

DINKUM LIBERAL: THE DEVELOPMENT OF PROGRESSIVE JUDAISM IN AUSTRALIA

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DIGEST

"Dinkum Liberal: The Development of Progressive Judaism in Australia," examines the religious history of Australian Jewry in order to explain the limited but growing impact of dinkum (Australian English for "genuine,") Liberal Judaism, a movement sponsored by the World Union for Progressive Judaism since the 1930s.

The approximately eight thousand Australian Jews who affiliate with the Australian and New Zealand Union for Progressive Judaism constitute ten per cent of the community's Jewish population. Most Jews, if they choose to affiliate at all, belong to nominally "Anglo-Orthodox" congregations. Since Australian Jews are fairly well off and highly assimilated, one would predict that they would flock to the Liberal Temples. Yet, while the Progressive movement shows steady gains in membership, recognition, and influence, its acceptance on the part of Australian Jewry is far less than one might expect from modern Jews in a religiously tolerant society.

In order to appreciate the context for the current situation and to provide a background for the emergence of Liberal Judaism, the opening chapter reviews Australian Jewish history from its foundations as a British penal colony in 1788 to its rejuvenation by the refugee immigrations surrounding the Second World War. Chapter two discusses the short history of the nineteenth century reform movement in Melbourne and notes parallels between this first attempt and

the current situation. The two chapters that follow chronologically trace the development of Liberal Judaism from the 1930s to its Golden Jubilee in 1980. Relationships, both within the Liberal community and between the Liberal and Orthodox communities, form the focus of the fifth chapter. An evaluation of the Liberal movement and an assessment of its future prospects conclude this thesis.

For my mother and father

What God is to the world, parents are to their children.

(Philo)

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I am grateful to Rabbi John S. Levi for the insight and help he provided, to Prof. Jonathan D. Sarna for being my teacher and guide, to Mrs. Louise Rosenberg, Hon. Secretary of the Australian Jewish Historical Society and to Mrs. Fanny Zelcer of the American Jewish Archives for their archival assistance, and to all the members of the Australian and New Zealand Union for Progressive Judaism for opening not only their doors, but their hearts to me.

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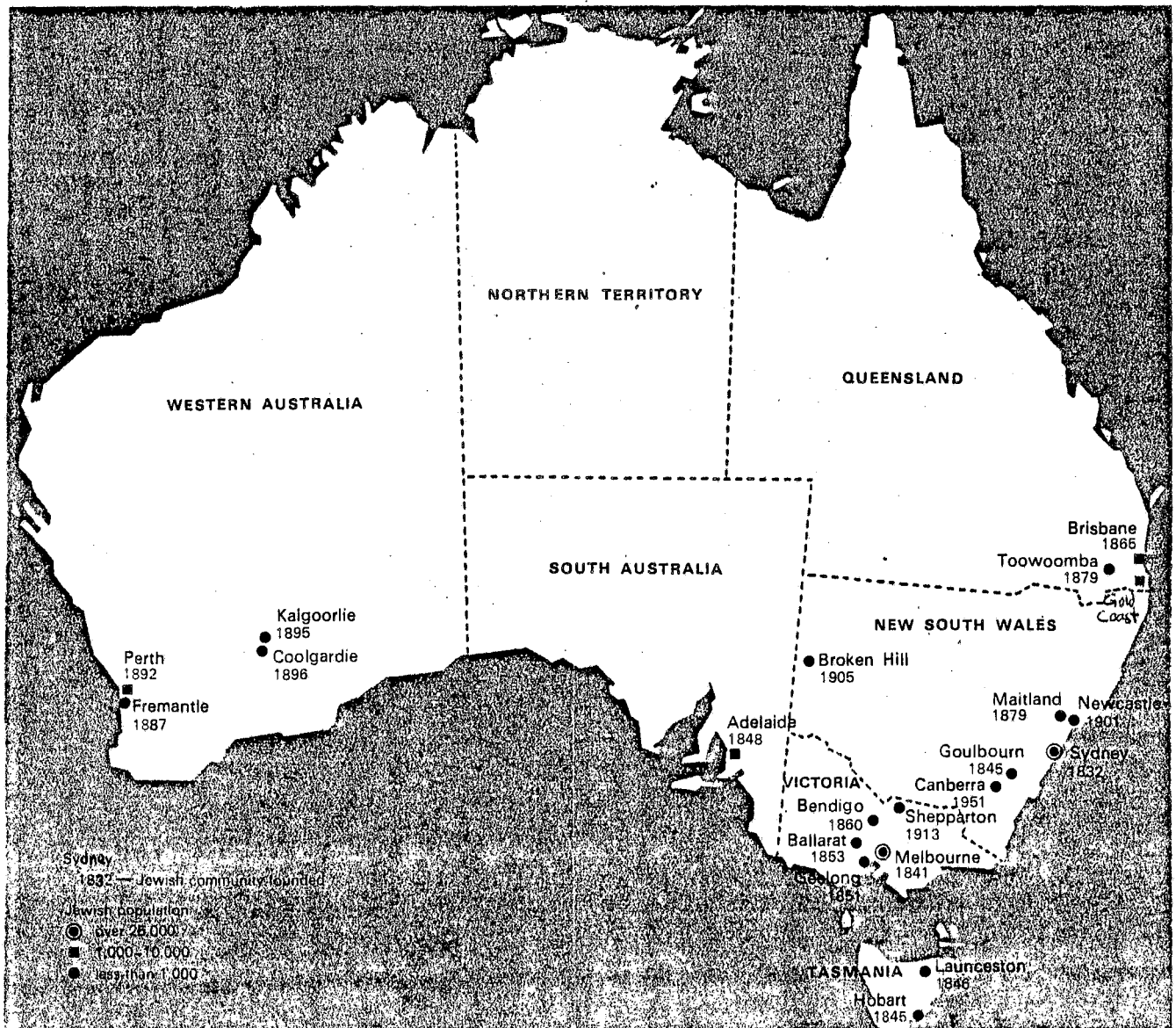
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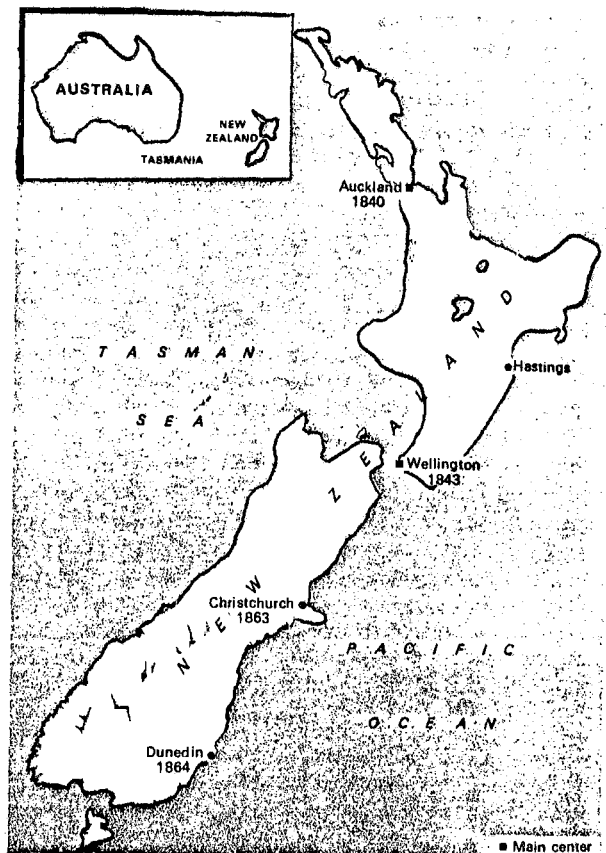
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Distribution of Australian Jewry, giving date when the communities were organized.

Maps of the Jewish communities in Australia and New Zealand



CHAPTER ONE: INTRODUCTION

Australian Jewish History and Liberal Judaism

"Dinkum Liberal: The Development of Progressive Judaism in Australia," examines the religious history of Australian Jewry in order to explain the limited but growing impact of dinkum (Australian for "genuine," "true," or "fair") Liberal Judaism, a movement sponsored by the World Union for Progressive Judaism since the 1930s.

The approximately eight thousand Australian Jews who affiliate with the Australian and New Zealand Union for Progressive Judaism constitute ten per cent of the community's Jewish population and twenty per cent of its affiliated community.¹ Most Jews, if they choose to affiliate at all, belong to nominally "Orthodox" congregations. Since Australian Jews are fairly well off and highly assimilated, one would predict that they would flock to the Liberal Temples. Yet, while the Progressive movement shows steady gains in membership, recognition, and influence, its acceptance on the part of Australian Jewry is far less than one might expect from modern Jews in a religiously tolerant society.

Definitions

"Reform," "liberal," and "progressive" are the labels used to describe this new movement. John Rayner, Rabbi of London's Liberal Jewish Synagogue, differentiates between the

terms as follows: "reform" implies that changes have been made, "progressive" implies a process of development and change, and "liberal" implies all of the above and "affirms freedom for every generation of Jews to adapt its heritage in its search for truth."² Nevertheless each term has geographic associations. "Reform" is associated with North American Reform Judaism, and to a lesser degree, the more conservative English Reform movement; "Liberal" is linked to the radical English Liberal movement; and "Progressive" is the term used outside of North America and England for the constituents of the World Union for Progressive Judaism from South America to Europe to South Africa.

Besides the geographic associations, these terms, especially "liberal," often have political connotations. In the Australian context the term "liberal" can indicate membership in one of the major political parties. For this reason, many early Australian reformers favoured "progressive," the term which appears in the name of the umbrella organization, the Australian and New Zealand Union for Progressive Judaism (ANZUPJ). Nevertheless, both the Progressive Zionist organization, ARZI (Australian Reform Zionists) and the youth movement, Netzer (a Hebrew acronym for Reform Zionist Youth) use the term "reform." To complicate the matter further, most of the Temples were incorporated and originally known as the "Liberal congregation of _____. Therefore, in conformity with current usage, these terms will be used interchangeably.

According to Alvin Reines, an American Reform Jewish philosopher, Liberal Jews may be defined in terms of affiliation. Thus, any member of the Australian and New Zealand Union for Progressive Judaism or the Council of Progressive Rabbis and Cantors of Australia and New Zealand is a Liberal Jew. As nominal membership is frequently the only factor differentiating between Orthodox and Liberal Jews, this definition by affiliation is imperative. A Liberal Jewish community is defined by him as an "association of persons who affirm the radical freedom of one another and who pursue a dialogue on the ultimate nature of existence."³ Defining the Orthodox community is complicated by the spectrum in ritual observance between the left-wing Anglo-Orthodoxy and the right-wing Eastern European type Orthodoxy. They both share a belief in the veracity of Scripture and its interpretation by the Rabbis, but the Anglo-Orthodox tend not to act on these beliefs.

Presentation Format

In order to provide a context for the emergence of Liberal Judaism, the opening chapter reviews Australian Jewish history from its foundations as a British penal colony in 1788 to its rejuvenation by the refugee immigrations surrounding the Second World War. Chapter two discusses the short history of the nineteenth century Reform movement in Melbourne and notes parallels between this first attempt and the current situation. The two chapters that follow

chronologically trace the development of Liberal Judaism from the 1930s to its Golden Jubilee in 1980. Relationships, both within the Liberal community and between the Liberal and Orthodox communities, form the focus of the fifth chapter. An evaluation of the Liberal movement and an assessment of its future prospects conclude this thesis.

Resource Materials

Surprisingly little research illuminates the field of Liberal Judaism in Australia. While a few isolated Temple histories exist, no one has examined in detail the movement's origins and development. In light of this the author has had to rely extensively on primary sources: archival material, contemporary publications, field visits, and interviews.

Archival Material

Three archives were drawn on for primary documents. Firstly, the World Union for Progressive Judaism Collection (WUPJ), housed at the American Jewish Archives in Cincinnati, Ohio, contains conference reports, correspondence, and miscellaneous documents from the founding of the World Union in 1926 until 1961. Secondly, the archive of the Australian Jewish Historical Society (AJHS) located at the Great Synagogue in Sydney, New South Wales has a wealth of newspaper clippings and other material on individual Temples as well as a full collection of Australian Jewish periodicals. Thirdly, the closets, cupboards, and boxes that

informally constitute congregational archives at the various Liberal Temples, furnished valuable minute books, correspondence, and similar items.

Contemporary Publications

The *Australian Jewish News* (Melbourne) and the *Australian Jewish Times* (Sydney) provided a forum for the articles, replies and letters fanning the Orthodox-Liberal debate. They also give details of congregational special events and tribulations.

Institutional publications--bulletins, newsletters, and annual reports--give glowing accounts of Temples' success and hint at their deeper problems. Particularly noteworthy for their quality are *The Progressive Outlook* of Temple Beth Israel, and later, *The Australian Jewish Review*. These periodicals, touching on virtually every area of congregational life, present a fascinating avenue for exploring the complexities and dynamics of the Progressive Movement in Australia.

Interviews

Between September 1983 and September 1984 the author conducted a series of interviews in Sydney, New South Wales; Melbourne, Victoria; Adelaide, South Australia; Cincinnati, Ohio; Louisville, Kentucky; and Toronto, Canada. Among the interviewees were present and former rabbis and leaders of the Australian and New Zealand Union for Progressive Judaism,

the former Executive Secretary of Sydney's Temple Emanuel, and the Director of the Canadian Council of Liberal Congregations. Tapes of these interviews may be found at the Klau Library of the Hebrew Union College--Jewish Institute of Religion in Cincinnati, Ohio and are available to researchers on a restricted basis.

Other Sources

Written correspondence with leading Liberal figures supplemented the interviews. In addition, the author had the privilege of visiting ten out of the eleven constituent congregations of the Australian and New Zealand Union for Progressive Judaism while working as a student rabbi at Temple Shalom in Auckland, New Zealand from June to September 1982 and as a rabbinic intern at the North Shore Temple Emanuel, Sydney, New South Wales from June to November 1983. These visits greatly amplified the author's familiarity with the area.

Limitations

The use of the above primary sources presents almost as many problems as it does opportunities. The objectivity of the interviewees is questionable owing to their intimacy with the subject matter. Likewise, on more than one occasion, the author was advised to disregard most of the material in the Temple bulletins and minute books, because the "real issues"

were at best glossed over, and at worst ignored.

The almost total absence of other research on this topic made it impossible to accept this advice. Written sources had to be used cautiously. Composing a work in a new field is both exciting and frustrating. While the potential for insight is great, the absence of secondary sources created serious limitations. Hopefully, other researchers will use this thesis as a springboard for a more in-depth analysis than has been possible here.

CHAPTER TWO: OVERVIEW OF AUSTRALIAN JEWISH HISTORY

1. Penal Beginnings 1788-1827

On 26 January 1788, the First Fleet docked at Botany Bay, New South Wales with everything needed to establish a British penal colony. As John Levi and George Bergman wrote in their classic work, *Australian Genesis*: "On most convict ships which carried Britons to Australia, there were Jews who shared their fate. In this bizarre, haphazard way Australia became the only community of European people in which Jews were present from the moment of its establishment. It was a prelude to history's mildest struggle for Jewish emancipation, and the beginning of a unique Jewish experience."¹ Australian Jewry has come a long way from its lowly origins as a colony of convicts. Today Australian Jews can be proud of their rise to positions of authority in their country. From their ranks have come a head of the army, a head of the judiciary, and twice, a head of State. Yet the patterns of this vigorous community first appear in its penal origins.

To appreciate Australian Jewish history, one should examine British history of the late eighteenth century. England was overcrowded. London teemed with the unemployed--human by-products of the Industrial and Agricultural Revolution. Poor Jewish immigrants flooded in from the Continent, giving the established Jewish community a bad name. These itinerant Jews were given neither apprenticeships

nor jobs, partly due to their religious observances, for example, Shabbat and partly due to British xenophobia. Some of the Jewish newcomers turned to crime in order to feed their families. Joseph Levy stole a copper kettle worth eight shillings; Esther Abrahams two lengths of lace; Bernard Walford, a basket of laundry.² London's jails were overflowing; convicted convicts were sentenced to transportation to penal colonies half way around the world from seven years to life for their "crimes." Who were these hapless Jews? They were lower to middle class workers, such as, clerks, tailors, hatters, peddlers, and prostitutes, who possessed a tradition of communal and family life--a tradition quickly weakened by the harsh conditions of convict settlements in Australia.

Conditions at the outset in the young penal colony were miserable. The main problem was how to keep the convicts, soldiers, and officials alive. The Mother country failed to send enough food to the far off colony. Drought and floodings took their toll. Starvation prevailed. The struggle for mere physical existence became the dominating factor in Jewish life. Religion, family loyalties, and communal development were submerged to the need to put bread on the table.

In addition, the rigid colonial hierarchy sought to preserve religious hegemony.³ The Church of England stood supreme in Australia. All convicts, regardless of their religion, were forced to attend chapel which included a rigorous inspection with punishments distributed for

dirtiness. Resentment towards the Church followed.

Religion served the authorities as a tool to reduce the rampant immorality and drunkenness that prevailed due in part to the lack of women in the colony. Before 1800, for example, there were more than three times as many males as females.⁴ The shortage of women in the Jewish community made intermarriage unavoidable. The same shortage resulted in many women becoming prostitutes and mistresses. No social stigma fell upon unwed mothers.

The Protestant clergy served as the "moral policemen" of society rather than its teachers. They were civil servants, and frequently became corrupt. "By continuing to counsel subordination and to urge the poor to accept their lowly station in life, they prostituted their station to the service of the social needs of the classes in power in the Australian colonies and in London."⁵ As Rev. J. D. Lang wrote in his 1852 *History of New South Wales*: "In other countries the clergy have often been accused of taking the fleece, but New South Wales is the only country I have ever heard of in which they were openly authorized under a Royal Commission to take the hide also, or to flay the flock alive."⁶ Respect for the clergy accordingly plummeted. A popular pastime was--and remains--recounting the current scandals of the clergy.

The ineffectiveness of the clergy enabled the Roman Catholics and Protestants to co-exist following the large influx of Irish convicts in 1791. Nonetheless, Catholics

were viewed with prejudice--as agents of the world aspirations of the Irish people and a foreign Pope. If "Roman Catholics wanted to enslave all mankind," wrote Manning Clark, one of Australia's foremost historians, "Jews belonged to a limbo between the Protestant paradise and the Roman Catholic hell."⁷ Others were viewed less favourably than the Jews.

While the first recorded instance of Jewish public worship had the misfortune of being final prayers at the gallows,⁸ the first communal activity revolved around the burying of the dead. By 1820, five Jewish convicts had been buried by the Jewish Burial Society in a corner of a Christian burial ground. At that time there were about 200⁹ Jews in the colony--only one of whom had landed voluntarily. True Jewish communal life would have to wait until the arrival of the free settlers and pardoned convicts.

Upon hard work, convicts could earn a "Conditional" followed by a "Full" pardon. Some Jews were able to quickly ascend the socio-economic ladder and turn their exile into prosperity. Upon earning their freedom, many Jews chose to move to a larger metropolitan centre such as Sydney. This pattern of rapid socio-economic mobility trend towards urbanization laid the foundation for the current demographic situation of Australian Jewry.

The Australians are, as Clark terms them, "sound Conservatives," and "in a choice between the status quo and a mild change, they [opt] very clearly for a conservative way of life."¹⁰ For example, during the first thirty years of

transportation, no attempt was made to reform the prisoners or to systematize the transportation system. This tendency appears again in the stiff opposition to Liberal Judaism.

By the end of the first difficult thirty years of the penal colony, the patterns for ensuing Jewish communal life had been tentatively set: immigration, isolation, socio-economic mobility, urbanization, and conservatism.

2. Anglo-Orthodox Foundation 1828-1850

By the end of the 1820s, the "worldly conditions of the Hebrew in the Colony had improved" with the economic success of the ex-convicts and the arrival of an increasing number of free settlers in search of opportunity.¹¹ In 1828 two key events occurred that helped establish Judaism in Australia on a firm basis. Firstly, as a result of a public meeting to discuss Czarist oppression of Russian Jews, regular services began to be held in the homes of Sydney Jews.¹² Secondly, Rabbi Aaron Levy, a member of the London *Bet Din*, the Jewish Rabbinical Court, was sent by the Chief Rabbi to Tasmania in order to arrange a Jewish divorce. Although early statistics are uncertain, George Bergman estimates that there were then between 120-130 Jews living in Sydney.¹³ Of these, free settlers and recent immigrants took the lead role in establishing the infant congregation. The convicts were often illiterate, apathetic, and assimilated; before 1820,¹⁴ none had married within the faith. As a result, Jewish convicts were socially and religiously stigmatized by their

co-religionists. And yet Jews were needed to form a quorum for worship. The Hobart Hebrew Congregation went so far as to inquire of the Chief Rabbi in London, if convicts could be counted as part of a quorum or receive the honour of being called to the Torah.¹⁵ The Chief Rabbi replied that while convicts could certainly be counted in a *minyan*, it would be inappropriate for them to receive an *aliyah*.

The first regular Jewish services split over the issue of Jewish status. A Jewishly knowledgeable free settler, Phillip Joseph Cohen, held one set of services in his home; an intermarried former convict, James Simmons, held another *minyan* in a rented hall. Simmons felt slighted that his children were not regarded as Jews. Rabbi Aaron Levy resolved the early split and sought to bring harmony to the young community.¹⁶

By the 1830s, the relatively large numbers of British freemen immigrating, coupled with the increasing percentage of the colonial born, had radically changed the nature of the Jewish population. The Londoners brought with them the traditions of Anglo-Orthodoxy which V. D. Lipman characterized as "orthodoxy and efficiency, piety and dignity, modernity of method with strict adherence to tradition."¹⁷ Early nineteenth century Jews were closely attached to their religion. It offered them prestige and social standing. Renegades from the Jewish community were severely ostracized. Anglo-Jewry kept the dietary laws, attended synagogue on the High Holy Days, and shared an

intense aversion to intermarriage. Even today there is a great emphasis on belonging to the "right" synagogue among Sydney's Jews.

Most Australian Jews were shopkeepers, tavern owners, and small merchants. There were also a few farmers among the recently freed convicts who knew no other occupation. By the end of the 1830s, there was already a prosperous Jewish establishment of well connected Jews, who formed the basis for an indigenous Jewish aristocracy. The founders of this Jewish community were educated and deeply cultured. In 1846, the Sydney community could take pride in being the first community in the British Commonwealth to found a Jewish library.¹⁸

Despite their knowledge, the leaders of the synagogues lacked expertise in Jewish ritual. For this they turned to the Great Synagogue in London and the institution of the Chief Rabbi--an institution which evolved, in a typically "English" way, out of a matter of tradition.¹⁹ The occasion was the establishment of Britain's first "Reform" congregation, the West London Synagogue of British Jews in 1841. While Ellen Umansky indicates that the significance of this new synagogue was social and political since it "established neither a new religious movement nor an ideology to sustain it," its effect on Anglo-Orthodoxy was nonetheless dramatic.²⁰ Rabbi Solomon Hirschell of the Great Synagogue excommunicated the "Reform" followers, and obtained the formal consent of the British Empire congregations to recognize the Chief Rabbinate. The result was a "closer

unity and militancy among Orthodox synagogues under the leadership of the Chief Rabbinate.²¹ Rabbi Hirschell died soon after his pronouncement of *cherem*. One of the first actions of his successor, Rabbi Nathan Adler, was to confirm the ban against the "Reform" congregation.

Australian Jewry became aware of the growth of the Reform movement in Germany. As a result it incorporated the opposition of the Chief Rabbi towards Reform into the Sydney Jewish newspaper. It carried an account of the dissenters' congregation, and the declaration of *cherem*, and followed these with an editorial deploring the "split" in English Jewry.²²

Dissent was not just limited to the home country for the Orthodox community in Australia was ritually lax. Traditionalists struggled to build a *mikvah*, while liberals²³ campaigned for "modernization" of the service. An extended controversy broke out between the Chief Rabbi and the Sydney Synagogue over the issue of granting Sydney the same authority as Melbourne to establish a *bet din*. The President of the congregation was forced to write: "So far distant as we are, Rev. Sir, from your guidance, and considering the nature of our Congregation, you cannot expect we are very orthodox in all matters relating to our faith . . ."²⁴

Similar ritual laxity typified Melbourne's Jewry. With the discovery of gold in 1851, Melbourne rapidly grew to become the dominant Jewish community in Australasia. The Jewish population increased ten times in as many years. The

community developed in much the same way as Sydney did. This is not surprising, since many of the migrants who came to Melbourne were originally from Sydney, or directly from England. Jews formed a benevolent society, their first communal institution, to help indigent migrants. This evolved into regular religious services, and the building of a synagogue.

The Melbourne Congregational Society chose the Hebrew name *Shearith Yisrael* "the remnant of Israel"--a fitting name to describe the isolation implicit in being at the edge of the Antipodes. The first congregations in both New York (1654) and Montreal (1777) chose the identical name for the same reason. Later, the congregations in nearby Geelong and Ballarat, Victoria followed suit.

The dearth of Jewish women in Australia left few options available for the Jew desiring matrimony to one of his faith. The inevitable result, was either intermarriage, illicit relations with Gentiles, or efforts to proselytize Christian spouses. Conversion could only be done through authorization of the Chief Rabbi, who insisted on a *bet din*, *mikvah*, and (for non-Jewish men) ritual circumcision. The Chief Rabbi adopted a strict view that one should not allow conversion for the sake of marriage alone. Popular opinion held that such marriages would have a negative effect on the Jewish community, and antagonize the Gentile community.

Melbourne's small congregation discouraged intermarriage in a variety of ways. Firstly, they instituted two different classes of membership, privileged

and non-privileged, in order to penalize those who had inter-married. Coupled with this, they refused to call up intermarrieds to the Torah for an *aliyah*. Orthodox congregations later applied these same sanctions to males whose wives had converted under Liberal Jewish auspices. Secondly, in keeping with established Anglo-Jewish practice, there were two divisions in the burial ground. A special portion *min hatsad* "from the side," was set aside for those Jews who had "married out." Due to the permanency of the social stigma, none were ever buried in this area.²⁶ This suggests a desire to be "liberal"--at least at the moment of death. Thirdly, the Board copied Anglo-Jewish custom by passing a resolution "that no application for conversion to the Jewish faith be received by this congregation or entertained in any shape."²⁷ Finally, the congregation tightened up the rule stating that anyone who "married out" could not be an office bearer, to include the category of anyone who lived in "concubinage." At the same time, congregations petitioned the Chief Rabbi for a *bet din* to facilitate conversion.

In describing a parallel situation in the Jewish Community of nineteenth century New York, Hyman Grinstein pointed out that the entire controversy over membership privileges and burials could have been avoided had synagogues religious leaders qualified to accept proselytes.²⁸ Without such a mechanism, theory and practice diverged. Some sought harsh rules to prevent intermarriage, others sought lenient

rules to keep intermarrieds within the fold. Each side believed it was working for Jewry's best ends. This ambivalence over the acceptance of converts and the resulting ostracism, was to have profound consequences in the establishment of Australasian Progressive congregations.

Lay leaders in Australia assumed great responsibility in deciding matters of Jewish law and ritual because there were no rabbis in the colony for many years. As a result when rabbis did arrive, they were placed in the position of having the congregation boss. For example, Rabbi Rintel of the Melbourne Hebrew Congregation advised a committee that he had no objection to performing a circumcision on the son of a Jewish father and non-Jewish mother. When the rabbi later realized the ramifications of his hasty decision and retracted, he received a strong letter from the congregational President: "It is not for you in your capacity as our Reader to interfere in any matters of Civil policy . . ."²⁹ L. M. Goldman continues to document the dependency of the rabbi upon the congregation: "Rintel, as a descendant of the priestly family of Cohanim, was not permitted according to Jewish law to visit a cemetery, yet he performed funeral services."³⁰ In England, a rabbi under the Chief Rabbi's supervision probably would never have assented to such requests. In Australia, rabbis obeyed orders to please their congregations. Committees ran the synagogue. This pattern of a strong lay leadership, according to Levi and Bergman, "still excludes Rabbis from the inner councils³¹ of every orthodox synagogue in Australia."

Although the Anglican religion was specially privileged, it was not a "State Church." Other denominations had equal rights to exist, and could petition for financial support from the government.³² Therefore, in the various states, the Jewish communities petitioned for and, more often than not, received state aid for synagogues, cemeteries, schools, and even salaries for their rabbis. The historian Rabbi L. M. Goldman notes that the discrepancy in receiving state aid ". . . was fought on the principle of the enactment of the law and the desire of the Government in England to retain the colonies, as in England, as Christian States. It was not fought on an anti-Semitic issue."³³ While this situation did not last very long, it laid the foundations for strong centralized institutions, such as, the vigorous Jewish school system which is today among the largest in the world.

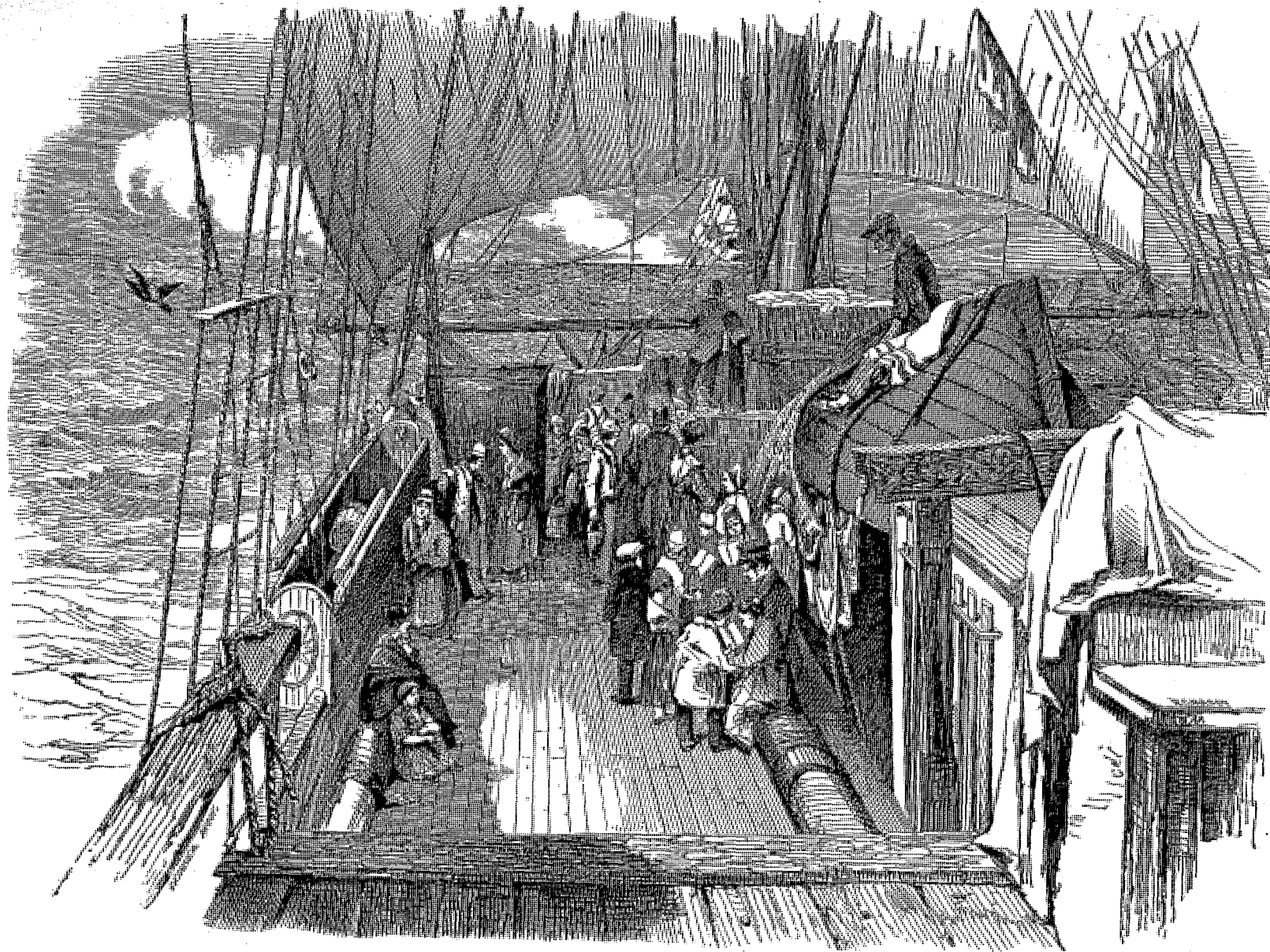
Goldman termed the benevolent feelings of the Gentiles towards the Jews, "Pro-semitic" characterized by "sincere brotherhood, friendliness and the desire for co-operation."³⁴ Since Jews were counted among the nation's "founding fathers," the Australian Jew's loyalty was rarely questioned. This unique state of affairs moved another historian, Rabbi Israel Porush, to write that Australian Jews "harmonized outstanding service to their country with fearless devotion to their religious institutions."³⁵ The flip side of Australian society's openness was, and is, the danger of assimilation.

Assimilation manifested itself particularly in the

continent's smaller centres. Two key problems accentuated by geographic distance, were the difficulty of obtaining spiritual leaders and teachers from abroad and the lack of qualified local Jewish resources. These problems were only enhanced by the typical self-reliant Australian behaviour of the budding Jewish communities in Perth, Adelaide, and Brisbane. Like the various far-flung Australian colonies, who, influenced by their isolation and rivalry, tended to act independently of one another, these communities for many years failed to pool their resources. It was only at the beginning of the First World War that these small Jewish communities developed any ties with the communities of Sydney and Melbourne.

The discovery of gold coincided with the British decision to acquiesce to the wishes of the colonists by ending transportation of convict labour to Eastern Australia. The legacy of convict transportation remained: a male dominated society, a hostility and resentment to authority, and the alienation of the upper class of landowners from the rest of the community.³⁶

The first half of the nineteenth century was the Anglo-Jewish template through which later developments in Australian Jewish history may be seen.



EMIGRANTS ON DECK.

Scenes on board an Australian emigrant ship. From the *Illustrated London News* of 20 January, 1849.
Library of New South Wales T30

3. Gold and the Continental Immigration 1851-1913

Victoria officially became a separate colony from New South Wales on 1 July 1851, yet this day all but passed unnoticed. People only talked about gold. The gold rush brought eager immigrants from the world over, to tease the glittering mineral from the abundant goldfields surrounding Melbourne.

Victoria's Jewish population rocketed from 364 to 2208 between 1851 and 1861; New South Wales' growth increased, but less dramatically, from 979 to 1759 in the same period.³⁷ Victorian Jewry thus came into her own. "With increasing wealth and stability, the communities became more solidified, congregations grew, the practice of charity [became] more widespread, and political consciousness [became] more general."³⁸

Few Jews were diggers. Many sold the miners supplies, bought their gold, enticed them with fine merchandise, and acted as pawnbrokers. From continental Europe came young and ready workers prepared to stay; from California, energetic and risk taking adventurers straight from the goldfields there; and from England, unskilled and poor individuals seeking their fortunes. The Jewish Emigration Society³⁹ frequently helped the latter group.

Before 1851, Anglo-Jews made up ninety per cent of the Jewish population; ten years later they made up only half.⁴⁰ As Charles Price notes the extent of Anglo-Jewish leadership in Australia has been exaggerated; indeed Anglo-Jewry itself

was influenced by immigrants--one of the most notable being the previously mentioned Chief Rabbi, Nathan Adler of Germany.⁴¹

German Jews comprised about three-quarters of the non-British total of immigrants between 1830-1880.⁴² In America, the German Jews settled in the Mid-West and beyond as dealers and traders. Gradually, they congregated in the towns as businessmen. In Australia, Anglo-Jews had also ventured into the hinterland where towns flourished, and vanished, within a short span of time. The key difference lay in the significant numbers of German Jews who remained in the major metropolitan areas; thus, their effect on Australian Jewry as a whole was substantial.

The gold rush was a bench mark in Australian Jewish history: the Jewish population tripled, the scarcity of Jewish women was alleviated, and the fledgling congregations⁴³ established in the 1840s, became self-sufficient.

The origins of the infamous "White Australia Policy" may be traced back to the conflicts that arose from importing Chinese coolies to work on the goldfields. Manning Clark, one of Australia's foremost historians, points out that the "sentiments of mateship tended to be reserved for the native-born, and the ideals that were the offspring of their loneliness and isolation became in turn forces to strengthen their provincialism and their xenophobia."⁴⁴ Immigrants were increasingly resented. This culminated in the "Immigration Restriction Bill" in 1901, which included a "dictation test," and other measures designed to discriminate

against Asiatics, Aborigines, and Pacific Islanders.

The response of Anglo-Jewry to the new demographic reality alternated between altruism and aloofness. In the wake of the gold rush, came many poor immigrants with high aspirations of instant material success. The Jewish community completely reorganized the "Melbourne Jewish Philanthropic Society" in 1853 to take into account the large numbers and poverty of the recent immigrants.⁴⁶ Many of the indigent who could not bear the condescending help of the welfare agency or who enjoyed the company of fellow countrymen banded together to form mutual aid societies, such as, the United Friendly Jewish Benefit Society.

Rabbi J. Danglow recounts the story of a Jew from Ballarat, Victoria who was asked to be an interpreter for a recent immigrant at Court. Unable to understand the Continental Jew's tongue, the "interpreter" proceeded to recite the Hebrew alphabet with dramatic gestures. He then told a plausible story to the judge, and got the immigrant off with just a warning!⁴⁷ Not all Anglo-Jews were as tolerant. Many proud, autocratic, strong willed leaders led tightly disciplined communities, where fines were imposed for infractions! For example, anyone arriving late for Shabbat services had to pay a fine.⁴⁸ The culture gap created the frustration that precipitated this comment at a Ballarat communal meeting: "I am an Englishman whilst you are a mob of foreign refugees."⁴⁹

Within a short space of time, Melbourne and Sydney, and

later, Brisbane, had an identifiable "English Shul" and "Foreign Shul." Anglo-Jewry prevailed at the Melbourne Hebrew Congregation, while at the appropriately named East Melbourne Synagogue, the Eastern European immigrants felt more at home with a rabbi of Polish parentage.⁵⁰ Of course, they also followed different liturgies. The congregational rivalry, tempered by periods of cordial relationship, was obvious.

Another reason for the proliferation of congregations was the perennial problem of intermarriage. At issue, once again, was the status of the children. Should a rabbi circumcise the child of a Jewish father and a Gentile mother? In 1859, the Macquarie Street Synagogue seceded from the York Street Synagogue over Rev. M. R. Cohen's refusal to perform such a ceremony.⁵¹ A Ballarat Synagogue committee censured their minister in 1875 over the same sensitive point. A year later, however, they rewarded the same man with a purse of fifty sovereigns on his retirement. This may have reflected the congregation's ambivalence about their spiritual leader's conduct.⁵²

The intermarriage problem also brought about the founding of the East Melbourne Synagogue. As soon as Rabbi Rintel left the Melbourne Hebrew Congregation, he began to convert Gentile women for a fee supplementing the modest income that he received as a member of the Australian clergy.⁵³ An Australian rabbi received a salary "which would just cover his bare necessities."⁵⁴ Rintel continually had to put himself in the degrading position of asking for

raises--a problem faced by many Australian congregational rabbis to this day.

Conversion had long been a source of contention in congregations, since whoever possessed the power to determine "who could be a Jew," exercised control. Before several Melbourne rabbis formed a local *bet din* in 1864, synagogue committees had grudgingly recommended the admission of proselytes. These committees, which campaigned against the admission of any converts, resented the establishment of a local *bet din* which would supercede their authority without removing their responsibility to the community.⁵⁵ A Board for Admission of Proselytes, which existed in Melbourne during the 1890s, did have lay representatives and a reconstituted "Guerim and Guerros" Board of Victoria functioned between 1905-1910, also with lay members.⁵⁶ The issue of proselytes provoked great controversy and agitation in the Jewish community even before the advent of Liberal Judaism in Australia.

4. World Wars and "Refos" 1914-1960s

The World Wars affected Australian Jewry profoundly. In the First World War, thirteen per cent of the Jewish population enlisted.⁵⁷ In the Second World War, over eighty per cent of Jewish men between the ages of 19-30 joined the militia by 1938.⁵⁸ Many Jews were decorated; many died.

The experience of going away from home and mixing with others led to increased assimilation and intermarriage. The

small numbers of Jewish chaplains, try as they might, could simply not reach many of the widely dispersed Jewish soldiers to offer them guidance.⁵⁹ The fabric of Judaism was weakened.

Australian Jews felt the same need as American Jews to prove their loyalty. Thus, the veterans produced an *Australian Jewry Book of Honour* detailing their contribution to the war. They built Jewish war memorials, and joined Jewish servicemen organizations. They then nursed "we fought . . . therefore, we deserve" type argument to seek entry into Gentile society. By the end of the war, Australian Jewry could feel justifiably proud of their patriotic record. One of their number, Gen. John Monash, rose to be the General Officer who commanded the Australian Corps, and became a folk hero to Jews and Gentiles alike. British Prime Minister, David Lloyd George, called him the "most resourceful General in the British army."⁶⁰

Indirectly, war impacted upon Australian Jewry most by stimulating immigration from the Continent. According to Susan Rutland, immigration "revitalized the very conservative and assimilated community and, particularly the [German-Jewish] migration of the late 1930s, laid the basis for the communal reconstruction which took place in the post World War II years."⁶¹ The first immigrants, around World War One, came from Russia. German Jewish immigrants came later, before and after, World War II. What was the impact of these immigrants on communal development? How did the Jewish

community react to them?

In his article entitled "From Russia to Brisbane, 1913," S. Stedman claimed that "Jewish life did not begin to function properly until about 1910-1918 when immigrants from Eastern Europe began to arrive in substantial numbers."⁶²

While this statement overlooks a century of vigorous Jewish life in Australia, it does indicate the importance of Eastern European Jews' impact on communal life. "These migrants brought with them the spirit of Jewishness and infused a stream of new blood in the slow acting local community," I. Kahan reports. "They created new institutions, *Landismanshaftn*, strengthened and developed the communal organizations and the cultural life of the people. The prepared the cultural ground for the young generation."⁶³

Along with the world of Yiddish culture, came new ideas regarding Zionism and socialism--ideas that frightened those Anglo-Jews who were out to preserve the status quo. Immigrants felt themselves to be outsiders. Their emphasis on Yiddish theatre, press, and culture set themselves apart from the native born and in organized religious life, they kept to themselves as well. They felt alienated from the Great Synagogue because of their fear and disdain for its Chief Minister, Rabbi Cohen."⁶⁴

Partly because the established synagogues were often hostile to the newcomers and partly because the immigrants preferred their own familiar customs, the Eastern European Jews built their own shuls closer to where they lived. On Deshon Street in South Brisbane affectionately known as

"Little Jerusalem," they were able to keep the traditional Orthodox Judaism that they had practised in Russia. These synagogues followed the Polish ritual, instead of the "watered down" version of Anglo-Orthodoxy. Thus, it is only with the advent of the immigrants that traditional Orthodox Judaism came to Australia.

The high point of Eastern European immigration occurred during the 1920s when approximately two thousand Jews arrived. During the 1930s, over seventy-five per cent of the non-British immigrants were from Central Europe.⁶⁵ These were termed the "Refos"--refugees from Nazi Europe. They were primarily responsible for doubling Australia's Jewish population from 23,533 in 1933 to 48,436 by 1954, and for tripling it to 65,985 by 1961.⁶⁶

Most of this growth centred in Melbourne and Sydney. Because of chain migration, where one member of a family sent back for others from the same place, the less populated state capitals received a much smaller (but not negligible) proportion of the immigration wave. Palestinian Jews went to Perth, Egyptians to Adelaide, and Russians to Brisbane.

The Jewish refugees who came to Australia from Germany and Austria were a highly educated group of professionals and successful businessmen--not like most immigrants. Many were financially well off. Most came with at least £200 or more "landing money." Since they ranked "high" on the socio-economic scale, many could afford to move straight into suburbia.⁶⁷ Religiously, most were Conservative or

Orthodox.

How were these refugees with foreign ideas treated? Aid to the refugees came under the jurisdiction of the recently formed Australian Jewish Welfare Society. Rev. Katz, a German refugee who helped found Sydney's North Shore Synagogue, faults the Society for their lack of sensitivity⁶⁹ in assessing the needs of the immigrants. According to him, the Jewish Welfare Society gave money, but withheld dignity. While the immigrants felt mistreated, established Jewry did in fact try hard to assist their co-religionists.

Zionism became a bone of contention between the European immigrants and Anglo-Jewry. Although Palestine appeals drew generous support among Australian Jews as far back as the 1850s,⁷⁰ established Anglo-Jews were suspicious of any movement which could call into question their loyalty to Australia. Early Australian Zionism was further hindered by the split in the Zionist movement between the territorialists who favoured a Jewish state anywhere, and the purists who dreamed of a state in the land of Israel. When plans for an autonomous Jewish state in the Northern Territory and in Kimberly, Western Australia failed, a serious division formed between the Australian Zionists and the Anglo-Jewish Australian Press.⁷¹ Just as in Europe, a negative reaction to the territorialist plans prompted many Anglo-Jewish leaders and institutions to take public anti-Zionist stances. Thus, in 1938, Rabbi E. M. Levy was fired from his position at the Great Synagogue because of his pro-Zionist position.⁷² Immigrants' Zionist sympathies thus

further alienated them from Anglo-Jewry.

To meet their needs for dignity and acceptance, the refugees helped form and joined new suburban synagogues and temples. The German refugees assimilated more quickly than any other group. They quickly rose to positions of leadership. In reply to the comment that the refugees had taken over the Congregation, Rev. Katz sharply retorted: "Thank God, otherwise the Congregation would no longer be in existence!"⁷³

Under the influence of German immigrants, the North Shore Synagogue voted against putting themselves under the jurisdiction of the Sydney *Bet Din*; they were used to the German *kehilla* system, where the rabbi was the authority. At the same time the synagogue instituted many "liberal" innovations, such as, English prayers, calling out pages, and a mixed choir. For the High Holy Days, it used the Silverman *machzor*,⁷⁴ sponsored by the Conservative Jewish movement in America. Yet the synagogue called itself Orthodox. The liberal measures adopted by Orthodox congregations, hindered Liberal Judaism's development at first, but created the foundation upon which it would later stand.

The German Jews wanted representation in the Jewish community. In 1933, the heads of the three major congregations in Sydney and their rabbis formed what they called the "New South Wales Jewish Advisory Board" which they claimed represented the Jews of Sydney and which was modelled⁷⁵ on the similar patrician organisation in Melbourne.

Concerned citizens wrote an open letter to the Jewish community advocating a democratic, equal and direct franchise for a truly representative council. The lines were drawn between the "establishment" and the "newcomers." This debate ended in a compromise that broadened the council's membership, and instituted a partial direct franchise. Immigrants were accepted into the decision making process as part of the diverse, but united Jewry spoke with one voice as the "Executive Council of Australian Jewry."

Perhaps the finest tribute to the adaptiveness of the German Jew was the short life of *The New Citizen*, a paper published by the refugees. In its last issue in 1954, the President of the Association of New Citizens, Mr. M. Joseph wrote: "When we founded this Association eleven years ago, we said: 'The happiest day in the life of this new organization will be when we can end it, because it will no longer be required.'" ⁷⁶ That day had arrived.

In the 1960s, the Jewish demographer, Walter Lippman, assessed the contemporary Australian Jewish situation. The spectacular growth of Australian Jewry had slowed to a dead halt. The Jewish birth rate had declined below replacement numbers. As more Jews became native born, the immigrant texture of the community had changed. Intermarriage was ⁷⁷ increasing markedly.

The smaller communities had all but vanished. "The concentration of the Jewish community in the capital cities is today more pronounced than ever, and the smaller centres of Jewish life still extant are, unfortunately, only

vegetating and moving towards complete disintegration." ⁷⁸

Anglo-Jewry had evolved into Australian Jewry--a product of a unique historical and geographical experience. Charles Price, author of the definitive, *Jewish Settlers in Australia*, points out that the central question in a nation of high assimilation was ⁷⁹ how to maintain freedom and identity at the same time. Australian Jewry needed a dinkum approach to Judaism if it was to meet the challenge of the Post War era. With the development of Progressive Judaism, Australian Jewry met this challenge.

CHAPTER THREE: NINETEENTH CENTURY REFORM IN MELBOURNE

1. Rumblings for Reform

Even before the establishment of Australia's first Progressive congregation, there existed in late nineteenth century Melbourne proponents of reform who worked within the so-called Orthodox community.¹ These religious pioneers, such as, Isaac Jacobs and Rev. Raphael Benjamin, inspired reforms in the synagogue and paved the way for Progressive Judaism in Australia.

Despite statements to the contrary, such as, "our worship is carried out in the most Orthodox Manner without innovation of any kind in disregard of Laws, whether Scriptural or rabbinical," Jewish religious observance was indeed in flux in nineteenth century Melbourne.² One need only read the reply to Rev. A. T. Boas of the Adelaide Hebrew Congregation from the Melbourne *Bet Din* regarding his proposal for a country wide rabbinic conference: "There are tendencies of many delegates summoned to attend the forthcoming Conference to be antagonistic to the vital principles of orthodox Judaism, and an attack is likely to be made upon the ritual in material points . . ."³ The *Bet Din* feared the community's instability and disunity as a threat to their authority.

Even the nominal authority of the Chief Rabbi did not compare with the tight discipline that Jews had once experienced in the ghettos of Europe. Any infringement of

Jewish law there, would cause the religious authorities to mete out the dreaded weapon of *cherem*, excommunication. In Australia, religion was a voluntary choice. The freedom to secede was always implied. As Sefton Temkin, the American Jewish historian, succinctly states, "the complete freedom of religious expression and association in a volatile pioneer society opened the door to extravagant novelties in religious life and schisms within existing denominations."⁴

In Germany when the ghetto walls fell, Progressive Judaism flourished. Thus, as early as 1810, Israel Jacobson introduced an organ, and prayers in the vernacular. In 1818 the Hamburg Temple instituted these innovations, plus minor changes in the liturgy. In the New World, Reform Judaism struck deep roots beginning in Charleston, South Carolina in 1824, and continuing at a faster pace in the middle decades⁵ of the nineteenth century.

