to enjoy the fruits of the good work that you have accomplished and offering you our best wishes for your future happiness.*

We remain dear sir,

Yours very truly,

On behalf of the members of the

BRISBANE HEBREW CONGREGATION

B. Sinauer

President

Lionel L. Benjamin

Treasurer

Brisbane July 18th 1886

564.6"

The above has been reproduced in full as it is Considered to be of historical Value.

Up to the time the Synagogue was opened, a number of gifts had been received, of Sepher Torah, and the Silverware and Mantles for their embellishment. At the consecration, quite a large number of additional items were donated, and these are still in use. Of particular interest is a kiddush cup, the stem of which is in the form of a tiny silver torah. The leather presentation case accompanying this cup is inscribed "*Brisbane New Synagogue*".

The Melbourne Hebrew Congregation donated a Shofar; apparently, to keep these many valuable items securely, an iron safe was purchased, and is still in regular use.

The building was completed and consecrated with great ceremony and celebration, on 18th July, 1886. The choir, which assisted in the service of Consecration, must have given great satisfaction, for each member received a silver medal struck in honour of the occasion.

Seat rentals were set at three to eight guineas per annum for men and from one to two guineas for women. Despite the vast difference in the value of money to—day, the present rates are not so very much greater.

In February 1887 an illuminated address was presented by the Congregation to Queen Victoria, on the occasion of her Jubilee.

Mr. Grossman, the Collector, was employed at a salary of £100 per annum. Discussions were held at one Board Meeting, lasting till 1.45 a.m., but they could not see how classrooms could be built at the rear of the new Synagogue for their thirty three children. Somehow, we have fitted into that same space, the Memorial Hall and the Talmud Torah which can accommodate about 150 children.

The Chief Rabbi wrote in 1888 asking that the harmonium, the particular pride and joy of Rev. Phillips, be no longer used in the Sabbath Services.

A plaintive, and perennially familiar note is struck by an aggrieved President at this time ... *"we have co-religionists in this city who contribute nothing to the Synagogue but expect to find it here when they need it, and who said they would join when we will build a proper Synagogue, engage a professional Minister, arrange for formal Jewish education for their children and supply completely kosher meat facilities. But, now that we have provided all these things out of OUR OWN pockets they neither attend the Synagogue, nor utilise the Minister, nor send their children to Cheder, nor purchase kosher meat! Perhaps we can doubt their sincerity..."*

In September of that year, a breakaway movement, calling itself the "*House of Israel*" offered to amalgamate if Rev. Phillips resigned. Their offer was not accepted, and we hear no more of them. The first record is found at this time, of the arrangement we now make annually -- "*The Minister Obtained leave of absence for school children for the Hebrew Festivals*".

The Adelaide Hebrew Congregation proposed a Synod of Australian Congregations. This has been mooted Many times since, but has never been entirely implemented.

An "*electric signal*" from the reading desk to the choir was installed, and the remains of this can still be seen attached to a desk in the ladies gallery.

In February 1890, condolences were sent to the family of the Chief Rabbi on his death, and his son, the Rev. Rabbi Herman Adler, Acting Chief Rabbi, replied. His beautifully hand-written letter is in our archives.

The first reference to the Ladies Guild is under the name of the "*Jewish Ladies Dorcas Society*" in 1891. "*Dorcas*" is a name which used to be attached to the title of Philanthropic Bodies. This organisation is now known as the Queensland Jewish Women's Guild and Benevolent Society. Its first President was Mrs. R. Schoenheimer the grandmother of our present Treasurer Mr. Mark Schoenheimer. This lady was followed by Mrs. Alfred Bennett, who served as its President for many years and her name is carried on by her grandson Cecil and great grandsons David and Paul, who are all active members of our Congregation.

Apart from the Ministers and various honorary teachers the first fully employed teacher was Miss Solomon, at a salary of £50 per annum, and who had a total of 53 children on the roll.

Rev. Phillips resigned in October 1892, but remained in the Colony, assisting from time to time both in Brisbane and in Toowoomba, as Minister.

Teacher and Mohel. When he was unavailable, Dr., Joseph would carry out the latter duty.

John Hislop & Co. became undertakers to the Congregation in October, 1892, and, with some interruptions, the Company bearing this name has retained this appointment.

The years 1891 to 1895 were years of depression, and the Congregation and its members suffered grave financial difficulties. Many members, unable to pay even a few shillings a week, resigned. The acting Minister, Mr. Jonas M. Myers, was paid only £156 per annum. Reference is found to the need to "*transfer the Congregation's account from the Union Bank during the bank scare of May 1893, and depositing same in the Government Bank*". The 74_ members dropped to only 22 in 1 year, reducing seat rental receipts from £380 to £79. The Talmud Torah enrolment fell from 53 to 26.

Reference is also made to the "*terrible floods*" which swept Brisbane, "*preventing many pupils from attending classes*". The waters did not reach the Synagogue, but lay deep in the lower reaches of Margaret Street. Many congregants lost their homes and businesses, and the Congregation had to find relief for them.

An examination syllabus was laid down for Bar Mitzvah boys, very similar to that used to-day. Bat Mitzvah ceremonies were also planned, but it is not clear, despite the

many references to this ceremony, whether it was ever carried out in the first 75 years of the Congregation's life.

The Rev. Chodowski of New Zealand was appointed in March 1895. Mr. J.M. Myers again retired to the position of honorary Assistant Minister, and the occasion was marked by the presentation to him of an illuminated testimonial, and 105 guineas.

Rev. Chodowski was also versatile, as he was engaged as "*Reader, Lecturer, Teacher, Schochet and Mohel*". A further Sepher Torah was presented by Messrs Eisenberg, Cohen and Berliner.

Shechita has always been given great importance here. In 1896, the Co-operative Butchering Company had the contract for supplying kosher meat. Apparently an outbreak of illness at the Brisbane General Hospital was blamed on the meat supply, and for this reason, the Hospital Board turned to the Hebrew Congregation for the supply of kosher meat. For several years, approximately 7,000 lbs. of kosher meat were so supplied monthly, a typical quantity killed being 262 sheep, 39 oxen and 7 calves each month.

A possible scandal was averted when the forgery of the Shochet's kosher stamp was detected before it was used. It appears that some employees of the meat contractor ordered a stamp, a replica of the Shochet's stamp. However, the rubber stamp manufacturer sent the bill to the Congregation's treasurer, and the forgery was detected before the stamp was used.

Reference was made previously to the high proportion of country members. A letter was sent, in 1896, to one of these, Samuel Heiser, "*who struck oil at Mt Morgan*". About this time we find a brief reference to a certain "*David Cohen, late of Rattlesnake Bar, California, born 1824...*"

Congratulations were sent to Mr. Justice Cohen on his elevation to the Supreme Court Bench of New South Wales.

In 1897, this Kehilla joined, with most of the Congregations in Australia and New Zealand in sending an illuminated address to Queen Victoria on the occasion of her Diamond Jubilee. A fully choral service was held. in Brisbane.

Rev. Chodowski returned to New Zealand in June 1 898, and Mr. J.M. Myers again took over the Ministry. The Rev. A.P. Phillips, now serving the Toowoomba

Congregation, asked for "*the return of the Sepher Torah, which belongs to Toowoomba*". However, on checking, it was found that the Sepher referred to had been given to the Brisbane Congregation "*by the now defunct Valley Congregation*".

Queen Victoria's death was mourned at the Congregation's Memorial Service in February 1901.

A party of 23 Rumanian Jewish migrants, with their wives and children, settled here and it was noted with satisfaction that they were all tradesmen. This was only one of the many waves of migrants which reached Brisbane.

The Rev. B.N. Michelson B.A. was inducted. in March 1902, on his arrival from England, but returned there a year later, due to ill health.

Services were held celebrating peace in South Africa and the Coronation of Edward VII. A case of esragin was sent to Dunedin Congregation (probably citrus).

Mr. Jonas. Myers, again in harness, reported in September 1903: "*I attended 5 Minyonim and the funeral of the Anglican Bishop*".

Condolences were sent to the family of the late Theodore Herzl, on the occasion of his death in Vienna in 1904.

In December 1905 a mass meeting was held in the Synagogue, protesting against the massacres of Jewish people in Russia. The entire proceedings of the meeting filled the first three columns of the "*Daily Mail*" of 11th December. An amount of £230 was forwarded to the Chief Rabbi, and thanks were received from Rothschild & Sons, who directed the world-wide appeal.

The Synagogue, after major internal and external renovations, was reconsecrated in April 1906.

In July 1906, a Memorial Service was held. for Jews mac sacred in the Biaostock Pogrom in Russia.

Aaron Mirs, Secretary, Collector and Shammass for 15 years, died and his memoria,1 stone was erected by the Congregation.