Paralleling the American experience, Australia received many German Jewish immigrants who brought with them nineteenth century liberalism.⁶ They assimilated rapidly. Familiar with the progress of Liberal Judaism in Germany, they frequently stood at the forefront of similar innovations in Australia.

Isaac Jacobs is a typical example of such a Reformer. He was a founding member of the St. Kilda Hebrew Congregation⁷ in 1871, and later President in 1873-75 and also 1877-79. Like many of his countrymen, he felt snubbed by the Anglo-Jews of the Melbourne Hebrew congregation, and alienated by the Eastern European element at the staunchly Orthodox East

Melbourne Congregation. St. Kilda Hebrew Congregation presented the logical alternative. There, Jacobs led the pro reform faction. A prominent manufacturer and philanthropist, he was highly respected in the community, and helped lend⁸ prestige to the Liberal Jewish movement.

Before detailing the innovations that Jacobs facilitated, it is useful to comment on the sociology of "Reforms." While the philosophical basis for Reform grew out of eighteenth and nineteenth century intellectual developments, by far the greatest push came from the actual conditions of Australian life which encouraged people to conform to society. All too often, the changes arose from accommodation and laziness, rather than from ideology and conviction. Frequently, creative innovations or "gimmicks" became ends in themselves. They reflected the Australian Jews' discomfort or unfamiliarity with their heritage.

What were some of these "Reforms"? In 1871, at the instigation of the former members of the Reform movement in Germany, the St. Kilda Hebrew Congregation omitted the repetition of the *Musaf Amidah*, used a cornet instead of a *shofar* on the High Holy Days, and on the first day of Passover read a part of the seventh day service in English. Each of these "Reforms" provoked such outrage in the⁹ Australian Israelite that they were promptly discontinued. Reforms gradually evolved. Twenty years later, with Jacobs still on the Board, ritual circumcisions were moved from the eighth day to any convenient time, the prayer for the Royal

Family was read in English on Shabbat mornings, and a mixed choir was introduced that remained until it was abolished in 1983.¹⁰ The congregation debated which customs to follow.

At one point they contacted Professor David Woolf Marks, the "father of Anglo-Jewish Reform" who served as Minister at the West London Synagogue for British Jews for sixty years, with respect to establishing a Reform congregation in Melbourne.¹¹

But they hesitated when he suggested that the first "Reform" could be the observance of Shabbat.¹² Not long afterwards, a proposal to reform Shabbat surfaced at the Annual General Meeting. The proposal to move services from Saturday to Sunday afternoon was defeated.¹³ Evidently, the reformers were not prepared for radical Reform.

Perhaps the largest reform concerned the issue of being under the jurisdiction of the Chief Rabbi. The result was a compromise whereby the Chief Rabbi was to be advised of all moves, and his advice sought, but not necessarily acted upon, or taken as law.¹⁴ Congregations remained autonomous.

The Boards of Management of the various congregations, not the Rabbis had the final word. Even Rev. Elias Blaubaum who served the St. Kilda congregation for over twenty-five years had little say over spiritual matters.¹⁵ Perhaps for this reason, both Blaubaum and Abrahams who was the minister of the East Melbourne Congregation, despite their strictly Orthodox orientations, indicated that they "personally did not altogether oppose some reforms."¹⁶ For example, they both permitted mixed choirs.

Jacobs campaigned endlessly for the modification of

ritual and services. This included the "regular publishing of long letters [in *The Jewish Herald*]--some even taking up two whole columns--advocating for reform."¹⁷ He initiated a meeting in December of 1902 with a dozen prominent communal leaders with the aim of "introducing more reverential and devotional feelings by Worshippers at Divine Service."¹⁸ While the meeting's goal did not come to fruition, a petition later signed by thirty St. Kilda residents presented to the Board of Management did lead to the recitation of additional prayers in English there, and later at the Melbourne Hebrew Congregation.¹⁹

Jacobs published two pamphlets to promulgate what he called "Conservative Reform in Jewish Observance" in 1910, and "American Reform Judaism" in 1912. In the first pamphlet Jacobs published the sermon by the then Chief Rabbi of the British Empire, Dr. Herman Adler, against the establishment of the New West End (Liberal) Synagogue; naturally, he also published numerous replies! In one reply we get a glimpse of Jacobs' vision for Australian Reform when he writes of his interest in the practice of the Jewish Religious Union under the leadership of Claude Montefiore who advocated "English together with Hebrew, instrumental music, men and women sitting together, shorter and more convenient hours, English hymns, revised ritual."²⁰ Perhaps these publications were part of a plan to establish a Liberal Temple. These plans succumbed when Jacobs died in October 1913. It was poetic justice that his son-in-law, Governor-General Sir Isaac

Isaacs, was chosen a quarter century later, to lay the corner stone of Temple Beth Israel.

While a layman, such as Jacobs could advocate for reform, this was not tolerated for the clergy. Rev. Raphael Benjamin demonstrated the vulnerability of a minister holding Liberal views. He came to work at the Melbourne Hebrew congregation in the 1870s as a Second Reader, and Headmaster of the religion school. Despite his popularity and musical talents, he was never appointed Senior Minister because he "did not lean towards Orthodoxy."²¹ Thus, Benjamin decided to leave the musical work and pupils he so loved, as he knew that his Liberal views would hamper his success in Australia. He left for Cincinnati where he eventually succeeded Rabbi Max Lillenthal in 1882 as spiritual leader at the prestigious Bene Israel congregation. The Australian Jewish press commented that "Benjamin had never been looked upon as Orthodox and it was thought his religious views, if he had any, would just suit America."²² When Benjamin's friends in Australia protested, the press retracted the offending remark. Benjamin's career illustrated one of Australian Liberal Judaism's foremost problems--the difficulty of obtaining and *keeping* qualified leaders.

Presumably this lack of leadership and apathy caused a group advocating for liturgical reform to disappear. They published an eighty page pamphlet anonymously in 1876 entitled, "The Jewish Prayer Book as It is and as It Ought to Be." Judging from the style of writing this may have been yet another of Jacobs' efforts.²³

2. The Temple of Israel

The groundwork for the vigorous Progressive movement that developed in Melbourne in the 1930s, was laid a half century earlier. The same pattern of events occurred in the establishment of Temple of Israel in the 1880s as in Australia's Liberal flagship congregation, Temple Beth Israel: controversial origins, radical Reforms, Orthodox opposition, and then failure.

Late nineteenth century Melbourne Jewry teemed with controversy--partly due to the views of Rev. Dr. Dattner Jacobson. He had served previously as a *mohel*, *chazon*, and Torah reader in Vienna and was thus, familiar with the tradition of Progressive Judaism in Germany. After his unsuccessful trip to America in search of employment, Jacobson appeared in Melbourne to belatedly apply for, and receive, the position of Minister at the Melbourne Hebrew Congregation in 1877.

Within a short space of time the eccentric Jacobson came into disfavour, principally for his stand on intermarriage. By the close of the nineteenth century, a quarter of Jewish men and nearly a tenth of Jewish women married out of the faith.²⁴ Jacobson thought the best way to combat the situation was to encourage conversion; the East Melbourne Congregation fought vehemently against this. They felt the best way to discourage intermarriage was to eliminate the possibility of conversion; thus, they voted against the acceptance of two applications for conversion which had

already been approved by the Chief Rabbi, the Melbourne *Bet Din*, and the Melbourne Hebrew Congregation. Subsequently, the following announcement appeared in the local newspaper: "Rev. Dr. Jacobson will deliver a lecture in support of a movement which has recently been inaugurated for the conversion of Christians to Judaism."²⁵

While no movement actually materialized, Jacobson frequently converted Gentiles for generous "honoraria." The East Melbourne Hebrew Congregation complained to the Melbourne *Bet Din* regarding certain "anomalies in Jacobson's conduct," specifically the circumcision of a non-Jewish child for £50, and the "private" intermarriage of the boy's father.²⁶ They even went so far as to censure Jacobson in their Annual Report of 1881. This precipitated increased tension between the rival congregations.

Allegations also came from within Jacobson's own congregation. A former friend, Julius Mathews, made strong statements which Jacobson admitted to be partly true. An "inquisition" by the Board into the charges was followed by an advertisement for a new minister. Jacobson resigned and launched a libel suit against Mathews. A scandalous trial, plagued by publicity in the non-Jewish, as well as Jewish press, ensued. A local daily commented: "What is the meaning of this new and widespread interest in the ancient people and their religion whose origin is all but lost in the deep recesses in the heart?"²⁷ Despite the decision of the special jury in favour of Jacobson, awarding him £300 in

damages, the integrity of both litigants and the community as
28
a whole suffered.

The intensity of the controversy reflects, among other things, the community's concern over intermarriage and conversion. Most probably Jacobson's lenient attitude towards accepting proselytes (especially those accompanied by monetary gifts) offended a large enough faction of his congregation to have him removed. The Melbourne Hebrew Congregation chose not to be the community's intermarriage "safety valve."

In the wake of this turmoil, Abraham M. Samuel called a meeting to introduce "sincere Judaism" to Melbourne in 1883. Samuel had lived in the United States for a period, and had been impressed by the growth and vitality of Reform Judaism there. He advocated services in English on Sundays, when men and women could sit together to enjoy musical accompaniment, and a stimulating lecture as part of their worship
29
experience.

Only a few fringe members of the community showed up. Without broad support, the idea seemed slated for an early demise. Nevertheless, some of those who attended Samuel's initial meeting formed a committee to determine "how far they should go," by investigating Progressive Judaism in other countries.

After three months, the first step at establishing a Reform Temple died a "natural" death without ever holding a
30
proposed Reform service. But they had laid the foundations for Melbourne's first Reform service a couple of

years later under Samuel's chairmanship and Jacobson's guidance.

After leaving the Melbourne Hebrew Congregation,³¹ Jacobson was unemployed between 1882-85. When the position of Minister opened up at the East Melbourne Congregation, Jacobson expressed interest. Many in the congregation supported his nomination. Others opposed it because of Jacobson's notorious views on conversion. A debate raged within the congregation as to the suitability of Jacobson's application. Congregational leaders constantly resigned.

Jacobson resolved the controversy in a bizarre manner. He placed an advertisement in the Jewish newspaper inviting the community to come to a meeting to discuss the founding of a Reform Temple. At that gathering he announced the withdrawal of his application for the East Melbourne Congregation position.

On Sunday 7 July 1885 about fifty people "mostly out of curiosity" met at Protestant Hall to hear Jacobson give a "garbled address" showing his Orthodox tendencies. For example, in reply to a proposal to have services on Sunday, Jacobson burst out: "It is ridiculous! How can you change the Sabbath to Sunday?"³²

The newly formed "Temple of Israel" held its first service on 26 July 1885. The ritual was similar to contemporary Liberal worship except for taking up a collection, and Sunday evening services.³³ The liturgy was condensed, the *aleinu* prayer modified, the *kedusha* omitted,

and an organ accompanied the non-Jewish soloist.

More radical change followed. As Goldman wrote, "After one or two services, Jacobson, though rather uncomfortable, overthrew all semblance of orthodoxy."³⁴ He published a flyer which outlined the changes he sought: to modify the liturgy, to wage war against Rabbinic laws, to admit Gentiles to "full communal rights" as Jews, and to return to Palestine.³⁵ The most contentious issue was Jacobson's call for a return to Zion--a call sixty years ahead of its time for the majority of Australian Jewry. Jacobson envisioned building a Republic, a Belgium of the East, in the wake of the crumbling of the Turkish Empire. He saw it as "the logical sequence of current politics and is the message that the Angel of Progress has for Judaism."³⁶ The Jewish press mocked Jacobson's Palestine as a pipe dream. They suggested that he pack his bags, and go to Jerusalem as "his cause for Reform is dead in Australia."³⁷

The Jewish press and its editor, Rev. Blaubaum, the staunch orthodox rabbi of St. Kilda Hebrew Congregation, strongly criticized the fledgling Temple. In an editorial, he compared Jacobson with Korach, the paradigmatic figure of sinful rebellion in the Pentateuch, and concluded with: "Keep away from Dr. Jacobson's proposed congregation."³⁸ The criticism contained little substance; the main argument against the new Temple seemed to be the strong German accent of the Rabbi, and the bad grammar of his main "Apostle." Besides villifying the reformers, the press erroneously reported that Jacobson changed the Sabbath day. The Temple

held the daily *ma'ariv* service on a Sunday, and not the Sabbath service as readers were led to believe!³⁹

The reaction of the Orthodox community at large was equally hostile. Rabbi Abrahams of the Melbourne Hebrew Congregation lost little time in thoroughly denouncing the Progressive congregation from the pulpit.⁴⁰

Isaacs deduces from a "few obscure comments in the *Jewish Herald*" that the Temple of Israel probably dissolved in mid November of 1885--a short, but exciting, four and a half months of life.⁴¹

Lily Montagu, one of the founders of the World Union for Progressive Judaism in London in the 1920s, offered an interesting explanation for the resentment of the Reform Temple. "Cruel things were said about us by the pseudo-Orthodox whose official conscience made them fear our religion lest it should overwhelm their own flimsy edifice."⁴² In other words, the non-practicing nominal "Orthodox", projected their discomfort over their own religious laxity onto Reform. A local newspaper humourously illustrates this by commenting that the Jews who broke the Sabbath to attend the horse races came from a "good class of Jew. In England only the lower or vulgar class go to the races on Saturday."⁴³

Why did Reform Judaism fail in nineteenth century Melbourne? Many factors combine to explain Temple Israel's early dissolution. The congregation "died from lack of support" both in terms of finance and of membership.

Secondly, Reform leaders, such as Rev. Benjamin, and later, Dr. Jacobson, found well paying Reform congregations in America more tempting. Jacobson moved to Congregation Gates of Prayer in New Orleans where he wrote that he was "appreciated."⁴⁴ Thirdly, opposition by the Jewish press and Orthodox Rabbinate hindered credibility. Fourthly, the "progressive nature" of the so-called "Orthodox" congregations made the practical differences between Orthodoxy and Reform less substantial, and thus, less appealing. Fifthly, the general communal apathy and conservatism inherent in Australian society, inhibited participation in the new "radical" movement. Finally, the foreign nature of the movement led by a rabbi with a teutonic accent transposing ideals from American and German Reform went against the strain of Australian nationalism. In order for Progressive Judaism to succeed in Australia it would need to become dinkum "Aussie."

CHAPTER FOUR: EARLY GROWTH OF TEMPLE BETH ISRAEL, MELBOURNE AND TEMPLE EMANUEL, SYDNEY

1. The World Union for Progressive Judaism and its seed, Temple Beth Israel

Up until the Second World War, when an Australian, even of the third or fourth generation, talked of "home," it could only mean England. Thus, it is not surprising that the impetus and encouragement for Temple Beth Israel, Australia's first and largest Progressive congregation, came from London.

According to John Levi, Australia's first native born rabbi and later Senior Rabbi of Temple Beth Israel, the Jews in England always tried to be more English than the English themselves. Anglo-Jewish Orthodoxy paralleled the structure of the High Church of England, complete with its own ecclesiastical hierarchy of the Chief Rabbi.¹ While the High Church of England "stressed the ecclesiastical, liturgical, and sacerdotal aspects of Anglicanism," the Low Church² minimized these differences. In the 1840s, "Reformers" of the West London Synagogue for British Jews modelled their services on the Low Church.

At the start of the twentieth century, Lily Montagu and Dr. Claude Montefiore founded the Jewish Religious Union³ paralleling the Dissenting Church. To quote from the matriarch of the new movement, "The cry was no longer for changed externalities such as were secured by the Reform Synagogue already established for seventy years, but for a

re-statement of Jewish doctrine in the light of scientific truth." ⁴ They began to offer services in English on Saturday afternoons after work. In 1910, they established the Liberal Jewish Synagogue which later moved to their present location at St. John's Wood.

After the First World War, Montagu, Montefiore, and Israel Mattuck who was the first rabbi of the new movement, sought to hold an international conference of "Progressive" congregations. Thus, in July of 1926 "because men and women were ready for an organization which should give dynamic power to their spiritual influence in the world, the World Union came to birth." ⁵ Both the more traditional Reform congregations and the more radical Liberals affiliated with the newly formed World Union for Progressive Judaism. Adopting a typical nineteenth century English missionary stand, they advocated seeding, nurturing, and supporting Progressive Jewish congregations the world over.

Shortly thereafter, on a trip "home" in 1928, Mrs. Ada Phillips of Melbourne attended Shabbat services at London's St. John's Wood Liberal Synagogue. Impressed with the beauty and dignity of services in the vernacular, she met with Rabbi Mattuck, and later, the Hon. Secretary of the World Union, Lily Montagu, to discuss establishing similar worship in Australia. The World Union for Progressive Judaism promised support both ideologically and financially. Rabbi Mattuck became the mentor and guide, while Montagu offered administrative and emotional support.

Initially, the World Union for Progressive Judaism

helped subsidize the salary of the liberal group's first⁶ rabbi. Subsequently, there has been little input from the World Union except for the initiation of scholarships for Australian rabbinic students to study at the Hebrew Union College--Jewish Institute of Religion.⁷ Had it not been for these efforts, Australian Progressive rabbinic students might very well have trained at the Jewish Theological Seminary in New York under Conservative auspices (and perhaps have received better training for the more traditional Australian⁸ milieu!).

On the first of August 1930, fourteen people gathered at Mrs. Phillips' home to formally found what was to become⁹ Temple Beth Israel. Ada Phillips was born in 1862 in Castlemaine, Victoria. Her family had been members of the St. Kilda Hebrew Congregation. She had a strong Jewish identity, but was an Australian first and foremost--to the extent that she never deigned to recite the "next year in Jerusalem" refrain at the end of the Passover seder.¹⁰ "She was a most amazing lady, strong-willed and intelligent, she had a decisive way of speaking, dominating, yet charming,"¹¹ recalled Rabbi Herman Sanger's secretary.

What were her motivations for introducing Progressive Judaism? Were they a genuine desire for a fulfilling religion, or a convenient avenue for converting her Gentile¹² daughter-in-law? The answer cannot be known, but we shall see both of these factors surface repeatedly in the origins of the ten other congregations that constitute the Australian

and New Zealand Union for Progressive Judaism. Some Liberal adherents were dissatisfied with what they called "the hypocrisy of Orthodoxy," others were completely distanced from the Jewish community. One member summed up this commitment by saying, "I wanted to be a conscious, rather than an unconscious Jewess!"¹³

From the beginning, the Liberals sought "to supplement and not to compete against the Orthodox."¹⁴ An eminent Australian political scientist, Peter Medding, wrote: "The Melbourne Jewish community in the early part of the 1920s doubted its ability to survive, and Orthodoxy was at a low ebb." The Jewish communal leadership pursued a policy of "non-distinctiveness," the "minimumization of differences between Gentile and Jew."¹⁵ Having been forced to anglicize his name as a prerequisite for employment at the St. Kilda Hebrew Congregation, Rev J. Danglow, resigned himself to the reality that the religious leadership could never "raise in this community a Jewish community which is strictly Orthodox."¹⁶ Orthodoxy was for the assimilated Australian Jew on the way out of the faith; Progressive Judaism offered a way back in. The Liberals aimed to attract the unaffiliated half of the Jewish community, not to make inroads into Orthodox membership. Their success can be deduced from the tripling of attendance at the Temple religious school. "Many of these children--of ages ranging from 9 to 14 years of age--had not previously received any religious instruction whatsoever."¹⁷ Perhaps this accounts for the initially sympathetic response by the Jewish press;

one editor wrote that "It was evident that the people here needed more than they were getting in the way of spiritual encouragement."¹⁸

2. Temple Beth Israel 1930-36: Three North American Reform rabbis

Rabbi Mark, Radical Yankee Reformer, 1930-33

In May of 1930, Ada Phillips cabled Lily Montagu accepting the World Union for Progressive Judaism's offer of a rabbi for the new congregation, and noted confidentially "that any ultra-American accent or methods might not enhance success."¹⁹

The selection of rabbi Jerome Mark disregarded both suggestions. Rabbi Mark came from a radical Reform temple in Selma, Alabama. He quickly earned a reputation that was difficult for his successors to overcome. Rabbi Perry Nussbaum, his successor, wrote how Mark was infamous for "parking his unconsumed cigar on the porch of the Great Synagogue in Sydney on Shabbat morning" or "talking to the Melbourne Rotary and extolling the virtues of ham!"²⁰ Mark propounded the ideal of "ethical monotheism" whereby the "weighted outgrowth of antiquated regulations" could be discarded in favour of the universal truths of prophetic Judaism.²¹

Still, Rabbi Mark made a favourable early impression on the congregants. His first service on *Rosh HaShanah* was so popular that the congregation had to rent a larger hall to accomodate the three hundred and fifty worshippers that

attended on *Yom Kipuri*; those who did not attend in person could have heard part of the service and sermon broadcast on the radio.²² Of course, part of this response can be attributed to the novelty of the occasion and the curiosity of the community. On the other hand, the Progressive service did have many drawing cards, not the least of which were mixed seating and aesthetically pleasing services. Progressive Judaism's position on religious equality of the sexes appealed to women who felt discriminated against by Orthodox Judaism. A non-Jewish musician not only played the organ, but sang the hymns as there was "not the slightest hope of obtaining a co-religionist for the post."²³ There were regular Shabbat morning services with the sermon as the climax, and an abbreviated Sunday evening service with a discussion following.

Discussion and democracy prevailed in the young congregation. For example, after debate at the annual general meeting, the congregation as a whole decided that they should all stand for the *Kadish*.

The Orthodox quickly incorporated some of these changes into their own synagogues. They began to recite the *Kadish* slowly and deliberately with the Minister facing the congregation. They copied the communal *seder* which they had pronounced as *trefah* the year before, and adopted Sunday evening services with lectures.²⁴

The Liberals were growing and expanding in influence--albeit slowly because of recurring financial problems. Mark

sought expansion, yet recognized that "distances are so great here, and traveling so expensive, that we must bide our time, but not allow the opportunity to slip away."²⁵ Such an opportunity arose almost 3,000 kilometres to the West in the former goldfield town of Kalgoorlie, West Australia. At a general meeting, on the 16th of November 1931, the Kalgoorlie Hebrew Congregation passed a resolution to write to Temple Beth Israel for information about affiliation.²⁶ They had already introduced an organ, and had conducted much of the service in English so that affiliation would be a formal recognition of their liberal practice. They felt that such a step would attract the younger members of the community. The Board of Management approved the application, and suggested a contribution of £2:2:0 in return for four prayer books, and an invitation to become subscribers of the Temple Bulletin.²⁷ The half year of correspondence eventually came to nought as the Kalgoorlie Jewish community dwindled so severely during the depression that there were "barely sufficient Jews to have any religious practice, let alone changing."²⁸ Twenty-eight Jews, including children, could not survive as a community, Progressive or otherwise! As a footnote, the Kalgoorlie Hebrew Congregation's ritual objects ended up twenty years later at Perth's Progressive congregation, Temple David.²⁹ The lesson of the Kalgoorlie "affiliation" is clear: as in physics, there must be a critical mass of raw material for a reaction. Although Progressive Judaism may appeal to these tiny isolated communities, it does not guarantee viability if the numbers do not warrant communal

survival.

Winds of another possibility for expansion drifted in from Sydney. Towards the end of his stay in Australia, Rabbi Mark received a request from one of Sydney's most respected and wealthiest Jews, Sir Samuel Cohen, to come to Sydney to investigate the possibilities of starting a Liberal group. Both he and his father were staunch supporters and past Presidents of the Great Synagogue. The reason was the "old story of children marrying out. . . ." ³⁰ Both Cohen's sons had married Gentiles who had never accepted Judaism. Whether Mark realized the inappropriateness of such a beginning, or was simply preparing to repatriate, Progressive Judaism in Sydney had to wait another five years until the arrival of the Liberal rabbi from Germany, Rabbi Sanger.

Nevertheless, the issues of intermarriage and proselytism continued to be hotly debated within both the congregation and the community. The Board of Management called a special general meeting to discuss a proposal to amend the constitutional provision for membership in the Temple to be any "member of the Jewish Faith *or being married to a member of the Jewish Faith, is desirous of accepting* such Faith and maintaining a Jewish Home." ³¹ The amendment lost. This discussion reflected the high degree of intermarriage within the congregation.

Even more intense controversy arose from the rampant intermarriage within the community at large. According to Rabbi Mark, the reaction of the Orthodox to rampant

intermarriage, was to turn their backs on the problem and "absolutely ban all entry into the Jewish faith, and let it go at that."³² Consequently, many potential converts who had been summarily refused by the Orthodox, showed up on the steps of the Liberal Temple. This situation prompted Rabbi Mark to write: "If I had my way I should have almost been inclined to convert on a 'wholesale' scale. But we had to be on our guard and act cautiously. Although it might have proved a splendid source of income to our depleted treasury, we refused to commercialize conversion. Then, in spite of all our applications and worthy cases, we only have four conversions to our credit to date [in two years of operation!]"³³

Despite the Temple's cautious stand, the Orthodox rabbinate heaped criticism upon the Liberals for making converts too easily. While the Orthodox could not excommunicate the Liberals since there was no Australian Jewish central ecclesiastical authority, they did threaten to refuse them burial in the Jewish cemetery. This perturbed the Temple membership greatly. The Board of Management then instructed Mark to "supervise a period of probation for each applicant" and later set up a special Conversion Committee³⁴ "to subject all conversions to investigations." No matter what the Liberal Temple did, rumours about "quickie conversions" continued to fly--as they do today.

Another recurring frustration was finance. The inception of Progressive Judaism coincided with the Depression which hindered the early growth immeasurably.

Additionally, religious business in Australia was conducted by overdraft. As Rabbi Max Schenk, Sydney's first Liberal rabbi noted, in comparison with affluent and generous American Jewry "the Australian Jew is miserly in his support of Judaism." "No one actually lays out any money; and where³⁵ there is no money sacrifice, there can be no true loyalty."

The Australian financial situation is more similar to England where the state, supports religion instead of the citizens.

The early Liberal rabbis faced deeper and deeper cuts in already meager salaries. For example, in 1930 a Temple financial sub committee recommended a salary of £1200 annually for the Rabbi; two years later, in an emergency meeting the board reduced his salary to £500 with the possibility of a £150 augment from the World Union for Progressive Judaism.³⁶ There can be no doubt that this austere financial situation contributed to Rabbi Mark's decision to return to America in August of 1933.

Rabbi Nussbaum, Traditional Canuck, 1933-34

In September of 1933 a young and inexperienced Toronto lad arrived in Melbourne from the Hebrew Union College in Cincinnati. Dr. Julian Morgenstern, President of the Hebrew Union College, had enticed the impressionable ordainee, Perry E. Nussbaum, that as a British subject he could become another Isaac M. Wise, Reform Judaism's organizer par excellence.³⁷

Unlike Rabbi Mark, Nussbaum came from a more traditional

Jewish background and felt comfortable with many Orthodox ceremonials. He introduced many innovations, such as, moving the Sunday evening service to Friday night, addressing non-Jewish groups, reorganizing the Religious School, suggesting the formation of the Ladies' Guild, and revamping the *Liberal Synagogue Bulletin* into a superior monthly journal, *The Progressive Outlook*.³⁸

The Temple magazine published controversial articles reflecting the concerns of the rabbis and lay leaders. For example, they expressed horror at the impending Nazi menace, support for the Zionist cause, and a desire for a representative council for Australian Jewry--years before other publications joined the bandwagon.

With Nussbaum's traditional orientation on the one hand, and the "Progressive" nature of the so-called Orthodox congregations on the other, Nussbaum concluded, as he put it in a letter to Lily Montagu, that "there is not much to distinguish us from St. Kilda [Hebrew Congregation]; we might point to our English services, but St. Kilda is gradually introducing English."³⁹

Despite the similarity in services, many unaffiliated Jews viewed the suggestion to join the Liberal Temple as akin to changing their religion.⁴⁰ Liberal Judaism remained misunderstood by the majority of Melbourne Jewry. After three years, the Temple still did not have any efficient membership committee. Member after member resigned. Few people joined. When one Board member was asked about

obtaining new members, he replied that he "wouldn't approach a particular individual because he happened to be a personal friend and that he didn't want to lose his friendship"⁴¹!

The apathy extended into all aspects of the Temple. All of the activities from the Ladies' Guild to the Young People's Group, were poorly attended. The Adult study attendance jumped from its average of four people to ten, but that was only when they had heard that the Rabbi was resigning. Nussbaum desperately asked whether he should rely on that to augment attendance?⁴²!

After only eight months Nussbaum asked to be released of his contract. What precipitated Rabbi Nussbaum's failure? According to the congregants, the source of Nussbaum's problems came from his "inability to empathize" with Temple members.⁴³ Nussbaum himself attributed his downfall to "inexperience, youth, idealism, distorted sense of frustration, and personal factors."⁴⁴ Lacking much congregational practical experience, he did not know how to handle people, especially, *machers*.⁴⁵

He also grew increasingly lonely--a condition augmented by communal prejudice, the death of his father, and what he called a "reluctance to become a hand-holding, tea-drinking visitor to old ladies."⁴⁶

Rabbi Nussbaum left to become a rabbi in Amarillo, Texas. The congregation cabled London to request a German-speaking Liberal rabbi, but were told that none were available and they should contact Rabbi Stephen S. Wise in New York. He arranged for another youthful Canadian to fill

the post.

Rabbi Perley, Radical Canadian Reformer, 1934-36

Rabbi Martin Perelmutter (who changed his name soon after his arrival to Perley), commenced leading the congregation in July of 1934. According to his congregants, Perley was "more a dreamer than a fighter, with no explosive oratory, an intellectual with a very radical Reform Jewish background, but not strong enough to build his Congregation, unable to rally people around."⁴⁷

Perley reverted again to Sunday evening services in his effort to "activate" the congregation in worship. He read, as opposed to chanted, from the Torah, and read the *Haftarah* in English. While he wore the same garb as an orthodox minister, that is, a *kipah* and *talit*, none in the congregation followed suit.⁴⁸

Like his two predecessors, and for similar reasons, Perley grew discouraged and resigned. He cited the depressing lack of attendance, the apathy in both the congregation and community at large, and the lack of a large American Jewish community's "cultural atmosphere."⁴⁹ He left for America almost two years from the date he arrived with the parting words that "in spite of all shortcomings he believed that the Liberal Movement had a great future in Melbourne."⁵⁰

At no time in between rabbis did regular services lapse; dedicated lay leaders carried on. And yet the future for the

young congregation remained tenuous. Despite the Temple's burst of enthusiasm and growth with each new rabbi, the momentum quickly slowed. Lacking a building of its own added an air of impermanence to the congregation as did the repeated rabbinic resignations. Since the latter two rabbis looked upon their experience "Down Under" as a training period to further their careers in America, they established the Temple upon the model of radical American Reform or English Liberalism--both inappropriate for the Australian milieu.

Orthodox-Liberal Relations, 1930-1953

Orthodox-Liberal relations may be divided into roughly two periods: the first, from 1930-1953 which saw some cooperation between the two groups on non-religious issues, and the second, from 1953-present, marked by a growing deterioration of relations and opposition to Reform by militant Orthodox.⁵¹ Generally, in the first period, the laymen and Jewish press followed the rabbis' lead in Orthodox-Liberal relations. Tensions arose on doctrinal grounds. Still, the rabbis, to varying extents, associated socially, cooperated on Zionist and welfare agendas, and worked together in areas of mutual concern of a non-religious nature. As the Temple grew in influence and leadership, communal representation naturally followed. For example, while the Liberals were excluded at the "united services" when Gen. Sir John Monash died, two years later in 1934, the

President of the Melbourne Hebrew Congregation invited the President and the Rabbi of the Temple to a special service where both sat on the *bimah*, and Nussbaum read a Psalm. A high point occurred in 1936 when the three Orthodox congregations invited the Liberal Temple to help form the "Melbourne Jewish Advisory Board."⁵²

Personality played a key role in Orthodox-Liberal relations. Orthodox rabbis refused to meet with Rabbi Mark, but Rabbi Nussbaum enjoyed "quite friendly terms with the ministers of St. Kilda's and Toorak" and "rather intimate terms with the newly arrived Eastern European rav."⁵³ On his arrival in Sydney, Rabbi Nussbaum read *maftir* at the Great Synagogue and was entertained by both its rabbi and its President. This positive reception led Nussbaum to speculate: "If I had gone down there three years earlier, I might have made more of a success in presenting Reform's image to the general community."⁵⁴

Equally enlightening is the Liberal reaction to Orthodox criticism. The Board of the Temple decided time and time again not to get involved in any rebuttal. The Liberals bent over backwards not to offend their Orthodox relatives and friends.⁵⁵ Perhaps they lacked confidence in themselves and in their intermittent spiritual leaders. They needed the strength of conviction that arises from perseverance.

3. Rabbi Dr. Herman Sanger: Builder of a Movement

When Rabbi Perley left in 1936, the Temple President, Dr. M. D. Silberberg wrote to Lily Montagu requesting a person "with a pioneering missionary spirit, who would be socially adaptable and a good leader."⁵⁶ He suggested an Englishman or an English-speaking German. Montagu took this suggestion to heart. It solved a problem in London of what to do with the ritually observant German Liberal rabbis arriving as refugees without possibility of employment.⁵⁷ Thus, Montagu persuaded a young Liberal rabbi who had escaped from Berlin to London in 1936 to take up the position in Melbourne.

Rabbi Dr. Herman Saenger (later changed to Sanger) was born in Berlin in 1909, the seventh in a line of rabbis in his family.⁵⁸ Dr. Sanger was a highly cultured man, and a scholar of romance languages. He studied at the Sorbonne, University of Geneva, Cambridge, and Wurzburg--he obtained his Ph. D. there in 1932.⁵⁹ Ordained at the Rabbinical College at Breslau at the age of 24, he worked in the Berlin community at the Oranienburger Street Synagogue as a Liberal rabbi before fleeing Nazi persecution.

A brilliant and charismatic orator, Sanger was the right man in the right place at the right time. "He became married to the Temple and it had to grow because he wanted it to grow," remarked a congregant.⁶⁰

"Well do I remember my first service," Dr. Sanger recalled on the occasion of the Golden Jubilee of the Temple.

"It was indeed a heartbreak. As I stood at that rickety little pulpit on a not much more stable platform, I couldn't help remembering the kind of synagogues in which I used to officiate. I promised myself, as I looked around me, that I would build my future synagogue somehow in the image of the one I had left in Berlin and provide services along lines similar to those I had always known."⁶¹

His successor, Rabbi John Levi, summed it up succinctly: "When Dr. Sanger came and told men to keep their hats on, that was the real beginning of the Reform movement; the other years had been crying in empty fields."⁶² Unlike Rabbis Mark and Perley who modelled their radical Reform services on the American paradigm, Sanger chose to pursue the more traditional path of German Reform. Sanger called a special Board meeting to ratify his suggestion for those congregants⁶³ called up to the Torah to wear both a kippah and a talit. They used the American Reform *Union Prayer Book* with each English reading followed by a Hebrew one. Dignity and decorum were the hallmarks of his Germanic services.

Sanger introduced many changes in outreach, youth programming, and education. He instituted a weekly broadcast on the radio and increased the circulation of *The Progressive Outlook* in an effort to adopt a higher profile for the Temple. A energized Liberal Youth group laid the foundations for increased Temple participation in the future. Temple Beth Israel could boast of having the first regular children and youth services which were well attended throughout the

year, and especially on the High Holydays. Sanger brought new textbooks from the Union of American Hebrew Congregations, and the latest teaching techniques into the Religious School. In addition, the school offered extra curricular activities, such as, Arts and Crafts, Choir, and Drama Clubs.⁶⁴

With these innovations, and the recently completed Temple building, membership swelled. In Sanger's first five years, approximately one hundred new members annually joined the congregation.⁶⁵ Rapid growth necessitated moving to larger facilities for the High Holydays; thus, in 1943, the Congregation rented the St. Kilda Town Hall with room for the more than a thousand worshippers, a number which grew to 1600 by 1945!⁶⁶

Where did all of these members come from? Many new congregants shared a similar story of German Liberalism and Nazi persecution that Dr. Sanger exemplified. While Australian born Jews originally started the Temple, refugees from Germany and Austria solidified the growth. Almost four out of every ten German Jews in Melbourne joined the Temple.⁶⁷ The Temple became a link with their past. Refugees from countries where Progressive Judaism was unknown and foreign, failed to join; therefore, three-quarters of Polish Jews and about half of Hungarian and Czech Jews⁶⁸ affiliated with Orthodox synagogues.

Although these pre-war German refugees assimilated quicker than any previous migrant group, prejudice both from clergy and laity alike made their welcome in their new home

anything but gracious. An editorial in the *Jewish Herald* reflected this ambivalence: "We shall want to ensure that only the right type shall come and make their homes out here."⁶⁹ Rabbi Danglow of the St. Kilda Hebrew Congregation told the refugees not to speak German in public, to shorten their coats, and to carry briefcases. He hoped to protect the Jewish community from discrimination.⁷⁰ Such unsolicited advice infuriated the new comers and drove them to the Germanic Temple.

Following the outbreak of war, the immigrant Jews' status changed to that of "enemy alien." This entailed a whole host of restrictions from a prohibition on owning radios and city maps to a requirement for written permission to travel. This latter restriction led to hardship if, for example, one wished to go to services at the Temple, but lived in a neighbouring suburb.⁷¹

The newcomers banded together to form the "Association of Jewish Refugees (later changed to Immigrants)" in October of 1942. They elected Dr. Sanger chairman; many other executive members came from the ranks of Temple Beth Israel as well.⁷²

Sanger also took a leadership role in Zionist circles. In 1948, reflecting his Zionist commitment, Sanger became the first to change the pronunciation of Hebrew from the German ashkenazic to the Palestinian *sephardic*.⁷³ Rabbi Max Schenk, another passionate Liberal Zionist who was to become the first rabbi of Temple Emanuel in Sydney, even became head

of the Zionist Organization of Australia.

Temple Beth Israel, headed by its Berlin born rabbi dressed in German style, with a Berliner cantor accompanied by a Prussian organist, became the bridge for immigrant Jews, many of whom had strong Zionist sympathies, into established society.

Origins of Temple Emanuel, Sydney

Sanger had vision. He saw Liberal Judaism not just in Melbourne, but in all parts of Australia as destined to replace the decimated Liberal Jewish movement in Europe. 74 When Cecil Luber failed in his attempt to become President of the Great Synagogue, he invited Sanger to visit Sydney in order to establish a Progressive Temple. 75 Sanger quickly offered his full support. In March of 1938, Sanger met with an organizing committee to plan the first Progressive service in New South Wales for Sunday the 15th of May 1938. Over five hundred Jews attended what the Jewish press reported as a "sincere and beautiful" Liberal service. 76

Learning from the experience of Temple Beth Israel and its rabbi, the newly formed Temple Emanuel matured quickly. This enabled the Sydney Temple to reach the same membership figures as her sister congregation in half the number of years. 77 Once a month, until Sydney got its own rabbi, Dr. Sanger flew the six hundred miles to conduct Sunday evening services, followed by popular discussions. Melbourne loaned the new Temple a Torah scroll, gave it copies of their

Constitution, membership forms, etc., and shared with them *The Progressive Outlook* magazine.

Together the two Progressive congregations formed the "Jewish Religious Union" (later named the Australian and New Zealand Union for Progressive Judaism).⁷⁸ At their first combined meeting in April of 1941, they agreed to establish an Australian branch of the World Union for Progressive Judaism. They further resolved to establish *The Australian Jewish Review* as the official organ of their union, and to facilitate a pulpit exchange, regular conferences, and an educational committee.

After only six months, Temple Emanuel appointed its first rabbi. A graduate of the Jewish Institute of Religion in New York, Max Schenk brought with him valuable congregational experience and a traditional Reform background. On 10 September 1939, at the age of 34, he was inducted as Rabbi of Temple Emanuel by Dr. Sanger--a fitting tribute to the man who played such a pivotal role in establishing the Sydney congregation.

Rabbi Schenk astutely noted that "abstractions are not the particular forte of Australian Jews. They must have a concrete object with which they will associate their membership."⁷⁹ Within two years of writing that letter, Schenk helped dedicate a large Temple strategically situated in the prestigious Sydney suburb of Woollahra.⁸⁰ Two years later, Temple Emanuel's membership had grown so much that the Board had to call a special general meeting to decide whether they should rent a larger hall for the High Holidays. Lubor

urged that "To prevent ourselves going backwards, we must not remain static, but go forward by taking in all unaffiliated Jews possible as members."⁸¹

What enabled Temple Emanuel, within five years, to become Australia's second largest congregation? A pamphlet published by the Temple entitled "Why 1400 Members Have Joined the Temple," lists three drawing cards: first, the public relations work and understandable religious services of their dynamic Rabbi Schenk; second, the auxiliary functions, such as, Religious School, Temple Youth Group, and a dozen committees got people involved; and third, the Temple complimented and enhanced Jewish life.

Of course, just as in Melbourne, the large number of German refugees greatly contributed to the congregation's phenomenal growth. Although the founders came principally from established Australian families, the immigrants played a key role. The refugees' contribution was acknowledged in the minutes of a Board meeting: "We are happy to welcome amongst our membership an increasing number of our refugee co-religionists, many of whom have taken prominent part in the Temple activities during the year."⁸²

Both the Rabbi and the President went out of their way to cater to the immigrant's needs. For example, Rabbi Schenk suggested easier terms of payment for Temple dues for refugees, and President Luber complained to the government against the introduction of laws affecting their civil status.⁸³ The Board of Management decided to circulate a

"letter to all newcomers welcoming them to Australia and to Temple Emanuel and offering them honorary membership for one year if they so desired."⁸⁴

Always in great demand as a speaker for both Jews and Gentiles, Schenk frequently spoke on Palestine. His downfall arose out of his zealousness in pursuing the Zionist agenda--even when it conflicted with the policies that Great Britain implemented under her mandate there. So unpopular did Schenk become among the Anglo-Jews that the Board decided "to request the Rabbi to desist from attacks on the British Government and Sir Isaac Isaacs [a rabid anti-Zionist] and to discontinue socialistic sermons from the Pulpit; further that⁸⁵ the Rabbi should not take part in party politics . . ."

To understand the force behind that directive, the power of Australian congregational Boards bears repetition. In the words of Schenk, "The custom here has been for a Board of Management to own, control and run the Synagogue. The congregation was there merely to pay for upkeep, and then⁸⁶ annually to rubber-stamp the decisions of the board."

Schenk, and his dynamic and very popular wife Faye, took the hint and left for New York in February of 1949 in order to make their way to their beloved Palestine with the⁸⁷ establishment of the State of Israel.

By the end of the Second World War, Progressive Judaism flourished in both major Australian centres under gifted, traditional Liberal rabbis. American-style Reform Judaism had failed. The stage was set for the expansion of dinkum liberal Judaism to the far corners of the Antipodes.

CHAPTER FIVE: EXPANSION FROM WORLD WAR II UNTIL THE GOLDEN JUBILEE OF LIBERAL JUDAISM IN 1980.

1. Suburban Expansion

According to his assistant, Rev. Claude Schwarz, Dr. Sanger "was the magnet" for the growing Liberal movement in Melbourne.¹ By the end of the Second World War, almost one thousand members flocked to join Temple Beth Israel.² In order to adequately fulfill his pastoral, educational, and communal responsibilities, Sanger needed help. Finding qualified assistants presented a problem. Once the depression ended in the United States it became difficult to attract American rabbis to Australia for very low rabbinic salaries. The sheer distance also augmented the problem. Up until 1957, the only way to travel to Australia was a lengthy journey by boat--a precarious undertaking during World War II. Inevitably the German trained rabbis who did appear were rather conservative and insecure; "most slipped into orthodox congregations when they had stopped teaching bar mitzvah boys at the Temple."³ Joseph Ansbacher, George Ruben, and Cantor Gunter Hirschberg were the exceptions.

Rev. Joseph Ansbacher (later, Asher) was one of the two thousand German refugees hastily sent over from England aboard the infamous S. S. Dunera in the early years of the Second World War, to be interned in the Australian outback.⁴ Finally freed, he became the Minister of the tiny Hobart congregation. It decided to install an organ, and to conduct

their services along the lines of the Reform *Union Prayer Book*.⁵ Perhaps for this reason, Temple Beth Israel decided to hire this refugee whose rabbinical studies had been abruptly halted by the outbreak of war. Rev. Asher was inducted in 1944 as Assistant Minister--a position he held only until the end of the war when he returned to London to resume his rabbinic studies. Following his private ordination, he returned to Temple Beth Israel as Associate Minister. Soon afterwards, in 1948 he resigned in order to⁶ accept a fellowship at the Hebrew Union College.

Another Dunera internee succeeded him. Originally hired as a teacher at the Religious School, Rev. George W. Ruben assumed the role of Assistant Minister when Dr. Sanger went on vacation. Ruben left for the Hobart Congregation in 1949 where he was engaged on the condition that services would be "Orthodox."⁷ He stayed there for several years before leaving to become the first rabbi of Temple David in Perth.

Meanwhile, the Temple searched overseas to find a second rabbi. In July of 1948, it appointed Rev. B. Wrescher Assistant Minister. From the beginning, the mismatch was obvious. According to Schwarz, Wrescher "had no understanding of the Temple type of service" and tried to introduce a more traditional form of worship, including⁸ altering the funeral procedures. He missed Temple functions without explanation, and approached other synagogues regarding employment. He resigned in February of 1950.

Rev. Claude Schwarz was originally hired by the Temple as a soloist for the choir in 1948. He became Cantor shortly thereafter. It appointed him Assistant Minister in 1951 and Minister in 1955. Coming from Germany, Schwarz considered himself "conservative, leaning more to Orthodoxy."⁹ Like Rev. Michael Deutsch, the Hungarian-born Cantor of Temple Emanuel in Sydney, Schwarz quickly assimilated the Liberal customs, and took an active role in teaching at the suburban branches of the Temple Religious School.

Sanger did not receive a qualified rabbinical assistant until a Hungarian, Rabbi Tennen served as an assistant between 1957-1959. One of the Temple's own members, John S. Levi, succeeded him. He was ordained in 1960, from the Hebrew Union College in Cincinnati to become Australia's first native born rabbi. Liberal Judaism had come of age.

After the Second World War, many congregants moved to the eastern and southern suburbs of Melbourne. As the driving distances to the Temple Religious School increased parents organized branches. Thus, in 1948 classes were held in a member's home in the Eastern suburbs. By the next year, the parent's support group formed the nucleus of a separate branch congregation which culminated 10 March 1950 with fortnightly Shabbat services conducted by Dr. Sanger and Cantor Schwarz in a rented hall. A year later the Eastern suburbs branch purchased a house with the help of a loan from Temple Beth Israel.¹⁰ By 1955, the Eastern Suburbs

Congregation (later named the Leo Baeck Centre when they moved in 1971 to Kew) could boast over one hundred students at the Religious School, and a membership of two hundred and fifty families.¹¹

The Southern Liberal Congregation (now called the Bently Progressive Congregation) formed in 1952 as a Parents' Association for the Religious school branch. They followed a similar pattern of development from a branch school to an independent congregation. Unlike America where there was a strong push for people to affiliate in order to be respectable, Australian Jews did not need to go to synagogue, but they did desire their children to be Jewish. Since the parents were dissatisfied with the traditional cheder system they formed religious school committees.¹²

The importance of these suburban religious schools for the Progressive movement cannot be stressed enough. The Liberals established these schools in the "outer" suburbs-- areas ignored by the Orthodox who tended to concentrate on the inner city and well-off suburbs. Thus, many suburban Jews joined the Liberal Temples because of the conveniently located religious schools. In 1961, six hundred pupils enrolled in the three Temple schools with an additional large number attending the High School department.¹³

Initially, the two suburban branches were completely dependent on the "mother" congregation for everything from rabbinical services to financial subsidies. Later, because of a growing membership which enabled them to procure their own rabbis and buildings, the two branches became

independent. Thus, on 12 September 1976, the three Melbourne Temples (and later, the Progressive day school and youth movement) established the Victorian Union for Progressive Judaism as a roof organization.¹⁴ Originally, the congregants paid their membership dues directly to the Victorian Union which later divided up the monies. It officially employed the rabbis of the three congregations, the Jewish studies staff at the King David School and the Netzer shaliach. Working as a team, the rabbis rotated pulpits. However, the congregations favoured greater independence which resulted in a substantial contraction of the Victorian Union's role.

Liberal Judaism in Sydney followed a similar course of development. After Rabbi Schenk's ten years as the founding rabbi of Temple Emanuel, the congregation faced the awesome task of choosing a new spiritual leader. They chose a German-born rabbi, Dr. Rudolph Brasch who had previously served World Union for Progressive Judaism congregations in England, Ireland, and South Africa. At his induction on 1 July 1949, Rabbi Brasch articulated his philosophy: "My watchword is service"--service to youth, the religion school and the interfaith community.¹⁵ He kept his promise. According to the Twelfth Annual Report of the Temple: "His establishment of the Menorah [social and cultural club], his regular Wednesday night Cultural "At Homes" and his successful re-introduction of the *Onegei Shabbat* further added to the dynamic life of our Congregation. Due to his

continued enthusiasm and zeal the Religion School has increased considerably, both in numbers and work achieved." ¹⁶

While he worked hard in his pastoral role, Brasch exhibited a unique flair for interfaith work. He broadcast, spoke, and wrote extensively. Among his works *The Star of David* and its companion volume, *The Eternal Flame*, were the first books on Judaism to be published in Australia. These efforts furthered the understanding of Judaism in the general community. In sum, "he gave the title Rabbi a completely new dimension among the Australian people." ¹⁷

Such efforts, however, took their toll on the Rabbi's time. Brasch frequently went overseas to promote his latest book. ¹⁸ Many people resented Brasch's "showman" role. For example Eric Silbert, one of Temple David's founders, pointedly wrote that Brasch's "writing, although prolific, dominated his role as a spiritual leader, plus the fact that he was always in the shadow of the towering Sanger." ¹⁹ This rivalry and personal animosity among the rabbis, played a large role in hampering the effectiveness of the fledgling Australian and New Zealand Union for Progressive Judaism.