Mr. Jonas M. Myers, now granted. the honorary title of "*The Reverend.*", turned 80 in January 1908, and was given the utmost honours by his many admirers. A huge function was arranged, at which he received yet another illuminated address and a

purse of 80 gold sovereigns. Every local paper carried columns of details, including the full address of the President Mr. A.M. Hertzberg, and the reply of The Reverend, who was referred to as "*the Grand Old Man, of Australian Jewry*".

Unfortunately, this fine personality was soon to be lost to the Congregation, for he died in the following February. Rabbi Francis Lyon Cohen, of the Great Synagogue, Sydney, conducted the burial service. A Monument was erected over his grave by the Congregation. Rev. A.P. Phillips again undertook the spiritual leadership of the Congregation, assisted by Mr. Phillip Frankel who acted as Lay-Reader and afterwards became President and occupied this position and other positions in the Congregation for over 22 years. His memory is perpetuated by his several grandsons and great grandchildren who are actively associated in Congregational affairs.

Mr. A.M. Hertzberg filled the office of President for approximately 17 years, and his name is carried on by his son Mr. Marcus Hertzberg, who is now in his 78th year, and at present our oldest Congregant, having been a member for 65 years.

Miss Flo, Myers, youngest daughter of the late Minister, took full charge of the Hebrew School, and it is interesting to mention that Miss Myers had been teaching the children of the Hebrew Classes for about 40 years at an honorarium of 4 guineas per annum.

At this time the Brisbane Jewish Philanthropic Society was formed and also the Queensland Branch of the Zionist Movement.

In October 1908, "*objection was raised to the Shammass entering the Synagogue during one of the High Festivals, with a step-ladder to turn off the gas from a faulty lamp, though this was probably preferable to Congregants being stifled by gas*". In those days, the Synagogue was entirely lit by gas lamps, and one of these has been left in position as a memento of that time.

In view of Rev. Phillips' advanced age, he did not wish to carry on as Minister, and in March 1910 the Rev. C. Levy, of Durban, accepted this position, at a salary of £300 per annum.

On 2nd May, a Memorial Service was held in memory of the late King Edward VII, and, a year later, a Coronation Service for King George V was celebrated. Opportunity was also taken for the Minister to visit Toowoomba to conduct a

Coronation Service at that Synagogue. He found the affairs of the Synagogue were in poor condition, and organised a Committee to undertake an improvement, and to redeem the title deeds. This improvement did take place, but was not sustained, and the organisation declined again after a few years.

In November 1911, an ancient custom, the Reading of the Law in a Triennial Cycle, was revived, but apparently the Annual Cycle was resumed at some later date.

A Congregation, formed of recent migrants from Russia, and called the Russian Jewish Society, requested the loan of a Sepher Torah for the High Festivals in 1912. They were prevailed upon to attend the Service at the Brisbane Synagogue instead.

These Russian and Yiddish speaking migrants lived mainly in the Buranda District of South Brisbane, and it was they who ultimately formed the South Brisbane Congregation. They also formed the Jewish Works Association and produced a Yiddish play, "*The Witch*", in 1914, a Russian play, "*The Jews*" and plays by Sholem Aliechem and Sholem Asoh. We learn that most of these migrants were from Manchuria -- mainly Harbin -- and from Siberia. The Immigration Department subsidised passages for many, so that the trip from the Port off. Dairen (China) to Brisbane cost only £8.10. 0.

A Memorial Service was held on the occasion of the death of the Chief Rabbi Dr. Herman Adler, and congratulations were sent to Rabbi Dr. Hertz on his appointment to that high office.

Rev. C. Levy resigned in 1913, and Rev. Phillips carried on until January 1914, when Rev. H.L. Friedlander was appointed, his salary being £300 per annum. Within a week Rev. Phillips passed away, having, like Mr. Jonas Myers, served the Congregation well into his old age. Rev. Friedlander's induction was held the following month, the Women's Guild donating the Ministerial robes.

This was the year of the declaration of the First World War, and, in August 1914, special prayers were offered in the Synagogue. Throughout the war, an appropriate prayer was recited at each Service. Quite a number of the Congregation enlisted in the various Services, as recorded, on the bronze plaque in the front porch of then Synagogue.

The end of the War was celebrated by an appropriate function, as well as a Service of Thanksgiving for Peace. With the coming of peace, the steady migration

from overseas, interrupted by the War, was resumed. Just as Perth, being the first Australian port for ships from England, Palestine and Egypt received numbers of Jewish migrants from those countries, so Brisbane, as the first Australian port for ships from the north, received Russian-Jewish migrants who had lived in China, as well as many direct from Russia, Poland and other East European lands, who had made the journey via China. Many of these families are still with us. They took their places along with the much earlier arrivals who had originated, in Germany, Poland and England. Their arrival accounts for the Jewish population of Queensland being almost doubled between the years 1911 and 1921 as shown on the Census figures appended at the end of this historical account.

At the rear of the Synagogue, a shed which some of the older residents still recall being used as a Succah, was removed, and a wooden building was erected to serve as a Congregational Hall, Classroom and Succah. It was later extended, and gave service until 1955, when the present Memorial Hall was erected in its place.

The Rev. Friedlander died in 1926 and Rev. Nathan Levine was appointed and served the Congregation until 1936.

To serve the needs of the large number of families which lived south of the Brisbane River, the South Brisbane Hebrew Congregation was formed, and they opened their Synagogue, known as the Central Synagogue, with its commodious Judean Hall, in a central locality.

In 1931 a Memorial Service was held for the late Sir John Monash.

In October 1931, the Kol Nidrei Service of the Brisbane Synagogue, was broadcast over Station 4BK.

This was the period of the universal depression. The Brisbane Hebrew Congregation suffered badly through loss of members and lack of finance, and the effect was felt for some years afterwards.

The rise to power of Hitler's Nazi Party was noted with great concern, and in March 1933 a Resolution of the Congregation was publicised, protesting against the attacks on Jewish people in Germany. This was followed by a public meeting of protest, called by the Lord Mayor of Brisbane. The gathering, which was very widely attended, filled the City Hall to capacity. In due course, Jewish people, fortunate enough to leave

Germany, started to arrive here, first a few, then dozens and hundreds. Many of these families remained in Brisbane, and became most valued congregants and citizens of this city.

Every effort was made to receive these co-religionists and to help them in every way. Some were aided, by housing being found for them, others with cash assistance, employment and so on. Great efforts were made to assist them to settle down and feel at home in the Congregation.

In April 1933 further efforts were made to restore the Toowoomba Congregation. Like all previous attempts, the success was only temporary.

Five girls were confirmed in 1935. Although the Bat Mitzvah Ceremony had been favourably discussed throughout the preceding years, no record can be found of the ceremony having previously been 'conducted by this Congregation.

The Jubilee of King George V was celebrated by a Service in the Synagogue and a fund was raised to aid Polish Jewry.

A request was received, in August 1935, from the Tamworth Hebrew Congregation for the loan of a Sepher Torah for their High Festival Services, It appears, however, that their needs were met by the Great Synagogue of Sydney.

In this between-wars period, many items were donated to embellish the Synagogue, including the Pulpit, the Menorah, various furnishings, a new Wedding Chuppar Mantles etc.

An appointment of major interest to this Congregation in 1920 was that of Sir Matthew, Nathan to the high post of Governor of Queensland, which office he, occupied until 1927. During his period of office he joined our Synagogue and was a worshipper with us on numerous occasions.

The following year, 1936, was celebrated as the 50th Jubilee Year of the building of the Brisbane Synagogue. A special Service was held, the choir contributing considerably to a memorable occasion. Not long afterwards, Rev. Nathan Levine left to proceed to Palestine, to undertake further studies in a Rabbinical Seminary. He presented his shofar to the Congregation. Mr. I. Meerkin acted as honorary Reader until a successor was appointed.

Rev. Joseph Wolman of Ireland was chosen from about 25 applicants to succeed Rev. Levine. He was indicted in 1937. He served the Congregation through the War, at the commencement of which they participated in the Day of National Prayer, held at the request of King George VI.

Amongst the groups of Jewish people who took refuge, there was a party of Lithuanian Rabbinical Seminary Students, some with wives and children, who arrived just after the outbreak of war.

The Adolph and Miriam Hertzberg Memorial Library was donated to the Synagogue by Messrs. M. & R. Hertzberg and Mrs. R.E. Jacobs (now Lady Jacobs) of Adelaide.

Mr. Abe Newhouse donated a small Sepher Torah which is carried by the children in the Simchas Torah procession each year.