As in Melbourne, finding capable ministerial assistants presented a constant problem. Many assistant ministers were appointed and dismissed within a short time span ²⁰ --the longest appointment being that of Rev. Mandel. He later accepted a position with the Anglo-Orthodox Strathfield Congregation and went on to become the rabbi of the Melbourne Hebrew Congregation and Director of the Melbourne Chevra Kadisha. His departure left the popular Cantor Michael

Deutsch to take up the slack and carry the bulk of pastoral duties at the Temple for over thirty years.

Working at the under staffed Temple presented challenges. According to the President of the Temple Board, there was little cooperation between the ministerial staff and congregational officers; suspicion and jealousy flourished.²¹

Rabbi Brasch played Temple politics by keeping "secret" his knowledge of just who was a proselyte²² and in return, received the members' support. Since many mistreated the converts, he respected their status by keeping the information confidential. At the same time, Brasch manipulated proselytes' stigma in order to augment his power base with respect to the powerful Board. Members who resented the Board's machinations, resigned. This may have accounted in part for the minimal growth in Temple membership for the thirty years of Rabbi Brasch's ministry. Part of the explanation for the membership plateau involved the allocation of membership according to available seating. One could only become a member if there was an available seat in the sanctuary. In addition, many members left to join the highly successful suburban branch, North Shore Temple Emanuel.

When the new extension to the Temple opened in 1955, and the decision made to hold services in the Temple, instead of in the Sydney Town Hall with its unlimited room, membership became limited for the first time. Why the Board made this myopic decision is unclear; perhaps financial considerations

necessitated utilizing their own facilities. Whatever the case, membership growth decreased. The Annual Report of 1955 indicated that the net increase in membership for that year to be eighty-one--a number which filled up the available seating in the 1150 place Temple. The result was "new applicants for membership have, of necessity, to be placed on a waiting list."²³ The next report announced the formation of "Provisional Membership" with seat allocation ensuing when they became available, that is, when someone resigned or died.

In 1966, with the opening of the newly built adjacent free chapel with unassigned seating up to one hundred and sixty people could attend High Holyday services--without becoming members. While the "overflow" chapel could serve as a way "into" the Temple for the curious unaffiliated, it also served as a way "out" for members who no longer felt like paying!²⁴

The final cause for the lack of Temple Emanuel's growth was the establishment of the suburban branch of the Religious School, and later Temple, on the northern side of the harbour. Six pupils in 1956 received religious school instruction on the North Shore. Three years later sixty children in four classes studied there. "School for our children has been, and is and will be, the basis and the centre of our Congregation," wrote the North Shore Temple President in an annual report.²⁵ Today the Religion school is the largest of its kind on the continent, with an enrollment of two hundred and fifty students.

In 1959 regular Sabbath services began. Borrowing the constitution of Temple Emanuel in almost every detail, the congregation incorporated itself in 1960. The following year the Temple building became a reality. Rabbi Brasch took the responsibility of leading services at the new Temple which included "rushing across the [Sydney harbour] Bridge to and fro to preach sermons at both Temples with a tight schedule and even to have our (rushed) Yom Tov meal in a milk bar to enable us to officiate on time at both congregations!"²⁶

In 1963, the Executive of the Australian and New Zealand Union for Progressive Judaism, met in Melbourne in order to arrange for Rev. Claude Schwarz to become North Shore Temple Emanuel's first minister.²⁷ Lacking the financial resources, the leadership of the new Temple proposed an "amalgamation" whereby Temple Emanuel Woollahra would pay two thirds of the cost of the minister the first year, one third the next year, and nothing the third, and by the fourth year, only the small contribution towards the choir which they gave the first three years.²⁸

North Shore Temple Emanuel grew rapidly until its minister resigned for personal reasons in 1967. This precipitated a year and a half crisis which ended with the appointment of Rabbi George Ruben as the new minister.²⁹ During this time an awkward incident occurred when Temple Emanuel Woollahra made an offer to engage Rev. Schwarz for the High Holydays as Rabbi Brasch was overseas. The North

Shore Temple's President, Dr. M. Joseph, wrote a strong letter to Temple Emanuel's president warning that such an action would be a "blow to the prestige of this Congregation and would destroy the public belief and confidence in the unity of the two Liberal Congregations in New South Wales."³⁰

With that incident, North Shore Temple Emanuel had moved from dependence on Temple Emanuel Woollahra exemplified by the "amalgamation" to independence. After Rabbi Ruben was retired for reasons of ill health in 1978,³¹ North Shore obtained their dynamic Rabbi, R. G. Lampert, from South Africa. Their membership doubled in five years to almost seven hundred as a result of his hard work. Now the burgeoning North Shore branch was ready for interdependence with their "mother" congregation.³² The combined executives of both Temple boards regularly sit down to discuss mutual concerns. For example, both congregations decided to share the services and expenses of a student rabbi from North America.³³

At the same time that the North Shore group began, a Western Suburbs group formed for similar reasons. They began with a Religious School Committee which organized classes in Campsie. In 1958 the Board of Liberal Jewish Education was "formed for the three schools under one administration to coordinate the activities of the three schools."³⁴ Temple Emanuel Woollahra later helped coordinate the occasional social activities, and furnished a minister to lead the well attended annual Passover seder. Despite growth and some success the Western suburbs group faded out.

According to Mrs. Edith Dryer, Temple Emanuel's Executive Secretary for twenty-seven years, the branch failed because there was not the effective leadership that the North Shore had under their foundation President, Dr. M. Joseph. Secondly, many of the Western suburbs members moved to the East, to be in the heart of Sydney's Jewish area.³⁵ A third reason concerns the close proximity, both geographically and religiously, of the competing nominally "Orthodox" congregations in the Western suburbs. Besides being physically close, these Anglo-Orthodox synagogues were open to innovations. For example, the Bankstown synagogue approached the Temple board asking for a special committee to meet with them in order to "make their services more interesting."³⁶ The same synagogue permitted Rabbi Brasch to officiate at a wedding there--an unthinkable possibility at the synagogues of the Eastern suburbs! Perhaps the Western suburbs group will eventually revive, as more and more young people move there in order to find less expensive accommodation.

Besides initiating both the Western suburbs group and the vigorous North Shore Temple, Rabbi Brasch helped many other Progressive congregations in Australasia (Australia and New Zealand). He preached sermons by tape from Perth to Auckland. In 1960, he dedicated the sanctuary of the first Progressive congregation in New Zealand, Auckland's Temple Shalom. He also led the first Liberal services in the Australian Capital Territory of Canberra in 1959, and in

Brisbane's Temple Shalom in 1972.

With increasing age, Brasch slowed down. Upon his retirement in 1979, Brasch declined the title "Rabbi Emeritus" and left with bitter feelings, the Temple that he served thirty years.

Born in England, Rabbi Fox was raised in Auckland where he became *bar mitzvah* at Temple Shalom. Graduating from Hebrew Union College in 1971, he worked at the Leo Baeck Centre in Melbourne and then became the Chief Minister of Temple Emanuel in 1979. The Temple president summed up the dynamism of its new rabbi by writing "In the past three years Temple Emanuel has probably seen more changes than in the previous thirty."

He introduced the *New Union Prayer Book*, the *Selichot* service, new adult education courses, student rabbis, etc. Rabbi Fox "revitalized communal life with greater involvement for our younger generations." He did this through incorporating two Melbourne success stories: a Progressive Day School, and a Reform Zionist youth movement.

In Melbourne, over two thirds of the Jewish children attend day schools; over half of the thirteen year old boys study at these parochial schools for their *bar mitzvah*. Congregations were losing contact with their members' children. About fifteen to twenty per cent of the three thousand students at the traditional Mt. Scopus day school came from Liberal homes. The establishment of the Progressive King David School responded to this situation. On 7 February 1978 King David opened its doors with one hundred

and ten pupils from Kindergarten to grade four.⁴² Since then, the student population has tripled and classes go up to grade eight. The King David School has become the most visible Liberal organization in Melbourne, creating a tremendous loyalty to Liberal Judaism among its parents.⁴³ The opening of The Emanuel School on 2 February 1983 at Temple Emanuel Woollahra, will likely have a similarly stimulating effect on Sydney's Progressive community.

Many of the Progressive day school students participate in Netzer, (*Noar Tzioni Reformi*) the international Reform Zionist Youth movement. Before Netzer, the Temples had difficulty in attracting and maintaining post religious school youth's interest in Temple activities. In the 1960s and 1970s, however, an active "Temple Youth Council" operated in Melbourne, coordinating the activities of the three temples youth groups, and planning city-wide camps and conferences. Undoubtedly, in its centralization of Youth activities, the council provided an important enabling foundation for Netzer, and for many years provided a solid programme for Melbourne Temple youth.⁴⁴ But while groups at Temple Beth Israel, such as, "Temple Teens" or "Atid" or Temple Emanuel's "Tent" were initially successful, attendance fluctuated dramatically in proportion to the quality of the groups' leadership.⁴⁵ Netzer solved this problem by sending the best of their youth to Israel for a one year leadership training seminar, and then using these counsellors as the basis for the movement's leadership. In addition, *shlichim*,

special Zionist youth workers sponsored by the Israeli government, Netzer Olami (International), and the local Temples, advised the youth run movement. Although the youngest, Netzer has become the fastest growing Zionist youth movement in Australia. Despite successful weekend conclaves in Adelaide and Perth, Netzer's growth is primarily limited to Melbourne and Sydney because of the understanding that only one Zionist Youth movement should exist in the smaller communities.

Not only the Progressive youth are committed to Zionism. At the 1979 Triennial Australian and New Zealand Union for Progressive Judaism Conference "ARZI" (Hebrew for "my land"), the Australian Reform Zionist movement, was officially founded. It has given a Liberal voice in the State Zionist Councils, raised the consciousness of Progressive rights in Israel, and magnified Israeli and Progressive issues in the Liberal community. Despite its rather large membership, few ARZI members are actively involved in its activities except small groups in both Melbourne and Sydney who fight hard to overcome the apathy that threatens the existence of the young movement. Perhaps the initial reluctance of Liberal Jews to support Israel at the expense of their native land, lies behind this apathy. Nevertheless, most Liberal Jews today remain committed to Israel.

2. Interstate Expansion

Perth, Western Australia

Despite heavy immigration in the post war period, the Perth Jewish community received few immigrants. The assimilated community feared an increase in antisemitism that they thought the arrival of decidedly ethnic European Jews would precipitate. Thus, when the ships docked at Perth's harbour in Fremantle, officials of the Jewish community greeted their co-religionists with passage money to Melbourne or Sydney--losing the opportunity of augmenting their meager numbers (less than three thousand Jews in Perth.)⁴⁶ Only later did Liberal leaders realize the importance of immigration to communal vitality and seek to publicize Perth's potential.⁴⁷

Nevertheless, the Perth Jewish community was more substantial than those of Adelaide or Brisbane. The attraction of gold brought out the Jewish immigrants and the sheer distance from the major centres, kept many from leaving. Many of these Jews came from Palestine during the turbulent years of the British Mandate there. Why they chose Perth is unclear, but once the first families had successfully established themselves, their relatives and friends followed. This large percentage of Palestinian Jews arising from chain migration intensified the communal closeness. Finally, Rabbi D. I. Freedman, guided the Perth Hebrew Congregation from 1897-1939 providing continuous and tactful spiritual leadership. This led to a tight Jewish

community with a lower degree of assimilation than any other
state except Victoria.⁴⁸

A set of "push and pull" factors contributed to the founding of Perth's Progressive congregation, Temple David; the trickle of Western European migrants accustomed to Progressive Judaism who arrived in Perth after World War II provided the occasion. The shortage of seats in the Ladies' Gallery at the Brisbane Street Perth Hebrew Congregation literally "pushed" people away. Many daughters and wives of members could not obtain seats at the crowded High Holyday period.⁴⁹ Of those who did attend, few understood the service. Many were dissatisfied with the "aliyah racket" whereby honours were sold to the highest bidder.

On the other hand, "pull" factors enticed people to join the Liberals. In both 1946 and 1947 Temple Beth Israel's Dr. Sanger was the United Israel Appeal's Western Australian emissary. The respect for the "silver tongued orator" influenced many. Another distinguished Liberal spokesman arrived in the late 1940s. Sir Basil Henriques, active in the English Liberal movement, spoke at a meeting organized by Harold Boas, who later became one of the congregation's first vice-presidents, and Hon. architect.

The final pull came from the leadership of Dr. Ronald Taft. An active member of Melbourne's Temple Beth Israel, he came to Perth to join the philosophy department at the University of Western Australia. He initiated a meeting of interested people on 12 May 1952 who drew up plans for the

inaugural service in July. Over one hundred people attended a service characterized by "simplicity and dignity" and listened to Dr. Taft's address on Progressive Judaism.⁵⁰ The next month the Liberal group invited Dr. Sanger to Perth to conduct a service at the "little shul" on Palmerston Street which three hundred worshippers attended. On September first, one hundred and thirty-seven people signed up as founding members;⁵¹ Temple David was born.

After buying property, the next hurdle Temple David faced involved obtaining a spiritual leader. The smaller congregations of the Australian and New Zealand Union for Progressive Judaism all shared the ongoing problem of trying to attract a qualified rabbi to an isolated and financially modest Liberal community. Dr. Taft echoed the rabbinical experience of Temple Beth Israel when he wrote to Lily Montagu: "The right Rabbi could lead our congregation into a reasonably large one, the wrong one could do our new Group untold damage."⁵² In May of 1956, they hired Rev. George W. Ruben for £1,000 annually.⁵³ According to Taft, "Rabbi Ruben was not a suitable person to pioneer a congregation where initiative, energy, and social esteem were required."⁵⁴

Ruben had served as an assistant to Dr. Sanger before leaving for the Hobart Hebrew Congregation. In order to improve the position of Temple David's new minister in the Jewish community, Lily Montagu with the help of Rabbi Maurice Eisendrath, the President of the Union of American Hebrew Congregations who had been impressed by Temple David's growth

on a visit there, arranged for the Hebrew Union College in Los Angeles to grant him an honorary rabbinical degree.⁵⁵

Relations with the Jewish community at large have always been delicate. Temple David strove "to cooperate with other Jewish organizations and to avoid public controversy even in the face of frequent provocation."⁵⁶ An early example of this policy of appeasement occurred when the Liberals looked for a property and considered using the "little shul" of the Perth Jewish Association. During the inter war period a small splinter group of ultra-Orthodox formed the Perth Jewish Association because they felt the Perth Hebrew Congregation "was Liberal in outlook."⁵⁷ However, by the end of the Second World War most of these staunchly orthodox founders had died off, leaving a questionable future for the "little shul." The Association suggested that some Liberals should join the "little shul" in order to obtain early notification should the building be put up for sale. When the Perth Hebrew Congregation learned of the Liberal "infiltration," some of the members, including a senior executive, promptly joined the Association themselves. They forced through a constitutional amendment stating that membership was open to "Every Jewish male over the age of thirteen years who is not a member of a Liberal or Reform movement . . ."⁵⁸ Outvoted, the Liberals made a strategic withdrawal.⁵⁹ They did not wish to alienate the Orthodox element.

The status of the children of Liberal proselytes became

another critical area of controversy between Liberal and Orthodox elements in Perth. These children have not been allowed to attend the only Jewish Day School, yet the School has enrolled the non-Jewish children of its faculty members.⁶⁰ The services of the local *bet din* were likewise denied to the Liberals.⁶¹ But standards occasionally did change depending on one's economic and social status. For example, a poor relative whose mother had been converted at the Temple was not allowed to stand under the *chupah* at a wedding at the Perth Hebrew Congregation, but when a wealthy member of the Establishment married, his cousin, also converted by the Liberals,⁶² could stand under the *chupah*.

The seriousness of this problem is augmented by the fact that today there are more children of converted parents than Jewish ones in the Liberal community.⁶³ In its first ten years alone twenty-three people were converted under Temple David's auspices. Of these, only three conversions had no marital implications. Fifteen people converted in order to marry Jewish spouses--all of whom came from Orthodox families, and five gentiles, already married to Jews, converted.⁶⁴ Clearly, the Temple offered "discredited" Orthodox Jews who had "married out" a way back into Judaism.

Auckland, New Zealand

Across the Tasman Sea, the situation with proselytes proved even more dramatic. In New Zealand's first Progressive Jewish congregation, Temple Shalom in Auckland,

only an estimated ten to twenty per cent of the women were⁶⁵ born Jewish. Most men were former members of the Auckland Hebrew Congregation whose wives converted at the Temple, and remained there because of social and religious Orthodox sanctions, for example, being refused the honour of an *aliyah*.

Both New Zealand and Australian Jewry share a similar history: "the same problems, the same heartaches, the same dangers of assimilation and intermarriage, the same disappearances of smaller communities and the closing of Synagogues, the same signs of disintegration, the same sociological structure of the community, and the same wrangling for recognition by the authorities for the purpose⁶⁶ of obtaining State Aid." A critical difference between the two neighbours is their post war immigration record. While Australia admitted more than 25,000 Jews during this period, New Zealand all but closed its gates. New Zealand exhibited myopia and covert antisemitism. Thus, while Australian Jews make up one half of one percent of the general population, New Zealand Jewry comprise only a⁶⁷ quarter. Many New Zealanders, Gentile and Jew alike, migrate to Australia in search of opportunities. This results in the curious situation at election time in New Zealand when the candidates fly over to the Sydney suburb of Bondi in order to campaign! Out of New Zealand's population of three and a half million, there are only five thousand Jews, principally living in equal numbers in Auckland and Wellington. The Liberal Jewish population numbers about two

hundred families.

Progressive Judaism came to Auckland following a well attended meeting and lecture by the North American Director of the World Union for Progressive Judaism, Rabbi Ferdinand M. Isserman in 1956. He promised, if asked, to send a minister from the United States to conduct High Holyday services at the Union's expense.

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In reaction to Isserman's visit *The New Zealand Jewish Chronicle*, in a front page editorial, wrote that New Zealand cannot risk the establishment of a new religious group because of the smallness of its Jewish community, and the potential for inter-familial strife and hardship. Many members, it charged, would join the new group out of spite or to try something new rather than out of any real conviction.

70

Since its establishment, Temple Shalom offered a viable alternative for the committed Jews who were alienated by incompetent rabbis preaching an unyielding Orthodoxy and leading incomprehensible services.

71

Many members of the Auckland Hebrew Congregation have taken out concurrent membership in Temple Shalom; some have switched over completely. Since its humble beginnings in 1956, with the help of ministerial visits from Australia and energetic student rabbis from North America, Temple Shalom has grown to almost one hundred members.

72

Wellington, New Zealand

According to John Levi who as a student rabbi acted as the catalyst for the new group in 1959, the Liberal congregation in Wellington began with fewer problems than its sister congregation in Auckland because the people who began it were all born Jewish.

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This enhanced the credibility and popularity of Temple Sinai in the Jewish community.

Temple Sinai held a second night seder which sixty people attended --many of whom later applied for membership. The Orthodox felt threatened by the Liberal innovations. Edward Kranz, Temple Sinai's Lay Minister, wrote that "the Orthodox congregation have, for the first time issued a Congregational Bulletin on practically the same note as ours. For the first time too, their Minister arranged a 'Communal Seder night' on the first night of Passover which was attended by sixteen people."

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At the same time, the Wellington Chevra Kadisha, sponsored by the Orthodox congregation, wrote a letter to the Liberals stating that the Rabbi of the Wellington Hebrew Congregation must wholly officiate at Burial Services under their auspices. This led to the formation of the Liberal Jewish Burial Society with its own cemetery.

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Besides offering Progressive services, the Liberal Burial Society allows cremations--a unique feature that ultimately prompted some members to join Temples.

76

In a Conference Report to the Australian and New Zealand Union for Progressive Judaism Triennial, Temple Sinai summed

up the hopes and disappointments of the small Temples: "It is very essential for us to view matters from a realistic and practical basis though often we note that there may appear a thin line of demarcation between realism and what can be more readily, or conveniently, regarded as a negative outlook."⁷⁷

A key to the problem of isolation--compounded by the extra distance from Australia--is qualified leadership. Possibilities include, student rabbis, ministerial visits from Australia (paid for by the Australian and New Zealand Union for Progressive Judaism), rabbis on Sabbatical from the United States, retired rabbis, and establishing a Chair of Religious Studies for a rabbi to teach at the local university. Both New Zealand congregations are trying all the above with varying degrees of success--the most successful avenue has been student rabbi visits for the summer and High Holydays (some of which have been extended in duration for up to fifteen months). These visits have transformed the Liberal Temples into viable congregations.

Adelaide, South Australia

While similar in size to the two New Zealand Jewish communities, Adelaide in South Australia fared better, partly due to a refreshing wave of English and Egyptian Jewish immigration after the Second World War. Many newcomers joined the Temple in an attempt to break the German hegemony in the community.⁷⁸

In 1963, "Knowing how impossible it is for anything to

be done in Adelaide," the Headmaster of the Adelaide Hebrew School, J. R. H. Cook, wrote Rabbi John Levi in Melbourne⁷⁹ concerning the possibility of an interstate conversion.

Rabbi Levi explained Temple Beth Israel's policy of converting Temple members only, and challenged Cook to form a Progressive congregation if he thought the local situation unjust. Cook and others accepted the challenge, and under Rabbi Levi's tutelage, within five years one fifth of the practicing Jewish community of South Australia affiliated⁸⁰ with the Liberals.

Mr. D. A. Kater, the first president of Temple Shalom and a former executive member of the Association of Reform Synagogues of Great Britain, wrote that "over this period they had to face a virulently hostile Orthodox opposition with social and business ostracism incurred by people who⁸¹ joined them."

The Adelaide Hebrew Congregation passed an amendment which refused membership to anyone who was a member⁸² of any non-Orthodox religious organization. An attempt at a combined Sunday School failed because the Liberals were not considered "real Jews." At the communal day school where the Orthodox children were in the majority, the Liberals were⁸³ made to feel illegitimate and discriminated against. Not until Temple Shalom obtained permanent rabbinic leadership did these feelings begin to dissipate.

After four student rabbis, the congregation had grown enough to support a full time rabbi. In the first three years of their first full time rabbi, Jeffrey Kahn, Temple⁸⁴ Shalom grew by a third to almost two hundred members.

Today people do not come to the Temple because it is easier and less time consuming to convert there than under Orthodox auspices. People are joining the Temple out of ideological conviction and social factors.

Brisbane and the Gold Coast, Queensland

While Temple Shalom in Adelaide consulted Melbourne's Temple Beth Israel for almost twenty years on all matters, there has been almost complete independence on the part of the two newest members of the Australian and New Zealand Union for Progressive Judaism both named Temple Shalom. They are situated about one hundred kilometres apart in Brisbane and in the Gold Coast, Queensland. Rabbi Brian Fox suggested at the Council of Progressive Rabbis and Cantors of Australia and New Zealand held in 1983, that regular pastoral visits be instituted to establish some control in the smaller centres without rabbis. He expressed dismay at the situation in Queensland where some laymen wore robes while conducting services and were called "Reverend" or "Rabbi."

Progressive Judaism began in the state capital of Brisbane in March of 1972 with the first several monthly Shabbat services conducted by Sydney ministers. Six years later Temple Shalom purchased its own building. Since then the Temple's membership has remained relatively constant at about eighty members. Owing to deaths and families leaving Brisbane, maintaining membership remains a high priority for the smallest congregation in the Union.

Although established four years later, Temple Shalom of the Gold Coast has surpassed in numbers her sister congregation.⁸⁹ The reason for Temple Shalom's growth lies with the tremendous popularity of Australia's Surfers Paradise tourist area. Many Victorian Jews retire up North to enjoy the balmy climate, and to take advantage of the Queensland state law that abolishes inheritance tax. The dedication booklet that commemorated the opening of the Temple hall on 23 May 1982 included a "Prayer for Older People"--an inclusion that testified to the importance and predominance of the elderly that constitute this congregation of retirees. The leadership is conservative. While there is a weekly *cheder* for half a dozen students, young people play a very small role in congregational life. This may change as more young people move into the area.

Canberra, Australian Capital Territory

About three hundred Jews live in the nation's capital of Canberra, located approximately halfway between Sydney and Melbourne. Public services began there during the High Holydays in 1951 under Orthodox auspices. Although a handful of Liberals were present, according to the Orthodox Rabbi, Israel Porush, "everybody understood that the predominant will of the congregation was to follow the traditional customs, that only traditional Judaism could gather under its flag the diverse elements of the Community . . ."⁹⁰

With time, according to Rabbi John Levi, these Liberals

desired their own services more out of ideological conviction⁹¹ than out of intermarriage expediency. Thus, in 1959, Rabbi Brasch conducted the first Liberal service (and later, the first *bar mitsvah*, and wedding) in the Australian Capital Territory in a public hall.⁹²

When the government presented the growing Jewish community with a grant of land on which to build a suitable place of worship, the community decided in July of 1965 on the idea of a Jewish War Memorial Centre. Yet the components of the proposed community centre provoked controversy. The Orthodox wanted to establish Orthodox worship exclusively, and to build a *mikvah*. The Liberals wanted an assurance that the Centre would be available for their services. One Jewish newspaper, in typical journalistic hyperbole, wrote of the "unholy row raging between the orthodox and liberal factions."⁹³ But the Orthodox and the Liberals co-existed harmoniously in the tiny local community. Besides the small size of the community, most Jews work for the Commonwealth government and possess high educational levels that make pluralism more acceptable.⁹⁴ Tensions arose from the interstate Jewish community who promised material support for a "National" Jewish Centre. The planning committee had to mediate between the *bate din* of Melbourne and Sydney and the Australian and New Zealand Union for Progressive Judaism. In the resulting compromise between the Liberals and the Sydney *Bet Din*, they established only one consecrated Orthodox synagogue for the Centre, but provided for the Liberals to

use the auditorium for services whenever they so desired. The Melbourne *Bet Din* withdrew its support in protest; thus, no *mikvah* materialized.⁹⁵

The Jewish War Memorial Centre is particularly significant today as it is the sole place in Australasia where Liberals and Orthodox may attend separate services in the same building, yet come together afterwards for a joint *oneg Shabbat*, *kidush*, and break fast on *Yom Kipur*!

The frequency of and attendance at Progressive services increased with the arrival in 1978 of Rabbi Uri Themal, formerly of Perth's Temple David, to work for the Department of Immigration and Ethnic Affairs. For a time he led the Liberal group and taught at the communal Hebrew class.⁹⁶

Today, the Canberra Progressive community sends observers to the Australian and New Zealand Union for Progressive Judaism's conferences and receives occasional ministerial visits. It is only a matter of time before the Liberal group officially forms a congregation. The delay can be attributed to the small numbers.

CHAPTER SIX: PROGRESSIVE JUDAISM'S INTERNAL AND EXTERNAL RELATIONS

1. Internal Relations: Australian and New Zealand Union for Progressive Judaism

In 1941, the first Progressive congregations in Melbourne and Sydney formed what was to become the Australian and New Zealand Union for Progressive Judaism (ANZUPJ) as an umbrella organization to look after their common needs.¹ The ANZUPJ became the local branch of the World Union for Progressive Judaism (WUPJ). At one of the first conferences of the ANZUPJ, the Chairman acknowledged their debt: "The WUPJ proved to be a tower of strength not only in the original organization of all congregations now belonging to the ANZUPJ, but in many other respects as well."² It provided financial support and rabbinical services for the early critical years of Liberal Judaism in Australasia. Yet since then, its presence has been minimal, whether for the congregational president or the typical congregant.³ Ideally, the WUPJ should give encouragement and help relieve the isolation felt so deeply in the Antipodes. The executive director of the WUPJ, Rabbi Richard Hirsh, made two trips to the area financed by the ANZUPJ which, while well received, had questionable long term value. At the 1983 WUPJ Conference in Jerusalem, a contingent of fourteen Australians--the largest number ever--represented the ANZUPJ.⁴ Perhaps this experience will give the WUPJ a higher and more active profile Down Under.

Besides subsidizing visits of notable Progressive Jewish leaders, such as, Rabbis W. Gunther Plaut, Alexander Schindler, and Joe Glazer, the ANZUPJ finances pastoral visits from Melbourne and Sydney to the smaller congregations, grants scholarships to Australian rabbinic students overseas, and helps establish and advise new Progressive congregations.

But the Union does not plant Temples unilaterally. Almost ten years before the establishment of Queensland's first Progressive congregation, the ANZUPJ Triennial discussed the appropriate time to found a new Temple. Mr. Cecil Luber, the ANZUPJ President, stated that "the desire for the establishment of a Liberal movement must arise from the local population and unless this was forthcoming, it would be a mistake on the part of the Union to force this issue."⁵ The Union preferred to act in an advisory role. New congregations needed careful preliminary research and planning.

Through the Triennial (later increased in frequency to Biennial beginning in November of 1984) ANZUPJ Conferences and the intervening Council meetings (comprised of the executive of the ANZUPJ and one representative from each of its constituents) congregations can share information. The similarity in constituent congregations' constitutions is just one example of the cross pollination of ideas.⁶

Union Conferences necessitate great expenditures of funds owing to the vast distances entailed in transporting

representatives across Australasia. The high cost of air fares makes the holding of meetings in the smaller centres prohibitive and limits the number of delegates who can attend. Since transportation expenses make up the bulk of Union costs, it is significant that Mr. Hans Jensen, ANZUPJ President, obtained a fifteen per cent discount on Trans Australian Airlines for Union business.⁷ The Union raises its funds by leveling an annual capitation fee on each congregant.⁸ This means that Melbourne and Sydney pay the bulk of the Union's expenses, as well as furnish most of the rabbinical services.

One of the chief, if seldom publicized, tasks of the pastoral visits to the smaller centres, is to examine and convert proselytes who have been recommended by a congregational committee and have successfully passed an "Introduction to Judaism" course taught by Temple volunteers. Visiting rabbis convert an average of two to three proselytes a year in each of the outlying Temples.⁹ If the candidate is successful, they receive a special ANZUPJ conversion certificate in English and Hebrew; another copy is kept at the ANZUPJ headquarters. Both the document and the registration are designed to protect the proselyte should they desire to make aliyah. Under the current Israeli immigration law Progressive Jewish converts are not discriminated against; however, should the Law of Return be amended the ANZUPJ wanted to give its proselytes as much back up as possible. The Union of American Hebrew Congregations' certificates were not considered serious

enough.¹⁰ The standardization of documentation is also designed to protect potential proselytes from pseudo-rabbis¹¹ who purport to convert people for a fee.

The ANZUPJ congregations have long requested a set of guidelines for both the conversion course and the ritual. While the ANZUPJ sponsors no specific "Introduction to Judaism" course, there are specific policies regarding the process. Circumcision is mandatory for men (except, of course, for medical reasons), but the symbolic ceremony of *tipat dam* (the taking of a drop of blood from a male who had undergone circumcision, but not *brit milah*) is not required.¹² Women converts are not required to undergo ritual immersion, although in Sydney many do choose it at the communal *mikvah*. Regarding the children of mixed marriages, the ANZUPJ is unequivocal. Almost twenty years before the historic Central Conference of American Rabbi's (CCAR) decision, the 1964 Triennial reluctantly passed a resolution that the "children of mixed marriages be accepted as Jewish, if they have received full and adequate Jewish up-bringing--regardless of whether the mother or the father is the Jewish parent."¹³ Whatever the case, Orthodox rabbis do not recognize Liberal proselytes as Jewish. And unless formally converted by an Orthodox *bet din*, adoptive children are similarly not recognized.¹⁴

Despite a difficult application process, and at least a year's tuition, it was generally agreed at an ANZUPJ Triennial Conference that the "majority of persons entering a

conversion course were a failure as members of the Jewish community."¹⁵ Out of almost six hundred people converted under Liberal auspices in New South Wales between 1955 and 1980, only ninety-one are currently members of Temple Emanuel.¹⁶ The attrition rate can be attributed to a variety of factors: the inadequacy of instruction, apathy on the part of the Jewish spouse, lack of follow up, mistreatment by Jews, etc.

The ANZUPJ recognized the importance of communicating with members to give a sense of belonging not just to a congregation, but to a world-wide movement. Thus, in 1962, the Union established a newsletter to act as an educative guide to Liberal Judaism, and as a forum for information exchange and news update of ANZUPJ and WUPJ activities.¹⁷ "Regrettably", wrote the ANZUPJ President Hans Jensen, the ANZUPJ newsletter has not been published for a long time inspite of many attempts to get it off the ground regularly."¹⁸ The lack of such communication contributes to the impression of the ineffectiveness and unimportance of the Union.

Nevertheless, the ANZUPJ initially helped its member congregations by procuring Jewish books from abroad and distributing them through their Book Distribution Centre in Melbourne. Obtaining a sufficient number of prayer books presented problems because until 1970 American dollars were not obtainable for such luxury imports and the rate of exchange made the costs prohibitive. Yet more than financial problems of made the American prayer books unsuitable. The

Union Prayer Book for the High Holidays "did not have enough¹⁹ traditional material," according to Rabbi John Levi. Following the granting of the copyright by the CCAR, the Union published an Australian edition of the *Union Prayer Book II* in 1952. The principal difference lay in the addition of more traditional liturgy in both the Hebrew and English in the *Musaf*, *Yizkor*, and *Ne'ilah* (Additional,²⁰ Memorial, and Conclusion) services for *Yom Kipur*. Similarly, in a creative way the ANZUPJ adapted the CCAR's *Union Songster* in order to publish in 1963 *Our Prayer Book*²¹ for use in the Temples' Religious Schools.

While the general consensus is that the ANZUPJ was very important initially, "If it disappeared tomorrow, there would be little effect."²² What prevented the efficacy of the Union? Until about 1960, the ANZUPJ was a way for the Melbourne and Sydney Temples to get together to exchange ideas. During the next twenty-five years little happened because of the poor relations between Rabbi Brasch and the²³ other rabbis, notably, Rabbi Sanger.

Rivalry between the rabbis of the two major congregations can be traced back to 1947. At a special committee meeting of Temple Emanuel, Rabbi Schenk and Rev. Hirschberg complained that their messages were not published, and that Temple Emanuel only received a minimal amount of publicity in the joint *Australian Jewish Review*, published in²⁴ Melbourne by Temple Beth Israel.

About ten years later, bitter feelings resulted over the

lack of consultation regarding the itineraries of visiting overseas Progressive leaders. Rabbi Brasch felt slighted over Rabbi Sanger's "unilateral" actions: "I do not intend to put up any further with Rabbi Sanger's continued condescending behaviour and would like to make it clear once and for all that unless the Union becomes a democratic body,²⁵ its existence is futile."

From the rabbis' point of view the ANZUPJ was undemocratic as the Constitution did not grant clergy automatic votes. The Chairman of the Council of Progressive Rabbis and Cantors in Australia was the only rabbi to have voting privileges on the ANZUPJ. For many years the rabbis requested additional representation. In 1983 the ANZUPJ agreed to allow rabbis to sit in on the deliberations of the Executive and granted a second rabbinic vote so that both Melbourne and Sydney could have meaningful rabbinic representation.

Part of the tension between the rabbis and the ANZUPJ Executive lies in its source of leadership. The ANZUPJ Executive is derived from the past presidents of the various constituent congregations "which is not necessarily a qualification for the executive, but it certainly helps,"²⁶ said the ANZUPJ President, Hans Jensen. The length of their experience of service to the various congregations may lead to a degree of independent thought which sometimes clashes with the rabbis' vision.

As far back as 1964, Mr. R. A. Samuel, the ANZUPJ President, "deplored the fact that many resolutions passed at

the last Triennial Conference had not been carried out or had been watered down so that they became almost unrecognizable."²⁷ While many ideas are circulated at the Conferences, few came to fruition. For example, the idea of a "circuit rabbi" to serve the smaller centres in Queensland and Canberra never materialized though it received publicity²⁸ in the Jewish press.

Perhaps due to the perceived ineptitude of the ANZUPJ, both Adelaide and Auckland approached WUPJ leaders directly for financial subsidies; thus, circumventing and undermining²⁹ the ANZUPJ's authority.

Still in recent years, the ANZUPJ shows greater promise now than it has had at any time in the past because the Progressive rabbis who sit on it enjoy amiable relations. The ANZUPJ's current president, Hans Jensen, works hard at communicating with all of the Union's constituents. He is the first ANZUPJ President ever to visit New Zealand where he went to help dedicate Wellington's renovated Temple Sinai. The ANZUPJ is now a member of the Zionist Council (along with ARZI). Although the ANZUPJ is not a member of the Executive Council of Australian Jewry, since the Union is not primarily involved in the political arena, the ANZUPJ participates indirectly through its representation on the state Jewish Boards of Deputies.³⁰ The ANZUPJ is now recognized as part of the team--a vast improvement over the situation in years³¹ past.

Currently, the ANZUPJ acts as the symbolic centre for

the eleven constituent members, and keeps them in touch with events in the larger international Progressive community. As well, the ANZUPJ helps nurture fledgling congregations by providing them with rabbinical and moral support. Biennial Conferences help give focus to Progressive Jewish ideology and direction. And yet, if the Union were to fold, few would miss it since it provides little in terms of the three main concepts of Jewish life: study, worship, and social action. The ANZUPJ remains a loose federation of independently established congregations rather than a strong union of inter-related communities.

2. External Relations: The Orthodox-Liberal Debate

Rabbi Sanger frequently made concessions to Orthodox sensitivities in order to further communal unity. For example, before the Second World War, the Victorian government made a move to ban *shechitah* (Jewish ritual slaughter) within the year because of its alleged cruelty. Judge Trevor Rapke established the *Kashrut* Commission to defeat the proposed ban. The Judge remarked that "with the splendid help of Rabbi Sanger, we saved *Kashrut* and *Shechitah*. The late [Orthodox] Rabbi Gurewicz condemned much in Liberal Judaism . . . he never wavered in his personal admiration for Herman Sanger whose many compromises at Gurewicz's request taught orthodoxy a lesson in tolerance . . ."

32 During the War, Rabbis Sanger and Schenk participated in several "United Services" at Orthodox

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synagogues. The Temple worked closely with the community by sharing in the cost of a new killing-pen. Fearing a Nazi influx after the war, they also supported a campaign against
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unrestricted German immigration. One of the Temple's highly respected delegates to the Victorian Jewish Board of Deputies (VJBD) became its President in 1951--a tribute to
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the active cooperation of the Temple in communal life. Cecil Luber, then President of Temple Emanuel, explained his concern for communal unity simply: "because we are going from strength to strength, we want all groups to be strong with us. We need a strong orthodoxy to work side by side
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with our liberalism."

Not everyone felt so magnanimous. Since the early 1950s, friction developed in Orthodox-Liberal relations. The change can be attributed in part to the appointment of Rabbi Dr. I. Rappoport to the Melbourne Hebrew Congregation, and as head of the Melbourne *Bet Din*. He adopted a policy of
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strict non-cooperation with the Liberals.

New demographic realities following the Second World War increased tensions between the two groups. The Liberals who now constituted about a quarter of Melbourne's affiliated Jews, demanded greater representation on the VJBD, and
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greater recognition in communal endeavours. Refusals to cooperate provoked a flurry of letters in the Jewish press. The Orthodox community also increased in quality and quantity following the immigration of observant Jews from Europe. The more moderate Orthodox tried to placate the extremists. Some Orthodox rabbis also feared that the Liberals might attract

the many non Orthodox that constituted the bulk of their "Orthodox" congregations. They reasoned that any recognition of the Liberals might nudge their fence-sitting congregants over to the other side.³⁹

All of this led Orthodox rabbis to refuse to share public platforms with Liberal rabbis (although they did appear with Christian clergy), lest their action be taken to imply "acceptance" of Liberal Judaism and do "violence to their conscientious convictions."⁴⁰ They distinguished between religious issues where no compromise was possible, and secular ones where all might work together for the good of the Jewish community. However, as Peter Medding, an Australian political scientist and Orthodox Jew, wrote in 1968, this distinction "has broken down in the last ten years resulting in much bitterness and ill-feeling."⁴¹ An emotionally charged example in recent years of this breakdown occurred at the communal Holocaust commemorations in Sydney. In the end, although many rabbis attended, only laymen participated in the ceremony. "Because of this inability of rabbis representing different religious observances to work out a *modus operandi* for commemorating our greatest modern Jewish tragedy, both major community commemorations were without rabbinic participation."⁴²

Non-participation in communal functions was not limited to the Orthodox alone. In November 1959, Temple Beth Israel left the VJBD. The Temple felt slighted that a VJBD's delegation to leading Churchmen excluded their rabbi, known

for his interfaith work for a quarter century, but included two Orthodox rabbis who had been in Melbourne from only a few years to a few months.⁴³ According to Medding, "This relatively insignificant incident assumed major proportions for the Liberals, who saw it as a conclusive proof that the VJBD was controlled by Orthodox elements in the community, intent upon treating them as a second class group . . . [they were] projecting the prejudices existing at the rabbinical level into the lay sphere."⁴⁴ In actual fact, the VJBD had a balanced record in its dealings with the Liberals. Far from being a "united front," many of the Orthodox laymen openly disagreed with their rabbis. Despite rabbinical protest, the Liberals had been invited to speak at public occasions.⁴⁵ The Liberals made several demands for rejoining the Board. They wanted to be officially recognized as a separate entity. These demands entailed the proper definition of the movement (ie. no more references to the "Liberal trend"), the establishment of two Congregational Committees (One Orthodox, one Liberal), the inviting of their Chief Minister to civic and governmental functions, the supporting of applications for Liberal Jewish chaplains in the armed forces, and the appointment of Liberal teachers for the religious instruction classes in the public schools. Because the Liberals sought public recognition by non-Jews, they demanded participation in all civil and governmental functions. They hoped to gain communal recognition as a result. In the end, the VJBD established two congregational committees, but refused to intervene in matters of the chaplaincy or education.

Nevertheless, Temple Beth Israel rejoined the Board claiming⁴⁶
a significant victory for religious pluralism.

Liberals couched their demands in terms of "democratic⁴⁷
principles" and "communal unity." Examples of both these

types of arguments appeared in an article by Dr. Sanger
entitled, "Jewish Ecumenism." In it he advocated for a
democratic synagogue council representing all streams of
Judaism warning that "The appearance of Nazi uniforms on the
lunatic fringe of Australian political life is a stern⁴⁸
reminder that Jewish unity is a necessity, not a luxury."

Both these arguments were invalid. Liberals faced no
discrimination because of their affiliation, and con-
gregations occupied equal status in relations with Jewish⁴⁹
representative Boards. The "communal unity" norms ignore
the almost complete lack of antisemitism in the history of
Australia. According to Medding, both arguments "serve
mainly polemical purposes." The issue was not discrimination
or external threat but a power struggle between the
outnumbered Liberals and the entrenched Orthodox who feared⁵⁰
giving up their monopoly in the community.

The "Marriage Bill" controversy, which began in 1960,
exemplified the fight for power within the Jewish⁵¹
community. In order to register the marriage celebrants
of each denomination, the Federal government consulted the
Executive Council of Australian Jewry (ECAJ) as to how best
implement the proposed act in the Jewish community. The ECAJ
wanted to nominate the celebrants since it viewed itself as

the representative organ of Australian Jewry. Both the Liberals and the Orthodox objected. The Orthodox did not want the ECAJ to "certify" Liberal rabbis' marriages which they viewed as contrary to Jewish law, while the Liberals feared losing their religious independence. The Attorney-General received separate delegations from both groups stating that marriages were a religious matter outside the jurisdiction of the ECAJ. After six different proposals were rejected, the Attorney-General's office in 1962 presented a compromise solution which all accepted. Each congregation was entitled to nominate its own celebrants individually, or through a group, as they desired. Only two Orthodox synagogues registered through the ECAJ; the rest did so through the Federation of Orthodox synagogues. The Liberals used the ANZUPJ.

The "Marriage Bill" illustrated the tension faced by Liberals who were torn between wanting to be represented like all Jews, but at the same time, desiring to be treated as a separate denomination. The Liberals believed that Judaism needed reforms in order for full societal integration. Medding wrote that "Liberal Jews are more closely identified with non-Jewish society and its values and norms than probably any other group among Jews except outright assimilationists."⁵² Therefore, they needed recognition of their uniqueness by the non-Jewish civil authorities, otherwise their rejection of particularistic Jewish behaviours was in vain. They agreed to the "Marriage Bill" compromise solution, as it allowed them recognition of their

distinctiveness, while preventing separation from the Jewish community. Medding concluded: "The Jewish community's organizational framework does not seem able to cope with a full-scale religious pluralism, which includes a number of kinds of Judaism with separate institutional frameworks, claiming equal status as separate denominations."⁵³

Orthodox rabbis cannot cope with Jewish pluralism because it denies the fundamental tenets of their belief that Orthodoxy is the only legitimate expression of Judaism. Yet they need the services of their Liberal colleagues to overcome certain *halachic* problems. Thus, in Melbourne a tacit symbiotic relationship exists between the Temple and the *bet din* whereby certain problems of personal status are "looked after" by the Liberals. The Liberals on the other hand, are careful not to marry people who should have a *get*.⁵⁴ (religious divorce).

While in private, Orthodox and Liberal rabbis often enjoy cordial relations, in public, vehement rhetoric marks their debate.⁵⁵ Rabbi R. Brasch blamed the sensationalist publicity on the "vigourous independence" of the Jewish press which considers "differences of opinion among the rabbinate" to be "good copy" and immediately brings them to public attention.⁵⁶ For example, The Australian Jewish Times published a "Private and Confidential" reminder from the Sydney *Bet Din* regarding the sharing of platforms with Liberal rabbis. Rabbi O. Abrahamson, head of the *Bet Din*, wrote: "By publishing this confidential reminder without

permission and printing the unholy correspondence on it, coupled with Dr. Brasch's statement and an editorial comment, the editor and reporter were after a sensation and are to be blamed if a breach developed in what superficially appeared to be unity."⁵⁷

Newspapers notwithstanding, Liberals feel that they are ill-treated by the Orthodox. They adopt a defensive position in response to Orthodox overtures. Typical of this, is the statement in an annual report of Temple Shalom, Brisbane explaining its hesitation to get involved with the Orthodox: "experience has taught us that we are not always acceptable on terms of full equality. In some cases it has eventuated that an invitation to serve on a committee would compromise us, requiring in effect substantial adherence to Orthodox doctrine."⁵⁸ When conciliatory statements appear from the Orthodox, Liberals thus react with suspicion.

Recently the President of Sydney's North Shore Synagogue called for a change: "We see no useful purpose being achieved in carrying on the 'throwing of stones' that has gone on in public for too long . . . We are prepared to work together with them [the Liberals] on a lay leadership level on matters of mutual concern."⁵⁹ Within the year, the North Shore Synagogue, Masada School, and the North Shore Temple Emanuel jointly hosted a North Shore United Israel Appeal Rally which saw "the Rabbis of the two congregations and the Presidents of the three organizations working together in harmony."⁶⁰ Hopefully, Orthodox-Liberal relations will follow this bold lead--for the benefit of all.

CHAPTER SEVEN: CONCLUSION

1. Evaluation of Australian Progressive Judaism

A Princeton scholar once remarked that an active, healthy person does not try to predict his own future, he creates it.¹ Most of Australian Jewry is preoccupied with predicting its own future, Progressive Judaism strives to create it. Studies such as "Is Australian Jewry in Crisis?" and *Can Sydney Jewry Survive?* make gloomy predictions pointing out the increases in intermarriage, assimilation, secular education, and affluence, and the decreases in birth rates, Jewish commitment, communal affiliation, and Jewish identification.²

How has Progressive Judaism created its future in Australia? In the half century since 1930, the Liberals have grown from one congregation of sixty members to a movement of eleven congregations with over eight thousand members. Much of this growth comes from "middle ground people who find the values of Liberal Judaism (for example, the equality of women) more acceptable in these modern times than the values of Orthodox Judaism."³ Through Netzer, the dynamic Reform Zionist Youth movement, not only have the youth been maintained in congregational life, but they have taken on significant leadership roles. ARZI, the Progressive Zionist movement, has succeeded in combatting the negative stereotype of Reform as anti-Zionist. Finally, Liberal kindergartens and day schools, Melbourne's King David School and Sydney's

Emanuel School, are laying the foundations for an educated laity steeped in Progressive Judaism. This is especially important since the Liberals have no access to some Jewish day schools.

Of course, all this progress has had its concurrent share of frustration. Progressives have failed to attract most of the dissatisfied Orthodox or unaffiliated Jews. Despite Netzer's success in the two major centres, youth participation in congregational life peaks at bar or bat mitzvah and then declines dramatically. Some Orthodox still stigmatize the Liberals as religiously and socially inferior. Partly as a result of this, the Liberals have little communication or participation with other Jewish religious groups, especially in the larger centres.⁴ Finally, the largest failure, by no means unique to the antipodes, is the perception of the Temple as a "service centre" instead of as a place of significant communal and spiritual learning experiences.⁵ Dr. J. Shilkin, a Temple bulletin editor, details the spirit of this malaise: ". . . individual allegiance to the Liberal movement has become somewhat nominal . . . there are probably Temple members who continue to associate themselves with Liberal Judaism for reasons of social inertia and some even who would admit that whilst they find religion tolerable they could find it quite dispensable."⁶

The limited extent of Progressive Judaism's impact in Australia is surprising. There are at least three reasons why one might have expected its influence to have been

greater. First, many of the large wave of German Jewish refugees from Nazism had worshipped in German Liberal Temples.⁷ Second, the rapid growth of Reform Judaism in the United States (and to a lesser degree, Canada) might have been expected to have been matched in Australia since these nations' Jewries share many parallels in education, occupations, family size, urbanization, and type of community.⁸ Last, Progressive Judaism permits members to integrate into society without having to give up their ethnic identification; in other words, for a Liberal Jew, there is no guilt with respect to mixing with non-Jews.