Japan's entry into the war threw a grave shadow over the population of Queensland. In a series of lightning strides, the Japanese were suddenly within a few minutes' flying time of Queensland cities. The Government urged the evacuation of all children from the cities, particularly Brisbane, which, it was feared, would soon be attacked from the air. Thousands were sent south or to the comparative safety of country towns. The Brisbane Jewish Community, likewise, evacuated most of its children. Many were to live with southern friends or relatives, while about 70 were taken to Oakey, beyond Toowoomba. Two adjoining houses served as a hostel, under the care of a Matron aided by some of the mothers. Local arrangements were made for the supply of kosher meat, and other foods were sent from Brisbane. Rev. Wolman visited to conduct services and the Talmud Torah. It was over a year later that an outbreak of scarlet fever prompted the parents to withdraw their children from Oakey, and by this time, the threat, of a Japanese invasion had declined.

The War transformed life in Brisbane. The formerly quiet Congregation, which had always regarded itself as being "*on one of the backwaters of World Jewry*", found itself in the path, of the vast American Pacific War effort. For the campaigns of the Coral Sea, New Guinea, and points north, it has been estimated that about a million U.S. Servicemen passed through Brisbane, and of these, thousands were, of course, of Jewish faith. Some passed through here in minutes. Others were stationed in and around Brisbane for months or years. They ranged from men of ultra-orthodox

persuasion to those whose Judaism was only an accident of birth, but almost all made some contact with the Congregation and Brisbane Jewry. Some married local girls and took them to the States; others settled here and have remained valued members of the Kehilla. One, who had married locally, did not return from active service. Several of our own boys also made the supreme sacrifice.

The Sabbath evening tables of many Congregants were crammed with men in uniform, from privates to officers of very senior rank, Americans as well as Australians, while some families fitted up to 50 servicemen (and some servicewomen) around their Seder table.

In the Synagogue, particularly at High Festivals, the rows upon rows of uniformed worshippers, outnumbering the regular Congregants, was a spectacular sight.

Rev. Wolman was appointed a Chaplain of the Forces, and these duties kept him very busy assisting his U.S. Chaplain colleagues to arrange services, facilities and comforts for thousands of Jewish personnel in Brisbane, throughout Queensland, and in New Guinea and the Islands to the north.

In August 1 944, a Sepher Torah was sent by the Congregation to New Guinea at the urgent request of the U.S, Chaplain Service, and unfortunately, it was never returned. It can only be assumed that, after the War, it was sent to the U.S.

In the Synagogue papers is a notice from the Electricity Authorities, giving instructions regarding the blackout of the building, which was maintained until hostilities ceased.

At the close of the War, the Congregation joined in the universal prayers of thanksgiving for peace, and, some time later, a plaque was erected recording the names of those who had served. The number of names thereon represents a good percentage of the menfolk of this Congregation.

Rev. J. Wolman left in 1946 to take up a position in New Zealand, and Rabbi Dr. A. Fabian, formerly of Adelaide, accepted the Ministry and was inducted early in 1947. The Congregation settled down to a post-war period of construction. First, a bank of seats was built in the ladies gallery, in what was previously an open area. The old Ministerial residence was sold and a new house constructed in New Farm, within

reasonable walking distance from the Synagogue. The Memorial Hall was built at the rear of the Synagogue and opened by the then Premier of Queensland, Mr. Y.C. Gair, in 1955, and several years later an additional floor was erected on this building by the United Board of Hebrew Education, completing the Synagogue facilities by providing a Talmud Torah. This school is highly regarded by all who inspect it, containing seven classrooms, a library, teachers' office and an Assembly Hall. The latter is equipped with an Oren Kodesh (Ark) for housing the Sepher Torah when used for children's services. This Ark and Torah was bequeathed for this purpose by the late Norman Ravidell, when President of the Congregation.

The house occupied by the Assistant Minister-Shochet at Petrie Terrace was also sold, and a new building provided at Milton. The construction of a Mikvah at these premises, which is being provided on the initiative of Rabbi Dr, B. Gottshall, a Chapel at the new Cemetery by the Brisbane Chevra Kadisha, and possibly the establishment of a kindergarten under the auspices of the Queensland Jewish Board of Deputies, will complete this extensive building programme.

The number of gifts received by the Congregation in this post-war period has been very great, and some of these are mentioned below:

Mr. and Mrs. Norman Ravidell presented two Sephrie Torah complete with mantles and silverware.

The late Mrs. X. Freedman presented a Sepher Torah in memory of her late husband, Mr. Isaac Freedman, who was a Past President of the Congregation. Mr. Ellis Goldman added the Mantle. Mr, Morris Ochert, Vice President of the Congregation added the Silverware, which he personally designed and made.

The vast Library of Judaica and Hebraic a owned by the late David Blumberg was bequeathed to the Congregation and is housed in Rabbi Gottshall's home.