Both internal and external factors explain the limited growth of Progressive Judaism in Australia. Internally, the Progressive movement needed to contend with the problems with its institutional value system, assimilationist "marrying out" origins, dearth of leadership, and financial problems. Peter Medding notes that the Liberal value system is "oriented towards social integration and conformity" in a pluralistic society.⁹ Liberal Jews tread a thin line between their commitment to Jewish values and concerns, and their commitment to active integration in Gentile society. In his study of Melbourne Jewry, Medding found that the Liberals sought to perpetuate their ethnic identity and distinctiveness "but at a lower level of visibility than the Orthodox." He attributes this to the Liberal belief that "lessened ethnic distinctiveness will relieve the tension of Jews inherent in their social situation in a non-Jewish

society."¹⁰ Liberal Jews tend, therefore, not to "stick together" to the same extent in the "gilded ghettos" as do the Orthodox. In a comparison of the residential locations of the Jewish community in Perth, Roger Hill found that over three-quarters of the Orthodox lived within a major Jewish settlement area compared with less than half of the Liberals; the unaffiliated scored between the two extremes. He found that Jews with high "Jewish Identification" scores tended to live in a concentrated area supporting L. Wirth's statement: "Where the Jew lives is as good an index as any other as to the kind of Jew he is."¹¹ The net result of this "integrationalist" approach may be heightened assimilation and intermarriage, factors which ultimately work against group cohesiveness and continuity.

The fact that, outside Melbourne and Sydney, many Liberal congregations arose as a "rescue for [those] marrying out" gives the Progressive movement a large proportion of Jews by choice. While the consequences for Judaism of such a membership are debatable, some Orthodox use this as a basis for religiously stigmatizing the Liberals as inferior--in the smaller centres this may have social implications as well.¹² For example, the children of Liberal converts are still not allowed in Perth's Jewish Day School, and men whose wives have converted under Liberal auspices are not allowed to be called up to the Torah in Orthodox synagogues.

Liberal rabbis are likewise perceived as not being real rabbis. This, along with the isolation from family, relative

scarcity of Jewish resources, and modest salaries may partly account for the difficulty in attracting and keeping skilled rabbinical leadership. By North American standards, Australian Temples are under-staffed.

A major drawback for the prospective rabbi in Australia is the relatively modest salaries paid them by their congregations. Like the British rabbinate, Australian rabbis receive less than their North American or South African colleagues. Financial problems, which have plagued Australia's Liberal Jews ever since the beginning of the movement, amidst the worldwide depression, have set a psychological pattern that continues today. This situation is particularly acute for the smaller congregations who wish to build a Temple or hire a full-time rabbi. A vicious cycle ensues: fledgling congregations need money for building or spiritual leadership which would in turn bring in more members who could pay for the increased cost. The situation is compounded by the relatively modest subscriptions that Temples request from their membership. In other words, even if they have the money, Australian Jews are not used to paying high dues. This may be a reflection of the respect and control Australian congregations have for their rabbis.

Yet the main factors which limited the growth of Liberal Judaism are external to the movement itself: the identification of the Liberals with their American Reform and German immigrant origins (a stigma in Australia), the strong nature of Anglo-Orthodoxy, family traditions of Orthodox

membership, and the Australian's apathy towards religion and general conservatism.

Many Australians react to America negatively, and view "Reform Judaism" as a symbol of American extremism. Some in the community view Liberal Judaism as "imperialistic." The first rabbi of Temple Beth Israel, a radical reformer with a strong American accent, exasperated these anti-American sentiments.

The perception of Liberal Judaism as foreign increased after 1937 with the flocking of the new German and Austrian refugees to the Liberal Temples. Medding found that because of the very different cultural origins of the Liberals (German) and the Orthodox (Eastern European), the children of each group will more than likely become members of their parents' religious group.¹⁴ Many members take great pride in their families' tradition of membership at a particular synagogue--even to the point of keeping the same assigned seat in the sanctuary over the generations! This is different from North America where many children of Eastern European immigrants join Reform Temples.

The "progressive" nature of Australian Anglo-Orthodoxy accounts for some of these differences. As detailed above, services at the nominally Orthodox synagogues have much in common with their Liberal counterparts. The Orthodox frequently borrow Liberal ritualistic or programmatic innovations.¹⁵ This similarity between the Anglo-Orthodox and the Liberals extends to the religious observance of their respective laity. Medding's study revealed only a slight

difference in patterns of religious observance between the Orthodox and the Liberals, in contrast to that of the mostly religiously lax secular Jews.¹⁶ In other words, Anglo-Orthodox Jews could worship and observe Jewish traditions in much the same way as their Liberal co-religionists without joining a Progressive congregation.

The Australian Progressive movement never had the status that the American Reformers had. American upper-class Jews viewed membership in a Reform Temple as essential. In England, as in Australia, however, belonging to a Liberal Temple was looked down upon.

"Actually, the problem wasn't clinging to Orthodoxy so much as the innate British Conservatism and resistance to change," wrote Temple Beth Israel's third Rabbi, Martin Perley.¹⁷ Australians tend to preserve the status quo, be it religious or otherwise. One need only glance at the rabbis, dressed in their distinctively English formal ministerial garb, with robes and hats, or at the lawyers in white horsehair wigs to appreciate the full extent of this conservatism.¹⁸

The religious apathy characteristic of all of Australian society also helps explain Liberal Judaism's situation. Dr. Rudolph Brasch, Australia's most prolific Jewish author, states that "Affiliations to the synagogue and active participation in religious life are diminishing. The influence of spiritual leaders has been minimal. In spite of the Jews' presence in Australia ever since the establishment

of the colony, only two [now, four] of its rabbis serving the community are Australian-born. And even these had to go overseas for their rabbinical studies."¹⁹ Overcoming apathy is a constant struggle for any new movement, but Liberal Judaism's need for energetic leaders and enthusiastic followers is particularly serious.

Is Liberal Judaism a movement at all? Many Liberals feel that they are just a collection of members joining Liberal Temples. Even after fifty years the formidable question remains: Is there such an entity as "dinkum Liberal Judaism"? Judging from its organized work in fostering leadership, producing liturgy, building institutions, and establishing policies, Australian Progressive Judaism is a distinct entity. The senior Liberal rabbis in the three largest cities, Melbourne, Sydney, and Perth, are all products of Australian and New Zealand Union for Progressive Judaism (ANZUPJ) congregations which helped sponsor them in their studies at the Hebrew Union College in the United States.

The ANZUPJ's first attempt at producing liturgy resulted in modification for its own use of the popular *Union Prayer Book II* of the Reform Central Conference of American Rabbis. The Australian edition is notable for its more traditional content, consistent with the more conservative nature of Liberal Judaism in Australia. The Union's next effort borrowed heavily from the *Union Songster* to produce the *Our Prayer Book* for the Temple Religious Schools, also more traditional in orientation. In addition, various Liberal

rabbis have published impressive liturgical and pedagogical contributions to Australian Judaism, including a creative children's prayer book and a Hebrew primer.²⁰

Institutionally, the Liberal movement has grown from the two congregations that constituted the original Jewish Religious Union to the eleven members that now make it up. Delegates from the congregations come together for triennial, and now, biennial conferences in order to discuss areas of mutual interest. Additionally, The Council of Rabbis and Cantors of Australia (CRACA) meets annually. These organizations have produced rabbinic policies such as the prohibition on officiating at mixed marriages, and religious materials such as special conversion certificates designed to standardize procedures amongst the ANZUPJ constituents. Other institutions such as Liberal Boards of Education, day schools, kindergartens, the Zionist organization, and the youth movement are also creating a distinct dinkum approach to Progressive Judaism.

All of these institutions suggest a promising future for the Movement. Medding terms education "the most significant indication of a Jewish community's desire for survival. . ."²¹

Thus, the establishment of the Liberal day schools, first in Melbourne, and then in Sydney, represent a new commitment, both qualitatively and quantitatively, to teaching the heritage and values of Progressive Judaism. Together with the dynamic Netzer youth movement which sponsors comprehensive education programmes of weekly meetings and

popular camps, these Liberal day schools will provide a strong foundation for an educated laity. Because Liberal Judaism implies choices based on knowledge, education is as important for adults as it is for children. Dr. Jack Morris, a Deputy President of the ANZUPJ, noted that the "absence of any sort of progressive programme of adult education is our most serious weakness."²² Hopefully, the new generation of Liberal Jews will demand and attend continuing education programmes.

A measure of education's success can be claimed when Australians train for positions of Jewish leadership. Native Australian rabbis are preferable to foreign rabbis both for their knowledge of dinkum Liberal Judaism and for their sense of permanency and continuity. With an Australian rabbinate, rabbis will be perceived as committed people instead of as Americans who come for a short period to sample life Down Under and then return to the United States. The calibre of the indigenous leadership holds the key to the future of Liberal Judaism in Australasia.

2. Progressive Judaism and the Smaller Centres

When one refers to Australian Jewry one means primarily Melbourne and Sydney, where over ninety per cent of Jews reside.²³ The prognosis for the smaller Liberal congregations outside of these two centres is more somber. Rabbi John Levi, the senior Liberal rabbi in Melbourne, has "grave doubts about any Jewish community that numbers less

than 10,000" surviving. While in America, communities of less than this size flourish, they usually can count on having the resources of larger Jewish centres nearby. In the Australasian context, the sheer distances between the isolated communities prevent this. Assimilation out of the community and migration to the larger centres decrease the already meagre numbers. In submitting a report on their life cycle statistics to the 1982 Triennial Conference of the ANZUPJ, Adelaide's Temple Shalom summed up the problem it faces: "It is a sad reflection of a difficult situation that during that [three year] time there have been no weddings." ²⁵

These congregations face yet another problem besides the ones elucidated above: if someone is dissatisfied with their Liberal Temple, there is no other Temple to go to; such members simply drop out. The one Temple in town has the awesome task of trying to appeal to everyone who is not Orthodox and inevitably pleases no one. While both Perth and Adelaide have full-time rabbis, the Queensland and New Zealand congregations will find it difficult to attract and ²⁶ to support spiritual leaders. Nevertheless, these communities may yet become viable if there is a wave of immigration from such places as Russia, South Africa, or South America.

3. The Case of Canada: A Model for Australian Liberalism

In evaluating Liberal Judaism in Australia, it is useful to compare it with other examples of Progressive Judaism. A country which has much in common with Australia is Canada. They share innate British conservatism, geographic vastness, and an ambivalence to America. Like Canada, Australia may also be said to be "one generation²⁷ behind the American degeneration."

Similarities between the two British Commonwealth nations' experience of Progressive Judaism might well then have been expected. Historically, Liberal Judaism in Australia mirrored the development of Reform Judaism in Canada. Although Canadian Reform began in the late nineteenth century, as late as 1953 there were only three Reform congregations in Montreal, Toronto, and Hamilton, matching the three Liberal Temples in Melbourne, Sydney, and²⁸ Perth. Today 20,000 of Canada's 325,000 Jews affiliate with the nineteen congregations that constitute the Canadian Council of Liberal Congregations, the northern region of the²⁹ Union of American Hebrew Congregations.

According to the Canadian Jewish historian, Michael Brown, the urge to Americanize influenced the development of³⁰ Reform. The close proximity of the United States facilitated the importation of American rabbis, prayer books, and institutions. For Australia the sheer isolation hampered the transference of the Reform Jewish institutions. Up until recently, trips to Australia from America took several weeks

by ship--even today, it takes over twenty hours to get there by air! Canadian Reform became part of The Establishment. Progressive Jews along with those from the more traditional Conservative movement, now outnumber the Orthodox, and many of the community's leaders come from Reform or Conservative backgrounds. For example, Rabbi Gunther Plaut of Toronto's Holy Blossom Temple has been President of the powerful umbrella organ, the Canadian Jewish Congress. In Australia, while the Liberals have assumed similar prominent positions, the highest offices inevitably fall to the Orthodox--although this is changing.

In assessing the state of Reform Judaism in Canada, Arthur Grant, the Director of the Canadian Council of Liberal Congregations, noted the successes and failures of the movement--most of which could be equally applicable in the Australian context: membership numbers are increasing, the quality of leadership is improving, and the public image of Reform Judaism is improving.

A unique aspect of the Canadian movement is the large number of rabbis produced, proportionally greater than from any other region of the Union of American Hebrew Congregations. Many of them return to Canada. Of course, Canadian rabbinic students have the distinct advantage of attending a rabbinic seminary within easy proximity of home. The Australasian movement has produced three rabbis with a fourth currently in rabbinic school, who have all returned. Perhaps the influence of Netzer will help to foster sources of dinkum rabbinic leadership.

Liberal Judaism in Australia (and its American counterpart) likewise shares many of the failures of Reform Judaism in Canada. According to Grant, the Canadian Movement fails to teach the laity about Reform Judaism. Laity should be grappling with the challenge of questioning instead of blindly accepting dogma. Reform Jews frequently fail to appreciate the positive points and overlook the fruits of their movement. This contributes to feelings of insecurity and a low self image *vis à vis* the Orthodox. While some congregations actively pursue social action, little is done as a movement. Unlike the American Reformers which can boast about their Religious Action Centre in Washington, D. C. and active Social Action Commission, "The map of Reform Jewish social positions in this country is a veritable wasteland, populated by outposts of individual commitments."³² Finally, the movement fails to reach out to the sixty to seventy per cent of the Jewish community who are unaffiliated.³³ Each of the above problems could have been stated equally truthfully about the Australian community.

4. Future Prospects

Despite these failures, the future looks promising for both Progressive movements. Liberal Judaism is experiencing remarkable growth. The Australian Jewish community is tending to polarize between the Liberals and the ultra-Orthodox; the Anglo-Orthodox are losing ground in between. Or as Rabbi Brian Fox aptly remarked: "When the *yeshivah* takes over the Anglo-Orthodox synagogue, the number of weddings increases at the Temple!"³⁴

A Russian immigrant sums up his experience of being rebuffed by the Orthodox and welcomed by the Liberals this way: "My son was immediately accepted into pre-bar *mitsvah* class, and my wife and I, we had our *chupah* in the presence of our children and friends. It was something denied us by the Soviet system, and, I'm sorry to say, by Sydney Orthodoxy."³⁵ Only a revitalized Judaism that is flexible and creative will help immigrants, dissatisfied Anglo-Orthodox, and the unaffiliated majority to tread the "fragile border dividing *Yiddishkeit* from assimilation."

If Australian Progressive Jewry finds its own distinctive character suitable to the local conditions, then it can flourish in the major centres. The ability to develop a strong and native leadership holds the key. The philosophy and practice of dinkum Liberal Judaism have the potential to create a dynamic future for the Jews of Australasia.

APPENDICES

APPENDIX A: Reform Judaism Editorial, *The Hebrew Standard*

16 January 1925

Page Ten

THE HEBREW STANDARD.



THE ONLY JEWISH WEEKLY
NEWSPAPER
PRINTED IN AUSTRALASIA
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of Australian Judaism

REFORM JUDAISM.

During the past twelve months, this subject has been more in the public eye than ever before, and again, as in all such discussion in the past, the opinion has been almost unanimously against those violent changes in Jewish rites and ceremonies which have come to be the distinguishing mark of reform or, as it is something called, Liberal Judaism.

The Jewish people is a conservative people, violent changes of all kind have even been fiercely resisted, and the new has always been treated with suspicion; but in spite of these cautious traits in our general outlook, we have never been at a standstill and Judaism has ever been a live religion, with those two characteristics of the living, the power to breathe and the power to grow.

The Synagogue service, as it is conducted in the Great Synagogue, Sydney, or in any other modern orthodox Synagogue, differs from the service as conducted by our brethren only a generation ago in many important features, and we venture to affirm, that not one worshipper in our Synagogue, though he might pride himself on being ultra-orthodox, would tolerate for a moment, the service as practised in our Synagogues but one hundred years ago.

We must all recognise that changes there must be in our religion, as there must be in anything that lives—and Judaism surely is a living religion—but all changes, all reforms must be tested and retested, and must gain the approval of the majority slowly evolving from present usages and customs.

APPENDIX B: "The Reform Movement" Editorial,
The Jewish Herald [ca. 1930]

On sale at all leading bookstalls and Railway Stations.

EDITORIAL

THE REFORM MOVEMENT

The news, which has just come to hand, of the establishment of a Reform Synagogue in Melbourne will come as a great surprise to our readers in all States.

Up-to-date, Australia has been singularly free from schisms or "splits" within its camps. This was due to two main reasons.

- (1) The original founders of the communities in the capital cities of Australia were orthodox Jews of the strict conforming type—and in the main no important departure from the strict ritual was ever permitted, and
- (2) The vast majority of our co-religionists have been and still are indifferent towards religious matters.

Hence, the ritual practiced in most of our Synagogues conforms to the orthodox kind with variations peculiar to our own local conditions—but which undoubtedly indicate "reform." For example, in a recent issue of the London Jewish Chronicle there was an Editorial complaining of the fact that in some of the United Synagogues it was the

practice for choristers to ride to Synagogue on the Sabbath!

Here in Australia this would call for no special comment, and indeed, this particular practice is not confined to choristers alone!

Further, it would be unthinkable for any congregant of an orthodox Synagogue in London to allow his car to wait for him and pick him up outside the Synagogue on a Sabbath or on a Jewish Holiday. Yet it is often done here in Australia, not only on the "second" day of Holidays but even at the end of the "Kol Nidre" service.

We are therefore forced to the conclusion that this question of orthodoxy and reform is a relative one—relative not only as between person and person, but relative also as between community and community. We are strictly orthodox to some communities yet quite reform to others.

There is, however, one satisfaction to be gleaned from this news—that is that it does definitely prove that the supporters of this movement are at least not indifferent to Judaism. Nothing is so harmful as apathy—nothing kills a community more quickly

than lack of interest—and the fact that some of our co-religionists have gone so far as to appoint a Minister (we understand he is actually on his way to Melbourne) is a pleasing demonstration of their love for their religion and their race.

We have no quarrel with any movement which aims at satisfying the religious needs of our brethren—even though those needs differ from our own. Further, although the results of the Reform Movement in England, in America and on the Continent, indicate that they have been no more successful in satisfying the religious needs of modern youth than orthodoxy has been—in fact, it is claimed that they have been far less successful—still it is an attempt to do something in Australia for our people never before attempted.

It may be that the present moment—the period of economic depression through which the country is now passing—is hardly the wisest and most opportune occasion for this experiment, but it is certain that the Jewish people of Australia will watch with every interest the rise and growth of this Movement.

THE LIBERAL SYNAGOGUE BULLETIN

OFFICIAL ORGAN OF

MELBOURNE, AUSTRALIA

THE LIBERAL SYNAGOGUE, BETH ISRAEL.

No. 1.

FEBRUARY, 1931

A NEW VOICE.

LESS than six months ago Liberal Judaism in Melbourne was an aspiration, an experiment still to be attempted. To-day a congregation has been formed, services have been established, and this little Bulletin is now issued in the hope that it will bring about a wider understanding of Liberal Judaism. Its aim is to present matter not otherwise available in this community, although there is an existing Jewish press, and, while reporting the activities of the congregation Beth Israel, to promote the development of Liberalism generally.

Liberal Judaism does not set out to interrupt the Orthodox in their self-satisfying adherence to ancient customs; customs too often of no religious significance; customs which strike the questioner as anachronisms when exercised in a British community during these enlightened times.

Why should we be forced to accept the dogma that religious interpretation is changeless; that what developed in Palestine and the ghettos of mediaeval Europe has evolved, partly through the suffering it has undergone, to an ultimate, impregnable perfectibility; that, in a word, an ideal ritual has been achieved which is synonymous and co-equal with religion itself? We live in an era too pulsating with scientific achievement, too challenging in its literary and philosophic tendencies, for us to escape the urge to question.

To such as do question, and consequently weaken in the sincerity of their religious practices, has come the opportunity of satisfaction through Liberal Judaism—which is true Judaism relieved from the weighted overgrowth of antiquated regulations.

Liberal Judaism stands for co-ordination between the fundamentals of our ancient Faith and modern life. Rabbi Mark came here at the invitation of a small but enthusiastic group to help us to see things differently—lest we become unable to see anything at all in Judaism.

What are the external innovations? Services are shortened, most prayers are in our vernacular language, an organ supports the choir, men and women sit together, and men please themselves whether they cover or bare their heads.

As in every other young movement, there is an urgent need for more members; but these are not sought from among the existing members of the traditional synagogues, but from among those many Jews who at present fail to obtain spiritual satisfaction from that other form of Jewish worship. Our very serious concern must incline towards the children who, through

the indifference of their parents, may be spending their most impressionable years in an environment which encompasses no form of spiritual atmosphere. We can accept, without question, that worthy citizenship presupposes an ethical foundation which in its turn is dependent on some cultivation of the spiritual side of man's nature.

The Liberal Synagogue Beth Israel does not sponsor any rebellious movement; there is no suggestion of wilful disregard of all tradition. Some traditions and customs possess beauty which raises them to a plane worthy of regard as being inseparable from religion itself. No one but would urge, for instance, the continued veneration for the Friday evening meal; the family gathering, the lighted candles, the serene atmosphere, the "something different" to other evening meals. The Liberal Synagogue does not hold its evening service on Friday solely because Friday is not a convenient evening for communal worship.

It is important to realise that Liberal Judaism has been established in Melbourne, and that a permanent congregation has been formed.

Services are held in the Memorial Hall, St. Kilda, on Saturdays at 11 a.m., and on Sundays at 7.30 p.m.

CARLYLE AND DISRAELI.

M. J. Landa, in the "Jewish Chronicle" (London), recalls the story of Carlyle's "Shooting Niagara" and its sequel. The Sage of Chelsea thundered against Disraeli's Reform Bill of 1867. "A superlative Hebrew conjuror," he wrote, "spell-binding all the great lords, great parties, great institutions of England to his hand in this manner and leads them by the nose like helpless, mesmerised, somnambulant cattle to such issue."

Seven years after this outburst Disraeli became Prime Minister. Very early in his administration he offered Carlyle the honour of knighthood with a pension which would enable him to sustain the proffered rank. Carlyle refused on the score of his age, but was deeply touched. He told a friend that "the letter of Disraeli was flattering, generous and magnanimous; his overlooking what I have said and done against him was great." And the historian, Froude, drew the moral. "Accept such honour he could not; but he was affected by the recognition that of all the English ministers, the 'Hebrew conjuror' was the only one who had acknowledged his services to his country."

PROGRAMME OF DIVINE WORSHIP

For February, 1931.

List of Sermons to be given by Rabbi Jerome Mark, M.A.

- Sat., Feb. 7th—"The Ten Commandments."
(Biblical portion, Exodus XX.).
- Sun., Feb. 8th—"Priest and Prophet."
- Sat., Feb. 14th—"The Waters of Life." (Biblical
portion, Exodus XXIII.-XXIV.).
- Sun., Feb. 15th—"The Spiritual Aspect of Per-
sonality."
- Sat. Feb. 21st—"The Sanctuary of the Lord."
(Biblical portion, Exodus XXV.).
- Sun., Feb. 22nd—"The Jew as an Idealist."
- Sat., Feb. 28th—"Leaders Without Followers."
(Biblical portion, Exodus XVII.).
- Sun., Mar. 1st—Special Purim Service.

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THE FATE OF A PROPHET.

(Being a Sermon delivered by Rabbi
Jerome Mark during January.)

IT is an old truism that the fathers condemn the prophet to a martyr's grave, and the children erect shrines over his tomb. Through pain and disappointment the seer is permitted to rise to the noblest heights of inspiration; anguish of soul purifies his vision. Walking through "the valley of the Shadow of Death," the Psalmist indites the twenty-third Psalm.

It seems to be the common tragedy of all who dedicate their lives to human salvation, who consecrate their vision to relieve the anguish of mankind. Like Moses, they are thwarted, bereft of light and hope, the tyrant remains deaf, increasing the burden of the oppressed, who must make bricks without straw. Sooner or later they all ask, with Moses: "Lord, wherefore hast Thou dealt ill with this people, why hast Thou sent me?" Or, with Job, they utter the most despairing cry of all literature: "Wherefore is light given to him that is in misery?"

Israel's very history is a chronicle of such frustration. Well might we say with the Psalmist: "I am all peace; but when I speak, they are for war."

How long must we bend our back under the yoke and turn our cheek to the smiter? How long before our centuries-old martyrdom will bear the only fruit for which we hope? Namely, the fruit of righteousness shall be peace. Or, will the fate of the prophet forever be frustration and disillusion?

If our faith is firm and our conviction unyielding that there is a Righteous Judge of the Universe, then we dare not give way to despair. Moses ultimately triumphed. If Moses failed to enter the Promised Land, he was still permitted a vision of it from the heights of Mount Nebo. The fire within the prophet's soul never permits him to lose courage. He prefers, with Moses, the freedom of the bleak desert to the fleshpots of Egypt.

As a prophet people, Israel has learned patience. Their keen vision taught them that "Though the mills of God grind slowly, they grind exceedingly fine." The divine plan of universal creation must find its way, although a thousand years in the sight of infinity is as but yesterday, as a watch in the night.

This is especially the hope and the self-imposed task of Liberal Judaism. Our interpretation of religion is not simply to possess a more purified and a more attractive faith. Ours is a return to prophetic Monotheism, which imposes upon us the obligation of being a light to the nations. At this period new values are being established, new inspiration is sought. This is a most critical era for all the nations of the world. Where can mankind find a new inspiration if not in the ancient storehouse of its spiritual treasury? Nations will yet learn to walk by our light, for "out of Zion

shall go forth the Law, and the word of the Lord from Jerusalem."

Liberal Judaism in our midst must rekindle the ancient fires of prophecy. Let not the martyrdom of our past rankle within us. But let the true prophetic spirit of which we are the heirs and guardians speak forth in divine words of human love and brotherhood. Leave the outcome to Providence. Our fates, as prophets, lie in God's hands. But our dedication and our work will live most gloriously.

COMMUNITY NEWS.

In appreciation of her services as the originator of the existing Liberal movement in Melbourne, Mrs. Ada Phillips was, at a General Meeting held on December 7th, 1930, appointed an Honorary Life President of the Liberal Synagogue Beth Israel. At the same General Meeting the following Board of Management was appointed to act until the First Annual General Meeting:—President: Mr. E. S. Levinson. Vice-Presidents: Dr. M. D. Silberberg, Mrs. H. Cohen. Treasurer: Mr. S. P. Ellis. Members: Dr. Isabella Phillips, Mr. S. Keith, Mr. W. Kino, Mr. H. W. Levy, Mr. H. Rothberg, Mr. V. Simraons. Hon. Secretary: Miss M. Phillips.

At a meeting of the Board of Management it was decided to invite Dr. S. Phillips to join the Board. Dr. Phillips, who has actively helped in the movement, has accepted the invitation.

Rabbi and Mrs. Mark and their two daughters are staying at "Elenara," Fitzroy Street, St. Kilda.

Mr. and Mrs. E. S. Levinson have invited members of the congregation of the Liberal Synagogue Beth Israel to meet Rabbi and Mrs. Jerome Mark at a Reception at their home in Kew on Saturday afternoon, 7th February.

Mrs. G. Rothberg and Mr. H. Greenberg are presenting the Synagogue with a Sefer Torah. Mr. H. W. Levy and Mr. H. Rothberg are donating a Pulpit Bible.

Thanks are extended to Mrs. Hayes for the Bridge Party held at her house, which was the first private function organized for the benefit of the Synagogue funds. Over £12 was raised thereby.

Members will express their sympathy with Mrs. Harris, one of our congregation, in her recent bereavement.

The Bridge Evening held at Carlyon's Hotel on December 13th proved a social and financial success. The efforts of the committee and of Dr. Polack, who conducted a Dutch auction, were much appreciated.

During the last few weeks many visitors from other States have shown interest and appreciation of our services. Visitors have included Sir Lewis Cohen (Adelaide) and Rev. Isaac Morris (Newcastle).

Enquiries regarding the Liberal Synagogue Beth Israel can be made to Miss M. Phillips, 184 Wattletree Road, Malvern, S.E.4. Tel., U.2925.

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RELIGIOUS SCHOOL.

At the opening of the Religious School on October 26th, there was an attendance of 21 children, who were divided into three classes, in charge of Rabbi Mark, Miss Jacobs and Miss Pyke. The names on the roll had increased to 49 when the school went into vacation in December. This splendid increase will necessitate the formation of further classes.

The presence of Mrs. E. S. Levinson, who has consented to act on the teaching staff, is a valuable addition to its efficiency.

The schedule includes instruction in Bible, Jewish History, Jewish Religion and Ethics, as well as an Elementary Course in Hebrew.

Although it is anticipated that the school will re-open on Sunday, February 15th, a definite announcement on this point will be made at one of the forthcoming services.

HANUKKAH PLAY.

A highly creditable performance of a morality play, "The Enemies of Israel," was presented as a Hanukkah Entertainment by the children of the school on December 21st. The success of this was largely due to Mrs. Levinson and Miss B. Simmons.

ANSWERS TO QUESTIONS.

During the Sunday Night Discussion Hours questions may be asked, which are answered by Rabbi Mark. Some of these will be quoted as a regular section of the Bulletin.

1. Is Judaism a Nationality or a Religion?

It is undoubtedly both. The theory of the purity of blood of any race has been exploded by the leading scientists. There is no Jewish National existence to-day in the accepted term of nationhood. It is, consequently, only our religion which gives us the stamp of individuality and differentiates us from other peoples. In the political interpretation of nationality Sir Isaac Isaacs is entirely and solely an Australian. But our Jewish religion is a spiritual entity, consequently requiring a body for its articulation. As they express and carry the ideal of our faith, the Jewish people form a spiritual nationality, requiring no territory or flag. The world is our home, and the Bible our flag.

2. Is Liberal Judaism in favor of making proselytes?

All of Judaism is in favor of proselytes. We dare not refuse anyone admittance to our fellowship who seeks for it with purity of heart and sincerity of purpose.

This is not Liberalism or Orthodoxy. This is traditional Judaism from the very days of Abraham, whom the Talmud compliments with the name of "Ger Tzedek," the Proselyte of Righteousness. Ruth, a woman of Moab, was David's great-grandmother. Abraham and Sarah are reported in our sacred traditions as engaged in making converts. The New Testament speaks

of Jewish missionary efforts and zeal. Many of our great and noble teachers were men and women who embraced Judaism in adult life.

3. Do you believe in the Ten Commandments, and the manner of their revelation to Moses on Sinai?

It is not a question of how they were revealed. They are certainly of divine inspiration if they retain their inspirational value to us, regardless of the exact history of their revelation. As to whether I believe in them, I must say that I rather try to obey them and to live up to their injunctions; for they constitute the basis of all human morality.

4. If we give up ceremonies, customs and observances of traditional Judaism, why not join the Unitarian Church?

I am a "Jewitarian," not a Unitarian. Liberalism has not discarded everything that is characteristically Jewish. We retain Sabbath, Holy days and festivals. We retain Hebrew in our ritual. We retain the Covenant of Abraham. As a matter of fact, we retain so much that it is easier to record the few things which we regard as obsolescent and uninspiring.

We are not Unitarians, because their historical and traditional background is Christian, while we are most Jewish in essence. The only break with the Orthodox Synagogue to which we own is in regarding ceremonies not as ends in themselves, but as means of discipline to train us in spiritual obligations. We retrace our religion to the vision and the demands for social and ethical righteousness as taught by the prophets of Israel. Nor do we abrogate any time-honored ritual custom or ceremony—we merely refuse to insist on those which have outlived their usefulness.

5. Why do we step back three paces at the close of the Kaddish prayer?

When we recite the Kaddish prayer, and the eighteen benedictions, we regard ourselves especially as standing before the divine Majesty. When leaving royalty one bows one's way out backwards.

FROM THE OVERSEAS PAPERS.

The King of Sweden personally presented the Nobel Prize for medicine to Professor Lansteiner in the presence of the Crown Prince and ministerial and diplomatic representatives.

Permanent police have now been appointed to keep order at the Wailing Wall, in Jerusalem.

A pilgrimage in twentieth-century comfort may soon rank among the attractions for tourists. The King David Hotel, which was opened in Jerusalem last December, by the syndicate which controls, among others, Shepherd's Hotel in Cairo, contains 200 bedrooms, each of which is fitted with running water. There are 120 private bathrooms. Tennis courts are an adjunct, and from the front of the hotel there is an extensive view of the Jordan Valley and the Dead Sea.

LIBERAL SYNAGOGUE BETH ISRAEL

Hon. Life President:

MRS. ADA PHILLIPS.

President:

MR. E. S. LEVINSON.

Vice-Presidents:

MRS. H. COHEN, DR. M. D. SILBERBERG.

Hon. Treasurer:

MR. S. P. ELLIS.

Hon. Secretary:

MISS M. PHILLIPS,

184 Wattle Tree Road, Malvern, S.E.4, Melbourne. U 2925.

Members of Board of Management:

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First Annual Report and Balance-Sheet

OF THE

LIBERAL SYNAGOGUE BETH ISRAEL

YEAR ENDING JULY 31st, 5691-1931.

Ladies and Gentlemen,

The Board of Management of this Congregation has much pleasure in submitting its first Annual Report.

At a meeting held on Sunday, October 12th, 1930, it was resolved that a Liberal Congregation be established in Melbourne. This achievement represented the culmination of the efforts of the Organising Committee, which had been functioning since August 9th, 1930.

Those who acted on the Organising Committee were:—

MRS. ADA PHILLIPS President.
MR. S. P. ELLIS Treasurer
MISS M. PHILLIPS Secretary
Messrs. E. S. LEVINSON, W. KINO, L.
VAN STRATEN and H. SAMUELSON.

By Resolution at a General Meeting held on Sunday, December 7th, 1930, it was decided that this Congregation be known as THE LIBERAL SYNAGOGUE BETH ISRAEL.

The same meeting appointed a Board of Management to function until September 1st, 1931, and also adopted a Constitution.

The office-bearers were then elected for the ensuing year, and Dr. S. H. Phillips, who had presided most capably on behalf of Mrs. Phillips vacated the chair in favour of the newly-elected President.

The first act of this Board of Management was to unanimously elect Mrs. Ada Phillips as Honorary Life President of the Congregation in grateful appreciation of her activities as pioneer of the Liberal Movement in Australia.

Since its inception this Board of Management has held ten committee meetings, at which the attendance of its members was as follows:—

MRS. ADA PHILLIPS (Hon. Life President) 10
MR. E. S. LEVINSON (President) 7
(now on leave of absence).

DR. M. D. SILBERBERG (Vice-President)	10
MRS. H. COHEN (Vice-President)	7
MR. S. P. ELLIS (Treasurer)	10
MISS M. PHILLIPS (Hon. Secretary)	10
MR. H. W. LEVY	10
MR. W. KINO	9
MR. H. ROTHBERG	10
DR. ISABELLA PHILLIPS	10
MR. S. KEITH	5
DR. S. H. PHILLIPS (now in Healesville)	3
DR. J. POLACK (joined Board in April)	4
MR. V. SIMONS	4

Our Membership comprises 110 financial members, and there are several ladies and gentlemen not included in this list making yearly donations.

Divine Worship has been held regularly at the Memorial Hall, St. Kilda, every Saturday morning at 11 o'clock, and every Sunday evening at 7.30 o'clock. All the important Jewish Holy days have been observed, and the attendances on all occasions have been most satisfactory. These services have been splendidly directed under the able leadership of Rabbi Jerome Mark.

The Board takes this opportunity of expressing its appreciation to Rabbi Mark for his intellectual and eloquent discourses, as well as his general conduct of the impressive services.

The generous donation of a handsome Pulpit Bible, dedicated on July 5th, 1931, the gift of Mr. H. W. Levy and Mr. H. Rothberg, we appreciably record with our thanks.

To Mrs. G. Rothberg and Mr. H. Greenberg our sincerest thanks are due for the promise of a Sepher Torah to be donated in memory of their late father.

In the meantime our services have been complete through the courtesy of Mr. S. Schwartz in permitting us the use of his Scroll.

We also tender our thanks to Mrs. Minnie Harris and Mrs. Ada Phillips for their gift of coir matting.

The Reports given below from the various sub-committees will convey to you how widespread our activities are becoming.

REPORT OF RELIGIOUS SCHOOL SUB-COMMITTEE.

The Religious School opened on Sunday, October 26th, 1930, with an attendance of 21 children. At the close of July, 1931, the number enrolled had increased to 60. Many of these children—of ages ranging from 9 to 14 years—had not previously received any religious instruction whatever, and this fact added very materially to the difficulty of organising the school. The curriculum includes instruction in the Bible, Jewish History, Jewish Religion and Ethics, with a special course in Hebrew for those desiring it.

Rabbi Mark has had charge of the school, and the teachers have included Miss K. Jacobs, Mrs. E. Levinson, Miss M. Pyke, Miss B. Simmons, Miss J. Simmons, Mrs. Mark and Mrs. M. Silberberg—to all of whom the warmest thanks of the congregation are due.

The sub-committee wishes also to mark its appreciation of the services of Mr. Hawley, who has regularly attended the school sessions and has added considerably to the education of the children in Jewish music.

We wish further to record our grateful thanks to those ladies and gentlemen who have assisted so willingly in the transport of the children. With the increase in the number of children the difficulty of transport became extremely acute, and the assembly time was altered from 10.30 a.m. on Sunday to 2.45 p.m. This change was instituted on July 12th. For the four months prior to this the average monthly attendance had been 80.7%, but during July it fell to 69.1%. Much of the decrease in attendance has been accounted for by seasonal ailments. Still, it may become necessary to effect a further adjustment.

During December the children presented a Chanukkah play in a very capable manner. The success of this was largely due to the efforts of Mrs. E. Levinson and Miss B. Simmons. The organisation of the Religious School helped materially towards the success of the Community Seder Service.

On May 24th the first Liberal Confirmation Service in Australasia was held. Twelve children were confirmed:—Ella Ciddor, Norman Ciddor, Emanuel Greenberg, Marie Keith, Peter Jacobs, Anthony Levinson, Rosalie Myerson, Valda Myerson, Margaret Polack, Peter Polack, Elise Rothberg and David Simmons. They had been most ably prepared by Rabbi Mark, and the ceremony compelled the admiration of those privileged to witness it. The confirmants subsequently organised themselves, under the guidance of Mrs. Mark, into an Alumni Club, which will become the nucleus of a junior congregation.

The production of Chanukkah and other plays imbues in the children the true spirit of Jewish loyalty, and to further that end we have in preparation an entertainment in connection with the New Year Festival. The children are also being prepared to participate in a special Atonement Day Service, and one for the Feast of Tabernacles.

During the year Rabbi Mark has conducted a teachers' training course, for the better equipment of those who act as instructors in the school.

The distribution of prizes, which have been kindly donated by members of the congregation, will take place on the afternoon of Sunday, October 4th.

Respectively submitted,

Rabbi Mark, M. Levinson, I. A. Phillips,
G. Rothberg, M. D. Silberberg—Committee.

REPORT OF PHILANTHROPIC GROUP.

The Sewing Circle formed in connection with this congregation has held fortnightly gatherings at the home of Mrs. Phillips. In order to raise funds to procure material for the continuance of this good work, Mrs. Phillips held two card afternoons, one in conjunction with Mrs. Minnie Harris. The first realised £9, and the second £12 5/-. Parcels for distribution were forwarded to various groups, and letters of acknowledgment were received from Mrs. R. Hallenstein, Miss Salmon and Miss Edith Onians, of the City Newsboys Association.

Mrs. Phillips wishes to record her appreciation of the excellent services rendered by the ladies who have worked so cheerfully in this connection.

The amount collected on behalf of the Hospital Sunday Appeal was £6/4/-. The amount collected for the Blind Institution was £106/17/6.

ENTERTAINMENT SUB-COMMITTEE.

During the year this sub-committee, consisting of the following ladies and gentlemen, have worked at great pressure.

Mrs. H. Cohen, Mrs. M. D. Silberberg, Mrs. H. W. Levy, Mrs. S. Keith, Mrs. V. Simmons, Miss M. Phillips.

Dr. J. Polack, Mr. S. P. Ellis, Mr. H. W. Levy, Mr. R. Cashmore, Mr. H. Rothberg, Dr. L. Phillips.

Their first effort was a bridge evening at Carlyon's, held in December, 1930. This proved a very successful function, and was followed by others of an equally sociable nature, including a Purim Bal Masque, a Purim picnic for the children of the Religious school, a Community Seder Service and Dinner, and recently another bridge evening at Carlyon's.

Of these functions the Seder celebration, held on the First night Passover, was the outstanding success. 141 guests attended, Rabbi Mark officiating, and the Choir-Master leading the singing. It is hoped to make this service a yearly fixture in our Liberal calendar.

This sub-committee expresses its sincere thanks to the following ladies who held card parties in their homes:—Mrs. Hayes, Mrs. Levinson, Mrs. H. Cohen, Mrs. E. Levy, Mrs. E. Kaye and Mrs. Keith, in conjunction with Mrs. M. D. Silberberg.

It is the desire of this sub-committee to form a dramatic circle.

At the result of the Confirmation Service the recent Confirmees have formed an Alumni Club, and we wish them every success.

The Choir, consisting of Miss Gibbs and Mr. R. Radcliffe Hawley, as organist and choir-director, has done excellent work, and we are most grateful for their voluntary services during the Holyday Season of 1930 to the following ladies:—Mrs. H. Frankel, Mrs. V. Simmons, Mrs. S. Bennett, Mrs. M. Coveney, Miss D. Levin, Miss F. Menk Meyer.

The Location sub-committee has made strenuous endeavours to find suitable and permanent premises for holding our worship—so far without success, although hopes are entertained for something tangible in the near future.

During the year the publication of an official organ of this Congregation, entitled "The Liberal Synagogue Bulletin," was undertaken, and this magazine has proved both valuable and popular. Our grateful thanks are due to Mr. Alan Gross as editor.

To our Hon. Solicitor, Mr. S. I. Silberberg, and our Hon. Auditor, Mr. I. S. Alexander, we express our gratitude for their valuable work and assistance.

LIBERAL SYNAGOGUE BETH ISRAEL.

BALANCE SHEET AS AT 31st JULY, 1931.

LIABILITIES.		ASSETS.	
Sundry Creditors—		Commercial Bank of Aust. Ltd.	
Salaries	\$59 16 3	Cash on Hand	\$217 16 9
Rent	6 0 0	Salaries Paid in Advance	2 16 0
Accumulated Funds	\$65 16 3	Sundry Debtors—	25 0 0
	486 4 5	Subscriptions	\$7 17 6
		Maintenance	78 14 6
		Advertising	9 0 0
		Donation	25 0 0
		Equipment	120 12 0
		Stock on Hand	85 15 11
			50 0 0
			\$502 0 8
	\$502 0 8		

The Celebration of Anzac Day was observed in a most fitting manner. For the occasion we were fortunate enough to secure the Hon. Colonel Harold Cohen, M.L.C., as guest-lecturer in our pulpit. Colonel Cohen delivered a most interesting discourse, which was greatly appreciated by the large audience.

The Board of Management desire to express their thanks to Dr. Claude G. Montefiore, The Hebrew Union College, The Union of American Hebrew Congregations and The Central Conference of American Rabbis for the publications they have forwarded to us.

The Board wish to convey their deep indebtedness to The World Union for Progressive Judaism and The London Liberal Synagogue, also their personal gratitude to The Hon. Miss Lily H. Montagu, Rabbi Dr. Israel Mattuck, and to Mr. W. Ah Ket of Melbourne, for their interest in this movement.

The Board of Management feels that the Foundation Year of the Liberal Synagogue has more than fulfilled expectations, in spite of the difficult economic period through which we are passing.

Liberalism has made an appeal to many co-religionists who were, to put it mildly, becoming disinterested in orthodox organisations. It makes for full spiritual satisfaction, and offers a religious service which has delighted all participants.

Launched under the auspices of the World Union for Progressive Judaism, now the time arrives when the leading strings must be cut, and we must rely on our own strength. To fully establish the movement we need your enthusiastic support, your moral encouragement and guidance. If you are in sympathy with us, we need in addition your financial assistance, however small—it will aid us in our efforts to maintain the work.

Bring your friends to the services, and let them see and feel for themselves what Liberalism stands for, not only as a religious entity, but also give them the opportunity of becoming conversant with Jewish literature, history, culture and ethics.

E. S. LEVINSON, President.

M. D. SILBERBERG, Acting President.

M. PHILLIPS, Hon. Secretary.

MEMBERS FOR THE YEAR 1930-1931.

Mr. L. L. Aarons	Mrs. P. A. Jacobs	Miss V. Nathan
Mr. S. Abraham	Miss K. Jacobs	Mrs. A. Phillips
Mr. C. Abrahams	Mrs. F. Johnson	Mr. H. Phillips
Mr. A. A. Bancroft	Mr. E. Kaye	Dr. I. A. Phillips
Mrs. A. A. Bancroft	Mrs. E. Kaye	Mr. J. Phillips
Miss Mary Bloustein	Mr. G. Kaye	Mrs. J. Phillips
Mr. R. Cashmore	Mr. S. Keith	Dr. L. L. Phillips
Mr. L. Ciddor	Mrs. S. Keith	Miss M. Phillips
Mrs. L. Ciddor	Mrs. E. Kino	Dr. S. H. Phillips
Mrs. H. Clements	Mr. G. Kino	Mr. S. Phillips
Mrs. M. Coveney	Mr. W. Kino	Mrs. S. Phillips
Mr. E. B. Cohen	Mrs. W. Kino	Dr. J. Polack
Mr. H. Cohen	Mrs. A. Lawrence	Mrs. J. Polack
Mrs. H. Cohen	Mrs. M. Levin	Mr. S. Raphael
Mr. M. Cohen	Miss D. Levin	Mr. B. Redapple
Dr. C. Ellis	Mr. E. S. Levinson	Mrs. B. Redapple
Mr. S. P. Ellis	Mrs. E. S. Levinson	Mr. G. Rothberg
Mrs. S. P. Ellis	Mrs. E. Levy	Mrs. G. Rothberg
Mr. H. Frankel	Mr. H. W. Levy	Mr. H. Rothberg
Mrs. H. Frankel	Mrs. H. W. Levy	Mr. L. Ruben
Miss N. Gans	Miss L. Levy	Mrs. L. Ruben
Mr. M. Van Gelder	Mr. W. D. Levy	Miss C. Samuelson
Mrs. J. Goodheim	Miss I. Lewis	Mr. A. Samuelson
Mr. A. Gross	Miss M. Lyons	Mrs. K. Scott
Mrs. L. Gross	Miss R. Lyons	Mrs. L. M. Shappere
Miss N. Gross	Mr. E. Marks	Dr. M. D. Silberberg
Mr. H. Greenberg	Mrs. E. Marks	Mrs. M. D. Silberberg
Mrs. H. Greenberg	Mr. M. E. Marks	Mr. S. I. Silberberg
Mrs. M. Harris	Miss R. Moss	Miss B. R. Simmons
Miss R. Harris	Mr. L. Myers	Mr. H. C. Simmons
Mrs. F. Hayes	Mrs. E. B. Myer	Mrs. V. Simmons
Mr. V. Hyams	Mr. M. Myerson	Mr. V. Simmons
Mrs. V. Hyams	Mrs. M. Myerson	Mr. B. Solomon
Mrs. J. W. Isaacs	Mr. B. Nathan	Mrs. B. Solomon
Mr. W. B. Isaacs	Mrs. B. Nathan	Mrs. F. B. Suhr
Mrs. W. B. Isaacs	Mr. J. E. Nathan	Mr. J. Wars
Mrs. T. Isaacson	Mrs. J. E. Nathan	Mrs. J. Wars

NON-MEMBERS WHO HAVE MADE DONATIONS.

Miss F. Buckley	Mr. Kozminsky	Mr. S. Rothberg
Mr. M. Harris	Miss D. V. Moss	Mr. H. Selby
Mr. & Mrs. W. Joseph	Mr. L. B. Myer	Mr. H. C. Seymour
Mr. A. Kaye	Mr. H. C. Pittman	

REVENUE ACCOUNT FOR 12 MONTHS ENDING 31ST JULY, 1931.

EXPENDITURE.		INCOME.	
July 31, 1931—		July 31, 1931—	
To Salaries	\$732 6 6	By Membership, Foundation	\$388 15 0
" Rent	95 9 0	Subscriptions	283 15 6
" Printing and Stationery ..	66 2 6	Maintenance	420 1 0
" Postages	18 14 8	Donations	116 8 5
" Advertising	8 10 3	Collections	15 8 5
" Bulletin Expenses	4 10 2	Entertainments	180 19 2
" Telephone	10 0 0	Bulletin Advertisements ..	22 0 0
" Hire and Removal of Chairs	15 12 0	Subscriptions	1 1 0
" Reception, Rabbi I. Mark ..	13 2 0	Sale School Books	11 8 6
" Office Renovation	6 5 0	Sale Prayer Books	15 12 0
" Cables	8 2 8	Interest, Fixed Deposit ..	4 10 0
" Insurance	2 7 9	Exchange	15 3 9
" Burglary	13 17 8	Stock on Hand:	
" Purim Picnic	2 9 7	Prayer Books	\$45 0 0
" Sundry Expenses	17 15 1	School Books	5 0 0
" Purchase: School Books ..	15 17 4		50 0 0
" Prayer Books	57 16 3		
Nett Income	\$1088 18 5		
	436 4 5		
	\$1525 2 10		

Audited and Found Correct,
I. S. ALEXANDER, Chartered Accountant (Aus.)

\$1525 2 10

APPENDIX E:

"Temple Beth Israel Leaves Board of Deputies,"

Australian Jewish News

13 November 1939

The 'Jewish News' has received a copy of a letter sent to the VJBD President (Mr. N. Jacobson) making this announcement as setting forth the reasons. The letter was signed by Mr. R. A. Samuel President of the Temple, and the Executive, Board of Management and Council of the Liberal Congregations, Melbourne.

The letter stated:

"We understand from substantiated reports in the Jewish Press that a Delegation, instigated by your Executive, was received by a leading churchman. This delegation was led by yourself, and comprised members of the Board of Deputies, and Rabbis Ch.

Gutnick and Dr. Herman, and discussion centred on "a number of matters of joint concern to the Christian and Jewish communities".

"The Board of Deputies must be well aware that the Temple, through its Rabbi, Dr. H. M. Sanger, has been doing pioneering work for twenty-four years in the field of interfaith relationships. As our Rabbi came from Europe, he had personal experience of anti-Jewish activities on a vastly planned scale and of the most ferocious kind. Since his arrival in Australia, he has made the work of public relations, and quite particularly the cause of better understanding between Christians and Jews, one of his chief endeavours — a course which has been criticised again and again by certain Orthodox sections of the community.

"In all this work Dr. Sanger always presented a point of view that was broadly Jewish, and never yielded to the temptation of merely advocating a sectional Liberal Jewish point of view. It is, therefore, all the more incomprehensible that our Rabbi should not have been included in your delegation, and we must protest at this gratuitous slight to our Rabbi and the gross discourtesy offered to our Congregation. The discrimination between Rabbi Sanger and other Rabbis is all the more obvious since you did include in your delegation one Rabbi who has been here but a few years and another who has not been here more than a few months, while Dr. Sanger has served the Victorian and Australian Jewish communities for over twenty-four years, and is certainly the Senior Rabbi holding office in Melbourne at present. This treatment accorded to our Rabbi, and our Congregation, coming after years of continuous discrimination against Liberal Jews in this community, cannot be overlooked.

"The record of the Liberal Congregations of Melbourne in the matter of co-operation with all sections of the Jewish community is clear and above any hint of reproach. We have, in the interests of Jewish unity, often subordinated our Liberal Jewish views, in matters of communal importance, to the majority of Orthodox opinion. Just as Dr. Sanger has always endeavoured to present the viewpoint of a united Jewish community in his many contacts with the non-Jewish world, in particular the Christian clergy, so it is now a matter of the gravest concern to us that the united representation of the Jewish community should have been split by this latest action of the Board of Deputies.

"Under these circumstances, we regret that we see no

Ralph Samuel Esq, J.P.,
President,
Temple Beth Israel.

Dear Mr. Samuel,

I acknowledge your letter of the 26th November, 1939, and desire to advise you that my Executive will be prepared to arrange a round-table conference and suitable arrangements will be made as soon as you are ready.

I also desire to place on record the discussions which have taken place between yourself and me, and between representatives of my Executive namely Messrs. A. J. Blashki, A. Bloch and myself and representatives of your Board, namely yourself and Mr. Alfred Ruskin. In your discussion with me you made certain requests and those requests were replied to at the meeting between the representative referred to.

I record also that at the conference which took place on the 22nd November 1939, Mr. Ruskin and you indicated that you had no authority to negotiate on behalf of the Temple, and that you attended merely in order to hear the replies of my Executive to your requests. The matters raised were as follows:

1. You requested an approach by my Board to the Civic and Government Authorities concerned with a request that invitation to official functions be extended to the Chief Minister of your Temple on behalf of the Liberal Movement.

My Executive's attitude was conveyed to you as follows:

The Executive is not in a position to make such approaches to the Government, either on behalf of the Temple or on behalf of any other Congregational section of the Community, but if an enquiry is received by the Board of Deputies from official quarters regarding the position of the Liberal Congregation in the Victorian Jewish Community, the Board will advise that Temple Beth Israel is one of the largest Congregations in the Community and represents a "Liberal" or "Progressive" trend in Judaism.

2. You requested an approach by my Board to the Army Authorities with a request that one of your Ministers be appointed Chaplain to the Forces.

My Executive's view was as follows:

The matter of the appointment of Chaplains is completely outside the proper activities of the Board, and is completely a matter for the Ecclesiastical Authorities concerned. However, in the event of an enquiry being received by the Board of Deputies from official quarters regarding the position of the Liberal Congregation in the Victorian Jewish community, the Board will advise that Temple Beth Israel is one of the largest Congregations in the community and represents a "Liberal" or "Progressive" trend in Judaism.

3. You requested either the abolition of the Board's Congregational Committee or the

Orthodox Congregational Committee and Liberal Congregational Committee.

My Executive's view was as follows:

The Executive opposes the abolition of the Congregational Committee as it desires the closest possible link with the Congregations for obvious reasons. The Executive favours the establishment of two Congregational Committees. If and when two or more Liberal Congregations affiliate directly with the Board, the Executive will initiate the constitutional amendments necessary to form a committee of Liberal or Progressive Congregations whose Chairman will have a seat on the Executive on the Board. Until such a committee is formed a spokesman of Temple Beth Israel will be invited to attend meetings of the Executive of the Board whenever Congregational matters are discussed unless some other member of the Executive has been duly approved as a spokesman for the Temple in such matters.

4. You requested that whenever official representations are made by the Board to official quarters by a delegation which includes clergy, a Liberal Minister must be included in such delegation.

My Executive's views were conveyed as follows:

This request as formulated would of course necessitate a similar right on the part of the Orthodox Clergy. The Executive is not prepared to give any one section of the Clergy power to frustrate the proper activities of the Board, and is therefore not prepared to concede to the request in its present form. The Executive states that it is of the opinion that in principle when representations are made by the Board to outside quarters, if the delegation making such representations include members of the Clergy, it is necessary to include in such delegation representatives both of the Liberal and Orthodox Rabbinate in order to achieve full representation.

5. You requested that outstanding Overseas personalities visiting Australia, who are entitled to communal receptions, should not be deprived of such receptions by virtue of the visitors' association with the Liberal movement.

My Executive's view was as follows:

The Executive understands that this request was necessitated by only one incident which occurred two years ago. The Executive agrees to this request without reservation.

6. You requested that my Executive arrange for additional classes to be conducted in State Schools by your Ministers.

My Executive has never taken any action in such matters. Jewish Clergy has a right of entry to State Schools, and it is suggested that should your Board desire to press on with this matter, approaches should be made directly to the United Jewish Board.

am confident that had Mr. Alfred Ruskin accepted the invitation to serve on the Board's Executive, which was extended to him twelve months ago, the present misunderstanding would not have arisen, and the Executive and I would have been aware of dissatisfaction prior to the Temple taking the drastic step of disaffiliation. Indeed I hope I may say that there are no issues in this Community which cannot be solved between its lay leaders in goodwill and harmony.

As I propose to report on the above matters at the Annual Meeting of the Board on Sunday next the 6th instant, and since under my Board's Constitution your purported disaffiliation is not effective at this stage, I do hope that your delegates will attend the Annual Meeting and exercise all the rights to which they are entitled.

Yours faithfully,
N. JACOBSON,
President.

APPENDIX F:

"Deputies Answer
on Temple Points,"

Australian Jewish
News

18 December 1939

REPORT OF BOARD OF MANAGEMENT

FORMATION.—In March, 1938, Rabbi Dr. H. M. Saenger, of Temple Beth Israel, Melbourne, visited Sydney as a delegate to the Australian and New Zealand Zionist Conference and with the co-operation of a few friends convened a meeting at the Carlton Hotel for the purpose of discussing the establishment in Sydney of a Liberal Synagogue, a branch of the World Religious Union. Mr. Lionel Dare presided over a gathering of between thirty and forty people.

FIRST SERVICE.—On 27th April a meeting was held at 72 King Street, when it was decided to hold a Liberal Jewish Service on Sunday, 15th May, 1938, at the Maccabean Hall, and that Rabbi Dr. H. M. Saenger, of Melbourne, be invited to officiate. On 15th May the service was held and was attended by over four hundred and fifty members of the Jewish community; in response to a printed invitation, one hundred and seventy-three present signified their interest in the establishment of a Liberal Jewish Congregation.

PROVISIONAL BOARD OF MANAGEMENT.—On 19th June, 1938, a public meeting was held, at which the following provisional Board of Management was elected:—

President: CECIL A. LUBER.

Hon. Treasurer: PAUL A. COHEN.

Hon. Secretary: LEWIS SOLOMON.

Board of Management:

G. S. KEESING, G. deV. DAVIS, L. CIDDOR, DAVID SPINK.

M. LUSTIG, DR. DORA PEYSOR, MRS. CHAS. UNGAR,
MISSES GWEN NETTHEIM and CARA GOLDBERG.

FIRST SABBATH SERVICE.—On 16th July, 1938, Rabbi Saenger conducted the first Sabbath Service of the Liberal Congregation in Sydney, the Board of Management of the Temple Beth Israel in Melbourne co-operating with the loan of a Sefer Torah and an Aron Hakodesh, both of which are still in use to-day. For this Service a volunteer choir of twelve ladies and gentlemen had been trained by Mr. Fritz Coper.

APPOINTMENT OF RABBI.—Such was the enthusiasm engendered by this Service that the President, Mr. Cecil A. Lubet, who was leaving for a trip abroad, was authorised by the Congregation to seek the services of a Rabbi; on Mr. Lubet's return from abroad he submitted the names of Rabbi Max Schenk, B.A., M.H.L., and Rev. M. L. Perlzweig, M.A., to a meeting of the Congregation on 30th October, 1938; the meeting empowered the Board

of Management to make the final choice, and the Board sent the call to Rabbi Schenk, who accepted the appointment. On 4th September, 1939, Rabbi Schenk, accompanied by his wife and their two children, arrived in Sydney, and on Sunday, 10th September, the Rabbi was inducted as Minister of the Congregation of Temple Emanuel by Rabbi Dr. H. M. Saenger, of Melbourne, in the presence of a vast gathering of representatives of all sections of the Jewish Community. At the reception which followed, Rabbi and Mrs. Schenk were presented to members of the Congregation and to the representatives of the other congregations and organisations.

1939 HIGH FESTIVALS.—These functions ushered in a period of activity which has grown in intensity ever since. The Rosh Hashanah and Yom Kippur services of 1939 at St. James's Hall, Phillip Street, Sydney, will live long in the memories of those who participated. Approximately three hundred and fifty congregants attended, including rather more than two hundred members; the remainder comprised Holy Day seat holders and a number of recent arrivals who were present at the Board's invitation. The Choir under the conductorship of Mr. Fritz Coper and the organ music by Dr. Schoenberger created an atmosphere of piety and decorum fitting for the great occasions. Rabbi Schenk's powerful sermons brought such a message of hope for the future and faith in our destiny as to renew the spiritual well-being of all who heard him. Rabbi Schenk's references to the outbreak of war, with its threat to the British Empire and world Jewry, and his exhortation to the nation to put forth its utmost efforts to crush Hitlerism, stirred the patriotic fervour of the Congregation.

The Board of Management acknowledges with thanks the loan of a Sefer Torah by the Eastern Suburbs Central Synagogue for these Services.

RELIGION SCHOOL.—The Simchas Torah Festival was made the occasion to inaugurate the Temple Emanuel Religion School; at the special Sunday morning service thirty-one children were enrolled. This number has steadily increased; the period under review ended with over one hundred enrolments. Within three months of its inception the Religion School staged a Chanukah play, "The Light That Never Fails," and the highest commendation was received on the splendid performance. At the conclusion of the play the President gave every child of the Religion School a menorah and box of candles. Three months later the Purim festival was celebrated by each class putting on a one-act play on a Jewish subject written by a member of the class, one of the plays, "The Story of a Brave Jewess," being outstandingly well written and performed. In April a model Seder was conducted by the children, and preparations are now proceeding for the 1940 Chanukah Spectacle. When the school resumed after the May holidays, the teaching period was extended to permit of the introduction of Hebrew lessons. The visual method is adopted, and a system of word-building from single letters permits even the smallest

children to grasp the concept of Hebrew as a living language. Of the school period of two hours, forty-five minutes are devoted to Hebrew, forty-five minutes to instruction in history, traditions, ceremonies and customs, and the remaining half-hour is occupied by Assembly, at which prayers and responsive readings are led by the Rabbi and the singing of hymns and folk songs by Mrs. Schenk.

SUNDAY NIGHT SERVICES.—8th October, 1939, saw the inauguration of Temple Emanuel's monthly Sunday night services, which have become a regular feature of the Congregation's activities. These services are made the occasion for inviting guest speakers to occupy the pulpit; all who were privileged to hear such speakers as the Rev. Dr. C. V. Pilcher, Bishop Coadjutor of the Church of England; Rev. E. J. Davidson, of St. James's Church of England, King Street, Sydney; the Hon. P. C. Spender, Treasurer of the Commonwealth of Australia, realise the value to the Jewish community of such contacts.

LATE FRIDAY NIGHT SERVICE.—The month of October also saw the commencement of the late Friday night service; it was realised that many of our congregants for various reasons were unable to attend either the early Friday evening service or the Sabbath morning service. That the inauguration of the late Friday evening service at 8.30 p.m., with choir and sermon, was fully justified is shown by the large congregations which attended.

SPECIAL SERVICES.—A special Yahrzeit Service was held on 10th November, the anniversary of the destruction of the synagogues and temples by the Nazis; Rabbi D. Oppenheim and Rabbi Dr. Alfred Fabian assisted Rabbi Schenk. On 11th November a special Armistice Service was held.

YOUTH LEAGUE.—On 12th November the Temple Emanuel Youth League was established. A report on its activities appears elsewhere.

THE RABBI IN THE COMMUNITY.—Rabbi Schenk's fame as a speaker has spread rapidly, and he has received invitations to deliver addresses before many organisations, both Jewish and non-Jewish. Amongst the public bodies addressed by the Rabbi are the Combined Men's and Women's Organisations of the Methodist Church, North Sydney; the Central Methodist Mission, Lyceum Theatre, Sydney; the Congregation of St. James's Church of England, King Street, Sydney; as deputy for the Rt. Hon. W. M. Hughes, P.C., to the High School children at the Empire Theatre on Empire Day; the Broadway Business Men's Association; the Harry C. Wilson Club; the Rotary Club; the Feminist Club, and many others. The Community owes a deep debt of gratitude to the Rabbi for the work he is doing in breaking down that invisible barrier of ignorance on matters Jewish which exists in the non-Jewish community.

ANZAC DAY.—A special service was held to commemorate Anzac Day, and at the invitation of the Board of Management, Lt.-Col. A. W. Hyman, O.B.E., V.D., delivered the Anzac address.

COMMUNAL SEDER.—On 22nd April, Pesach was celebrated with a Communal Seder at the Pickwick Club; one hundred and thirty congregants participated.

VISIT TO MELBOURNE.—Rabbi and Mrs. Schenk, accompanied by the President, Mr. Cecil A. Luber, and Mrs. Luber, visited Melbourne in May; the Rabbi delivered the address at the Temple in commemoration of the 100th anniversary of the establishment of Liberal Judaism in England. The Rabbi also addressed a public meeting at the Kadimah Hall arranged by the Victorian Zionists' Association. Conferences were held with the Board and Rabbi of Temple Beth Israel to unite the Australian branches of the World Religious Union; in addition, many points of collaboration between the two congregations were discussed.

DEDICATION OF TORAH.—The Shavuoth Service on Wednesday, 12th June, was notable for the dedication of a Sefer Torah presented to the Temple by A. A. Marks, Esq., in memory of his late wife, Rose Marks; in recognition of his generosity, Mr. Marks was elected the first member of the Board of Governors of Temple Emanuel.

GIFT OF BINOCULARS.—On Sunday, 21st July, Lt.-Col. Wright, of the Eastern Command Headquarters, accepted on behalf of the Military Forces a gift of more than twenty pairs of binoculars donated by members of the Congregation.

APPOINTMENT OF AUDITOR.—At the July Board Meeting, Mr. Leslie F. Cohen, F.C.A. (Aust.), was appointed Hon. Auditor.

RESIGNATION OF MR. MYRON LUSTIG.—The resignation of Mr. Myron Lustig as a Board Member, Publicity Officer and Superintendent of the Religion School, caused by his departure for U.S.A., was regretfully received at the same meeting. Mr. Lustig had given indefatigable service to the Temple and his resignation was a great loss. Mr. and Mrs. Lustig were entertained by the Congregation prior to their departure and presentations were made to them in appreciation of their great services.

RABBI FABIAN.—On Sabbath eve and Sabbath morning of 30th and 31st August, Rabbi Dr. Alfred Fabian, Assistant Minister, occupied the pulpit during Rabbi Schenk's absence on holidays; Rabbi Fabian was congratulated by the Board on the able manner in which he performed his duties.

INTERCESSORY SERVICE.—A special Intercessory Service was held on Saturday, 7th September, in accordance with the wish expressed by His Majesty the King.

1940 HIGH FESTIVALS.—The Congregation's activities reached their climax with the recent High Festival Services, which were held at the

Paddington Town Hall; the New Year Services on 2nd and 3rd October were attended by upwards of 800 worshippers, whilst on the Eve of Atonement and the Day of Atonement congregants numbering approximately 1,000 participated.

The brilliant work of the Choristers under the direction of Mr. F. Coper, ably supported by Dr. Schoenberger, the organist, provided a fitting background for the officiating Minister, Rabbi Schenk, and the Cantor, Mr. F. Brandman. Many letters of appreciation have been received by the President and the Rabbi from the vast multitude of congregants who attended. Members of the Congregation who assisted the Rabbi with scriptural readings were: S. T. Price, Esq., Bertram Flohm, Esq., G. S. Keesing, Esq., Lionel Dare, Esq., G. deV. Davis, Esq., Samuel H. Simblist, Esq., and Lewis Solomon, Esq.

The Feast of Tabernacles was celebrated in the Communal Succah by arrangement with the President of the Great Synagogue, to whom grateful thanks are tendered.

TEMPLE BUILDING.—In March of this year an appeal was launched for funds with which to purchase land and build a Temple. On 20th April a block of land, comprising seven-eighths of an acre and situated on Ocean Street, Woollahra, was purchased. Mr. Samuel Lipson was appointed Honorary Architect for the proposed building, and Messrs. Copeman, Lemont and Keesing kindly consented to act as Honorary Consulting Architects. Plans have been prepared and it is confidently anticipated that building will be commenced at an early date. Some diffidence was felt by the Board regarding the building of a Temple in these times, but this was completely dissipated by the vast congregations which attended the Temple High Festival Services.

THE RABBI.—The Board of Management acknowledge with grateful thanks the untiring efforts of Rabbi and Mrs. Schenk throughout the year. They faced their colossal task with faith and determination, and by the capable and gracious performance of their multifarious duties have endeared themselves to every member of the Congregation and to the community at large.

The Rabbi has through his many public appearances and addresses brought considerable prestige to the Jewish community; his fearless championing of the cause of the oppressed, his public utterances in the cause of Democracy, Religion and Justice, have brought him into prominence as a leader of his people.

ON ACTIVE SERVICE.—The Board reports with pride that many members of the Congregation have joined the Australian Imperial Forces. The Board established the principle of conferring honorary membership with full privileges on all such members and their families.

ADVISORY BOARD.—The Board instituted negotiations with the Advisory Board for co-operation on secular matters affecting the Community; the negotiations are proceeding.

TEMPLE OFFICE.—Through the generosity of David Spink, Esq., the Acting Treasurer of the Congregation, the Temple has been provided with a city office at Mr. Spink's premises, 250 Pitt Street; the Board desires to record its appreciation of this splendid co-operation. Miss Beryl Greenberg acted for some time as Honorary Assistant Secretary, and subsequently, on account of the greatly increased volume of work, Miss K. Solomons was appointed General Secretary.

THE CHOIR.—The Board is especially appreciative of the services of the Choir and particularly of Mr. F. Coper, Choirmaster, and Dr. Theodore Schoenberger, Organist. The work and enthusiasm of the choristers has materially helped the progress of our Congregation.

CANTOR.—Thanks are extended to Mr. F. Brandman for the pleasing and efficient manner in which he performs the services of Cantor in an honorary capacity.

VESTMENTS AND FLOWER COMMITTEE.—The Board cordially acknowledges the work of this Committee, which has cared for the Vestments and decorated the Pulpit with flowers throughout the year.

THE WOMEN'S GUILD.—The Board gratefully acknowledges the splendid work of the Guild in providing the Vestments and defraying the expenses of the Choir and in many other ways helping in the progress of the Congregation.

THE MEMBERSHIP COMMITTEE.—The invaluable work of the Membership Committee in building up the Congregation from the modest beginnings to its present vast proportions is acknowledged with grateful thanks and congratulations.

THANKS are due to Mr. Samuel Lipson and Mr. G. S. Keesing for their services as Honorary Architect and Honorary Consulting Architect, respectively; also to Mr. Lionel Dare, as Honorary Solicitor, and to Mr. B. Sugerman, as Honorary Counsel, and to Mr. Leslie F. Cohen, as Honorary Auditor, and to Dr. H. Gerson for the gift of a Shofar.

HONORARY TEACHERS.—The Board acknowledges with deep gratitude the work of the Rabbi and Mrs. Schenk, Rabbi Fabian and the staff of honorary teachers for their untiring efforts throughout the year; thanks are also due to the members of the Administration Committee of the Religion School for their splendid organisation under difficult conditions.

PROSELYTE.—To the end of the period under review one applicant for admission to Judaism was admitted.

TEMPLE EMANUEL YOUTH LEAGUE

ALMOST a year ago, through the combined enthusiasm of Rabbi Schenk, an advisory board of Temple Emanuel members and a strong youth committee, the Temple Emanuel Youth League came into being. The League aimed at supplying a general cultural group where young Jewish people of all affiliations could meet, discuss their problems, give outlet to their latent talents, and, in short, fit themselves for their future responsibilities as leaders and citizens of the future.

The League originally comprised four groups—Jewish Study, Debating and Discussion, Cultural and Dramatic—each of which has planned and successfully carried out a most ambitious programme. In addition to several general League meetings, the attendances at which filled the Maccabean Hall, the Dramatic Group gave several public performances on behalf of various charitable bodies.

Guest speakers at Group meetings have included University professors and lecturers, stage and radio personalities, as well as leaders of the Jewish community, and several members have represented the League in addressing the members of similar outside organisations.

With the development of the more serious problems of the war, and the enlistment of a large proportion of Youth League members in the fighting and auxiliary forces, the League was recently reorganised by the amalgamation of the Jewish Study, Cultural and Debating and Discussion Groups into a Cultural and Discussion Group, and the League now has the additional primary object of raising moneys for the war effort as well as for charity.

As part of its war effort the League has been conducting first-aid classes under the auspices of the St. John's Ambulance and has arranged a series of lectures on air raid precautions to fit its members for any emergency.

On the social side the League has held several successful dances, house parties, theatre and card parties and novelty entertainments, attendances often approaching the 200 mark and on one occasion exceeding 250. From the proceeds of these affairs substantial donations have been made to the Monash Hut, the hospital ship "Manunda" and to the comforts funds of various military units.

The enthusiasm with which the Youth League has tackled its intensive and ambitious programme assures the continued success of its activities, and with a following of nearly 120 active and financial members, the Central Executive of the League looks forward with confidence to the time when it will have permanent headquarters in the precincts of Temple Emanuel.

S. B. COHEN, President.

PRINCIPLES

" The aim of our devotion in prayer consists in naught save the soul's longing for God, humbling itself before Him."

—BAHIA IBN PAKKUDAH.

WHEN the gates of the Ghetto were opened during the eighteenth century or thereabouts, the Jew emerged into a world vastly different from that which he had left centuries earlier. Great changes had occurred, and these, naturally, were reflected in his daily life. Moreover, the mere fact of his emancipation, the fact that he had, as never before, some liberty of action, effected a complete transformation in his outlook.

Under these circumstances the Jew was compelled, not for the first time in his national history, to adapt his former thoughts to the new external conditions. This involved not only his civic consciousness, but also his religious thinking, which, albeit bound to the rulings of the Shulchan Orach, had itself been distorted by the centripetal life of the ghetto.

The resultant mental conflict led to an epoch of confusion during which each congregation attempted to solve its own problems in its own way. The natural outcome of this was an endeavour, on the part of a group of enlightened orthodox Rabbis, to codify these various local interpretations, reconciling differences wherever possible, issuing decisions where reconciliation could not be effected. In the course of the consequent examination of every single Jewish precept, there soon appeared a natural division into *essentials* and *non-essentials*.

Concerning the former, mostly derived directly from the Torah, the Rabbis were uncompromising; these, the foundations of the Faith, were sacred and inviolable. The non-essentials, on the other hand, were compelled to stand up to a test of their spiritual value, their historical significance and their applicability to the new conditions of life. Many were retained; some, the obsolescences, the superstitions, the customs of purely local significance, were discarded.

The result was a code of Judaism that, stripped of its superfluities, remained unscathed in its essence, which showed all the clearer in its

original purity and beauty. It should be noted in this connection, with full respect for the great majority of congregations which did not explicitly adopt the new code, that they, too, were compelled to depart to a greater or a less extent from the previously prevailing practices. To such an extent is this true that to-day, even in Australia, there are to be found congregations that, lying within the general category of orthodox, differ from each other far more widely than would a liberal congregation from a conventional orthodox body. In older countries of large Jewish populations these intra-orthodox differences are even greater.

With such an origin, it should be clear that the liberal movement would not be static and would not claim that this codification, which was issued in the year 1818, was the last word on the subject. On the contrary, right up to the present day, international congresses are held at two-year intervals to discuss the impact of the continuous changes of living conditions upon existing interpretations and doctrines. A most striking instance of the importance of this occurred after the Great War of 1914-1918, when the many thousands of Jewish war-widows found their personal problems incapable of solution by orthodox standards. The problem was handled by the international congress of Liberal Rabbis in a manner compatible at once with humanitarian outlook and the true spirit of Judaism.

Earlier reference was made to the core of essential truth from which the Liberal will not depart. In what does this consist? The full answer is to be found in the Torah, but for the purpose of this summary it may be stated as the belief that God is One, that our religious life is based directly upon the Torah, and that in the Ten Commandments is to be found the basis for a complete moral code. If this definition tends to brand the Liberals as Fundamentalists, they will accept the stigma with pride. No man and no religion can be far in error if they stand by the Laws of Moses and the teachings of the prophets.

THE FORM OF PRAYER

Judaism has always held it as essential for man to hold daily communion with his Maker; with this belief the Liberal Jew is in full agreement, and, in consequence, he is provided not only with daily prayers for private devotions morning and night, but also with special prayers appropriate for all the normal occasions of life, whether grave or happy. In general, however, the Liberal feels that a short prayer, couched in terms and language comprehensible to the average individual, is preferable to a longer and more formal prayer, the very length of which demands that it be recited at great speed, even to the detriment of understanding and reverence.

THE LANGUAGE OF PRAYER

Hebrew remains, for the Liberal, the Lashon ha-kadosh, the holy language, and it takes due place in both personal and public prayers. It is, however, the usual, although not the invariable, custom to follow the reading of any given passage in Hebrew with its translation in English. By this means, beauty and poetry of word and thought, present in the original but hidden from all but the scholar, are revealed to the general congregation.

PRAYER AND THE CONGREGATION

It has long been held by the Liberals that the congregant who attended the usual conventional service took little part in the devotions. To combat this and to give the congregation the feeling that they are, in fact, worshippers, the responsive reading has been introduced. The sections included in this alternation between Minister and congregants comprises psalms and other litanies. Occasionally a passage is selected for reading in unison. No one who has attended a Temple service and participated in responsive reading would deny that it gives the service a *meaning* and that it increases its hold on the attention.

WOMEN AND THE LIBERAL CONGREGATION

The attitude of the Temple towards its womenfolk constitutes one of its most radical departures from strict orthodoxy. It is true that most orthodox congregations have departed from the monastic severity of the truly traditional outlook which will not permit women to enter the Synagogue proper; all Australian congregations have compromised by the erection of galleries, and most, but not all, permit women to sing in their choir.

The Liberals, on the other hand, have completely discarded as a survival from mediævalism or orientalism the concept of the inferiority of women. The Bible story makes it clear that our ancestors lived under some sort of matriarchal system, and in this, as in other matters, biblical tradition has been followed. Women are accepted in all respects as equal to men; they may sit with their families or alone in the body of the Temple; they may sing in the choir; they are eligible for any office in the management of the congregation.

HOME CEREMONIES

Since the survival of Judaism is a question of retaining the interest of the children, and since the home is the main factor in fashioning the mind

of the child, Jewish tradition has always laid great emphasis upon home observances; this policy has been wholly followed by the Liberals.

The inauguration of the Sabbath, always one of the most beautiful of family celebrations, is presented in a form that retains all the familiar features of sanctity and beauty and cheerfulness. The Sabbath lights are blessed, Kiddush (the sanctification) is read and the blessing for food is offered. A child reared in a home which paid no other tribute to Judaism than this weekly ceremony could still not fail to grow up firm in his adherence to his ancestral Faith.

The kindling of the Chanukah lights is given especial accent, this so-called "minor festival" having, in fact, major historical significance and being a worthy source of national pride. It is of interest to record that the gift of a Menorah and candles to the children of the Temple religious classes in 1939 gave to this occasion, intrinsically so fascinating, a very deep and sincere reality.

THE SEDER FOR PASSOVER

Although the Seder is normally regarded as a strictly family celebration, the Temple in this instance suggests that its congregants regard themselves as members of one large family by attendance at the Congregational Seder which is held on the first night. The Seder differs but little from the customary form, being, for the greater part, purely tradition; the historical narrative is given in English so that the children and their parents may the better appreciate its value. The other features of the Seder, especially its music, are, of course, retained in full.

Many Liberal families who attended the Congregational Seder on the first night celebrated the second night at their own table.

DOCTRINAL CONSIDERATIONS

The Liberal outlook on the question of Kashruth has been a matter of wide interest; in practice, it is quite simple. Involved in Kashruth are two factors; the first concerns the forbidden foods; the second concerns the preparation of the food and its presentation at the table.

Of these two, the first, being of definite Torah origin, is regarded as an "essential," that is to say, the individual who wishes to be an observant Liberal Jew may not eat the flesh of any forbidden animal. The questions of preparation and presentation have no relevancy to the meaning and spirit of Judaism.

Another question that has aroused wide interest is the Liberal interpretation of the Fourth Commandment, especially in relation to travelling in cars or trams and to the kindling, say, of matches or electric lights. When, in turn, these questions arose for consideration and decision, the test applied was that of the amount of actual "work" (Avodah) involved, in view of the fact that the actions concerned could not have been foreseen in Biblical days and would, therefore, not be specifically prohibited.

The Liberal movement aims, above all else, at a realistic acceptance of the realities of life. People *do* ride on Sabbath; people *do* turn on the electric light. Can it be held that these actions involve "work" or that the avoidance of these actions would increase the sanctity of their regard for the Sabbath? If it cannot so be held, then it seems unreasonable to brand these things as technical "sins" when, in fact, they do not involve even a technical breach of the Commandment.

IS LIBERALISM A NEW THING IN JEWRY?

It has been shown above in brief summary that the essence of the Liberal movement is its adaptation to the life of the day, of rules laid down in past ages. It may not be known that, until a comparatively recent date, this was the common practice of Jewry. Each age had its outstanding Rabbinical School, and this did for its contemporaries exactly what the Liberals have done for the Twentieth Century. The most recent pre-Liberal compilation was the Schulchan Aruch, which appeared in the year 1565. Its editors, however, declared that theirs was to be the last word spoken on the subject and that any future modification of any of their principles was to be spurious. By what right they ventured thus to obligate their posterity they do not explain, and, in fact, many of their dicta cannot possibly be maintained under modern conditions even by the orthodox congregations of the day.

It is thus plain that the Liberals have merely been more explicit than their fellow congregations in their determination to restore to Judaism that vitality of its past which showed it to be a living organism, and which may, in large measure, account for the phenomenon of its survival. Liberal Judaism is dynamic; the static cannot survive the stress of changing days and years and centuries.

Above all else, Liberal Judaism *is* liberal. It seeks harmony with all, conflict with none. It has the sole and single aim of promoting that internal goodwill and unity amongst the entire Jewish peoples upon which, alone, can depend their peaceful and happy future.

KOSHER BLOCKADE OF TEMPLE?

MELBOURNE, Tuesday: Liberal congregations are denied the opportunity to have recognised kosher catering at their functions because kosher caterers are rejecting their business for fear of losing their hechsher from the Melbourne Beth Din.

This was alleged by Mr. A. Ruskin, Chairman of the Liberal Congregations Committee, in his report to the Victorian Jewish Board of Deputies.

Mr. Ruskin said that the Temple congregations went out of their way to meet all conceivable kashrut requirements.

However, caterers had indicated that they could not afford to accept business from the Temple as they had been given to understand that to do so was likely to lead to withdrawal of their hechsher by the Melbourne Beth Din.

DEPRIVED

Under these conditions many Jews were effectively deprived from participating in Temple-sponsored functions, Mr. Ruskin said. Temple representations to the Beth Din had remained unanswered and it was felt that it would be unfair to burden the Orthodox Congregational Committee with this problem.

Therefore he brought this matter before the Board at large, with a suggestion that

Presidents of various organisations might see fit to use their good offices and influence to have the situation remedied.

The Independent Chairman of the Board, Mr. Moss Davis, overruled a point of order raised by a delegate of the Melbourne Hebrew Congregation who contended that Mr. Ruskin was referring to a purely ritual matter. "I am keeping a very close watch on Mr. Ruskin's remarks," said Mr. Davis.

TBI SCHOOLS

Mr. Ruskin also reported that Rabbi Levi had recently been gazetted as a Jewish chaplain, and expressed appreciation of the Temple congregations for the Board's good offices in this matter.

Temple schools had now between 630 and 650 pupils, including 72 girls and boys doing post-barmitzva classes leading to a sort of high school graduation in Jewish education. Several midweek classes were being run and another development was adult Jewish education classes for Temple members, and likewise Hebrew classes for adults.

Work on formula



Rabbi S. Gutnick (who is acting-Chairman of the Melbourne Beth Din) when asked by the 'Jewish News' this week to comment said:

"If it were a matter of simply providing kashrus for members of the Liberal Temple, there could be no question of the propriety of granting kashrus supervision in the Temple Hall. Rarely, however, can a problem be tackled in isolation. There are always important side-issues that must be taken into consideration.

"A course of action may well seem unreasonable when viewed from one angle alone yet turn out to be quite reasonable when viewed in proper perspective. It would not be in the best interests of traditional Judaism to encourage or facilitate the association of traditionally minded Jews with a Liberal Temple. It is not a question of the Temple Hall alone. After all it is only one step from the Temple Hall to the Temple Synagogue. To allow kosher catering at the Temple may well facilitate the frequenting of the Temple by members of the Jewish community who might otherwise refrain from doing so or have no occasion to do so.

"Notwithstanding the above, this problem has been exercising the minds of members of the Beth Din and I feel confident that some formula will be worked out which, while safeguarding the legitimate interests of Orthodoxy will enable us to gladly provide

APPENDIX H:

"Kosher Blockade
of Temple?"

Australian Jewish
News

10 March 1961

FIRST SERVICE

*Form of first Service held in the Women's Service Guild,
Sherwood Court, on Friday Evening, July 18th, 1952*

Page in Prayer Book

- | | | | |
|-----|---------------------------------------|-------------------------|-------|
| 1. | Introductory | Dr. Ronald Taft | |
| 2. | Ritual of Lighting of Sabbath Candles | | |
| | English | Reader | 7 |
| | Hebrew and English | Mrs. Ronald Taft | |
| 3. | Opening Prayer in Hebrew | Choir | 26 |
| 4. | Blessing | Reader and Choir | 12-13 |
| | Congregation reads English on page 12 | | |
| 5. | "Shema Yisroel" | Reader | 14-15 |
| | Congregation reads English | | |
| 6. | "Yoohavto et Adonai" | Reader | 15 |
| 7. | "Thou Shalt Love the Lord, Thy God" | Reader and Congregation | 14 |
| | Prayer, "Grant us Peace" | Reader | 22 |
| | Psalms CXXI | Solo | 36 |
| 8. | Address—"Progressive Judaism" | Dr. Ronald Taft | |
| 9. | Adoration—English | Reader and Congregation | 71 |
| | Hebrew—"Veanachnu" | Choir | |
| | English | Reader | 71-72 |
| | Hebrew, "Bayom" | Choir | |
| 10. | Prayer, "In Nature's Ebb" | Reader | 73 |
| 11. | "Kaddish," Hebrew and English | Readers | 76-77 |
| 12. | Adon Alom | Choir and Congregation | 99 |

The following members officiated:—

Readers : English—Mr. Harold Boas
Hebrew—Mr. Kurt Gottschalk

Choir : Mrs. Jules Lewin and Mrs. Philip Masel
Messrs. K. Arkwright, V. Gottschalk,
E. Kesacoff, W. Levy

Ushers : Messrs. R. Weissenberg and P. Sharp

FOUNDERS

Initial meeting held at the residence of Mr. and Mrs.
Kurt Gottschalk, 6a Coode Street, Mt. Lawley
on APRIL 28th, 1952

PRESENT

Dr. and Mrs. Ronald Taft	}	(Convenors)
Mr. and Mrs. Kurt Gottschalk		
Mr. Harold Boas		
Mr. Roy Burns		
Mr. Harry Hoffman		
Mr. Joe Katz		
Mrs. M. Schwarz		
and Observers		

APPENDIX I: Temple David Congregation, 1952-1962 by Harold Boas

FOUNDATION MEMBERS

List of Foundation Members of the Group enrolled at a General Meeting held at the North Perth Town Hall on September 7th, 1952, at which approximately 120 persons attended

Mr. and Mrs. R. Arkwright	Mr. and Mrs. G. Leighton
Mr. K. Arkwright	Mrs. K. Lessheim
Miss C. Behrend	Mr. and Mrs. W. Levy
Mr. and Mrs. L. Benjamin	Mr. and Mrs. J. Lewin
Mr. P. Briner	Mrs. F. Lewis
Dr. and Mrs. H. Briner	Mr. M. Lewis
Mr. W. Berliner	Mr. and Mrs. L. Malor
Miss M. Bester	Mr. C. Masel
Mr. and Mrs. H. Boas	Mr. and Mrs. P. Masel
Mr. and Mrs. F. D. Book	Miss Judith Masel
Mrs. E. Breazeale	Mrs. R. Masel
Mr. and Mrs. R. Burns	Miss A. Mendelson
Miss B. Burns	Miss F. Nathan
Mr. and Mrs. S. Cass	Mr. M. M. Nathan
Mr. and Mrs. H. Cass	Mrs. J. Roberman
Mr. and Mrs. G. Cohen	Mr. A. Rogers
Mrs. M. Davis	Mr. J. Rogers
Miss J. Davis	Mr. and Mrs. J. Saker
Mrs. A. Einihovic	Mr. and Mrs. E. A. Same
Mr. and Mrs. H. Elsner	Dr. and Mrs. A. Samuel
Miss H. Finley	Mr. S. M. Sassoon
Mr. M. Frey	Mr. and Mrs. J. Swartz
Mr. and Mrs. H. Gerald	Mr. and Mrs. S. Sharpe
Mr. and Mrs. K. Gottschalk	Mr. and Mrs. P. Sharp
Mr. V. Gottschalk	Miss Joan Sharpe
Mr. and Mrs. R. Goldman	Mr. and Mrs. R. Shilkin
Dr. and Mrs. C. Greer	Dr. and Mrs. A. Siglin
Mr. and Mrs. H. Horry	Mr. and Mrs. E. A. Silbert
Mr. and Mrs. A. Hartz	Mr. P. Silverman
Mr. and Mrs. D. Hartz	Mrs. B. Silverston
Miss E. Hartz	Mr. and Mrs. P. Smetana
Mr. S. Hartz	Masters Peter and Felix Smetana
Mr. Syd Hartz	Mrs. L. L. Solomon
Mrs. V. Hayman	Mr. and Mrs. R. Solomon
Mr. and Mrs. H. Hoffman	Mr. J. H. Stafford
Dr. J. Hoffman	Mrs. S. M. Stein
Mr. and Mrs. W. Hoffman	Mr. and Mrs. E. Steinhardt
Mr. and Mrs. A. J. Kosky	Dr. and Mrs. R. Taft
Masters John and David Kosky	Mr. and Mrs. L. Tate
Mr. and Mrs. E. Kesacoff	Mr. John Tate
Mr. and Mrs. J. Katz	Mr. R. Woss
Mr. H. Kriss	Mr. R. Wise
Mr. L. Kraus	Mr. and Mrs. E. Wilson
Mr. and Mrs. M. Kahner	Mr. and Mrs. J. M. Zeffert
Miss Eva Kahner	Mr. and Mrs. W. Zinner
Dr. and Mrs. H. Lange	Mr. and Mrs. A. Zweig
Dr. C. H. Leedman	

FIRST PROVISIONAL COMMITTEE

At the General Meeting on September 7th, 1952, the following provisional committee was formed:—

Provisional Chairman: Dr. R. Taft

Provisional Hon. Secretary: Miss Clara Behrend

Provisional Committee:

Messrs. L. Benjamin	H. Hoffman	P. Sharp
H. Boas	H. Kriss	R. Solomon
R. Burns	M. Lewis	R. Weissenberg
K. Gottschalk	E. Same	

MEMBERSHIP

At the Annual General Meeting in 1953 there was a Membership of 154. Since then there has been a steady increase until at the present time — 1962 — there is a membership of 379.

ANNUAL AND GENERAL MEETINGS AND EXECUTIVES

The *Inaugural* General Meeting of the Group was held on 7th December, 1952, at which the following provisional office bearers were elected:—

President: Dr. R. Taft

Vice-Presidents: Mr. H. Boas, Mr. K. Gottschalk

Secretary: Mr. R. Burns

Treasurer: Mr. E. Same

Hon. Auditors: Mr. J. Swartz and Mr. W. Shilkin

Committee: Mr. L. Benjamin, Mr. H. Hoffman, Dr. A. Samuel, Mr. P. Sharp, Mr. R. Solomon, Miss J. Davis (Asst. Sec.), Mrs. W. Levy

The following sub-committees were formed by the Board:—

Finance and Development (Convenor—Mr. E. Same)

Education (Convenor—Dr. R. Taft)

Religious Services (Convenor—Mr. K. Gottschalk)

Social (Convenor—Mr. L. Benjamin)

Housing (Convenor—Mr. R. Solomon)

Cultural (Convenor—Mr. P. Sharp)

The Board of Management have met once a month regularly over the years.

The Ninth Annual General Meeting was held at the Centre on 6th August, 1961. The following were elected to the Executive:—

President: Dr. R. Taft
 Vice-Presidents: Mr. E. Silbert and Dr. W. Gould
 Hon. Treasurer: Mr. K. Arkwright
 Hon. Auditors: Mr. J. Swartz and Mr. J. Tate
 Hon. Solicitor: Mr. R. Solomon
 Hon. Architect: Mr. H. Boas

Board Members

Mr. A. Cass	Mrs. S. Cass	Mr. E. Steinhardt
Mr. G. Glick	Mr. H. Kriss	Mr. R. Goldman
Mr. A. Rogers	Mr. J. Swartz	Mr. J. Lewin

Organising Secretary:

Mrs. Nell Malor has acted in this capacity since her appointment in 1953.

Mr. Harold Boas was elected an Honorary Life Member in July, 1954, for services rendered to the movement in its initial stages. In 1961, Mr. Kurt Gottschalk was similarly honoured for his devoted services over the years.

CONGREGATIONAL RECORDS

BIRTHS

The naming and blessing of babies has been incorporated into Services on appropriate occasions.

As at 30th June, 1962, 18 babes were blessed and 31 Birth Services were held.

MARRIAGES

There have been 15 marriages solemnised at the Temple during this period of 10 years.

DEATHS

Thirty-seven Funeral Services have been conducted, including 19 Cremation Services.

CONVERSIONS

During this period 23 persons have been inducted into Judaism and admitted as members of the Congregation.

Congregational Records continued . . .

The following have undergone these religious observances during the first ten years, the first of which took place at the Temple in October, 1954:—

BARMITZVAHS

John Rogers	George Sheldon	Ronald Woss
Alan Book	John Migdale	Clive Hartz
Jeffrey Luff	Daniel Smetana	Vaughan Lenny
Roy Runds	John Same	Keith Swartz
John Goldman	John Steinhardt	Ronald Wilson
David Midalia	Michael Brown	Ian Silver
Kenneth Holzman	Howard Pascoe	Craig Lenny
Philip Rebe	Jeffrey Broder	Rodney Blievers
Paul Rogers	Richard Stuart	Geoffrey Cass
Max Edelman	Alfred Offer	David Hoffman
Kenneth Solomon	Braham Same	Gary Enston
John Kowarsky	Kevin Silbert	Philip Faigen
Ronald Hoffman	Michael Sever	David Perlman
John Schlafrig	David Gould	Rodney Swartz
Michael Zusman	Ramon Tauss	John Katz
Peter Levy	Paul Harris	Colin Broder
Philip Cass		

BATHMITZVAHS

Lina Schlafrig	Darelle Austin	Dina Rogers
Judith Levy	Vivienne Lewin	Sandra Tauss
Danielle Schaffer	Lynn Berent	Barbara Taft
Gillian Schlafrig	Diane Katz	Celia Rhine
Evelyn Spittell	Ingrid Berliner	Beryl Kriss
Sylvia Gerald	Sandra Breazeale	Frances Lewin
Vivienne Miller	Vivienne Cass	Pamela Zusman
Shelley Cass		

CONFIRMATIONS

The first Confirmation ever held in Perth was at the Temple in October, 1954, when the first five girls were confirmed by Rabbi Dr. H. M. Sanger of Melbourne.

Barbara Burns	Charlotte Berliner	Lee Hartz
Lynette Hartz	Beverley Hartz	Lois Burns
Leta Rogers	Lori Rogers	John Rogers
Gary Hoffman	Neville Hoffman	Clive Hartz
Vaughan Lenny	Daniel Smetana	Dina Rogers
Darelle Austin	Lina Schlafrig	Judith Levy
Eveonne Breazeale	Gillian Schlafrig	Keith Swartz
John Goldman	John Steinhardt	Lynn Berent
Evelyn Spittell	Ingrid Berliner	Celia Rhine
Roderick Blievers	Jeffrey Broder	Craig Lenny
Kenneth Holzman	Philip Rebe	Warren Austin
Braham Same	Geoffrey Cass	Boris Sefer
David Hoffman	Kenneth Solomon	Raymon Tauss
Vivienne Cass	David Gould	Rodney Swartz
David Perlman		

RELIGIOUS SCHOOL

The first class was conducted in May, 1954, at the home of Mr. and Mrs. Walter Tauss, under the direction of Mrs. Walter Levy and Mrs. W. Tauss.

The Religious School, held in the annexe of the Temple Building, was started in June, 1954, and opened with an attendance of 35. It was under the direction of a school committee consisting initially of Mrs. Nell Malor and Mr. and Mrs. Walter Levy under the personal direction of the President, Dr. Ronald Taft.

In October, 1954, Mr. Rupert Solomon was appointed as Convenor of the Education Committee.

By February, 1955, enrolments at the Religious School had increased to 55 and are now more than double this figure.

In June, 1955, arrangements were made whereby religious instruction was given in various State schools, under the tutelage of Mrs. W. Levy, and continued by Rabbi Ruben.

In June, 1956, Rabbi Ruben assumed the duties of Head Master of the School.

The following have acted as honorary teachers over the period of the School's existence:—

Mr. K. Arkwright	Mrs. H. Ball	Miss M. Goldman
Mr. J. Kosky	Mrs. J. Kosky	Mr. H. Kriss
Mr. W. Levy	Mrs. W. Levy	Mrs. N. Malor
Mr. J. Rogers	Mrs. P. Spittell	Mr. J. Swartz
Mrs. J. Tate	Mrs. W. Tauss	Mr. W. Tauss
Miss Sandra Tauss	Mr. E. Rhine	Miss Celia Rhine
Miss Sylvia Gerald	Mr. M. Feldman	Miss Barbara Burns
Miss Evelyn Spittell	Mr. H. Mendelowitz	Mr. M. Feldman
Miss Barbara Taft	Mr. Nigel Atkins	Miss Hannah Spittell
Mr. Les Wende	Mr. John Same	

The children of the Temple School have been trained for and have taken part in many Sabbath, Festival and Special Services.

Mrs. W. Levy, Mrs. P. Spittell and Mrs. W. Tauss were the delegates of the Religious School to the Board of Management for many years.

DISTINGUISHED VISITORS

Rabbi Dr. H. M. Sanger, of Temple Beth Israel, Melbourne, visited Perth on the following occasions:—

August, 1952, to conduct a Service at the Palmerston Street Synagogue, and to advise and help in the formation and progress of the Group.

In 1953, to conduct the July Service and attend the first Annual General Meeting held on 2nd August, 1953.

In 1954, to consecrate the Centre at 34 Clifton Crescent, Mt. Lawley and conduct the first Confirmation Service.

In July, 1955, for the first Barmitzvah Service.

In May, 1956, Dr. Sanger visited Perth to induct the Rev. George Ruben as Rabbi of the Congregation.

A great deal of the success of the original Group, and subsequently the Congregation was due to Dr. Sanger's personal interest in and inspiration of the movement.

Rabbi Dr. R. Brasch, of Temple Emanuel, Sydney, visited Perth on the following occasions:—

In March, 1954, he conducted an overcrowded public meeting at the North Perth Town Hall and celebrated the first two marriages within the congregation.

In February, 1956, he gave a number of well received lectures to various organisations and so established the Inter-faith work of the Congregation.

He also conducted our week-end service and took part in the Purim celebrations.

He again visited Perth on his return from a world tour in 1960 and held an Institute on Judaism for the non-Jewish Clergy.

At a public meeting at the Centre under the auspices of the W.A. Board of Jewish Deputies and the Temple Congregation, he addressed a large gathering of the Jewish Community.

On his visits to Perth, Dr. Brasch was accompanied by Mrs. Brasch and on each occasion both devoted considerable time to help the Congregation to establish itself within the general community.

The Rev. Claude Swartz of Temple Beth Israel in Melbourne, visited Perth in February, 1953. He conducted a Friday Night Service and took a leading part in a "Concert of Jewish Music," assisted by well known Jewish artists and the Temple Choir.