The following gifts were also received:

Several Curtains for the Ark, Torah Mantles, and covers for Reading Desk and Pulpit for various festivals and holy days, Memorial Reading Desk, Chairs and Upholstered Stools for the Al Memor,

Carpeting, Floor Coverings, Memorial Lamp and 2 Candle Holders. Prayer Book Indicator and Sedra Indicator, Electric Fans, Large Silver Kiddush Cup, Bronze Wedding Ceremony Tray and Drinking Fountain.

The above gifts were donated by the following:

Presser Family; Eshensky Family; Leiboff Family; Frarikele Family; Mr. and Mrs. D.J. Solomon; Dr. J, and Dr. E. Goldberger; Mr. and Mrs. Arthur Myers; Mr. and Mrs. R, Guralnek; Mrs. J, Smith & Sons; Mr. and Mrs. I, Simons and Family; the Rosenblum Families; Rabbi and Mrs. Gottshall; Mr. and Mrs, A. Newhouse; Mr. and Mrs. M, Ochert; the State Zionist Council of Queensland; Mrs, A, Abt; Jewish Women's Guild; the H.A. Goldman Family.

Mrs, Neville Max, who was President of the Jewish Women's Guild for 17 years, recently celebrated her 70th birthday and honoured the occasion by making a substantial donation to Synagogue funds.

Many other appreciated gifts and donations have been received but are too numerous to list. However, all donors are sincerely thanked for their generosity.

The records also show that over the years several garden parties and fetes were held at the homes of Mr, and Mrs. H.A. Goldman at New Farm and later at Clayfield to raise funds for the Congregation's needs, Mr. H.A. Goldman has been a Trustee of the Congregation for many years and Mrs. Goldman is a Past President of the National Council of Jewish Women of Queensland.

After an interval of thirteen years, the Bat Mitzvah Ceremony was revived in 1948, and this became a regular annual feature of the Synagogue, Large numbers of girls, on one occasion 17, on another occasion 14, and so on, have had the honour of this pleasant ceremony and the valuable training which precedes it, and nowadays in Brisbane, practically every girl receives Bat Mitzvah.

In recent years, the Synagogue building has had renovations which help to conceal its 79 years. The lamps, formerly gas, later incandescent, have recently been completely replaced by tubular lighting, giving the interior a very bright appearance. This shows up the new paint scheme to advantage. For both these renovations, the

immediate past President, Mr. D.J, Solomon, is to be thanked for his fund raising efforts. The Ladies Guild, which has served the Congregation in countless ways for over 70 years, looks after the supply and renewal of such items as carpets, curtains, etc.

The Chief Rabbi, Dr, Brodie, who visited us some years ago, and again in 1962, expressed pleasure at the many signs of progress he observed on his second visit.

A feature of our post-war development has been the attention given to Jewish Education. The Talmud Torah Building Committee, led by Mr. A, Newhouse, was able to pay cash for this structure (with the aid of a Reparations Grant) so that, like the Synagogue, it was opened debt-free. The library is very well stocked. The rooms are provided with every aid to teaching. An unprecedented number of voluntary teachers assist the professional staff. Five full-time teachers have each served for periods of two to four years in this era.

Under Rabbi Fabian, a boy's Choir was formed and has done good work in the Synagogue, Perhaps the most important ceremony which he conducted in Queensland was the dedication of the Synagogue of the Gold Coast Hebrew Congregation, at Surfers Paradise, in August, 1961. This Congregation, though not large, has fulfilled a most important role, providing a Synagogue and meeting place for the residents, the Brisbane holiday-makers, and the hundreds of Jewish people who visit the Gold Coast annually, from the Southern States, Mr, Harry Samuels was the first President.

Between the Gold Coast Congregation, and: the two Brisbane Congregations, the utmost co-operation exists. The United Board of Hebrew Congregations, which brings together the Presidents and clergy of all three, looks after matters of mutual interest, Currently, the President of the South Brisbane Congregation occupies the chair.

Our Congregation has at all times received from the South Brisbane Congregation full co-operation in matters of mutual interest and it is pleasing to record that at the present time we have various combined organisations, and functions for the benefit of Queensland Jewry as a whole. We hope that this happy state of affairs will continue under the able guidance of their President, Mr. E, Doobov, who has given many years of valued service to the South Brisbane Congregation. We look forward to our Sister Congregation celebrating their own Centenary in the years to come.