Mr. John Levi, then a student studying under Dr. Sanger of Melbourne, visited Perth and conducted Passover Services in 1954. Subsequently Mr. Levi visited America for the completion of his Rabbinical studies, received his Rabbinical Degree and is now a Minister at Temple Beth Israel in Melbourne.

In February, 1958, Rabbi Dr. Maurice N. Eisendrath, President of the Union of American Congregations, came to Perth. In the course of his world tour for "The Religious Peace Movement" he and Mrs. Eisendrath were received by His Excellency the Governor, the Lord Mayor and others. The highlight of his visit was a Public Meeting held in the Temple Gardens.

Subsequently, through this visit, Rev. Ruben was invited to visit the U.S.A. to receive an Honorary Rabbinical Degree.

In March, 1953, the late Mr. Gerald de Vahl Davis, a Vice-President of Temple Emanuel in Sydney, and Vice-President of the Executive Council of Australian Jewry, visited Perth and addressed members on "The Lessons of Pesach Today."

THE NEWSLETTER

For the purpose of keeping the members regularly informed of the activities of the Congregation, a mimeographed Newsletter was sent monthly to all members, the first of which was issued in September, 1952.

After the issue of No. 29, this mimeographed circular was substituted by a four page printed issue, the rear page of which was devoted to advertising space to help pay for the cost of printing.

This Newsletter has continued regularly ever since, having reached No. 118 this anniversary year.

The Newsletter has been successfully edited by the following:—

Mr. M. Lewis from 1952 to 1954.

Mr. E. Steinhardt from 1954 to 1959.

Mrs. K. Lessheim from 1959 to 1961

Dr. W. Gould since 1961.

SECTIONAL GROUPS

COURSE IN BASIC JUDAISM, under the direction of Mr. Walter Levy. This course continued as the

ADULT STUDY GROUP in February, 1954, under Mr. E. Steinhardt.

LADIES' AUXILIARY

OFFICE BEARERS 1952-1962

	President	Secretary
October 1952-1953	Mrs. R. Masel	Mrs. M. Schwartz (now resident in Melbourne)
1953-1955	Mrs. R. Masel	Mrs. E. Steinhardt
1955-1956	Mrs. S. Sharpe	Mrs. Steinhardt and Mrs. S. Hartz
1956-1957	Mrs. S. Sharpe	Mrs. H. Bester
1957-1958	Mrs. K. Gottschalk	Mrs. H. Bester
1958-1959	Mrs. K. Gottschalk	Mrs. H. Bester
1959-1960	Mrs. Steinhardt Mrs. L. Tate Mrs. Smetana Mrs. K. Lessheim	Mrs. H. Bester
1960-1961	Mrs. L. Tate Mrs. R. Taft Mrs. H. Hoffman Mrs. K. Gottschalk	Mrs. N. Malor
1961-1962	Mrs. R. Masel	Mrs. N. Malor

Other ladies who during the years have taken an active part in the work of the Auxiliary are:—

Mrs. H. Ball	Mrs. B. Levy	Mrs. E. Sever
Mrs. W. Berliner	Mrs. W. Levy	Mrs. B. Silver
Mrs. M. Davis	Mrs. B. Meyer	Mrs. G. Weil
Mrs. O. Enston	Mrs. A. Rogers	Mrs. J. Zusman
Mrs. R. Goldman	Mrs. J. Saker	Miss G. Rosenberg
Mrs. E. Halperin	Mrs. J. Swartz	Miss E. Hartz
Mrs. V. Hatfield		

Delegates to the Board of Management

Mrs. R. Masel	Mrs. S. Sharpe	Mrs. K. Lessheim
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THE GOLDEN AGE GROUP commenced October, 1956. Mesdames N. Malor, A. Rogers, K. Lessheim, B. Levy, J. Zusman and Miss G. Rosenberg were responsible for the continued success of this Group.

LIBRARY.—Included is a full set of the Jewish Encyclopaedia, donated by the Directors of the "Australian Jewish Outlook Publishing Co."

Dr. Brasch's Haggadahs and a Jewish Song Book compiled by Mr. K. Arkwright, were published and distributed all over Australasia by this Congregation.

CHOIR MEMBERS (since inception of Congregation)

Director of Music—Dr. H. Briner

Hon. Cantors—Mr. K. Arkwright and Mr. W. Levy

x Mr. K. Arkwright	Mr. V. Gottschalk	Mrs. M. Minski
x Mrs. K. Arkwright	Mr. J. Katz	Mr. M. Oxenburgh
x Mr. H. Ball	Mr. E. Kesacoff	x Mrs. W. Shilkin
Mrs. V. Boalch	Mrs. Levene	x Mr. E. Steinhardt
x Mrs. H. Briner	x Mr. W. Levy	x Mrs. J. Zusman
x Mr. A. Cass	x Mrs. J. Lewin	Mrs. S. Zusman
x Mr. R. Farago	Mr. M. Lewis	
x Mrs. A. Freedom	Mrs. P. Masel	

x Still participating in the Choir's activities

DR. BRINER has not only played the organ during these years, but has also copied and arranged a great deal of music for all services during the year and so saved the Congregation considerable expense.

HILLEL GROUP

Founded in 1956, soon after the arrival of Rev. G. W. Ruben.

Rabbi G. W. Ruben, Mr. and Mrs. W. Levy, Mr. R. Goldman, Mrs. P. Spittell, Mrs. W. Tauss, Mr. and Mrs. J. Kosky, Mrs. F. Berent, Mrs. S. Cass, have over the years been responsible for the success of this Group.

Office Bearers have been:—Vivienne Cass, John Goldman, David Gould, David Hoffman, Gary Hoffman, Celia Rhine, John Rogers, Evelyn Spittell, John Steinhardt, Keith Swartz, Sandra Tauss.

GIFTS IN KIND

Movable Ark	Mr. J. Saker
Perpetual Lamp	Mr. and Mrs. K. Lessheim
Candelabras, Menorah	Mr. and Mrs. A. Zweig
Candle Sticks	Mr. and Mrs. S. Adler
Silver Breast Plate and Wooden Pointer	Mr. and Mrs. S. Sharpe
Donation towards first (Reed) Organ	
Velvet Curtain and Torah Covers	Mrs. K. Lessheim
White Torah-Covers	Mrs. K. Gottschalk
Silver Jod (Pointer)	The late Mr. H. Taft (Melb.)
Shofar	Mrs. Nathan
Kiddush Cups	Mr. and Mrs. E. Silbert
Altar and Altar Cloth, Tablets (Ten Words) and Lectrum	Mr. and Mrs. R. Goldmann
Ark Curtain for Festivals	Mrs. Stuart, Sen.
Ark in Memory of the Late George Cohen	Messrs. H. and R. Cohen
Light Fittings	Mr. R. Goldmann
Electrical Work	Mr. F. Frank
Altar Curtains and Chuppa Cover	Mr. and Mrs. K. Gottschalk
White Cluppah	Mrs. M. Steinberg and Miss Yvonne Ralston
Platform Chairs (2)	Mr. and Mrs. Phillips
President's Chair, Silver Vases and Platform Carpet	Golden Age Group
3 Sets of Silver Bells (Yomrim) and Torah-Covers (for Festivals)	Finley Family
Donation towards Construction of Rabbi's Office	Mr. and Mrs. K. Lessheim
Office Furniture	Mr. and Mrs. A. Rogers
Loudspeaker Installation	Mr. H. Gerald
Board Room Tables	Mr. and Mrs. E. Same
Entrance Lamp	Mr. and Mrs. R. Solomon
Wrought Iron Rails	Mr. and Mrs. A. Zweig
Outside "Temple David" Sign	Messrs. S. Sharpe and A. Zweig
Materials and Expenses towards Ground and Property Maintenance	Messrs. H. Boas, R. Goldmann, H. Hoffman, A. Rogers
Library Bookcase	Mr. J. Saker
Simchah-Book	Mrs. K. Lessheim
Jiskor (Memorial) Book	Mr. and Mrs. K. Gottschalk
For many years flowers for the Services were artistically arranged by	Mrs. F. Berent

Liberal Temple in Adelaide

ADELAIDE: South Australia's first regular Synagogue Service is scheduled to be held it (Friday).

Rabbi John S. Levi, of Temple Beth Israel, (Melb) will conduct the service.

This follows the formation on Wednesday of the South Australian Liberal Jewish Congregation with Mr. M. Adelson as president.

Services will be held in the Freemasons' Hall, North Terrace, Adelaide.

Regular meetings and services for the time being will be held in the hall and frequent visits will be made by Liberal clergymen from other capital cities.

A spokesman for the congregation said this week that the establishment of a Progressive Congregation in South Australia will herald an era of much greater activity in the religious life of the community.

NOT OPPOSITION

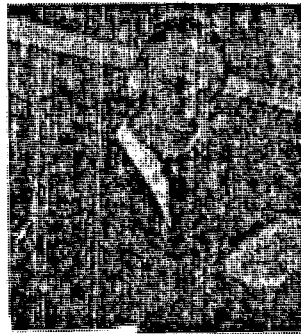
"It is not our intention to compete with the existing Orthodox congregation, but rather to awaken an active interest in those Jews who, for one reason or another, now fail to participate in Jewish Religious life", the spokesman said.

An article "A Call and a Challenge" was circulated to all members of the South Australian Jewish community together with an invitation to attend tonight's service.

The article explains Liberal Judaism and the objects of the new congregation.

The article claims that unless a Liberal congregation is founded in South Australia "there will be no Jewish community in Adelaide in a few years' time".

Board of management of the new congregation: M. Adelson (pres.), D. Kater (hon. treas.), J. R. H. Cook (hon. Sec.), R. Waxman (Asst. Sec.), M. Ansell, R. Costi, J. Gubbay, S. Temple, M. Waxman (com-
mittee).



RABBI JOHN LEVI

APPENDIX J:

"Liberal Temple in Adelaide

Australian Jewish News

14 June 1963

8 Grace Avenue,
TRANMERE. S.A.

21st. October, 1964.

The Executive Director,
The World Union for Progressive Judaism, Ltd.,
838 Fifth Avenue,
NEW YORK 21,
NEW YORK, U.S.A.

Dear Rabbi Rosenthal,

I am writing in reply to your letter of the 2nd. July and would firstly like to thank you for the various edited sermons which you kindly forwarded and which have been of considerable help to us.

I am returning the questionnaire duly completed and give you the following brief information on our congregation:

South Australia Generally.

The population of this state is approximately one million and about 60% is concentrated in Adelaide and surrounding areas. The latest available statistics show that there are approximately 1,000 Jewish individuals in the State over 90% of whom reside in the Adelaide district. The community has been served by the Orthodox synagogue for almost 100 years. The Jewish community is composed roughly, as follows:-

Australian born - 10%, English migrants - 50%, Pre-War refugees from Nazi persecution - 10%, Refugees from Middle East mainly Egypt - 15%, Recent arrivals from South Africa - 5%, Post-War Immigrants from Europe (other than United Kingdom) - 10%.

Formation of this Congregation.

For some time there had been dissatisfaction mainly among the English migrants at the lack of progressive thinking and practice in the Orthodox Congregation and there were also a number of couples with children who had married out of the faith and for whom no hope of conversion for the non-Jewish partner was held out by the Orthodox Congregation.

/2...

A small group of twelve people decided in May of 1963 to appeal to the community at large to combine to form a progressive congregation. We received tremendous support from the Temple Beth Israel in Melbourne and also from the sister congregations in Perth and Sydney. The result of the appeal was the formation of this congregation with a membership of approximately thirty families which has now increased to 68 families covering 162 individuals.

Progress.

We have been lucky in having the services of a number of excellent lay readers and regular quarterly Rabbinical visits have been made available to us by the Temple Beth Israel Melbourne together with a visit by the Rabbi from the Temple David Perth. Regular services are held in a hired hall on alternate Fridays and on Saturdays when a Rabbi is in attendance. All the High Holy Day Services have been maintained and the average attendance at Friday night services is well over 50 and at High Holy Day services approximately 100 which we feel is an exceptionally high percentage especially in view of the lack of professional Rabbinical leadership. We maintain regular Sunday religion classes for our children and we have approximately 35-40 attending. Our Ladies Guild also functions successfully.

Our Annual General Meeting will be held at the end of this month and it is anticipated that the new Board of Management will have as its prime object the acquisition of premises.

Points of Interest.

(1) We have received and will receive considerable and occasionally virulent opposition from the Orthodox community but we feel that this will in time die down and that they will accept the inevitable.

(2) We estimate that out of the approximate 1,000 Jews in Adelaide that 200 would in all events not be members of any congregation so that we have in effect in our congregation a good 20% of the community, and new members are joining each month as we grow stronger.

(3) We issue a publication three or four times a year and I have noted to send you a copy of the next issue which should be available during the next few weeks.

(4) We maintain a close contact with the Unitarian Church and the writer of this letter has been given the opportunity to preach in that Church to its own congregation.

/3...

(5) We will be attending the Triennial Conference of the Australian and New Zealand Union for Progressive Judaism in December of this year to which we have applied for affiliation.

(6) The writer of this letter was a founder member of the Edgware and District Reform Synagogue in England, Treasurer of that Synagogue for six years, and Treasurer for three years of the Association of Reform Synagogues in Great Britain.

Conclusion.

I think it would be only fair to state that it is my opinion and the opinion of my Board of Management that we have brought back into the fold a number of our community who may well have been lost to it forever and that the constant high attendance at services indicates that we are now able to satisfy a religious need for a large number of the congregation, which might otherwise have been denied to them.

Thanking you for your interest in our congregation which is more than appreciated in view of the unfriendly attitude of the Orthodox community surrounding us and of our great distance from the other Progressive Jewish Centres in Australia.

Yours very sincerely,

D. A. Kater,
President.

NOTE Beginning 3rd & First Years 1952-1964

The founder of the Liberal Jewish Movement on the northern side of Sydney Harbour was Rabbi Dr. Brasch. He started religious tuition for the children of some members of Temple Emanuel, Woollahra, on this side in 1956.

In December, 1956, the Board of Management of T.E. asked me to organise a North Shore Religion School. I convened a meeting of parents, held in February, 1957, at the Pymble Community Hall, and formed a committee. The first chairman of this first parents' committee was Mr. Lou Rose.

The classes were held in the Dispensary Hall on Wednesday afternoon by members of the Woollahra Religion School under supervision by Rabbi Brasch.

The parents' committee held its meetings and social functions in private homes from time to time cultural functions in the Dispensary Hall.

In 1958 some Children's Services were held on Saturday afternoons. At the end of 1958 the enrolment of the school was 50 children.

On Friday, 5th December, 1958, we held the first Liberal Service on the North Shore at the Dispensary Hall—Rabbi Brasch officiating with the assistance of Rev. M. Mandel as Cantor and Werner Baer (on a portable "organ") with part of the T.E. choir. One of the choir members was Jean Grieve, who is still with us.

We decided to organise a new Liberal Congregation in our district, and on 13th March, 1959 I formed a committee which was called the "Council of the North Shore Temple Emanuel" for the purpose of holding Liberal Services in Chatswood. Our plans provided for a Children's Service on a Shabbath in one month and an Adults' Service on a Friday night the following month, and in addition from time to time an Oneg Shabbath. The first regular Friday Night Service was held on the 8th May, 1959.

The first Oneg Shabbath took place on Friday, 26th June, 1959, in the home of Mr. and Mrs. L. E. Bowman, and at this function I collected the first application forms for membership of the new Congregation.

In December, 1959, we purchased the land 28 Chatswood Avenue, Chatswood, the name of three Trustees (Mr. Leo Bowman, Mr. Lou Rose and myself); the contract was completed in January, 1960.

The Inauguration of the Land took place on Sunday, 8th May, 1960 — exactly 18 months after the first Liberal Service on the North Shore — in a function which was attended by more than 200 people. Mr. C. A. Luber made the appeal resulting in pledges for over £4,000.

At this time we had 90 members, and our Religion School had 80 pupils on its rolls.

The Incorporation of the N.S.T.E. took place on 15th July, 1960. The constitution was — apart from some technicalities — nearly identical with the constitution of T.E., Woollahra, with the addition of Article 22 which stipulates that the President and two Board Members of T.E. shall be members ex officio of the Board of N.S.T.E. — which was conforming to a resolution of the original "Council of N.S.T.E." that the T.E. "will be considered as the spiritual fountainhead of the new community".

The First General Meeting of the new Congregation was held in the Dispensary Hall on 24th July, 1960. The first office bearers were: President, Dr. M. Joseph; Vice-President, Mr. N. Bersten; Hon. Treasurer, Mr. L. Port; Hon. Secretary, Mr. G. Jensen.

In 1960 there were for the first time on the North Shore Liberal High Holydays' Services. They were held on Rosh Hashanah in the Lane Cove Town Hall and Jom Kippur in the Albert Chowne Memorial Hall, Willoughby. The officiating Minister was Rev. M. Mandel, the organist and choirmaster Werner Baer. Rabbi Brasch gave a sermon on Rosh Hashanah and one on Jom Kippur.

In November, 1960, we signed the building contract in the office of our architect, Sam Lipson, and on Sunday, 26th February, 1961, the Foundation Stone "for the first stage of the new educational, religion and communal centre" was laid by Mr. P. G. Goldstein (who had donated £5,000 to our funds) and myself. On this day we had 81 family units = 150 members; and on the rolls of our Religion School were 95 children.

Our Second Annual General Meeting took place on 11th June, 1961, in the Dispensary Hall, and the following office bearers were elected: President, Dr. M. Joseph; Vice-President, Dr. A. M. Hertzberg; Hon. Treasurer (acting), Dr. M. Joseph; Hon. Secretary, Mr. H. G. Jensen. Membership on this day was 170, our School: 100 children.

The New Building was dedicated on Sunday, 3rd September, 1961, in a special Service in the presence of the leaders of the Liberal and the General Jewish community and representatives of the Government, the Mayors of Municipal Councils of the North Shore and the clergy of the churches in the district. Rabbi John Levi, representing the Temple Beth Israel, Melbourne, took part in the magnificent Service. The N.S.W. Jewish Ex-Servicemen & Women Association presented us with the Australian flag which is permanently placed in our Remembrance Hall.

A week later (Sunday, 10th September, 1961) we held our first Rosh Hashanah Service in our own new building. From then on all our Services, including High Holydays, Succoth, Simchas Torah, have been held in our own building. The Services, at that time, were conducted by Rabbi Abecassis with Cantor Blits; Chatan Torah, Dr. A. M. Hertzberg; Chatan Bereschith, Dr. M. Joseph.

In 1961 and 1962 we had a Friday night Service every month and one children's Service every second month — all of them held by Rabbi Brasch with the assistance of Cantor Blits.

1962 — First Barmitzvah (John Landau), 13th March, 1962.

First Communal Seder (on second night of Pesach) — conducted by Rabbi Brasch with Cantor Deutsch.

First Batmitzvah on 8th June, 1962, of the following eight girls:

Jennifer Burger	Barbara Jensen
Janet Buckwalter	Dorothy Rosebery
Vivienne Center	Marion Scharf
Rosemary Hirschl	Mary Waldner

24th June, 1962 — Third Annual General Meeting —

Office Bearers: As for the previous year.

Membership (as at 31st March, 1962): 132 Units = 225, including 22 Juniors.

•Religion School: 100 children.

High Holidays' (1962) Services:

Rosh Hashanah — held by Rev. C. Schwarz, who came from Melbourne to give us his service for Erev Rosh Hashanah and Rosh Hashanah.

Kol Nidre — conducted by Charles Aaron

Jom Kippur — conducted by Cantor Blits.

Succoth — conducted by Charles Aaron

Simchat Torah — conducted by Rabbi Brasch

Chatan Bereschith: Mr. Lou Rose

Chatan Torah: Mr. H. G. Jensen

December, 1962, Cantor W. Frankel was engaged by T.E. Woollahra, and from then on he assisted in all our Services.

1963 — With the invaluable help of Murray Lewis we engaged our own choir and an organist (Mr. F. Hunter), and from May on we held Services on every Friday night and one Shabbath Service per month — all conducted by Cantor W. Frankel except one Friday night Service per month and all Bar Mitzvah Services held by Rabbi Brasch.

On the second Pesach night (9th April, 1963) we had our Second Seder conducted by Rabbi Brasch with Cantor Deutsch and Cantor Frankel.

On the 23rd June, 1963, our Fourth Annual General Meeting took place.

Office Bearers: As the previous year.

Membership (as at 31st March, 1963): 146 Units = 250 members, including 22 Juniors.

Religion School: 102 children.

At this meeting I was happy to announce that Rev. C. Schwarz had accepted our call and would, as from August, 1963, be the Minister of N.S.T.E.

On Friday, 19th July, 1963, our Guest Speaker was Rabbi G. Hirschberg, who had been ordained as Rabbi a few weeks before and came from New York to participate in the celebration of the 25th Anniversary of the foundation of Temple Emanuel.

The Induction of Rev. C. Schwarz as the Minister of N.S.T.E. by Rabbi Dr. Brasch took place on Friday, 9th August, 1963, in a Service as magnificent as the Service of Dedication of the new building two years before.

Our Services were immediately extended to every Friday night and Saturday morning and every Holyday.

Our Religion School — up to then held on Wednesday afternoon by teachers from T.E., Woollahra — introduced, as from the 3rd term, 1963, Sunday morning classes with our own teachers.

The High Holydays' Services were held by Rev. C. Schwarz with Cantor W. Frankel and our own new choir.

Chatan Torah: Mr. G. Lippman. Chatan Bereschith: Mr. A. Bock. 15th November, 1963: Dedication of a new organ — donated by Mr. and Mrs. M. Arieu.

13th December, 1963: Second Confirmation Service (11 girls).

1964 — 14th February: Dedication of the first Sefer Torah — donated by the Youth Group of our Congregation.

The Breastplate for the Sefer Torah was donated by Mr. and Mrs. M. Arieu, the Crown (bells) by Mr. and Mrs. Sol Goldberg (members of T.E., Woollahra), and the Yad by Mr. and Mrs. Charles Aaron, Sec. of T.E., Woollahra.

23rd March — our third Seder was held, for the first time on the first Pesach night, by Rev. Schwarz with Cantor Frankel.

In March, 1964, our new monthly youth journal "*The Hatikvah*" was introduced by Mr. Arieu.

In April, 1964, our Hon. Secretary, H. G. Jensen, donated a *Chuppah* — in time for the first wedding ceremony in our Temple.

8th May, 1964 — First "Brotherhood through Music" Service.

20th June, 1964 — Amandus Abraham Memorial Library was opened and dedicated.

28th June, 1964 — Fifth Annual General Meeting.

Office Bearers:

President: Dr. M. Joseph.

Vice-President: Mr. M. Arieu.

Hon. Treasurer (acting): Dr. M. Joseph.

Hon. Secretary: Mr. H. G. Jensen.

Membership (as at 31st March, 1964): 181 Units = 333 members (including 22 Juniors).

Religion School: 135 pupils.

10th July, 1964 — Dedication of our second Sefer Torah — donated by Mr. and Mrs. F. Garrett. The Yad was donated by Mrs. G. A. Stern (mother of our member Mr. Erwin Stern).

The High Holydays' Services were conducted by Rev. C. Schwarz with Cantor W. Frankel and our own choir; with the whole Congregation attending our Temple proved to be too small.

Chatan Torah: Mr. M. Arieu. Chatan Bereschith: Mr. Paul Mendels.

In December, 1964, our Congregation was represented by 7 delegates at the Tri-annual Conference of the Australian and New Zealand Union for Progressive Judaism.

During 1964 our Congregation joined the N.S.W. Jewish Board of Deputies as a Constituent Body.

At the end of the financial year (31st March, 1965) we had on our membership list: 211 Units = 382 persons (including 23 Juniors), and our Religion School: 173 pupils.

The year 1964-65 — as from now on all following years — will be covered by a printed report with financial statements.

15th May, 1965.

DR. M. JOSEPH,
PRESIDENT.

FIRST ANNUAL GENERAL MEETING OF TEMPLE SHALOM
BRISBANE LIBERAL JEWISH CONGREGATION

APPENDIX M

Held at the John Oxley Motel

11th May 1973

Meeting Commenced at 9.30 p.m.

In the Chair, Mr. B. Jacks.

Apologies were received from: Prof. & Mrs. Z. Cowen,
Mrs. Emery,
Mrs. R. Marlow
Mrs. B. Keyes
Mrs. V. Roubin

Mrs. E. Corre, Hon. Secretary read the minutes of the previous General Meeting of the Board. It was moved by Mr. H. Silver and seconded by Mr. B. Liberman that the minutes be received.

Report of Board was then given by the Chairman Mr. B. Jacks.

"The Board is pleased to report the continuing activities of this Congregation. We have been, and will be continuing, monthly Services with visiting Rabbis. For a few months we endeavoured to conduct Services ourselves, under the leadership of Mr. Cyril Quintner. These Services were held at the Maon. We found that our attendances were falling, and decided to return to the present venue, and to use the services of visiting Ministers.

Our Hebrew Educational Classes have been continuing successfully under the leadership of Mrs. Ruth Tarlo. Mrs. Tarlo has received able assistance from Mrs. Nancy Silver, and Mr. Ben Shohet.

The Women's Guild, with a reformed Committee under the leadership of Mrs. Nancy Silver, has been quite active and is taking a real part in our communal life.

By the close of 1972 our membership numbers approached fifty families. We have only recently sent out notices for 1973 Subscriptions, and I am able to report that Twenty families have now already renewed their Subscription. We will need to form a strong Membership Committee tonight, to ensure the growth of this Congregation.

At its last Meeting, the Board decided that any person of the Jewish Faith may participate fully in this Meeting.

The Board has met regularly, generally once a month. I take this opportunity to congratulate the executive officers and Board members of this Congregation for their participation and activity throughout the year. They have certainly provided the effort and leadership that we have needed."

Moved by Mr. H. Silver, seconded by Mr. J. Beskin.

The Hon. Treasurer, Mr. J. Beskin's report, for 31.12.72 to 10.5.73, was then received.

"Income and Expenditure for year ending 31/12/72 was circulated at the General Meeting held March 2nd 1973. The total Income balance was \$732.54 with an excess of Income over Expenditure of \$99.61.

I beg to report the Income and Expenditure for January 1st 1973 to May 10th 1973, is as follows:-

<u>INCOME</u>			<u>EXPENDITURE</u>	
Balance Jan. 1. '73	b/d	99.61	Secretarial: Telephone A/c	25.00
Subs.(foundation) 1x\$10		10.00	Advertising "Shalom"	5.00
Education Fees		17.00	Maon Rentals	20.00
Subs (1973) 2x\$10		20.00	Pastoral Accom/Expenses	14.50
13x\$25		325.00	Notices "Duplications p/1	17.68
Refund petty cash		1.07	Draft: S.A.Union (Books)	115.34
			•Purchases	2.13
				199.65
			Cash on Hand	49.44
			Cash at Bank	223.59

APPENDIX N:

"Roving rabbi for Liberals," *Australian Jewish Times*

27 January 1977;

"UOS Protest Prayer of 'Breakaways' at Martyrs' Memorial,"

Australian Jewish Times 1 June 1978.

Roving rabbi for Liberals

Moves are under way to engage a "roving rabbi" to service smaller Liberal congregations around Australia, the newly-elected president of the Australasian Union for Progressive Judaism, Mr Morris Newman, announced.

Mr Newman said the decision was made at the recent triennial conference of the union in Sydney.

About 40 delegates from all mainland States and New Zealand attended the two-day conference at the Temple Emanuel, Woollahra.

During the deliberations the Gold Coast congregation of Queensland, which had observers present, requested affiliation.

This is likely to eventuate as soon as the formality of drawing up a written constitution is completed.

It was also announced that moves are being made to formalize the activities of the embryonic Liberal community in Canberra.

These, together with Brisbane, would be the main centres of activity for the proposed roving minister.

The conference also resolved to establish a scholarship fund for the Leo Beck School in Haifa, with more than 1000 pupils one of the major centres of Liberal Jewish education in Israel.

The new president of the union, Mr Newman, heads an executive which is otherwise made up totally of Victorian members.



• Mr Morris Newman

The deputy president is Dr J. Morris, the treasurer Mr D. Lawrence and the secretary Mr S. Segal.

They are all members of the Liberal community in Melbourne.

Mr K. Emanuel of Wellington, New Zealand, was elected life vice president of the union, in recognition of his services to Progressive Judaism in Australasia.

In spite of having a Sydney-based president, the union's headquarters remain in Melbourne.

Seeking to cut down costs and increase efficiency, the council meeting scheduled to take place in Adelaide later this year will be asked to consider the feasibility of establishing permanent national headquarters, probably in the Victorian capital.

UOS PROTEST PRAYER OF "BREAKAWAYS" AT MARTYRS' MEMORIAL

The United Orthodox Synagogues of NSW have issued a statement protesting the invitation of Liberal ministers to conduct the recent Martyrs' Memorial Service.

Rabbi David Lampert of the North Shore Temple Emanuel and Rev. Michael

Deutsch of the Woollahra Temple Emanuel were the officiants in the ceremony at Rookwood Cemetery, which was organized by a sub-committee of the NSW Jewish Board of Deputies.

The protest, released by UOS president Dr Sam Friedman, claims to be a reflection of "the refusal of those Jews loyal to the Torah to recognize this breakaway movement, just as recognition has always been denied to all breakaway Jewish movements in our history."

by people whose code of religion was anathema to them."

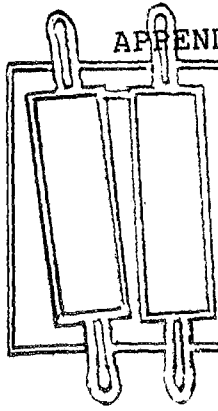
The UOS statement admitted that some of those who perished in the Holocaust were "non-religious."

But, while recognizing this, the statement branded as "nonsensical" any suggestion that it could be justification of having liberal officiants.

"The rabbis and the Orthodox lay leaders have been remiss in their obligations to the community in not bringing this issue to light when first publicized."

He described it as an insult to the memory of most of those who perished, "to have religious services in their memory conducted

"Any service with a religious connotation in the community should be in the hands of the Orthodox have religious services in religious authority," the statement added.



TEMPLE TIME

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Vol. 28 No. 3

Golden Jubilee Edition



Laying of the Foundation Stone at 78 Alma Road on July 11, 1937.

Pictured from L-R: Lady Isaacs, Sir Isaac Isaacs, Rabbi Herman Sanger and Mrs. Ida Phillips

In this issue: * Early days of T.B.L. * Memorabilia * Members' * The King David School * * The King David School * * The King David School * * The King David School *

FROM THE PRESIDENT

On Sunday, 16th March, 1980, the Victorian Union for Progressive Judaism will celebrate the 50th Anniversary of the founding of Liberal Judaism in Melbourne. To mark this event our Congregations will hold a Jubilee Service at which an honorary degree from the Hebrew Union College will be conferred on His Excellency, the Governor-General of Australia, by Rabbi Paul M. Steinberg, Professor of Education and Human Relations at the College.

Temple Beth Israel St. Kilda being the senior and by far the largest Congregation in Melbourne, is justly proud of its contribution, over 50 years, to the growth and consolidation of Liberal Judaism in Melbourne which is going to be highlighted by the impending Jubilee Service.

But whatever the achievements of the past, we have got to come to grips with the needs of the future, and we have to do it urgently. We have to urgently provide facilities for the ever-increasing numbers of our members and their children in a Temple building which is in a bad state of repair, impractical in its lay-out and inadequate with regard to Services, functions and other activities.

To this end we have prepared plans and drawings for a reconstruction of the St. Kilda Temple. We have publicised the plans throughout 1979 and exhibited the drawings for everyone to see. And now it is up to you, the members. We will contact you in due course to ask you for your financial support.

You will be contacted by honorary workers of the Temple. They are a small but dedicated group of people who for no other reason but for the welfare of Liberal Judaism have devoted years of their time and effort to conduct the affairs of our Congregation.

We are looking forward to see you on Sunday, 16th March and to share with you the pleasure of celebrating the 50th anniversary of Temple existence.

*Theo Tropp
President*

A VISION

By RABBI DR H. M. SANGER

I cannot describe the shock I felt when we drove to a rather dilapidated little building with a large sign outside declaring it to be the "Christ Church Parish Hall". My attention had even to be directed to a small plaque which indicated that it was also the Beth Israel Synagogue where the Melbourne Liberal Congregation held its services.

Entering the building, my mood didn't become the more optimistic by the condition in which I found the Hall. It was as neglected inside as it looked outside. Standing on a stage was a small ramshackle Ark, which I opened and found it contained one Scroll, which was simply adorned without any silver, only a mantle and a wooden Yad. There was a little pulpit, in reality merely a reading desk, which doubled both as a pulpit and as a table upon which the Scroll might rest when it was being read. All this represented the total equipment of my new synagogue, a depressing contrast with the massive structure and facilities I had left in Berlin.

That little pulpit was to be the place from which I

preached the sermons of my first two years as Rabbi of the congregation and enabled me to read the Scroll during the various services. It took all my self-control, at times, not to say to my friends, there and then, that I was not prepared to go on, that I wanted to be released from any commitment that I had made or that others had made on my behalf, in order that I could return to England and Europe.

However my mind changed as I came to recognise that the people who constituted the early membership of the congregation were genuinely idealists. Talking things over with many of them I discovered that I was, in effect, one of them. They too had been confronted with the question of whether or not they should continue. But they had met and decided, by a large majority vote, that they would not dishonour or disavow their early promises and resolves. Now that there had arrived a new rabbi with a completely new approach, they were determined to carry on. In view of this spontaneous assurance, I felt I must remain and fulfill the mission for which I had been sent to Australia.

I could be the rabbi who would help lead his people out of the wilderness of confusion and misunderstanding in which for some years they had found themselves. By presenting them with a vivid image of Liberal Judaism, not something blurred, indistinct or peremptorily negative, but calmly and reasonably positive, I would try to give them the sense of direction they had for so long been seeking.

In my induction sermon on the first Shabbat that I spent in Melbourne in my little Hall, surrounded by my few friends of the Beth Israel Synagogue, I took as my topic "Arrivals and Departures". I told my congregants that I had become tragically used to being present at departures. They were usually to places far away, because the Jews of Berlin and Germany generally couldn't get far enough away from Hitler's minions. I recalled the regular departures from the station when, at least, once a week, on a morning or late afternoon, a train would leave with many members of my community. They were either going to Palestine, or to relatives or to places abroad where they had been offered asylum. Those departures that I witnessed were strange and yet very encouraging. The young people were full of confidence and even joy, particularly those going to Palestine. They were singing the songs that had already come to be associated with the new life in the land of their forefathers. They would dance on the station platform in a circle clapping their hands, altogether giving the impression of a happy occasion. Yet, when you looked at the older people standing around, you would see their eyes shining all too brightly. They were filled with the tears of parents who knew that the parting was not a hopeful "au-revoir" but a hopeless "Good-bye". They were not likely to see their young people again.

To my congregation, who were listening to me for the first time, I gave an assurance that this was not a "good-bye" but a "welcome". They were welcoming me and I was welcoming them. I would do my best to make them feel at home in the Jewish Community and in their Jewish life. Welcoming them in this way was the time-honoured task of a rabbi. Being their new rabbi, I looked forward to helping them, to teaching them and generally to take my place as the leader of their congregation.

Well do I remember my first service. It was indeed a heartbreak. As I stood at that rickety little pulpit on a not much more stable platform, I couldn't help remembering the kind of synagogues in which I used to officiate. I promised myself, as I looked around me, that I would build my future synagogue somehow in the image of the one I had left in Berlin and provide services along lines similar to those I had always known.

THE FIRST SEVEN YEARS



By RABBI JOHN LEVI

To have begun a congregation in the midst of a world-wide financial depression, in an isolated community numbering less than 7,000 Jews, took courage. Mrs. Ada Phillips was approaching the seventh decade of her life when she visited London in 1928 and attended Services at the Liberal Synagogue in St. John's Wood Road. Deeply impressed by the personality of the American-born Rabbi Israel Mattuck, the scholarship of the aristocratic Dr. Claude Montefiore, and the dynamic leadership of the Hon. Lily Montagu, daughter of Lord Swaythling, who was the Honorary Secretary of the World Union for Progressive Judaism, Mrs. Phillips returned to Melbourne determined to establish the first Liberal Synagogue in the Southern Hemisphere.

There is no doubt that Mrs. Phillips was motivated by a determination to keep her own family within the Jewish community. Yet in the interests of Jewish survival she rallied her own family and those of her friends to challenge the time-hallowed religious lethargy of Australian Jewry. It was not the first attempt to establish modern Jewish religious services in Australia, but it was the first to succeed. There had been Liberal Jewish Services in Collins Street in the 1880s, and Isaac Jacobs, father-in-law of Sir Isaac Isaacs, had published two pamphlets, vainly advocating the reform of the Jewish religion, in the years preceding the First World War.

In May 1930 a small provisional committee gathered about Mrs. Phillips at her home in Wattleree Road, Malvern, to accept an offer from the World Union for Progressive Judaism in London, through the Hon. Lily Montagu, to pay the initial salary of Rabbi Jerome Mark, who was willing to come to Australia and begin work in Melbourne. On 28th May Mrs. Phillips cabled: "Grateful your offer Rabbi Mark. If Union undertakes his salary and expenses our small group will gladly use utmost endeavour make some refund. After first year our finances would greatly depend on whether Rabbi personally popular here. Kindly note confidentially that any ultra American accent or methods might not enhance success."

The Governing Body of the World Union evidently decided that Jerome Mark's accent and methods would be acceptable and confirmed the appointment and guaranteed the salary until January 1932. On 4th August, 1930, Rabbi Mark cabled the news that he would arrive in Sydney on 11th September, 1930.

The organizing Committee consisted of Mrs. Ada Phillips, Miss Millie Phillips, Messrs. W. Kino, E. Levinson, L. Van Straten, S. P. Ellis and M. Samuelson. Invitations were sent out to many of the prominent members of the Melbourne

Jewish community, who were invited to meet the new Rabbi from the Hebrew Union College, Cincinnati, on the day of his arrival in Melbourne. Four hundred people accepted the invitation. All the Orthodox Rabbis politely declined. Sir John Monash apologised: "Please bear in mind that I am now getting on in years and, while I might in my younger days have welcomed and taken up such a modernizing movement with some enthusiasm, I feel that this work is for a younger generation". Notices in the press told of the first Liberal Jewish New Year Service to be held on 23rd September, 1930.

By the time the first year of the Congregation's life was completed in July 1931, Mrs. Ada Phillips had been appointed Honorary Life President and Mr. E. S. Levinson was President. Vice-Presidents were Mrs. H. Cohen and Dr. M. D. Silberberg, who in 1934 became the Temple's third President and held that post until 1946. The Hon. Treasurer was Mr. S. P. Ellis, the son-in-law of Mrs. Phillips, the Hon. Secretary was her daughter, Miss Millie Phillips, and the Board of Management included another daughter, Dr. Isabella Phillips, a son, Dr. Sam Phillips, and Messrs. S. Keith, W. Kino, H. Rothberg, H. W. Levy, V. Simmons and Dr. J. Polack.

The new congregation was obviously deeply indebted to the Phillips family for its help and support. Among the papers that tell the story of the congregation's first years is one dissenting plea: "Far be it from me to criticize the doings of my grandmother, but I think she should remain loyal to the Orthodox and not go gallivanting about (at her age too) trying to separate a perfectly contented Jewish community. God only knows we need to keep together now as much as at any other time during our long and chequered history — more so perhaps".

Obviously, there were many who disagreed with this plea for communal uniformity, albeit at the cost of many loyal Jews. Writing as "an average Jew" in 1934, Councillor A. A. Bancroft, J. P., confessed: "It is quite an ordeal to sit out the usual Services, feeling in a sense, a hypocrite, and endeavouring to hide from his neighbours that he is ignorant of the prayers that are being chanted . . . Can my readers imagine with what fear and trepidation a public man such as myself entered their synagogue lest he should be called up?"

Not everyone felt comfortable in the new congregation. Nathan Spielvogel from Ballarat visited Beth Israel and, after attending a Shabbat Service, wrote: "I shook hands and said 'Good Shobbos' to the smiling Minister, and passed out into the street. As I walked along I studied my reactions to the service. The first feeling was one of painful shock. All my long life had been spent in the atmosphere of orthodoxy, and the deviations from the familiar ritual seemed to me almost sacrilege. But, as I pondered over the matter, another point of view came to my thoughts. This new reformed ritual had little spiritual appeal to me but — there is room for variation. And, after all, the wearing of tallisim and the covering of the head during the service, are not the essences of Judaism. If the ritual of orthodoxy has lost its appeal to the hearts and intellects of some people, are these folk to be lost altogether to the Faith? I could see that the congregants of Beth Israel were lovers of Judaism."

Looking back over the first publications of the Temple, there is ample evidence to indicate that the pioneers understood how profound were the changes they were incorporating into Jewish life. The congregation accepted without demur the proposition that women were equal members of the congregation, that they should serve on its Board of Management and give it leadership. Fifty years later Australia still resists the equal role of women within society. So

many Australian Jewish communities had agonized over the issue of the acceptance of converts. Rabbis had been dismissed, defied and vilified on this issue. For generations, the issue of conversion had provided the fire for many a communal conflagration. The new community refused to transfer its responsibilities to some distant European religious authority. Converts were taught and accepted. The floodgates were not opened. The community survived. Some converts brought honour to their new faith; others were soon forgotten, but the issue was faced and tackled.

By the middle of 1931 the congregation could muster 110 financial members and 60 children in the Religious School. For many of the children it was their first encounter with anything Jewish. At Shavuot the first Confirmation Service was held with twelve participants. The pattern of Jewish liberation was American. Only the rabbi wore head covering; most of the hymns were in English; services were held on Saturday morning and Sunday evening.

In the Synagogue Bulletin that marked the end of the first twelve months of congregational life, the editor wrote: "Our birthday signalises the birth of a thought, the flash of an idea, upon Australian shores . . . last year tears of anxiety dimmed our eyes, but our vision remained clear".

The Rabbi, who had formerly come from Selma, Alabama, and who would shortly return to America, quaintly concluded his New Year message with "the heartfelt prayer on behalf of our group and community, for our Commonwealth and Empire, and for all mankind." At the same time Mrs. Phillips wrote: "Our every step of progress was fraught with the danger of error or misguided zeal".

Other reforms were just as radical. In the first issue of the Synagogue's first bulletin (February 1931), the first leading article was quite explicit. "Liberal Judaism does not set out to interrupt the Orthodox in their self-satisfying adherence to ancient customs, customs too often of no religious significance. Why should we be forced to believe the dogma that religious interpretation is changeless; that what developed in Palestine and the Ghettos of mediaeval Europe has evolved, partly through the suffering it has undergone, to an ultimate impregnable perfectibility? What are the external innovations? Services are shortened, most prayers are in our vernacular language; an organ supports the choir; men and women sit together, and men please themselves whether they cover or bare their heads . . . The Liberal Synagogue Beth Israel does not sponsor any rebellious movement".

The congregation's attitude to the rabbi was, in Australian terms, radically different. For the first time in Australia, the rabbi was expected to belong to the Board of Management and to participate in the affairs of the community. The rabbi was expected to speak out about the social issues of his day. He was expected to be theologically literate and not to subscribe to or take a fundamentalist attitude to Biblical or Jewish scholarship.

About 150 people attended the congregation's first Communal Seder in 1931. It was to be the outstanding event of that first difficult year. As the congregational bulletin wrote: "From start to end, proceedings were in such contrast to the High Holydays that it must have been apparent to all that the process of welding the scattered constituents of six months ago into a congregation has gone far. Recalling the celebration five years later, Maie Clements wrote: "The atmosphere of that first memorable occasion was charged with a confused, inquisitive excitement. Everyone asked the same questions — What does Liberalism mean?" and "How would these new Jews treat the old traditional observance?" There were those who had been reared in Orthodox homes, yet who in maturity had drifted

far from the traditional path. These people brought more than inquisitiveness; they brought the militant spirit which is part of the imperishable consciousness of Israel. Then there were children — many children and adults who had never previously celebrated the annual feast."

Rabbi followed Rabbi in those early years. As Dr. M. D. Silberberg later recalled: "The establishment (of the congregation) was growing apace. When the effects of the great financial depression became manifest, Rabbi Mark and his wife and two children were repatriated, and the services of Rabbi Perry Nussbaum were secured from America. He found conditions much more difficult than he anticipated and in eight months requested release from his contract. His successor, Rabbi Martin Perelmutter, also from U.S.A., fought hard to stimulate the movement but he, too, became discouraged and returned to America.

The new congregation persevered in rented rooms and halls for seven long years. The effort of sustaining a congregation through bleak economic circumstances in a community that was basically hostile produced a most dedicated band of congregants. Those who look back at this time remember names like Joseph, Solomons, Wittner, Wars, Keith, Levy, Kino, Zucker, Zimble, Bancroft, Hart, Ciddor, Marks, Taft, Phillips, Ellis, Levinson, and, of course, Silberberg. They were seven lean years and Board meetings were expensive events, where all those around the table were frequently called upon to provide the cash to pay the Rabbi. The rented halls had to be cleaned up, the chairs set out, the Torah brought back and forth. Services were held at the Parish Church Hall in Acland Street, St. Kilda, at Gregory Hall in Chapel Street, at Wycliffe Lodge, St. Kilda Road, and at the back of the Beer Lounge at the Carlyons Hotel in St. Kilda.

In February 1931 a well printed Liberal synagogue Bulletin made its first appearance and continued until 1934 when an impressive monthly magazine, entitled "The Progressive Outlook" began. The pages of this magazine make it clear that the new congregation was not afraid of controversy. The clearest theme through those early years was the community's horror of the events in Germany. The Progressive Outlook firmly supported Zionism. It called for the establishment of a representative council for Australian Jewry ten years before such an organization came into being. In 1936 it described the tragedy of Russian Jewry striving to remain observant in the face of Stalinist persecution and prejudice.

In 1936 the question of survival loomed large. The congregation had said farewell to its third rabbi. As one of those closely associated with the congregation remembers, 1936 seemed to mark the inevitable end of the congregation. She remembers her husband coming home from a Board meeting and telling her that the congregation had folded up and that there was to be one last attempt.

At the time of the building of the first Liberal Synagogue in Melbourne, the President, Dr. M. D. Silberberg, wrote: — "The Board of Management was determined to make a further and probably final effort. At this time anti-Semitism in Germany was in full blast and, because of it, the World Union for Progressive Judaism in London, aided by our representative and Vice-President, Mr. A. Bancroft, engaged Rabbi Dr. Herman Sanger, then rabbi of the Oranienburger Street Synagogue in Berlin". The Bulletin of the congregation announced, "A new spiritual leader, a young rabbi of scholarly brilliance, coupled with nobility of Jewish tradition, will soon occupy the pulpit. We look forward with awe and inspiration into our near future." In the same issue it was announced that the congregation had launched a building fund to build "a temple of our own."

FIFTY YEARS AGO...

Liberal Judaism in Australia

On the festive day which commemorates the rededication of the Temple at Jerusalem, Temple Beth Israel, in Alma road, St. Kilda, the first Liberal Jewish Temple in Australia, was consecrated last night by the rabbi (Dr. H. M. Saengar). The edifice was presented by the architect (Mr. J. Plottel) and accepted by the president of the synagogue (Dr. D. M. Silberberg). The Lord Mayor (Councillor E. Campbell) and the Lady Mayoress were present.

Dr. Saengar based his address on Macca-bees' injunction to "fight valiantly for the law, for the Sanctuary, for the city, for the country, and for the State."

The dedication of the temple meant that Liberal Judaism had been firmly established in Australia, Dr. Saengar said. The message of the text was that it behoved every Jew to fight for ideals. The law meant the great law of humanity, which appeared to have been forgotten.

Dr. Saengar traced parallel events in Australia, Canada, and South Africa,

where Liberal Jewish temples had been founded. He explained the departure of the liberal temple from the orthodox by the inclusion of English in the prayers, the use of the organ and of the full choir. The aim of the temple was to help the modern Jew to face and to solve the new problems of the age, he said.

Jews always should be good neighbours, not only to those of their own faith, but to the members of other religions. They had to face cruelty and prejudice, but should never let their ideals be strangled by disillusion. Australia was an "oasis of peace" in which Jews could find contentment.

The Bible was a lasting link between Jews and the British Empire, Dr. Saengar added. The gesture of Britain in the Palestine dispute had done much toward consolidating good will.

LIBERAL SYNAGOGUE FORMED

New Rabbi Elected

Rabbi Jerome Mark, who arrived in Melbourne two months ago on a mission for the Liberal Synagogue Beth Israel, was elected Rabbi of the



Rabbi Jerome Mark

newly - formed synagogue last night, and will take up permanent residence in Melbourne. Mrs. Mark and family will join him shortly from Chicago.

Following three business meetings it was decided to form a branch of the Liberal Synagogue Beth Israel in Melbourne, and officers were elected at the final meeting last night, when the organisation was completed, and a constitution was adopted.

The officers are:—Mrs Ada Phillips, honorary life president; Mr Ernest Levinson, president; Dr. M. D. Silberberg, first vice-president; Mrs Henry Cohen, second vice-president; Mr S. P. Ellis, honorary treasurer; Miss M. Phillips, honorary secretary.

For the present the members of the Synagogue will worship in the St. Kilda Memorial Hall, Acland Street, St. Kilda, on Saturdays at 11 a.m., and Sundays at 7.30 p.m.

Rabbi Jerome Mark today expressed his gratification at the success of his mission and his election as Rabbi.

"I have been most kindly received," he said, "and am grateful for the hospitality I have found. While here I intend to work not only for the Liberal Synagogue Beth Israel, but for Australia, and to co-operate and seek the goodwill of all parties."

3 DEC 1930

THE SUN NEWS-PICTURE

JEWISH FESTIVAL TOMORROW

Big Ceremony Will Last Until December 22

THE Feast of Lights or Dedication, known in Hebrew as Hanukkah, will be celebrated by the Jewish people from tomorrow evening until December 22.