The past twenty years have seen a great amount of good work done by the Ministry, the Board of Management and the Queensland Jewish Board of Deputies, in the field of public relations. They, are constantly vigilant and effectively active, in those cases where prejudice is met with. On the much more positive side, very full use is made of the prestige of visiting dignitaries from Israel and elsewhere, and the press, radio and television stations, have been most co-operative in all matters. The Congregation participated to the full in the Centenary of Queensland Commemorations, in 1959.

Rabbi Fabian left Brisbane in 1962, and his place was taken by the present incumbent, Rabbi Dr. B. Gottshall of Wellington, while the Assistant Minister - Shochet, Rev. L. Levine was replaced by Rabbi Z. Tapoohi from Sweden. After a stay of approximately 2 years with our Congregation.

Rabbi Tapoohi accepted an appointment as Rabbi to the South Brisbane Hebrew Congregation. The major innovations by Rabbi Gottshall have been the men's choir and his periodical "*The Newsletter*" which are appreciated by all.

Rabbi and Mrs. Gottshall have made the Congregation's Rabbi's residence, "*Hatikvah*" an open house for many organisations' meetings and social functions. Rabbi and Mrs. Gottshall are serving our Congregation faithfully and are excellent ambassadors outside the Community.

It is of interest to note that, in this our Centenary Year, the Presidency is occupied by Mr, Arthur G. Myers, a descendant of Mr, George Myers whose name is included amongst those who founded the Congregation. Arthur Myers has, in keeping with his family's tradition, given long and devoted service to the Kehilla, while his wife, Hilda, heads the dedicated Jewish Women's Guild.

Still actively associated with the Congregation in its Centenary year are three Past Presidents who have given many years of valuable service, namely, Mr. I.H. Brauner, at present Treasurer of the Gold Coast Hebrew Congregation, Mr, Les Benjamin,- a Trustee of the United Board of Hebrew Education and Secretary Of the Brisbane Bnai Brith Lodge, Mr. D.J. Solomon, a Trustee and Senior Vice President , of this Congregation and President of the Brisbane Chevra Kadisha.

It is worthy of record that our present Treasurer, Mr. Mark Sohoenheimer, is a great Grandson of the Rev, A.P. Phillips mentioned earlier in this history, and our

Assistant Treasurer Mr, Lanoe Phillips, together with our present Auditors, Mr, B. Phillips and Mr, P. Levy, although not related to the Rev, A.P. Phillips are great Grandsons of the early pioneer Phillips family.

It is also desired to record the, close association of our Congregation in its Centenary Year with the Queensland Jewish Board of Deputies under the very capable presidency of Mr. Laurence Rosenblum, who is a tower of strength in welding together all Queensland Communal organisations for the welfare of Queensland Jewry as a whole.

The Congregation now looks forward to its second hundred years with some confidence, which arises from the fact that, in numbers, in facilities and in opportunities, it is richer than ever it was during its first century. Brisbane Jewry hopes that it shall always remain, both in fact as well as in name.

KEHILLA KEDOSHA SHAARI EMUNA

THE HOLY CONGREGATION OF THE GATES OF FAITH.

A D D E N D U M

As an addendum, some interesting facts and figures are here added.

Adherents to the Jewish Religion in Queensland and Brisbane at the Various Censuses 1861 - 1961						
Census	Queensland			City of Brisbane		
	Males	Females	Total	Males	Females	Total
1861	31	18	49	5	9	14
1864	102	52	154	26	18	44
1868	163	82	245	50	51	101
1871	201	90	291	70	49	119
1876	277	150	427	101	94	195
1881	278	179	457	128	113	241
1886	449	275	724	248	198	446
1891	483	326	809	300	237	537
1901	416	317	733	261	226	487
1911	415	257	672	216	167	383
1921	558	445	1003	408	357	765
1933	566	475	1041	443	420	863
1947	535	476	1011	452	423	875
1954	695	645	1340	551	524	1075
1961	702	632	1334	524	455	979

In these Censuses, it is optional to state Religion, and 12% of the State's population did not reply. It is reasonable to assume that Jewish people would be proportionally represented in that percentage.

The Statistician of the ECAJ, by applying this 12% adjustment to the figure of 1,334, would obtain a more probable figure of 1,494. Brisbane Jewry constitutes 2-1/4% of Australian Jewry.