One of the main features of this ceremony will be the lighting of candles in Jewish homes and synagogues. The number of candles will be increased by one each evening.

This rite is commemorated by Jews of every rank, and recalls the strife and battles of the historic Jewish fathers.

In Memorial Hall

The feast will be celebrated at St. Kilda Memorial Hall at 7.30 p.m. tomorrow. Master Louis Abrahams will kindle the Hanukkah lamp.

A special sermon on the significance of the occasion will be given by Rabbi Jerome Mark.

On December 20, at 11 a.m., there will be a service and sermon, and on December 21, at St. Kilda Memorial Hall, the children of both Israel religious schools will present a morality play entitled The Enemies of Israel.

JEWISH SERVICES.

Modern Movement Begun.

In an effort to make services in Jewish Synagogues of greater appeal to Jews under modern conditions, a branch of the Liberal Jewish movement has been formed in Melbourne. Services will be held half in Hebrew and half in English. Holy days will be observed in practically the same way as at present, and services will be held both on Saturday and Sunday mornings. The movement, which is subsidised by the World Union for Progressive Judaism, has engaged Wickliffe House, Esplanade, St. Kilda, for its services. Rabbi Jerome Mark, who has been trained in the Hebrew Union College, Cincinnati (U.S.A.), is on his way to Australia, and is expected in Melbourne next Friday. He will be given a reception on September 14, and it is hoped that services will begin on the first day of the Jewish New Year, September 23. Similar movements in France, Germany, and the United States have met with success. The local honorary secretary is Miss M. Phillips, 184 Wattletree road, Malvern.

A reception to Rabbi Jerome Mark is being organised by the committee of the Liberal Jewish Congregation, to be held on Sunday, September 14, at Wickliffe House, the Esplanade, St. Kilda. Members of the Jewish community who wish to attend are requested to communicate with the honorary secretary, Miss M. Phillips, 184 Wattletree road, Malvern (telephone U2925) before September 10.

NEW JEWISH MOVEMENT.

Welcome for New Rabbi.

Nearly 400 persons welcomed Rabbi Jerome Mark, of Cincinnati, U.S.A., at a reception at Wickliffe House, Esplanade, St. Kilda, yesterday. Rabbi Mark, who arrived by the Sydney express yesterday, has come to Melbourne as the chief rabbi of the newly-formed branch of the Liberal Jewish Movement in Melbourne. Services will begin on the first day of the Jewish New Year, 23rd inst., in Wickliffe House. In an effort to make them of greater appeal to those of the Jewish faith under modern conditions, many age-old religious customs will be disregarded. Services will be most in English, and held on both Saturday and Sunday mornings. Wearing of hats and praying-shawls in the synagogue will be optional. The movement, which is subsidised by the World Union of Progressive Judaism, is similar to the movements in France, Germany and the United States, which have met with success.

HISTORY OF TEMPLE SHALOM

HOPE AND DEDICATION BRING A HEART-WARMING REWARD

No project comes to fruition without dedication and hard work and Temple Shalom Gold Coast is no exception.

A handful of enthusiastic people gathered together at the home of Mr. and Mrs. Len Spray of Chevron Island in October, 1976, as a result of numerous requests from those desirous of practising Progressive Judaism and to take part in religious functions amid congenial surroundings.

Thus was Temple Shalom formed, with a Board of Management comprising of—

Mr. Leonard Spray, president.

Mr. Ivan Ignace, vice-president.

Mrs. Adele Knowles, secretary.

Mrs. June Ignace, treasurer.

Mrs. Stella Spray, minute secretary.

Mr. Kurt Ashley, public relations officer and newsletter editor.

And Board members: Messrs. L. Markson, J. Gold, A. Adler, L. Cohen and Mesdames Anne Green and Martha Hilton.

A Ladies' Guild was also formed at this time comprising of—

Mrs. L. Markson, president.

Mrs. S. Spray, secretary.

Mrs. A. Gilray, treasurer.

Assisted by a committee of Mesdames A. Green, E. Brown, A. Knowles, G. Newman and Q. Cohen.

It was resolved that Friday Night Services be held fortnightly and the first such Service was held at the home of Mr. and Mrs. Louis Cohen of Chevron Island. It was conducted by Mr. Len Spray and ably assisted by Mr. Ivan Ignace.

There were 30 persons present at this Service — a promising beginning.

Services continued to be held in various homes. Social functions were given by a hard-working Ladies' Guild and the donations received therefrom helped generously in those early days.

At that time the Congregation had no Sefer Torah and Messrs. Len Spray and Joe Gold were delegated to see about obtaining one. With the funds raised we were able to have one which had been saved from the Nazis in Czechoslovakia and looked after by the Memorial Services Committee in London (Westminster Synagogue) air-freighted to us on permanent loan.

Mr. and Mrs. Len Spray made a corner of their home available for the Scroll, and Friday Night Services continued to be held there very ably led by Mr. Len Spray.

The day came when it was felt something should be done so that we may have a more permanent place of worship. Mrs. Sylvia Lacey offered the house she owned at 3382 Gold Coast Highway, next door to where she lived, for use as a Temple.

A peppercorn rental of \$1 a year was most generously offered and accepted, with the option of purchasing the premises some time in the future.

The house was completely renovated, with timber panelling, carpeting, a Bimah and Ark with all appurtenances necessary for a place of worship.

On "Opening Day," held on Friday, 26th August, 1977, Mrs. Stella Spray kindled the Sabbath lights and Rev. Claude Schwarz (Melbourne), who had encouraged us with his enthusiasm, took over for the Dedication and Sermon, to a Temple filled to overflowing.

Sir Bruce Small, K.B., M.L.A., and Lady Lilian Small were present on this momentous occasion and we were also fortunate in having Mr. David Solomon, President of the Jewish Board of Deputies, representing all Jewish organisations in Queensland, and Mrs. Dora Wittner, who read a message from the Governor General Designate, Sir Zelman Cowan.

They all wished us success in our future undertakings.

Judge Amsberg gave a delightful vote of thanks to all concerned.

It was brought to the attention of the Board of Management soon after, that, should there be a death, the funeral had to be held in Brisbane, the only Jewish Cemetery. Mr. Newman, a foundation member, approached the Allamby Garden of Remembrance in Nerang and as a consequence a piece of land was reserved and soon after consecrated for Jews only.

Temple Shalom at 3382 Gold Coast Highway was occupied for three years during which time Mr. Len Spray was president of the Board of Management as well as our Lay Reader and Spiritual Guide.

Over the years the Board of Management and the Ladies' Guild shared in such festivities and holidays including Bar Mitzvas, High Holy Days, Succoth, Simchas Torah, even a 70th and 80th Birthday and a 50th Wedding Anniversary. A Communal Seder was held every Passover.

The time came when it was considered desirable to own our own premises. Mrs. Sylvia Lacey offered us an option of purchase but for various reasons was not taken up. Messrs. Len Spray, Louis Cohen and George Aarons were appointed to approach the Uniting

Church, Brisbane, for the purchase of a piece of land on the Isle of Capri and successfully negotiated and purchased it. The land was dedicated by Rabbi L. Helman from Sante Fe, U.S.A., and we were pleased that Rev. Filmer of the Uniting Church was able to attend.

There have been some changes over the years as to executive officers — Mr. Len Spray, then Messrs. Louis Cohen, George Aarons and now Joe Gold as President. Mr. Sam Green, B.Sc., and now Mrs. Michael Brandon as Hon. Secretary. Messrs. Sam Green, Michael Brandon and now Harold Alban as Hon. Treasurer. As for the Ladies' Guild, Mrs. Lorna Markson was succeeded by Mrs. Anne Gilray and now by Mrs. Anne Green. Mr. Sam Zelman has come forward as Hon. Cantor for the past year. We owe our thanks also to Mr.

Auditor and Mr. Tom Bence, LL.B., as Hon. Solicitor. He was of great help in all our legal transactions.

Obviously the Temple has been fortunate in having a dedicated Board of Management and an untiring Secretary, Esther Brandon, and in particular, a very active Ladies' Guild.

The Temple is now registered as a Religious Body with the Queensland Government and is affiliated with the Australian and New Zealand Union for Progressive Judaism. Mr. Len Spray, who has been a tower of strength through the years is registered as a Marriage Celebrant and Hon. Life President.

It is the combined efforts of all these people plus the generous donations of members of the Congregation and many visitors that has resulted in the building of

Australian Jewish Times 21 April 1983.

At each year's Yom Hashoah the chorus of those who sing in Yiddish the partisans' song becomes softer.

The pure voices of children have taken up the memory, their chorus swelling in celebration of the Jewish spirit.

In simplicity and to the limits of their understanding, they believe the Holocaust means something to the history of Jews.

The dozens of children who sang Yiddish songs at last week's Jewish Day of Remembrance commemoration at the Regent Theatre have put the leaders of this community to shame.

We, the religious and secular shapers of this community's morality, have betrayed their trust.

They believe that Jews must testify to horror in order that it should never happen again.

They believe that Jews must learn a lesson from the Holocaust, a lesson of unity and strength, of moral purpose and dedication.

Yet once again the religious leaders of our community refused to recognise that on Yom Hashoah, if at no other time of the year, a Jew must stand as witness to the Holocaust as a Jew, stripped of rank and privilege as Jews in Europe were stripped.

Where the Nazis made no distinction in murdering Jews whatever their religious observance, the rabbi of today finds it necessary to make such a distinction.

Once again also, we the leaders of our community allowed this to happen, sharing therefore the responsibility.

At neither the Rookwood service in the morning nor the Regent Theatre commemoration at night did a rabbi participate in the proceedings.

Certainly there were rabbis in attendance at both functions, and certainly the rabbis themselves conducted a religious ceremony of remembrance in the afternoon.

Because of this inability of rabbis representing different religious observances to work out a *modus operandi* for commemorating our greatest modern Jewish tragedy, both major community commemora-

The real lessons of the Holocaust

TALKING POINT

tions were without rabbinic participation.

The differences between liberal and orthodox observances are probably unbreachable.

But on that day of days, when we remember the brutal annihilation of so many of our people, observer and apostate alike, Sydney Jewry again betrayed their memory and made a mockery of remembrance by its inability to accept the universality of Judaism over its divisions.

The rabbis of our community are all personally honorable men. That should not even have to be said.

They work night and day to instruct, aid, comfort, advise and console their congregants often to the detriment of their health and the total destruction of their privacy and comfort.

Yet almost without exception they suffer from a moral astigmatism which affects totally the performance and appearance of the whole.

This moral astigmatism is in not looking beyond the letter of the law to its spirit. There is more to Judaism which binds us than divides us.

The differences of observance and belief are clear and halachic compromise is not expected.

But five thousand years of Jewish history is just as binding as the halacha, centuries of anti-semitic persecution just as full with meaning as the T'nach.

Year after year we see the orthodox rabbinate refuse participation in the Yom Hashoah commemorations because it offends their vision of the halacha to share that commemoration with the liberal rabbinate.

Yet each year, both at Rookwood and at the evening function, those

same rabbis are content to see observant Jews like Harry Goldman and Gabby Bitton say Kaddish and sing the El Mole Rachamim, sharing a commemorative service with other Jews regardless of religious persuasion, to honor the memory of our Jewish dead.

If it is unacceptable for orthodox rabbis to share such a commemoration, why is it not a sin for other orthodox Jews so to do?

Obviously the answer must be that it is precisely because they are not rabbis that orthodox Jews may mingle and pray with liberal Jews.

If rabbis participate, one line of reasoning goes, it gives tacit acceptance by the orthodox to the liberal Jewish philosophy.

Yet Judaism teaches us that, unlike the Christian practice, rabbis are not ordained by God; they are Jews who because of special learning and devotion are honored with the title of rabbi — teacher.

Indeed in the ghettos of eastern Europe, so finally exterminated by the Nazis, most learned Jews were called by the honorific "Reb".

Have we become so impressed by Christian practice that we can accept the idea that orthodox Jews can do one thing, but rabbis may not, that what is kosher for one is treife for the other?

The Jewish people today not only remember its tragic past, but looks forward to a troubled future.

We need our rabbis to concentrate on ways in which orthodox and liberals can work together for the good of the community, we need them to find that *modus operandi*, those platforms on which they can all sit in harmony for the betterment of our community.

Let them look for the things which unite, without any compromise on those which divide.

And let them help us all to keep the trust of the children who hold in their minds the future of the Jewish people.

—SUSAN BURES

Orthodox rabbinate answers challenge of AJT comment

By RABBI DAVID ROGUT
President, Association of Jewish
Orthodox Ministers of NSW

What Talking Point said . . .

The article "The Real Lessons of the Holocaust", a Talking Point written by Susan Bures on April 21, deserves the contempt of the entire orthodox rabbinate and community.

However, a reply is imperative lest the many readers assume that rabbinic silence is an admission of guilt.

It appears that the Australian Jewish Times finds great satisfaction in exploiting annually the tragedy of the Holocaust through the Yom Hashoah Remembrance Day services and ceremonies.

Articles like that of Talking Point must surely cause unnecessary enmity within our Kehillah.

Let me outline the orthodox-liberal "problem" once again and trust (with little faith) that this will be the last time that this issue will raise its head.

The emergence of liberal Judaism (and its many shades) has caused problems world-wide.

These problems are real and serious.

Liberal Judaism has rejected cardinal beliefs of Judaism and as such, by their own choice, are excluding themselves from being accepted as Jews.

This is the official Halachic viewpoint of the entire world orthodox rabbinate and not just that of Sydney's rabbinate.

Orthodox Judaism is not interested in arguing or debating any issues with any shade of liberal Judaism.

But it must be made clear that liberal Judaism is not and will never be accepted as Judaism by the authentic orthodox Jewish community.

In the present day context of the Australian liberal movement, the membership consists of many who were born Jews and have joined liberal congregations for a variety of reasons (maybe this article will serve as

These liberal Jews will always remain Jews fully recognised by the orthodox rabbinate.

The liberal converts and their offspring as well as the mamzerim (offspring born from a Jewess who is married to a second husband without having received a gett [religious divorce] from her first husband) are totally unacceptable to the orthodox community.

Does Talking Point really believe that in all conscience (yes, rabbis do have a conscience) the orthodox rabbis are going to condone liberal deviationist theological principles and all that stems therefrom? Never!

We are sick and tired of being reminded of Hitler's definition of a Jew.

GESTURE

We are only concerned with God's definition of a Jew as defined in our Torah and Halacha.

Our lay-leaders are so impressed by the work of liberal ministers and fellow congregants in the realm of UIA, JCA, Aged Home, and so on.

This is a magnificent gesture on their part and may they be rewarded for their good deeds.

However, it must be remembered that all their outstanding efforts in the realm of charity work and Israel does not and will never automatically bestow upon them Jewish status.

It is so easy for half-committed non-practising orthodox Jews to insist on unity in the community.

And of course it is always the orthodox rabbis who are guilty in wrecking their efforts towards a united Kehillah.

The dozens of children who sang Yiddish songs at last week's Jewish Day of Remembrance commemoration at the Regent Theatre have put the leaders of this community to shame.

We, the religious and secular shapers of this community's morality, have betrayed their trust.

They believe that Jews must testify to horror in order that it should never happen again.

They believe that Jews must learn a lesson from the Holocaust, a lesson of unity and strength, of moral purpose and dedication.

Yet once again the religious leaders of our community refused to recognise that on Yom Hashoah, if at no other time of the year, a Jew must stand as witness to the Holocaust as a Jew, stripped of rank and

privilege as Jews in Europe were stripped.

Where the Nazis made no distinction in murdering Jews whatever their religious observance, the rabbi of today finds it necessary to make such a distinction.

Once again also, we the leaders of our community allowed this to happen, sharing therefore the responsibility.

At neither the Rookwood service in the morning nor the Regent Theatre commemoration at night did a rabbi participate in the proceedings.

Certainly there were rabbis in attendance at both functions, and certainly the rabbis themselves conducted a religious ceremony of remembrance in the afternoon.

not suffer from moral astigmatism as alleged by Talking Point.

We have always been compassionate — Rachmanim Bnei Rachmanim — but we do have to live with our beliefs.

If Jews wish to belong to liberal congregations for a variety of personal reasons — so be it.

But why does the Australian Jewish Times use the Holocaust issue as an excuse to attack authentic Judaism?

Eighty per cent of Sydney Jewry is affiliated with orthodox synagogues.

The orthodox rabbinate is willing to conduct all the Yom Hashoah services.

There is no objection if liberal ministers attend these services.

We will never officiate with liberal officiants, not even on an alternating basis.

I fervently hope that speculation about orthodoxy's "moral astigmatism" and the usual accusations which flow from the attacks on the orthodox rabbinate will cease and for

Australian Jewish Times 19 May 1983.

Liberal rabbi's plea for "communal unity"

The chairman of the Council of Progressive Rabbis of Australia and New Zealand, Rabbi Brian Fox, this week called for all sections of the Jewish community to work together.

In an answer to the recent statement from the president of the NSW Association of Jewish Ministers, Rabbi David Rogut, he said that all sections of the community "need each other".

Rabbi Rogut's statement was in reply to a Talking Point by Susan Bures published in the *Australian Jewish Times* the week following the Martyrs' Memorial Commemoration in Sydney at which laymen conducted the religious service.

This week Rabbi Fox said that the Talking Point "is to be commended" for giving the rabbinate a carefully conceived and thought out challenge.

"I am unimpressed by Rabbi Rogut's failure to recognise progressive Judaism (in all its forms) and by his refusal to debate with progressive Judaism," he said.

"He views history as a straight line going from Moses on Sinai to himself on the north shore," Rabbi Fox said.

"And, because he reads history in this way, his treatment of Jews whom he sees as having broken that straight line is entirely consistent and predictable: he rejects them.

"But what if the straight line from Sinai to the north shore does not exist?

"What if it can be shown that Rabbi Rogut is as much a 'deviationist' (his expression, not mine) as those he would reject?

"Suffice to say that north shore is hardly thought of as the repository of 'Torah-true' Judaism no matter how often Rabbi Rogut calls on 'the entire orthodox rabbinate and community' to have contempt for Talking Point.

"The fact is that there are as many expressions of orthodoxy as there are of progressive Judaism.

"The fact, too, is that Rabbi Rogut's anglo-orthodoxy is an amalgam of Samson Raphael Hirschian theology and Eastern European practice.

"His theology and practice have from time-to-time undergone change as a response to the changing conditions of the day.

"It is also true to say that the practices that have been adopted by

progressive Judaism have also found their way into anglo-orthodoxy.

"Sinai never heard of batmitzvah!"

Rabbi Fox said that Talking Point was offended by the absence of communal unity at the Yom Hashoah Remembrance Day services and ceremonies.

"So am I," he said.

"However, I must say that the argument that 'Hitler never distinguished between Jews and therefore neither should we' is often used, but rarely convinces.

"God forbid that we should ever use Hitler as a guide!

"There are better reasons than Hitler for seeing the Jewish community as a single entity which should mourn together as one community.

"We need each other, our enemies love to see us divided and the problems of Jewish life are shared by all rabbis of whatever ilk."

The Talking Point article appealed for a *modus operandi*: a way of working together at Yom Hashoah, Rabbi Fox said.

"I have come to the conclusion that the British system of the (orthodox) chief rabbi doing everything will not work because we do not have, nor could we have, a chief rabbi.

The South African system where lay-people take the service and rabbis of both movements sit on the platform together is a fair compromise, but I cannot see it working here because of the attitudes expressed in Rabbi Rogut's response.

"Perhaps we simply have the American situation where every movement has its own religious services and the community holds secular 'events' like that at the Regent Theatre.

"Rabbi Rogut ended with the fervent hope that there should be no more attacks on the orthodox rabbinate.

"I end with the same hope: let no rabbinate be attacked, but also let no rabbinate undermine the great gift of diversity that is Klal Yisrael, the Jewish People," Rabbi Fox said.

North Shore Synagogue: "Will work with liberal leadership"

**New
head's
policy**

APPENDIX T: "North Shore Synagogue: 'Will work with liberal leadership,'" Australian Jewish Times June 1983.

The North Shore Synagogue is prepared to work with the lay leadership of liberal Judaism, its newly-elected president, Georges M. Teitler, said this week.

For too long the North Shore Synagogue has tried to look neither to the right nor to the left, hoping that other forms of Judaism would fade away, he said.

Mr Teitler was speaking from a prepared statement to the congregation's 43rd annual meeting at Treatts Road, Lindfield, on Sunday night.

A copy of the statement, which has been endorsed by the new executive, was distributed to the membership this week.

It listed 13 points on which the new executive would concentrate during the next 12 months.

RECOGNISE

Under the heading Liberal Judaism and the Yeshiva Movement, Mr Teitler said that it is time the congregation faced the situation.

"We recognise that liberal Judaism does exist and we are prepared to work together with them on lay leadership level on matters of

mutual concern," Mr Teitler said.

"But for obvious reasons we do not expect our rabbis to preach in temples, nor liberal rabbis to preach in synagogues.

"We see no useful purpose being achieved in carrying on the 'throwing of stones' that has gone on in public for far too long.

ACCEPTED

"There is room for a peaceful co-existence and all other Jewish organisations in the Board of Deputies have accepted this," he said.

Mr Teitler said that equally it is "pointless" to fight the Lubavitch movement "on the other side of our religious scale".

"They have an appeal to a certain portion of Jewry and they are doing an excellent job in social work and rehabilitation.

"What we have to convince them to do is to work within the com-

munity and not from the outside.

"I would like to see them as part of the Board of Deputies, to adhere to the communal calendar and not to operate on their own," Mr Teitler said.

Mr Teitler said that the new board will also

- make every effort to secure a new "and out-standing chazan";

- decide whether or not to continue with a choir for services;

- retain the Sunday School, but consider handing control to either the NSW Board of Jewish Education of Masada College;

- establish a Friends of North Shore Synagogue, incorporating the Ladies' Guild and the Parents' Auxiliary.

CONCERNED

Mr Teitler said that the board is concerned at the membership of the congregation.

"Membership has fallen considerably, if not in numbers, but in rela-

tivity as compared to the growth of Jewry on the north shore," he said.

"We have just kept our numbers steady whilst Masada College or the North Shore Temple have experienced phenomenal growth.

FEEL

"Many of our members would never resign, but they do not feel emotionally involved.

"They are members with their wallets, but not with their souls."

Mr Teitler said that there will be a general improvement in atmosphere in the synagogue and a greater interest will be taken in members by the board and the clergy.

At the same time North Shore Synagogue will "redefine" the duties of its spiritual leaders.

Mr Teitler said that the congregation's rabbis in future should restrict themselves to

spiritual leadership, "be it of the congregation or through the Beth Din".

"It is the urgent task of the new board to relieve the rabbi of certain duties such as editor of the Bulletin as well as other administrative duties.

"This will give him more time to devote to pastoral duties, spiritual leadership and contact with members."

Mr Teitler's report says that the new board wants the congregation's youth to show initiative.

RECOMMENDED

But the youth will be told that the synagogue is not "their communal money tree" and not ask "what the synagogue can do for them, but what they can do for the synagogue".

It is also recommended by the board that the North Shore Synagogue no longer has a board member sitting in on Masada College board meetings.



• Georges M. Teitler

"Masada surely has grown up sufficiently to run its own affairs and does not require the 'parent' North Shore Synagogue to look over its shoulder anymore," Mr Teitler added.

EXECUTIVE UNOPPOSED

New executive, elected unopposed, is Georges M. Teitler (president), Phillip Wiseman, Ellis Setton (vice-presidents), Ronald Coppel (treasurer) and Michael Bertram (past president).

APPENDIX U: Annual Report of the VUPJ, 31 May 1984

THE ANNUAL REPORT
of
THE VICTORIAN UNION
FOR PROGRESSIVE JUDAISM
and
LIBERAL PROPERTIES LIMITED
1st June, 1983—31st May, 1984

Supplement to Temple Time, September, 1984
Supplement to Profile, September, 1984
Supplement to Hakol, September/October, 1984

THE VICTORIAN UNION FOR PROGRESSIVE JUDAISM

The Eighth Annual General Meeting of the Victorian Union for Progressive Judaism will take place on Sunday, 16th September, 1984, at 8.00 p.m. at Temple Beth Israel St. Kilda, 74-82 Alma Road, St. Kilda. 3182.

Notice is given of a change of the constitution.

AGENDA

1. Reception and Adoption of Chairman's Report.
2. Reception and Adoption of Hon. Treasurer's Report.
3. Appointment of Hon. Auditor.
4. Appointment of Hon. Solicitor.
5. General.

The Victorian Union for Progressive Judaism.
G. Levin, Hon. Secretary

CONSTITUENTS:

THE LIBERAL CONGREGATIONS OF MELBOURNE:—

Temple Beth Israel St. Kilda, 74-82 Alma Road, St. Kilda 3182.
Leo Baeck Centre, 31-33 Harp Road, East Kew 3102.
Bentleigh Progressive Synagogue, 549 Centre Road, Bentleigh 3204.

ASSOCIATE:

The King David School, 117 Kooyong Road, Armadale 3143.

THE VICTORIAN UNION FOR PROGRESSIVE JUDAISM

SENIOR MINISTER:

Rabbi John S. Levi., A.M., M.A., Dip. Ed., M.A.H.L.

MINISTERS:

Cantor Abraham Jacobi, B.S.M., Dip. Music.
Rabbi Seth Phillips, B.A., M.A.H.L.
Rabbi Karen Soria, B.Sc., M.A.H.L.
Rabbi Harold Vallins.

HONORARY OFFICERS:

Chairman:

Dr. L. Taft

Honorary Treasurer:

Mr. A. Ades

Hon. Secretary:

Mr. G. Levin

Hon. Auditors:

Lowe, Lippmann, Figdor & Franck

Hon. Solicitors:

Phillips, Fox & Masel

T.B.I. St. Kilda Councillors:

Mr. G. Lesh, Mr. I. Dorey,
Mrs. I. Benjamin, Mr. H. Birner

Leo Baeck Centre Councillors:

Mr. R. McCleery, Mrs. S. Hambur

Bentleigh Progressive Synagogue Councillors:

Mr. M. James, Mr. L. Korngold

Netzer Delegate:

Miss J. Glaser (to October, 1983)
Mr. R. Hyams (from February, 1984)

King David School Delegate:

Mr. A. Zylberman

Shaliach:

Mr. M. Zimring

Representing ARZI:

Mr. I. Samuel

Hon. Life Members:

Mrs. W. Sanger, Mr. A. Ruskin

LIBERAL PROPERTIES LIMITED

Notice is hereby given that the Annual General Meeting of members of the above-mentioned Company will be held at Temple Beth Israel St. Kilda, on Sunday, 16th September, 1984, immediately following the Annual General Meeting of the Victorian Union for Progressive Judaism.

BUSINESS

1. To receive and consider the Directors' Report for the year ended 31st May, 1984.
2. To receive and consider the accounts of the Company for the year ended 31st May, 1984, and report of the Hon. Auditor.
3. To report and record the composition of the Board of Directors in accordance with Article 26 of the Articles of Association.
4. To appoint the Hon. Auditor and to authorise the Directors to fix his remuneration.
5. To appoint the Hon. Solicitor.
6. To transact any other business which may be brought forward in accordance with the Articles of Association of the Company.

G. Levin, Hon. Secretary
By Order of the Directors

DIRECTORS' REPORT

TO MEMBERS:

The directors have pleasure in submitting the Balance Sheet and Profit and Loss Account for the period of twelve months ended 31st May, 1984. The Company having been incorporated for the purpose of acting as the permanent Trustee for the Victorian Union for Progressive Judaism as a non-profit making organization, the normal revenues and expenditures of the Union do not appear in the accounts of this Company.

DIRECTORS:

The Directors of the Company in office at the date of this report are:

Dr. L. Taft — Chairman of Directors
Mr. A. Ades
Mr. G. Levin
Mr. G. Lesh
Mr. R. McCleery
Mr. M. James

The Honorary Treasurer's Report and the Statement of Income and Expenditure for the Victorian Union for Progressive Judaism and Liberal Properties Limited will be available at the Annual General Meeting of the VUPJ on the 16th September, 1984, or from the offices of the constituent congregations from the 31st August, 1984.

VICTORIAN UNION FOR PROGRESSIVE JUDAISM ANNUAL REPORT 1983-1984

FROM THE CHAIRMAN

DR. L. TAFT

At each visit I see progress in the construction of the Ira and Isador Magid Resource Centre. Leo Baeck Centre celebrated its "barmitzvah" displaying provisional plans for expansion. The challenge for growth of the King David School at Larnook continues. This, despite its metamorphosis, growth in the Union continues, through its constituents and affiliates. Appropriately, this annual report is being circulated through Congregational newsletters instead of its previous circular.

It was hoped to present a new constitution to the 1983 Annual General Meeting for ratification, however lack of unanimity prevented this. Further work has largely solved this, and presentation should not be unduly delayed.

Congregational offices are now well established and handling salaries and membership. Our thanks go to Mrs. M. Gonsior for accomplishing the last tasks of the Union Office, which has now been disbanded. Union business is now handled by Temple Beth Israel St. Kilda with the supervision of Mrs. Margot Joseph and assistance of Rosemary Rosenthal. The Union budget has dwindled, and funding will be provided by the Constituents.

Binding of the constituents must be through common policies, common resources, and common ventures for the benefit of the progressive Jewish community. Funding of the Union should be a matter of right, to provide power to implement its decisions. Internal congregational powers will be possessed by the Constituents, while the Union will provide both a forum for, and access to the progressive Jewish community for the Affiliates.

Matters pertaining to the congregations only will be considered by a Central Executive with Presidents, Treasurers and the Senior Rabbinic representative. Full meetings with Affiliates will concentrate on Affiliate problems, and broader policy issues, e.g. involving the Victorian Jewish Board of Deputies, the Victorian State Zionist Council etc.

MEETINGS OF THE UNION

Eight full meetings were held during the year, as well as five smaller meetings of Presidents and Treasurers only. Special discussions were held on the Constitution, the appointment of delegates to the Victorian Jewish Board of Deputies and elections within the State Zionist Council. Leo Baeck Centre again sponsored an enjoyable Warburton weekend for Union members. Here, topics such as "Current Liberal Jewish Thinking", "Patrilineal Descent", and the "Quest for Authority in Liberal Judaism" were dealt with. Another, on "The Ethics of In-vitro Fertilization" became a subject for a successful afternoon's Seminar.

THE CONGREGATIONS

Congregational reports will be made separately. Autonomy now carries responsibility, the provision of reports, statistics, the meeting of expenses and adequate accountability through the Union if relations are to be harmonious.

The Rabbis now negotiate their contracts with their congregations, but form a Rabbinical Council. The Senior Rabbi sits ex-officio on both tiers of the new Union. Not only do they remain indispensable to the workings of all the institutions within the Union, but their combined numbers, influence, expertise and co-operation has never been greater.

Through his work on the Victorian Jewish Board of Deputies, on radio, on Zionist Councils and at Day Schools, Rabbi Levi has achieved recognition for his work by the Jewish Community at large, and provides a channel for our views. We were fortunate to have Danny Schiff with us for the High Holydays, where he set new standards for a student rabbi. We also take great pride in the graduation of Rabbi Ian Morris, now returned to Australia and officiating in Perth. Cantor Jacobi and his musical staff continue to enrich our services with music, both new and traditional — musical creativity is never at a standstill, and we are indeed fortunate in the quality of our Cantors, choristers and musicians.

THE KING DAVID SCHOOL

With over 300 pupils the Kooyong Road property is unable to house Forms 1 and 2. Accordingly the property Larnook has been purchased to house them as well as the primary school. The proportion of Jewish children attending Jewish Day Schools is now very high and continues to grow. Informed choice of school by progressive Jewish parents is incomplete without a careful assessment of what the King David School offers by a visit and discussion with the Principal. A Government grant towards the cost of the School evaluation anticipated in my last report has been received. Government funding cuts have not inhibited growth of the School, which offers qualities impossible for Government to provide except through significant and equitable support for it. Congratulations for the past years achievements are due to the President, Mr. M. Southwick and his Council, and to Mr. Rothman and his staff.

NETZER

Netzer provides a regular, diverse and successful range of activities for our youth. Regular weekend activities are conducted at the congregations and the King David School, of religious, educational, and social type. In addition, camps provide the opportunity for more intensive activities, while the Machon program anticipates the future leadership requirements of the organization.

The Union contributes support towards the Shaliach Mikki Zimring, who with his wife Tsvia and family stimulates an active, continuous and first class program. Facilities, venues and access are also provided by the Union, to which Netzer sends its Mazkir, Ross Hyams and Mikki Zimring as delegates. A review of the relationship between Netzer and the Union will be necessary as the Constitution develops. The Netzer report printed elsewhere is worthy of study, and its leaders are much appreciated for their contribution to Union youth activities.

ACKNOWLEDGEMENTS

Due to relocation early in the year, Mr. Bob Freidlin was replaced by Treasurer Mr. Andrew Ades. With Mr. Gerry Levin as Secretary, invaluable advice to the solution of many difficult and persistent problems was given by them both. The Presidents, Rabbis and other delegates also contributed in a variety of ways on behalf of the Union. I particularly appreciate the patience and goodwill extended to the Chairman.

Dr. Leon Taft, Chairman

REPORT OF THE SENIOR RABBI

5744 . . . A REPORT BY RABBI JOHN LEVI

Unlike most other congregations in Australia and New Zealand the Liberal Jewish community in Melbourne is served by a team. In the past year this has given us great strength.

Every week the ministers of our three congregations get together to share ideas and to discuss problems. We all attend our respective congregational Board meetings and we share in the decision making process that governs the Victorian Union for Progressive Judaism. Some of us represent our community at the Board of Deputies and in non Jewish community groups. We are in close contact with our gifted Netzer shaliach and we are involved in the King David School from its Council to its music lessons. The Liberal congregations do not expect their rabbis to live sheltered lives and I am sure that we all rejoice in this fact and this challenge.

There are many events that I am sure Rabbi Vallins, Rabbi Soria, Rabbi Phillips and Cantor Jacobi could tell you about far better than I. May I pay tribute to each one of them for a wonderful year of achievement. In the past year contractual arrangements have been made with each one of them representing our communal pleasure in having them with us.

From a rabbinic point of view we are able to see many new and exciting developments. The Bentleigh Progressive Synagogue with Rabbi Vallins has initiated a host of innovative programmes ranging from a drama to mark Shavuot to a series of Shabbat dinners and early Friday night Services. Rabbi Phillips continues to delight the Leo Baeck Centre with his special gifts and now our Kew congregation has developed some exciting plans for expansion. In St. Kilda we have, of course, almost completed the building of Stage Two of our large synagogue complex with the refurbishing and reshaping of the Temple sanctuary itself yet to come. And as if this was not enough there was the purchase of the magnificent new King David School property in Orrong Road.

The Temple is proud to be able to welcome back (if only temporarily) its third rabbinic son Rabbi Ian Morris who will be inducted as rabbi of Temple David in Perth in mid August. Student Rabbi Danny Schiff shared the last High Holydays with us and we look forward to seeing him again in 1985.

To my own closest colleagues Rabbi Soria and Cantor Jacobi my special thanks. Because of them I was able to visit Israel in 1983 to attend a Conference of the World Union for Progressive Judaism and to do some archeological work in Jerusalem. In 1984 another journey to Israel and Italy enabled me to attend a Conference of our own Zionist Movement and an International Conference of Christians and Jews. Let me also add that I seem to be in almost daily contact with my friends Rabbis Lampert and Fox in Sydney which again, I am certain, strengthens our Australian Union for Progressive Judaism.

Well, with all this what do the rabbis actually do? Actually we are all different however we share a great many tasks.

We share the teaching of our "Jews by Choice". We are all involved in talking and teaching about Judaism in Churches and Schools and Service Clubs throughout the State. We officiate at more than a hundred funerals a year and almost the same number of Bar- and Bat-Mitzvah ceremonies. We visit the sick and we counsel people who come to us for advice. We share standards. We will not officiate at the Barmitzvah ceremonies of children who have little or no Jewish education. We will not accept as Jewish brides and grooms who have no Jewish background and who would only qualify as Jewish by some Nuremberg Law. Our voices are heard on the radio and in the classroom. But most of all we care about the synagogue. Rightly or wrongly a rabbi judges himself or herself by the way in which a congregation and a congregant gathers for communal prayer. It might sound silly but whether you are there or not makes a difference!

John Levi, Rabbi

NETZER ANNUAL REPORT

1st June, 1983-31st May, 1984

The past year has been an important one in the growth and development of Netzer. We have seen the formation of many new groups within the framework of the Movement, and have increased the number and variety of activities that we are involved in.

Winter camp 1983 was held in Pearce Dale over Shavuot, and thus the festival formed the basis of our educational themes. About 120 chaverim were involved, the camps being a great success. Sukkot was a very special festival for Netzer, for it was our "Netzer Day" — not only did we build and decorate a sukkah for the King David School, we also held a Sukkot function for Netzer members and the community to which over 150 people attended. Netzer also had a very busy August, having madrachim and chanachim involved in the Z.Y.C. Hadracha seminar, the Z.Y.C. Jamboree, and the A.Z.Y.C. Bogrim seminar. We also held our own Hadracha seminar at Mt. Buller for our Year 11 group, and a madrichim camp, in which we discussed aspects of leadership.

Summer camp 1984 was a big success to begin the year with. We had over 250 participants and themes included a look at youth in Israel — past, present and future, the creation of the State, a look at the concept of our "Ideal" community, and aspects of Reform ideology. As usual, Netzer completely self-catered.

- This year we celebrated Purim with a talent night. Our Mitzvot groups (Grade 6, Form 1) within the Sunday schools presented Purim shpiels for their respective congregations.
- In March, we were invited by the St. Kilda City Council to perform Israeli singing and dancing in the St. Kilda street festival. We presented two different presentations during the day. Also in March, we had our annual Netzer educational weekend, in which all the Netzer leaders spent a weekend away discussing and establishing the programming and educational objectives for the year.
- In April, Netzer held a memorable meeting in Sydney, in which we

We remember the members of our congregations who passed away during the year.

1st June, 1983-31st May, 1984

Ray E. Burns, Andrew Greenhut, Harry Saks, Elka Steinkalk, Wilhelm Rosenberg, Felix Pryles, Maurice Wollan, Richard P. Stern, George Wagstaff, John S. Komlosky, Rae Brandon, Stanley Forshaw, Betsy Lew, Alan S. Rabinov, Erna Curtis, Harry Harris, Jessica B. Kaufman, Alfred Schwarz, Lewis Hayes, Theima B. Marks, Eva Selig, Gitta Godwin, Harry Halperin, John C. Carew, Johanna Engel, Gustav Jordan, Armin Benedikt, Fritz W. Heydemann, Sam Bando, Ruth Opat, Julie van Engel, Les Braun, Eric S. Pearce, Frank Cairns.

MARRIAGES

1st June, 1983-31st May, 1984

Fay Dunn to Harry Nussbaum; Toni Berkowitz to Rodney Paykel; Josefina Friedman to Hans Lutwak; Svetlana Kryukov to Boris Benyaminovich; Esther Burns to Bernard Marks; Vera Gorlin to Michael Tulchinsky; Sandra Shaw to Raphael Rockman; Tayce Goldman to Phillip Ross; Susan Unger to Terry Crothers; Paule Tishler to Richard Eckhaus; Kerry Joel to Henry Preston; Gillian Olney to Neal Jedwab; Kathryn Campbell to Robert Zucker; Debra Wittner to Martin Rosenberg; Dina Solomon to Gerald Sabel; Victoria Liberman to Eldar Guseynov; Jenny Kemelfield to Robert Rychter; Carol Cameron to Albert Bentata; Cheryl Brajtberg to Henri Mokotow; Reba Pincus to Harvey Skoknick; Robin Kentor to Philip Dolan; Helena Milechman to Henry Frosh; Keryn Lew to Richard Kornhauser; Sandra Emanuel to Leigh Masel; Jacqueline Adler to Leon Gettler; Deborah Davis to Stephen Donald; Naomi Heller to Eliahue Cohen; Sharon Gold to Darren Sterzenbach; Leora Moss to Alon Cohen; Judith Rassaby to Thomas Osborne.

FUNERALS

1st June, 1983-31st May, 1984

Roy Burns, Andrew Greenhut, Alfred Gerstl, Rosalia Fleshel, Harry Saks, Elka Steinkalk, Wilhelm Rosenberg, Daniel Santen, Felix Pryles, Maurice Wollan, Richard Stern, Elsa Fortin, Lotte Grace, Rebecca Ginsberg, George Wagstaff, Leopold Buchner, John Komlosky, Valerie Fischmann, Olga Simonis, Peter Branski, Kurt Rappaport, Rae Brandon, Cornelia Entjes, Stanley Forshaw, Keith Levy, Betsy Lew, Jan Reisner, Artur Katz, Alan Rabinov, Adolf Stux, Erna Curtis, Harry Harris, Jessica Kaufman, Harold Medley, Ana Ivensky, Alfred Schwarz, Lewis Hayes, Estera Szykier, Bronislawa Jaskulska, Theima Marks, Elizabeth Schreger, John Goldberg, Eva

became a Federal Movement. At the same time, we had members representing us at the Z.F.A. Conference, and the annual A.Z.Y.C. meeting.

- Netzer members participated in the community Yom Hasho'ah and Yom Ha'atsma'ut commemorations this year, as well as being involved in the Temple celebration of Yom Ha'atsma'ut.
- Winter camps were held at Mt. Eliza this year, and went extremely well. We had over 135 participants, covering themes as diverse as community, Jewish survival, relationships, and the Year 12 group discussed the possibilities awaiting them in an Israel programme.
- The Netzer choir sang a medley of Jerusalem songs at the S.Z.C. celebration of Yom Yerushalayim, and meets weekly to practice — the meetings being held directly after our Hebrew classes, run weekly by Mikki and Tsvia.
- Again, this year we have helped with the fetes and the various functions of the Temples and King David School. We have led and been involved in services at all the Temples, and as usual have representatives on all the Temple boards of management.
- The two new groups within Netzer that have been formed this year are a Limud Torah group, which meets every Shabbat to read and discuss the week's Torah portion over a cup of coffee; and a group — "Chug Aliyah" to study and discuss Aliyah with the eventual aim of going to Israel as a group.
- We have greatly increased our contact and involvement with Netzer Olami, our world body, and with the Netzer centres in South Africa, Holland and England this year.

The past 12 months have indeed been busy, but they have also been very rewarding. Much of our success has been due to the hard work, commitment and great amount of loving care of our shlichim, Mikki, Tsvia and Yinon Zimring, who are a much-needed support for all the madrachim.

We look forward to working in a strong and growing Netzer for the rest of the year.

Ross Hyams — Netzer Mazkir

Selig, Gitta Godwin, Katalina Berenyi, Miriam Felman, Margaret Abrahams, Aron Zoureff, Lotte Fisher, Esther Silberberg, Ernst Winter, Vida Walsh, Boris Winikoff, Rebecca Aarons, Ludwig Garrick, Harry Halperin, Zelma Vidor, Gregory Portnoy, John Carew, Elsie Illott, Raie Dabscheck, Leon Zaks, Johanna Engel, Gustav Jordan, Zoltan Zved, Peter Caplan, Haidee Sharpe, Armin Benedikt, Fritz Heydemann, Solomon Bear, Sam Bando, Ernst Fischer, Victor Simkin, Robert Pyke, Olga Mellich, Mark Mason, Ruth Opat, Julie Van Engel, Les Braun, Frank Gorog, Eva Lenson, Eric Pearce, Ivan Rosanove, Frank Cairns.

BARMITZVAHS

1st June, 1983-31st May, 1984

Johnathan Singer, David Patkin, Craig Lovett, Ned Rockman, Caleb Mortensen, Daniel Cass, Elliott Katz, Gary Rosenberg, Aryeh Seligmann, Aaron Bickford, Jarrod Layton, Daniel Markham, Michael Bloom, David Yallouz, Stuart Morris, David Layton, David Ross, Jason Pizer, Martin Palmer, Gideon Huberman, Andrew Majzner, Daniel Tonkin, Jeremy Freeman, Tony Glew, Steven Davis, Joshua Rosenthal, Daniel Lazner, Larnee Leigh, Jeremy Nassau, Ashley Stanton, Andrew Todes, Adrian Appel, Pierre Harcourt, Daniel Prager, Nicholas Klooger, Adam Bruce, Gary Korn, Michael Levin, Steven Meyer, Jason Arnheim, Richard Aarons, Justin Parker, Daniel Rechter, Michael Felder, Andrew Weldon, Laurence Mandie, Robert Szkariski, Stephen Nathan, Amir Perzuck, Andrew Maver, Rael Solomon, John Krivitsky, Simon Moss.

BATMITZVAHS

1st June, 1983-31st May, 1984

Elana Coleman, Vanessa Eckhaus, Deborah Stanton, Jennifer Grunfeld, Caryn Granek, Barbara Henenberg, Andrea Kranz, Amanda King, Maxine Piekarski, Belinda Taft, Marianne Taft, Anna Davis, Shira Mushin, Luella Salvatore, Suzanne Hartmann, Michelle Sweet, Bruna Goldsztein, Rebecca Fradkin, Sarah McCleery.