Adherents to the Jewish Religion in Local Government Areas and non-municipal towns, Queensland, Census, 30th June, 1961					
Area	Males	Females	Area	Males	Females
Metropolitan area of Brisbane	527	455	Rockhampton	6	4
Moreton (incl. Gold Coast)	118	123	Far Western	1	0
Maryborough	5	4	Mackay	19	17
Downs	9	10	Townsville	6	3
Roma	1	0	Cairns	7	10
South Western	0	3	North Western	3	3

The Ministers of the Congregation, 1865-1965	
Rev. J.E. Myers	Rev. H,L, Friedlander
Rev. Jonas Myer Myers	Rev. Nathan Levine
Rev. A.P. Phillips	Mr. I. Meerkin (Hon.)
Rev A. Michelson	Rev.: J, Wolman
Rev. A. Levy	Rabbi Dr. A. Fabian
Rev Mr. P. Frankel (Hon.)	Rabbi Dr. B. Gottshall
Rev A.T. Chodowski	

The Presidents of the Congregation, 1865-1965	
Mr. B.B. Marks	Mr. A.M, Hertzberg
Mr. A.E. Alexander	Mr. P. Frankel
Mr. H.L. Barnett	Mr. I. Freedman
Mr. P. Millingen	Mr. N. Ravidell
Mr. J.M. Myers	Mr. I. Meerkin
Mr. B. Sinauer	Mr. A.G.S. Myers
Mr. George Myers	Mr L.H. Benjamin
Mr. L. Phillips	Mr. I.J. Lister
Mr. L. Benjamin	Mr. I.H. Brauner
Mr L. Flegeltaub	Mr. D.J. Solomon
Mr. M. Gerson	

Most of the above served for several terms as President. The order in which their names are shown is the order in which they first came to the Presidency. Currently, the President is Mr. A.G.S. Myers, in his seventh term.

The Presidents Board	
Mr. A.G. Myers	President and Trustee
Mr. II.A. Goldman	Trustee
Mr. D.J. Solomon	Trustee & V.President
Mr. M.S. Ochert	Vice-President
Mr. M. Schoenheimer	Hon. Treasurer
Mr. L.A. Phillips	Hon. Asst. Treasurer
Mr. H. Frey	Hon. Secretary
Mr. M.S. Myers	Hon. Asst. Secretary

Committee	
Mr. I. Eschensky	Mr. A.A. Rosenblum
Mr. M. Leiboff	Mr. H. Scoble
Mr. J. Lipski	Mr. W. Steinberg
Mr. G. Nasoh	Mr. Alec. Rosenblum
Mr. R. Raphael	(President Board of Hebrew Education)

COMMEMORATIONS

GOLDEN BOOK CERTIFICATE
THE BRISBANE HEBREW CONGREGATION
ON THE OCCASION AND IN HONOUR OF
THE 100TH ANNIVERSARY OF THE FOUNDATION OF THE CONGREGATION
1865-1965
INSCRIBED BY MEMBERS OF THE BRISBANE HEBREW CONGREGATION
AS A PROUD RECCED OF THEIR CLOSE ASSOCIATION WITH
AND APPRECIATION OF THE STATE OF ISRAEL.
BRISBANE, QUEENSLAND

The above Certificate was presented on 10th June, 1965 to Mr, H.A. Goldman, Trustee, on behalf of the Congregation, by His Excellency the Ambassador for the State of Israel, Mr, A, Teshar.

THIS TABLET WAS DONATED BY THE TRUSTEES OF
THE BRISBANE HEBREW CONGREGATION
H.A.- GOLDMAN - A.G.S. MYERS J.P. - D.J. SOLOMON J.P.
ON THE 10TH DAY OF JUNE, 1965
TO COMMEMORATE THE CENTENARY OF THIS CONGREGATION,
WHICH WAS FOUNDED ON THE 19TH DAY OF MARCH, 1865
THE FOUNDATION STONE OF THIS SYNAGOGUE
WAS LAID ON THE 7TH DAY OF JULY, 1885 AND
THE SYNAGOGUE WAS CONSECRATED ON THE
18TH DAY OF JULY, 1886

CENTENARY 1865-1965
ARTHUR GEORGE STANLEY MYERS J.P
ERECTED DURING HIS LIFETIME BY THE
BRISBANE HEBREW CONGREGATION IN
APPRECIATION OF THE THIRT-ONE YEARS
CONTINUOUS SERVICE IN THE POSTION OF
PRESIDENT, VICE PRESIDENT AND TRSUTEE

The above bronze tables were unveiled in the Synagogue on 10th June , 1965 by the Administrator of Queensland, His Excellency the Hon. Sir Alan Mansfield K.C.M.G

Disclaimer:

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