STATISTICS

1st June, 1983-31st May, 1984

Barmitzvahs	53
Batmitzvahs	19
Marriages	30
Funerals (total)	84
Funerals of Members	34

Membership List as of 31/5/1984
TEMPLE BETH ISRAEL — ST. KILDA

HONORARY MEMBERS

Mrs A. M. Alexander
 Miss B. Burnett
 Mrs O. Finkelstein
 Mr & Mrs R. Freadman
 Mrs J. Grinblat
 Cantor & Mrs C. Jacobi
 Miss R. Joseph
 Rabbi & Mrs J. S. Levi
 Mr & Mrs K. Lippmann
 Mr & Mrs A. Ruskin
 Mrs W. E. Sanger
 Rabbi K. Soria
 Mrs G. Wight

LIFE MEMBERS

Mrs K. Lustig
 Dr & Mrs J. P. Morris
 Mr R. Raynor
 Mrs E. L. Rose

LIST OF MEMBERS

Mr & Mrs F. Abraham
 Mrs M. Abraham
 Mr & Mrs L. J. Abrahams
 Mrs M. G. Abrahams
 Mr & Mrs H. Abrams
 Mr & Mrs S. Abramson
 Mr & Mrs A. M. Adams
 Mr R. I. Adams
 Mr M. R. Adams
 Mr A. C. Adams
 Mr A. M. Ades
 Mr & Mrs W. Adler
 Mrs P. Aird
 Dr M. G. Aizen
 Mr & Mrs C. J. Akkerman
 Mrs V. Alban
 Mr A. D. Alexander
 Mrs A. M. Alexander
 Mrs P. Alexander
 Mr & Mrs M. Aloni
 Mrs E. Alter
 Mr & Mrs J. Alterwein
 Mr C. J. Altson
 Mrs I. Anshel
 Mr M. Appel
 Mr & Mrs P. M. Appelboom
 Mr L. J. Appelboom
 Mr V. N. Appleboom
 Mr A. I. Armany
 Mr E. Armer
 Mrs L. Arndt
 Mr & Mrs F. Ash
 Mr R. Aszniewicz
 Mr & Mrs S. Aurutis
 Mr & Mrs S. A. Auster
 Dr & Mrs M. Balint
 Mr & Mrs G. A. Bancroft
 Mr & Mrs J. A. Bancroft
 Mr & Mrs P. A. Bancroft
 Mr & Mrs R. D. Bancroft
 Mr & Mrs K. Bandman
 Mr P. E. Bando
 Mr D. W. Bando
 Mrs E. Bando
 Mr & Mrs J. I. Bando
 Mr J. L. Basior
 Dr & Mrs P. Bassier
 Mr E. Bauer
 Dr & Mrs F. Bauer
 Mrs I. Bazar
 Miss M. J. Bear
 Mrs V. Bearman
 Mr & Mrs E. Beer
 Dr & Mrs D. A. Behrend
 Mrs E. M. Beildeck

Mr & Mrs H. Bellin
 Mr & Mrs E. Bence
 Mr & Mrs R. Beniac
 Mr & Mrs P. S. Benjamin
 Mr & Mrs A. L. Benjamin
 Mr G. P. Benjamin
 Mrs I. Benjamin
 Mr & Mrs P. E. Bennett
 Mr & Mrs E. A. Bennett
 Mr & Mrs A. Bennett
 Dr & Mrs M. Berah
 Mrs A. Berendson
 Mrs B. R. Berger
 Mr & Mrs I. B. Berger
 Mr & Mrs P. Berkovits
 Mrs E. Berkowitz
 Mrs A. Berkowitz
 Mr L. Berkowitz
 Mr & Mrs S. Berl
 Mr F. Berman
 Mr & Mrs A. Best
 Mr P. Best
 Mr & Mrs B. Beville
 Mr & Mrs S. H. Bierman
 Mr & Mrs H. G. Bierman
 Mr & Mrs H. Birner
 Dr & Mrs C. D. Blashki
 Mrs L. Blau
 Mr & Mrs G. C. Blick
 Dr & Mrs M. Block
 Mrs L. Blode
 Mr & Mrs E. Blode
 Mr & Mrs F. Blode
 Mrs D. L. Bloom
 Mrs E. Blum
 Mr S. Blumenstein
 Mrs S. Boehm
 Mrs R. Bontschek
 Mr & Mrs H. Boon
 Mr & Mrs I. Boon
 Mr & Mrs A. Borgen
 Mrs G. Born
 Mr Z. Bornstein
 Mrs C. Bram
 Mr & Mrs A. M. Bram
 Mr & Mrs D. Brame
 Mr L. A. Bramson
 Mr & Mrs J. Brand
 Mr & Mrs P. R. Brand
 Mr & Mrs S. Brand
 Mrs B. Braun
 Mrs R. Braun
 Mr & Mrs J. Breit
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 Miss E. Bresner
 Miss D. Bresner
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 Mr R. Brill
 Mr & Mrs G. E. Brill
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 Mr & Mrs D. B. Bristow
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 Mrs E. R. Broome
 Mr & Mrs M. Brott
 Dr H. Brous
 Mr & Mrs D. Brous
 Dr P. Brous
 Mr H. Brown
 Mrs A. Brown
 Mr & Mrs H. M. Bruch
 Miss A. Bruckner
 Mr E. Brumer
 Mrs V. Brumer
 Mrs M. Brunswick
 Mrs J. Bry
 Mr & Mrs B. Burger
 Mr S. Burley
 Miss B. Burnett
 Mr R. J. Byron

Mrs R. Cabaler
 Mr H. M. Caplan
 Mr A. Caplan
 Mr & Mrs M. Caplan
 Mr A. Carrick
 Mr & Mrs L. Carrick
 Mr & Mrs F. Cass
 Dr & Mrs M. H. Cass
 Mrs G. Catts
 Mrs R. Cavallaro
 Mr & Mrs Z. Censor
 Mr & Mrs J. Chakman
 Dr & Mrs W. Chanen
 Mrs V. Charles
 Dr J. J. Chazan
 Mrs M. Cherny
 Mr & Mrs R. Cherny
 Mr & Mrs H. F. Clark
 Mr & Mrs M. Cohen
 Mr & Mrs M. Cohen
 Mr & Mrs I. H. Cohen
 Mr & Mrs L. R. Cohen
 Mr & Mrs S. A. Cohen
 Mr & Mrs S. D. Cohen
 Mr & Mrs M. J. Cohen
 Mr & Mrs J. Conway
 Mrs K. Corden
 Mr L. A. Cowan
 Mrs S. Cowen
 Mr H. G. Cowen
 Dr & Mrs P. H. Cowen
 Mr & Mrs T. W. Crothers
 Mr & Mrs P. Curtis
 Mrs L. Cwiklicer
 Miss K. Czydel
 Mr F. Danby
 Mr A. Darvas
 Dr P. J. Davis
 Dr & Mrs B. Davis
 Mrs V. Davis
 Mrs A. R. Davis
 Mr & Mrs E. D. Davis
 Mr H. R. Davis
 Mr & Mrs R. K. Davis
 Mr E. J. Davis
 Miss M. Davis
 Mr J. De Gorter
 Mr S. De Winter
 Mr P. De Winter
 Mr & Mrs I. L. De Winter
 Mrs Z. De Winter
 Dr G. J. Dennerstein
 Dr L. Dennerstein
 Mr & Mrs T. S. Dery
 Mr R. M. Dessau
 Mr & Mrs R. W. Dodge
 Mr & Mrs F. Dodge
 Mrs L. Donald
 Mr & Mrs J. R. Donath
 Mr & Mrs W. Donath
 Dr R. S. Dorey
 Mr & Mrs I. Dorey
 Mr H. Drucker
 Miss L. R. Dryen
 Mr P. L. Dryen
 Mr & Mrs G. P. Dryen
 Mr & Mrs S. Duband
 Mr & Mrs T. Dunaev
 Mr & Mrs G. Dunn
 Mrs P. Durlacher
 Mr F. Durra
 Mrs E. Durra
 Mrs P. E. Durra
 Mr & Mrs I. H. Earl
 Mr & Mrs J. Eckhaus
 Mr J. Eckt
 Mrs R. Eckt

Mr A. R. Eger
 Mrs M. Eger
 Mr A. M. Eger
 Mr I. M. Eilenberg
 Mrs G. Eisen
 Mr & Mrs O. Eisinger
 Mr S. Elsner
 Mrs L. Elsner
 Mr C. Emanuel
 Mrs M. Epstein
 Dr & Mrs J. Epstein
 Mr & Mrs L. Epstein
 Mr & Mrs E. F. Epstein
 Mrs R. Epstein
 Mr N. A. Faifer
 Mrs A. Falkenstein
 Mr Mrs J. C. Fast
 Mr M. Fast
 Dr G. M. Fast
 Mr & Mrs R. I. Feigin
 Mr & Mrs A. Feigin
 Mrs A. Feil
 Mr P. Feil
 Mr & Mrs J. Feldman
 Mr P. A. Feiman
 Mr & Mrs M. Felts
 Mrs G. Fetter
 Mr & Mrs L. Fih
 Mr & Mrs A. Fink
 Mr G. M. Fink
 Dr R. Fink-Leser
 Mrs M. Finkelstein
 Mr & Mrs B. Finkelstein
 Mrs O. Finkelstein
 Mr & Mrs D. M. Finks
 Mr & Mrs E. Fischer
 Mr & Dr P. L. Fischer
 Mr & Mrs H. J. Fischer
 Mr Mrs E. Fischl
 Mrs F. Fonti
 Dr E. Fooks
 Mr & Mrs K. Forshaw
 Mr B. Forshaw
 Mrs A. Fouks
 Mr J. Fox
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 Mr R. Frank
 Mr P. Frankel
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 Dr & Mrs R. M. Fredman
 Mrs E. Freedman
 Mr & Mrs A. Freiberg
 Dr & Mrs J. Freidin
 Mr & Mrs J. Frey
 Mrs C. Friedlander
 Mrs I. Friedlander
 Dr & Mrs H. Friedman
 Mr & Mrs A. Friedman
 Mr H. H. Friend
 Mrs S. J. Frieze-Crawford
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 Mrs H. Frosh
 Mrs A. Fryberg
 Mr & Mrs M. Furst
 Mrs G. Gabler
 Mrs E. Gaster
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 Dr G. Gescheit
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 Mr & Mrs V. J. Gild
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 Mrs M. Glance

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Mrs Z. R. Halprin
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Mrs S. A. Harris
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Mrs S. Harvey
Mrs G. Hauck
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Mrs P. E. Hayat
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Mrs J. Hayman
Mr A. M. Hearst

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Mrs B. Henenberg
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Mrs H. Herman
Mr G. A. Hershan
Mr & Mrs R. B. Hershan
Mr & Mrs E. Herzberger
Mrs M. L. Heydemann
Dr I. J. Heyman
Mr & Mrs M. Heyman
Mr & Mrs J. Hildebrand
Mr & Mrs I. Himmelhoch
Mr A. Hodenberg
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Mrs P. P. Hughes
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Mrs J. Huppert
Mrs M. Huppert
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Mr R. M. Hurwitz
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Mr & Mrs L. A. Hyams
Mr & Mrs L. J. Hyams
Mr & Mrs H. Hyman
Mrs R. Hyman

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Mr F. Inwald
Mr & Mrs T. Irlight
Mr P. S. Isaacson
Mr Y. Israel

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Mr & Mrs G. Jacob
Mr & Mrs R. Jacob
Mr & Mrs T. Jacob
Cantor & Mrs C. Jacobi
Mr & Mrs K. T. Jacobi
Mrs B. Jacobs
Mrs J. A. Jacobs
Mr & Mrs S. F. Jacobs
Mrs E. Jacobson
Miss I. Jacobson
Mrs A. Jacoby
Dr & Mrs A. W. Jakobovits
Mr & Mrs M. P. James
Miss E. Y. Jelinek
Dr & Mrs V. J. Jelinek
Mr & Mrs R. R. Joachim
Mr & Mrs W. Jockel
Mr G. L. Joel
Mrs L. Jona
Hon. Mr & Mrs W. Jona
Mr R. Jonas
Mrs G. Jordan
Mr H. C. Joseph
Miss R. Joseph
Mrs J. Joske
Mr J. Juker
Mr M. Jungerman

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Mr & Mrs R. A. Kahan
Mrs I. Kahn
Mr M. G. Kahn
Mrs C. Kalnoky
Mr & Mrs Z. Kaminsky
Mr M. A. Kaplan
Miss M. Kapos
Dr & Mrs B. Katz
Mr & Mrs J. V. Kaufman
Mrs M. E. Kaufman
Mr & Mrs S. Kaufman
Mr G. Kay
Mrs N. V. Kay
Miss P. M. Kay
Mr & Mrs E. Kaye
Mr W. A. Kaye

Mr & Mrs N. Kemelfield
Mr E. Kempler
Mr & Mrs A. B. Kenmar
Dr S. Kennett
Dr & Mrs H. S. Kent
Mrs R. Kern
Dr J. D. Kiffer
Mr & Mrs F. M. Kindler
Mr & Mrs L. L. King
Mr & Mrs D. M. Kingston
Mrs J. Kingston
Mr & Mrs I. Kiven
Mr & Mrs E. Klaus
Miss L. Kleiman
Mr & Mrs M. Kleiman
Mr R. Kleiman
Mrs R. Klein
Mr D. Kleinman
Miss N. Klempener
Dr & Mrs G. Klempfner
Mr N. Klings
Mr & Mrs K. Klooger
Mr & Mrs B. Kluger
Mrs L. Kobritz
Mr & Mrs A. Kolb
Mrs F. Kilieb
Miss M. Kolieb
Mr & Mrs P. J. Kolliner
Mrs F. Komesaroff
Mr & Mrs M. E. Komesaroff
Mr & Mrs S. Koodak
Dr & Mrs M. Korman
Mr G. Korn
Mr & Mrs H. Korn
Mrs S. Korn
Mr & Mrs A. J. Kornberg
Mrs M. Kosky
Mrs E. Kovkin
Mrs M. Krantz
Mr H. Kranz
Mr Z. Kranz
Mr D. N. Krongold

Mrs M. Landers
Mr & Mrs J. Landman
Mr F. Langer
Mr & Mrs S. Langer
Mr & Mrs D. J. Larsson
Mrs G. Law
Mrs R. A. Lawford
Mr & Mrs D. S. Lawrence
Mr & Mrs M. S. Lawrence
Mr P. A. Lawrence
Mrs C. Layton
Mr & Mrs T. M. Layton
Miss M. E. Lazarus
Mrs R. Lazarus
Mr B. Lebransky
Mr F. Lederer
Mr & Mrs D. Leigh
Mrs E. C. Leser
Mr & Mrs G. Lesh
Mr R. Lesh
Mr & Mrs H. Lesh
Mr C. Leski
Mrs C. Lesser
Mr & Mrs B. J. Lester
Mr & Mrs M. Lester
Mrs M. E. Levey
Mr & Mrs C. Levi
Mr & Mrs D. J. Levi
Rabbi & Mrs J. S. Levi
Mr & Mrs P. D. Levi
Mr A. J. Levin
Mr G. S. Levin
Dr & Mrs J. Levin
Mr & Mrs L. I. Levin
Miss S. Levin
Mrs G. Levit
Mrs B. Levy
Mrs B. Levy
Miss G. F. Levy
Mr & Mrs H. J. Levy

Mr & Mrs P. Levy
Mrs S. A. Levy
Dr & Mrs J. L. Lewin
Mr & Mrs J. Lewis
Miss J. A. Lewis
Mr & Mrs R. Lewis
Mr & Mrs R. S. Lewis
Miss S. Lewis
Mrs S. Lewis
Mrs R. Lewison
Mrs G. Lewy
Mrs E. Licht
Dr M. Lichter
Mr H. Liebermann
Mr & Mrs F. Liebmann
Mrs J. Light
Dr & Dr L. Light
Mr & Mrs H. Liner
Mr & Mrs H. Lippmann
Mr & Mrs K. Lippmann
Mr W. M. Lippmann
Mrs L. Lipton
Mrs S. Littman
Mrs K. Lobs
Mr L. C. Lock
Mr H. Loewe
Mr & Mrs F. Loewenstein
Mr & Mrs J. D. Loewenstein
Mr & Mrs A. Loewy
Dr & Mrs P. M. Loewy
Miss A. Lubin
Mr & Mrs D. S. Lurie
Mr & Mrs K. Lustig
Mr & Mrs K. P. Lustig
Mr & Mrs L. Lustig
Mrs M. Lustig
Mr & Mrs H. K. Lutwak
Mr S. L. Lyons

Mr & Mrs I. G. Macdonald
Mr & Mrs F. Magid
Mr & Mrs I. A. Magid
Mr & Mrs R. G. Magid
Mr & Mrs F. S. Mahlab
Miss K. Mahlab
Mr & Mrs E. Malinek
Mr & Mrs B. Mandie
Mr & Mrs E. Mandie
Mr L. Mandie
Mrs C. Manning
Mr E. H. Marcuse
Mr M. Margolis
Mrs J. L. Mariner
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Mr H. Felder
Mr & Mrs J. W. Felder
Dr & Mrs P. Felder
Mr N. Feldman
Mr P. R. Feldman
Mr & Mrs T. H. Firestone
Mrs A. Flieg
Mr & Mrs A. A. Fox
Dr & Mrs R. J. Fox
Mrs H. Frank
Mr & Mrs E. Frankenberg
Mrs M. Frankel
Mr & Mrs P. Freedman
Mr & Mrs E. Freidin
Mr M. Furman

Mr & Mrs R. Gandur
 Mrs F. Gattner
 Mr & Mrs R. Gervai
 Mr & Mrs B. J. Givoni
 Mr A. Gocs
 Mr D. W. Gocs
 Mr & Mrs A. Gold
 Mr D. Goldman
 Mr T. E. Goldstein
 Miss A. R. Gonshor
 Mr & Mrs H. Gonshor
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 Mrs H. Goodman
 Mrs R. M. Granard
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 Mr & Mrs S. Greenberg
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 Mr & Mrs H. Grossbard
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 Mr & Mrs H. Harris
 Mr & Mrs I. Harris
 Miss J. Harris
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 Mrs B. Hilton
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 Mr M. J. Holstein
 Mrs H. Homers
 Mrs B. Horne
 Mr & Mrs S. Hyman

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 Mr & Mrs H. Jackson
 Mrs S. Jacob
 Mr D. James
 Mr & Mrs M. James
 Mrs S. Z. James
 Mr I. Jarny
 Mr P. S. Jarny
 Mr & Mrs F. Jenner
 Mrs C. Jeppeson
 Mr & Mrs H. Johnson
 Mrs R. C. Joseph
 Mrs E. M. Josephs
 Mr & Mrs D. J. Judah

Mr & Mrs A. Kalman
 Mr J. M. Kalman
 Mr J. Kamm
 Mr A. R. Katz
 Mr & Mrs W. Kaufmann
 Mr G. V. King
 Dr & Mrs I. M. Kirkwood
 Mr & Mrs M. Kirkwood
 Mr M. S. Kirkwood
 Mr & Mrs E. Kohn
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 Mr & Mrs M. B. Moore
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 Mr L. D. Norman
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 Mrs S. H. Norman
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 Mrs E. Pantling
 Mr & Mrs M. Parkin
 Mr & Mrs R. Patkin
 Miss R. Patkin
 Mrs D. Payne
 Mrs E. Perks
 Mr & Mrs L. Perlen
 Mr M. Perlow
 Mr & Mrs M. H. Perlow
 Mrs J. R. Peston
 Mrs M. Pfeffer
 Mr & Mrs J. S. Pilcer
 Mr R. Pollack

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 Mr R. Popper
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 Mr & Mrs G. J. Ross
 Mr J. Ross
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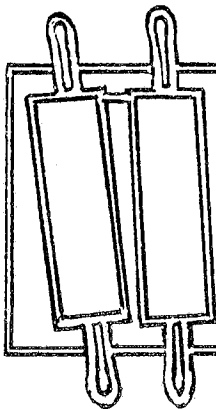
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TEMPLE TIME

בית ישראל

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Temple Beth Israel

בית ישראל

*You are invited by the President, Mr. G. Lesh and the Board of Management
to attend the*

*Dedication of the Foundation Stone of the
Isador and Ira Magid Resource Centre*

*in the presence of the Prime Minister of Australia
The Hon. R. J. L. Hawke, A. C., M. P.*

and the Consecration of the

*Mark & Joyce Southwick King David Pre-School Centre
on the 8th May, 1983 at 11.00 a.m. at 76 Alma Road, St. Kilda 3182*

YOU ARE INVITED BY THE WOMEN'S GUILD OF TEMPLE BETH ISRAEL FOR A L'HAIM IN THE HALL
AT THE CONCLUSION OF THE CEREMONIES AT 12.15.

ENTREE IS ONLY BY PRESENTATION OF THIS CARD.

In this issue:

- * From the Rabbi's Study
- * The Temple Community
- * The Resource Centre
- * The Prime Minister of Australia
- * The King David School
- * Netzer

APPENDIX V: Liberal Jewish Centres in Australasia 1985

A U S T R A L I A

Adelaide:

Temple Shalom, 39/41 Hackney Road, Hackney S.A. 5069
founded in 1962, approx. 170 members, Rabbi Jeffrey A. Kahn.

Brisbane:

Temple Shalom, 13 Koolitah Street, Camp Hill, Qld. 4152;
founded in 1972, approx. 80 members.

Gold Coast:

Temple Shalom, 25 Via Roma, Isle of Capri, Surfers Paradise,
Qld. 4217; founded in 1976, approx. 200 members.

Melbourne:

Temple Beth Israel, 76-82 Alma Road, St. Kilda, Vic. 3182;
founded in 1930, approx. 1600 members, Rabbi John S. Levi,
Rabbi Karen Sorla, Cantor Abraham Jacobi.

Bentleigh Progressive Congregation, 549 Centre Road,
Bentleigh, Vic. 3204; founded in 1952, approx. 550 members,
Rabbi Harold Vallins.

Leo Baeck Centre, 31-35 Harp Road, East Kew, Vic. 3102;
founded in 1950, approx. 530 members, Rabbi Seth Phillips.

Sydney:

Temple Emanuel, 7 Ocean Street, Woollahra, NSW 2025;
founded in 1938, approx. 1250 members, Rabbi Brian D. Fox,
Rev./Cantor Michael Deutsch.

North Shore Temple Emanuel, 28 Chatswood Ave., Chatswood, NSW
2067; founded in 1957, approx. 750 members, Rabbi Dick Lampert.

Perth:

Temple David, 34 Clifton Crescent, Mt. Lawley, W.A. 6050;
founded in 1952, approx. 450 members, Rabbi Ian Morris.

N E W Z E A L A N D

Auckland:

Temple Shalom, 180 Manukau Road, Epsom, Auckland 3;
founded in 1956, approx. 100 members.

Wellington:

Temple Sinai, 147 Ghuznee Street, Wellington;
founded in 1957, approx. 90 members.

NOTES

NOTES TO CHAPTER ONE

1. According to the 1981 census 62,217 people declared themselves to be "Jews" or "Hebrews". However, about twenty percent of the population chose not to put down their religion whether as a matter of principle or out of a perceived fear. Assuming Jews refuse to declare their religion in the same proportion as the general population, Israel Porush in his article, "Jews in the 1981 Census" *Australian Jewish Historical Society (AJHS)* IX, 5 (1983): 325, estimates the Jewish population to be about 80,000.

Statistics of Liberal affiliation are problematic as each Temple defines "members" in different ways: some Temples count family units, others include children. Thus Hans Jensen, President of the Australian and New Zealand Union for Progressive Judaism, in an interview with the author on 23 October 1984 in Sydney, NSW stated that the Progressive movement had approximately 8,000 members.

2. John D. Rayner, *Liberal Judaism: An Introduction* (London, n.d. [ca. 1970]), 4.

3. Alvin Reines, *Elements in a Philosophy of Reform Judaism* (Cincinnati, 1976), 21.

NOTES TO CHAPTER TWO

1. J. S. Levi and George Bergman, *Australian Genesis: Jewish Convicts and Settlers 1788 - 1850* (Adelaide, 1974), 10.
2. *Ibid.*, 16, 19, 256.
3. *Ibid.*, 18.
4. Gordon Greenwood, *Australia: A Social and Political History* (Sydney, 1974), 40.
5. Manning Clark, *A Short History of Australia* (New York, 1980), 117.
6. Rev. J. D. Lang, *History of New South Wales* (Sydney, 1852), 547-8 quoted in Greenwood, *Australia*, 39, footnote 95.
7. Clark, *History*, 38.
8. In 1803 Joseph Samuel said his final prayers before his public hanging, see Levi and Bergman, *Genesis*, 60.
9. *Ibid.*, 218.
10. Clark, *History*, 286.
11. Rabbi Israel Porush, *The House of Israel* (Melbourne, 1977), 3.
12. Levi and Bergman, *Genesis*, 220.
13. Although the official census states that there were 65 Jews, Bergman thinks that many of the convicts did not state their religion fearing prejudice, and notes that others who had stated that they were "Protestant," ended up being buried at the Jewish cemetery! see George Bergman, "Australian Jewry in 1828," *AJHS* V, V (1961): 240.
14. Of the 250 Jewish convicts in Australia at the time only 45 had even married, see Levi and Bergman, *Genesis*, 218.
15. Hobart Hebrew Congregation Minutes 25.4.1847 quoted in Levi and Bergman, *Genesis*, 273.
16. Levi and Bergman, *Genesis*, 223.
17. V. D. Lipman, *Social History of the Jews in England, 1850-1950* (London, 1954), 40.
18. Rabbi L. A. Falk, "The Sydney Jewish Library 1846," *AJHS*, III, III (1950): 133.

19. Rabbi Israel Porush, "The Chief Rabbinate and Early Australian Jewry", *AJHS*, II, IX (1948): 473.
20. Ellen Umansky, *Lily Montagu and the Advancement of Liberal Judaism* (New York, 1983), 52-53.
21. Porush, "Chief Rabbinate," 476.
22. See the 5 September 1842 Sydney edition of the *Voice of Jacob* quoted in the article by Percy J. Marks, "The Jewish Press of Australia," *AJHS*, I, IX (1943): 307.
23. Rabbi Israel Porush, "Rev. Herman Hoelzel--The First Qualified Jewish Minister in Australia," *AJHS*, II, IV (1945): 175.
24. See letter to Chief Rabbi 20 March 1846 from the President of the Sydney Synagogue quoted in Porush, "Chief Rabbinate," 482.
25. Rabbi L. M. Goldman, "The Early Jewish Settlers in Victoria and Their Problems," *AJHS*, IV, VII (1958): 364.
26. *Ibid.*, 362.
27. See note 35 to Chapter 22 in Levi and Bergman, *Genesis*, 342.
28. See chapter on "Intermarriage and Apostasy," in Hyman Grinstein, *The Rise of the Jewish Community of New York* (Philadelphia, 1945), 372-381.
29. Goldman, "Early Jewish Settlers," 379.
30. *Ibid.*, 397.
31. Levi and Bergman, *Genesis*, 224.
32. Rudolph Brasch, "Religion," in Olaf Ruhen et al., *This is Australia* (Sydney, 1975), 180.
33. Goldman, "Early Jewish Settlers," 397.
34. *Ibid.*, 477.
35. Rabbi Israel Porush, "The York Street (Sydney) Synagogue," *AJHS* I, VII (1942): 217.
36. Clark, *History*, 124.
37. David J. Benjamin, "The First Century of Australia Jewry--An Appraisal," *AJHS*, V, III (1960): 133.
38. *Ibid.*

39. Goldman, "Early Jewish Settlers," 417.
40. Charles A. Price, "Jewish Settlers in Australia," *AJHS*, V, VIII (1964): 370.
41. *Ibid.*
42. *Ibid.*, 372.
43. Levi and Bergman, *Genesis*, 317.
44. Clark, *History*, 118.
45. *Ibid.*, 198.
46. Goldman, "Early Jewish Settlers," 433-34.
47. Rabbi J. Danglow, "An Australian Ministry," *AJHS*, IV, IV (1956): 174.
48. For over thirty years, the Hobart Hebrew Congregation penalized people with fines. For example, anyone arriving late for Shabbat services would be fined 2/6, and one Philip Phillips was fined 21/-! See Rabbi L. M. Goldman, *History of Hobart Jewry*, *AJHS*, 111, V (1951): 218.
49. Goldman, "Early Jewish Settlers," 471.
50. Although Rabbi Rintel was born in Scotland, his father came from Poland, see Goldman, "Early Jewish Settlers," 471.
51. Sydney B. Glass, "The Case for the Sucessionists," Part I of "The Reasons for the Macquarie Street Secession," *AJHS*, III, I (1949): 7-11.
52. Nathan F. Spielvogel, "Ministers of the Ballarat Congregation," *AJHS*, I, III (1940): 93.
53. Nathaniel Levi (great grandfather of Rabbi John S. Levi), in a letter to the Melbourne Hebrew Congregation, alleged that Rintel charged £100 to convert a "lady of Ballarat married to a Jew in a Church," see Goldman, "Early Jewish Settlers," 466.
54. *Ibid.*, 449.
55. *Ibid.*, 467-68.
56. Raymond Apple, "The Victorian Jewish Community, 1900-1910," *AJHS*, IV, II (1955): 62.
57. Lieut. Harold Boas, "The Australian Jew in the Great War 1914-1918," *AJHS*, I, IV (1940): 101.
58. Eric Silbert, *Dinkum Mishpochah* (Perth, 1981), 127.

59. Rabbi A. Fabian, "The Jewish Chaplaincy in Australia," *AJHS*, VI, 6 (1969): 355.
60. David Lloyd George, *War Memoirs*, quoted by Boas, *The Australian Jew in the Great War*, 99.
61. Susan Rutland, "Jewish Immigration to New South Wales 1919-1939," *AJHS*, VII, 5 (1973): 337.
62. S. Stedman, "From Russia to Brisbane, 1913," *AJHS*, V, I (1959): 20.
63. I. Kahan, "Three Australian Yiddish Writers," translated by S. Stedman, *AJHS*, VII, 4 (1973): 287.
64. Rutland, "Jewish Immigration," 340.
65. Price, "Jewish Settlers," 375-76.
66. Walter M. Lippmann, "The Demography of Australian Jewry," *AJHS*, VI, 5 (1968): 255.
67. William Katz, *And the Ark Rested* (Sydney, 1966), 47-48.
68. G. F. Bergman, review of *And the Ark Rested*, by William Katz, (Sydney, 1966), 169.
69. Katz, *Ark*, 48.
70. In 1854 an Australian appeal for Palestine raised £8,000, while the same appeal in Britain, raised only £20,000! See M. Z. Forbes, "Palestine Appeals in the 'Fifties and 'Sixties," *AJHS*, III, VII (1952): 313.
71. Alan D. Crown, "The Development of Australian Zionism, 1850-1948," *AJHS*, VIII, 6 (1979): 318.
72. *Ibid.*, 325-26.
73. *Ibid.*, 31.
74. *Ibid.*, 79-80.
75. S. Stedman, "The 18 Signatories," *AJHS*, VI, VIII (1970): 488.
76. S. Stedman, "The Jewish Press in Australia," *AJHS*, VI, I (1964): 41-42.
77. Walter Lippmann, "Australian Jewry in 1966," *AJHS*, VII, 3 (1972): 207.
78. Rabbi Israel Porush, "The Jews of Tamworth," *AJHS*, III, IV (1950): 193.
79. Price, *Jewish Settlers*, 408-9.

NOTES TO CHAPTER THREE

1. Unfortunately there are only two secondary sources from which to distill information about this contentious time. Rabbi L. M. Goldman wrote the detailed classic, *The Jews in Victoria in the Nineteenth Century*. This book is heavily biased from an Orthodox viewpoint. A brief, but interesting paper by Albert Isaacs entitled, "Melbourne Reform Jewry in the Nineteenth Century," expresses a Liberal point of view.
2. Letter to Chief Rabbi Adler November 18, 1866 from L. W. Levy, President of the Macquarie Street Synagogue quoted in David J. Benjamin, "The Macquarie Street Synagogue, 1859-1877," *AJHS* III, IX (1953): 400.
3. Louise Rosenberg, "Rev. Abraham Tobias Boas: A Pioneer Jewish Minister 1842-1923," *AJHS* VII, 2 (1972): 144.
4. Sefton Temkin, "A Century of Reform Judaism in America," *American Jewish Yearbook*, 74 (1973): 6.
5. Alvin J. Reines, *Elements in a Philosophy of Reform Judaism* (Cincinnati, 1976), 29.
6. Of almost 2,000 German Jewish males who arrived between 1851-1910 only 376 still identified as Jews in the 1911 census. Despite the fact that many may have died or emigrated, a large toll must have been lost through intermarriage, conversion, etc. see Price, "Settlers," 374.
7. Albert Isaacs, "Melbourne Reform Judaism in the Nineteenth Century," Unpublished manuscript (Melbourne, 1974), 1.
8. Amongst other positions, Jacobs served as the President of the Chamber of Manufactures, a founding members of the "Jewish Aid Society," and of the "United Jewish Education Board," see Lazarus Morris Goldman, *The Jews in Victoria in the Nineteenth Century* (Melbourne, 1954), 338, 349, 366.
9. *Ibid.*, 211-12.
10. Isaacs, "Melbourne," 14-15.
11. *Jewish Encyclopedia*, s. v. "Marks, David Woolf."
12. Goldman, *Jews*, 213.
13. *Ibid.*, 408.
14. Isaacs, "Melbourne," 15.
15. Goldman, *Jews*, 408.

16. *Ibid.*
17. Raymond Apple, "Victorian Jewish Community 1900-1910" *AJHS* IV, II (1955): 68-69.
18. *Ibid.*
19. *Ibid.*
20. Isaacs, "Melbourne," 16-17.
21. Goldman, *Jews*, 244.
22. *Ibid.*, 262.
23. Another explanation for the pamphlet's authorship is based on the initial "B" which follows a couple of notes in the body of the text. This could point to Rev. Raphael Benjamin or Maurice Brodsky. The latter was a layman who "was prominent in the communal controversies of the seventies and published at least one polemic, 'The History of the Two Melbourne Synagogues,'" see Isaacs, "Melbourne," 3; and Goldman, *Jews*, 313.
24. Goldman, *Jews*, 391.
25. *Ibid.*, 307.
26. *Ibid.*, 309.
27. *Ibid.*, 312.
28. *Ibid.*
29. *Ibid.*, 313.
30. Isaacs, "Melbourne," 2.
31. Rev. Isadore Myers generously allowed Jacobson to assist him during the High Holydays in Sandhurst (Bendigo), Victoria in 1883 and 1884 see Isaacs, "Melbourne," 4.
32. Goldman, *Jews*, 318.
33. Isaacs, "Melbourne," 13-14.
34. Goldman, *Jews*, 318.
35. Pamphlet issued by Temple of Israel, October 16, 1885 mentioned in *Ibid.*, 319.
36. *Ibid.*
37. *Ibid.*

38. *Jewish Herald*, Editorial, June 12, 1885 quoted in Isaacs, "Melbourne," 5.
39. *Ibid.*, 5, 13.
40. Goldman, *Jews*, 38.
41. Isaacs, "Melbourne," 14.
42. Lily Montagu, *The Faith of a Woman* (London, 1943), 34.
43. *Punch*, quoted in Goldman, *Jews*, 407.
44. Goldman, *Jews*, 319.

NOTES TO CHAPTER FOUR

1. Rabbi John S. Levi, interview with author, Melbourne, Victoria, 8 October 1983.
2. *Webster's New International Dictionary*, Second Edition, s. v. "High Church."
3. For a detailed account of Lily Montagu and the beginnings of Liberal Judaism in England see Ellen M. Umansky, *Lily Montagu and the Advancement of Liberal Judaism: From Vision to Vocation* (New York, 1983).
4. Lily Montagu, *The Faith of a Woman* (London, 1943), 28.
5. *Ibid.*, 46.
6. The World Union for Progressive Judaism granted a monthly subsidy of £75 a month in 1932, for example, to help pay Temple Beth Israel's first Rabbi see Graff Werner, "The Origins and the Early History of the Liberal Jewish Movement in Melbourne," Unpublished manuscript (Melbourne, 1982), 25.
7. So far the World Union for Progressive Judaism through the generosity of the National Federation of Temple Sisterhoods, has sponsored Rabbis John Levi, Brian Fox, Ian Morris, and current rabbinic student, Danny Schiff.
8. Levi, interview.
9. Graff, "Origins," 17.
10. Dr. A. S. Ellis (grandson to Ada Phillips), letter to Graff, "Origins," 15.
11. Miss B. Burnett (private secretary to Rabbi Herman Sanger), interview with Graff, "Origins," 16.
12. Rabbi John Levi, interview; and Rabbi Rudolph Brasch, interview with author, Sydney, New South Wales, 26 September 1983.
13. Mrs. D. Wittner (widow of former member of the TBI's Board of Management), interview with Graff, "Origins", 22.
14. Mrs. A. Phillips, letter to Rabbi Israel Mattuck, 1 April 1930, World Union for Progressive Judaism Collection, American Jewish Archives (WUPJ Collection), Cincinnati, Ohio.
15. Peter Medding, *From Assimilation to Group Survival* (Melbourne, 1968), 77.
16. *Ibid.*, 78.

17. "First Annual Report", Temple Beth Israel, 1931.
18. Ada Phillips, letter to Lily Montagu 22 August 1930, "WUPJ Collection."
19. Graff, "Origins," 17.
20. Rabbi Perry E. Nussbaum, letter to author, 24 June 1984.
21. Rabbi Jerome Mark, *Liberal Synagogue Bulletin* No. 1, February 1931 quoted in Graff, "Origins," 23.
22. Ada Phillips, letter to Lily Montagu, 24 September 1930, "WUPJ Collection."
23. Ada Phillips, letter to Lily Montagu, 22 August 1930, "WUPJ Collection."
24. Rabbi Jerome Mark, letter to Rabbi Mattuck, 30 June 1932, "WUPJ Collection."
25. Rabbi Jerome Mark, letter to Lily Montagu, 30 April 1931, "WUPJ Collection."
26. Harold Boas, "A Short History of the Kalgoorlie Hebrew Congregation 1901-1969," *AJHS* VII, 3 (1972), 227.
27. Minutes of the Temple Beth Israel Board of Management, 28 January 1932.
28. Eric Silbert, *Dinkum Mishpochah* (Perth, 1981), 229.
29. Boas, "History of the KHC," 227.
30. Rabbi Jerome Mark, letter to Rabbi Israel Mattuck, 30 June 1932, "WUPJ Collection."
31. Minutes, TBI, 10 December 1930 and minutes of Special General Meeting, TBI, 21 December 1930.
32. [Rabbi Jerome Mark] "Intermarriage and Proselytism," June 1932.
33. *Ibid.*
34. Minutes, TBI, 1 June and 9 December 1931 in Graff, "Origins," 26.
35. Rabbi Max Schenk, letter to Lily Montagu, 29 November 1939, "WUPJ Collection."
36. Ada Phillips, letter to Lily Montagu, 11 December 1930 and E. Levinson, letter to Montagu, 11 August 1932.
37. Rabbi Perry E. Nussbaum, letter to author, 24 June 1984.

38. Graff, "Origins," 28-29.
39. Rabbi Perry Nussbaum, letter to Lily Montagu, 30 April 1934, "WUPJ Collection."
40. Ada Phillips, letter to Lily Montagu, 1 April 1930, "WUPJ Collection."
41. Rabbi Perry Nussbaum, letter to Dr. M. D. Silberberg, TBI President, 19 March 1934, "WUPJ Collection."
42. *Ibid.*
43. Graff writes in a footnote (9) that all of his interviewees agreed that this lack of empathy precipitated his downfall, "Origins," 30.
44. Rabbi Perry Nussbaum. letter to author.
45. At the Hebrew Union College, Nussbaum had served as a student rabbi for only two High Holyday pulpits, and had no teaching experience, see Rabbi Perry Nussbaum, letter to author.
46. Rabbi Nussbaum's loneliness is best summed up in his letter to his President, 19 March 1934: "Because of the prejudiced allegiances in the general community, I am prevented from making such friendships . . . And there are no opportunities in my own . . . All I can do is read and read, or go to the corner show by myself, or call up the Silberbergs. Is it a normal life for a person of my age [25]?" see also Rabbi Nussbaum's letter to author for a detailed listing of his personal frustrations.
47. Comments by Mesdames Silberberg, Sanger, and Nathan in Graff, "Origins," 31.
48. *The Progressive Outlook*, vol. 3, Number 2, April 1935, 22.
49. Dr. M. D. Silberberg, letter to Lily Montagu, 28 April 1936, "WUPJ Collection."
50. Minutes, TBI, 7 June 1936 in Graff, "Origins," 33.
51. Medding, *Survival*, 85-97.
52. *The Progressive Outlook* Vol. 1, Numbers 2 and 3, March and April 1934 in Graff, "Origins," 29.
53. Rabbi Perry Nussbaum, letter to author.
54. *Ibid.*

55. See Minutes, TBI, 7 September 1931 and Dr. Silberberg, letter to Lily Montagu, 6 November 1933, and Rabbi Nussbaum, letter to author.
56. Dr. Silberberg, letter to Lily Montagu, 28 April 1936, "WUPJ Collection."
57. Lily Montagu told another German refugee, Dr. I. O. Lehman, to take a congregation in the Caribbean in a condescending manner according to Dr. I. O. Lehman, conversation with author, Cincinnati, Ohio, 14 March 1984.
58. Graff, "Origins," 34.
59. Rabbi John Levi, letter to author, 7 January 1985.
60. Mrs. Nathan, interview with Graff, "Origins," 35.
61. Dr. Herman Sanger, "A Vision," *Temple Time* Vol 28, No. 3, March 1980; see Appendix O.
62. Rabbi John S. Levi, interview with author.
63. Minutes, TBI, 7 September 1936, in Graff, "Origins," 35.
64. Dr. Herman Sanger, "Pioneering for Liberal Judaism in Australia" (Melbourne, 1945), "WUPJ Collection."
65. By the 8th Annual General Meeting in 1938 almost 100 new members had joined. At the 9th AGM they recorded "another year of progress and a further increase in membership. And by the 10th AGM in 1941 the Temple had 500 members! in Graff, "Temple Beth Israel, Part II, 1938-1945," 14-15.
66. *Ibid.*, 16.
67. Peter Medding, "Orthodoxy, Liberalism and Secularism in Melbourne Jewry," in Medding, ed., *Jews in Australian Society* (Melbourne, 1973), 42.
68. *Ibid.*
69. *Jewish Herald*, Vol. 3, Number 29, 17 March 1938, in Graff, "TBI, II", 9.
70. Rabbi John Levi, interview with author.
71. Graff, "TBI, II," 10.
72. *Ibid.*, 11.
73. *Ibid.*, 17.
74. Werner Graff, "Temple Beth Israel, III" Unpublished manuscript (Melbourne, 1982), 5.

75. Rabbi Rudolph Brasch, interview with author.
76. "Liberal Jewish Movement Extends to Sydney," *Jewish Herald*, May 1938, "WUPJ Collection."
77. Sanger, "Pioneering."
78. Minutes, Temple Emanuel, 23 May 1938.
79. Rabbi Max Schenk, letter to Lily Montagu, 29 November 1939, "WUPJ Collection."
80. Ninety-four percent of the Sydney Jewish population centred around the Temple site at 7 Ocean Street, Woollahra in Minutes, Temple Emanuel, Spring, 1940.
81. *Ibid.*, 2 August 1942.
82. *Ibid.*, 5 October 1943.
83. Rabbi Schenk suggested that refugees could pay their dues monthly/weekly in person instead of annually, see *Ibid.*, 21 November 1939; Luber protested against Statutory Rule 108 affecting refugees' civil status, see *Ibid.*, 5 December 1943.
84. Minutes, Temple Emanuel, 13 January 1947.
85. *Ibid.*, 10 April 1945.
86. Rabbi Max Schenk, letter to Lily Montagu, 29 November 1939, "WUPJ Collection."
87. Cf. letter of resignation from Rabbi Max Schenk to the President of Temple Emanuel, H. I. C. Dent, 2 August 1948 in which Schenk stated his mixed feelings about leaving after ten years. He concluded: "Now for family and other reasons, I must say farewell," Schenk never did make aliyah; he became rabbi of Brooklyn's "Shaare Zedek," which he served until he died in 1974. His wife, Faye, fulfilled her husband's dream by making aliyah and becoming an Executive member of the Jewish Agency.

NOTES TO CHAPTER FIVE

1. Claude Schwarz, interview with Werner Graff, in Graff, "Temple Beth Israel 1946-1955," Unpublished manuscript (Melbourne, 1982), 5.
2. Graff, "TBI," 4.
3. Rabbi John S. Levi, letter to author, 17 October 1984.
4. Israel Porush, *The House of Israel* (Melbourne, 1977), 141-42.
5. Herman Sanger, letter to Lily Montagu, 15 October 1943, "WUPJ Collection."
6. Graff, "TBI, III," 6.
7. L. M. Goldman, "History of Hobart Jewry," *AJHS* III, IV (1951): 233.
8. C. Schwarz, interview with Graff, in Graff, "TBI, III," 6.
9. *Ibid.*
10. Temple Beth Israel loaned £1,000 towards the cost of the £7,000 house see Minutes, TBI, 30 April 1951 in Graff, "TBI, III," 23.
11. Graff, "TBI, III," 23.
12. Levi, letter to author.
13. John Levi, letter to Lily Montagu, 8 March 1961, "WUPJ Collection."
14. Minutes, ANZUPJ Triennial, Sydney, November 1976.
15. R. Brasch, "Rabbi Dr. R. Brasch: His Three Decades with the Temple," Unpublished manuscript (Sydney, 1979), 1.
16. Twelfth Annual Report, Temple Emanuel, 1951.
17. Brasch, "Three Decades," 2-3.
18. "Rabbi Brasch recently returned after a four month promotional tour of his latest book, *How did Sex Begin*," *Australian Jewish Times*, 20 September 1973.
19. Eric Silbert, *Dinkum Mishpochah* (Perth, 1981), 239.
20. Mrs. Edith Dryer, former Executive Secretary of Temple Emanuel for twenty-seven years since 1956, interview with author, Sydney, New South Wales, 27 November 1983.

21. Speech by D. Spink, President of Temple Emanuel Board of Management, in Minutes, Temple Emanuel, August 1952.
22. Rabbi Brian Fox, conversation with author, Sydney, NSW, July 1983.
23. Fifteenth Annual Report, Temple Emanuel, 1955, 2.
24. Mrs. Edith Dryer, interview.
25. Dr. M. Joseph, Seventh Annual Report, North Shore Temple Emanuel, 1966.
26. Brasch, "Three Decades," 5.
27. Twenty-fourth Annual Report, Temple Emanuel, 1963.
28. Minutes, Temple Emanuel, 3 June 1963.
29. According to Hans Jensen, "The eighteen month critical period was due to . . . Rabbi Funkenstein . . . [who] did not fit into the scene as prevailing then at North Shore Temple Emanuel," letter to the author, 12 October 1984.
30. Dr. M. Joseph, President NSTE, letter to Mr. Wrangler, President WTE, 11 April 1967.
31. Ronald Taft, Past President Temple David, letter to author, 29 November 1984.
32. North Shore Temple Emanuel Planning and Development Committee, December, 1983.
33. In 1983 North Shore Temple Emanuel offered the author to work with them from June until the High Holydays when he would commence work with Temple Emanuel Woollahra for the balance of the year.
34. Minutes, Temple Emanuel, 1 September 1958.
35. Mrs. Edith Dryer, interview.
36. The Bankstown Hebrew Congregation requested the meeting to which the Temple board complied, see Minutes, Temple Emanuel, 17 January 1949.
37. Eve Symon, "Rabbi Brasch Looks Back on 25 Years Here," *Australian Jewish Times*, 4 July 1974.
38. Mrs. Edith Dryer, interview.
39. Temple Emanuel Report, Triennial ANZUPJ Conference, November 1982, Sydney, NSW.

40. Fortieth Annual Report, Temple Emanuel 1979.
41. Minutes, Triennial ANZUPJ Conference, November 1976, Sydney, NSW.
42. ANZUPJ Newsletter, Pesach 1978.
43. Minutes, Triennial ANZUPJ Conference, November 1982, Sydney, NSW.
44. Daniel L. Schiff, former Chairman of Temple Youth Council, private communication to author, 27 January 1985.
45. Graff, "TBI, III," 27, and Brasch, "Three Decades," 4.
46. Silbert, *Mishpochah*, 238.
47. Eric Silbert became the Hon. organizer, and sole worker, of the "West Australian Jewish Information Service" which he credits as successful in bringing over sixty immigrants in *Ibid.*, 264-65. See also Mrs. N. Malor, Hon. Secretary Temple David, letter to Lily Montagu requesting assistance in obtaining migrants to W. A. by getting publicity in the English papers and Liberal congregations, 22 March 1960.
48. In 1933, for example, the proportion of Jewish husbands with Gentile wives was just sixteen per cent see Charles Price, "Jewish Settlers in Australia," *AJHS*, V, VIII (1964), 391.
49. Philip Masel, "The First Decade: the Story of the Birth and Growth of Liberal Judaism in Western Australia," (Perth, 1962), 3.
50. *Ibid.*
51. *Ibid.*, 5.
52. Dr. Ronald Taft, letter to Lily Montagu requesting a rabbi, 18 May 1953, "WUPJ Collection."
53. Silbert, *Mishpochah*, 232.
54. Dr. Ronald Taft, letter to author, 29 November 1984.
55. Masel, "First Decade," 14; according to Ronald Taft, "Rabbi Ruben's *smicha* was a complete surprise to the Board of the Congregation which had refused to support his approach to Rabbi Eisendrath that he be given an honorary Rabbinate. Although the ANZUPJ blamed Temple David for the undeserved honour, in fact it was entirely Eisendrath's doing."
56. "First Annual Report of the Perth Liberal Group," *The Westralian Judean*, August 1953.

57. Masel, "First Decade," 7-8.
58. *Ibid.*
59. Taft, letter to author.
60. Rabbi John Levi, "Australia-New Zealand Progressive/Orthodox Relations," *World Union News* Vol. 1, No. 1 (Fall, 1984): 5.
61. Silbert, *Mishpochah*, 316, and Levi, interview.
62. Silbert, *Mishpochah*, 49.
63. Levi, interview.
64. Masel, "First Decade," 19.
65. Estimation based on author's four month work experience as the student rabbi of Temple Shalom in 1982 using the membership list and personal sources.
66. Rabbi Israel Porush, review of *The History of the Jews in New Zealand*, by L. M. Goldman, *AJHS*, V, II (1959): 84.
67. *Ibid.*, 83-84.
68. See the current research of Wellington's Jim Salinger on New Zealand's Jewish demography.
69. Minutes of Inaugural Meeting of Temple Shalom (Auckland), 6 March 1956.
70. Editorial, "New Zealand Jewry's Unity is Threatened," *New Zealand Jewish Chronicle*, Wellington, Vol. 12, No. 6 (April, 1956): 1.
71. See the report of two key Orthodox members, Lesley Max and Wendy Ross, "Submission to the Committee for the Future," Auckland Hebrew Congregation, August 1983: "the choice of committed Jews in an inflexible synagogue: 1. to stay in a situation which we find intolerable, 2. to withdraw entirely, or 3. to look for some Jewish fulfillment in the only other Jewish religious organization in Auckland [Temple Shalom]."
72. By 1984, Auckland's Temple Shalom could boast 93 families, with sixteen new members in the last year alone attributed to immigration and the influence of its student rabbis. President's Report, *Temple Shalom Bulletin*, June 1984.
73. Levi, interview; see also Brasch, interview.
74. Edward Kranz, letter to Lily Montagu, 18 April 1960, "WUPJ Collection."

75. *Wellington Liberal Jewish Congregation Bulletin*, No. 7, April 1960, "WUPJ Collection."
76. Minutes, Council of the ANZUPJ, November 1980, Sydney, NSW.
77. Conference Report from Temple Sinai, Wellington in Minutes, Triennial ANZUPJ Conference, November 1979, Melbourne, Victoria.
78. Levi, interview.
79. J. R. H. Cook, letter to John Levi, 11 February 1963.
80. Rabbi Jeffrey Kahn, interview with author, 4 October 1983, Adelaide, South Australia.
81. Minutes, Triennial ANZUPJ Conference, December 1964, Sydney, NSW.
82. J. R. H. Cook, letter to John Levi, 31 July 1963.
83. Kahn, interview.
84. Temple Shalom (S. A.) Report to the Triennial ANZUPJ Conference, November 1982, Sydney, NSW.
85. Kahn and Fox, interviews.
86. Rabbi Brian Fox suggested that regular pastoral visits be instituted to establish some control in the smaller centres without rabbis and expressed dismay at their laymen wearing robes while conducting services. Minutes of the Council of Progressive Rabbis and Cantors of Australia and New Zealand, November 1983, Stanwell Tops, NSW.
87. Rabbi R. Brasch conducted the first service on 7 April 1972 which seventy-five people attended, Rabbi Ruben conducted the second on the 5th of May which fifty-five attended, and Rev. Deutsch conducted the third on the 2nd of June, see Minutes of the First general meeting of Temple Shalom (Brisbane) 23 May 1972.
88. Hans Jensen, President of the ANZUPJ, letter to author, 12 October 1984
89. Temple Shalom was established at the Surfers Paradise home of Mr. and Mrs. Len Spray (formerly of London) in October of 1976. By 1983 they about eighty members or one hundred and forty people. Annual Report of Temple Shalom (Gold Coast) 1982-1983.
90. Rabbi Israel Porush, "The Canberra Jewish Community," *AJHS*, IX, 3 (1982): 190.

91. Levi, interview.
92. Eve Symon, "Rabbi Brasch".
93. Porush, "Canberra," 213.
94. Levi, letter to author.
95. Porush, "Canberra," 214.
96. *Ibid.*, 220.

NOTES TO CHAPTER SIX

1. Hans Jensen, President of the ANZUPJ, interview with author, 23 October 1983, Sydney, NSW.
2. Minutes, ANZUPJ Conference, 1961, "WUPJ Collection," Cincinnati, Ohio.
3. Jensen, interview.
4. *Ibid.*
5. Minutes, Triennial ANZUPJ Conference, December 1964, Sydney, NSW.
6. Compare the similarities in the Constitution of Temple Shalom, Auckland with that of Temple Shalom, Adelaide.
7. Jensen, interview.
8. In 1976, for example, the capitation fee was \$1.75 (later raised to \$3.00 by 1980) which amounted to Temple Beth Israel in Melbourne giving the most (\$3500) and Brisbane's Temple Shalom giving the least (\$66), in Minutes, Triennial ANZUPJ Conference, November 1976, Sydney, NSW.
9. While in 1964 the major centres average about 12-15 conversions a year, Perth averaged two-three yearly; since 1956, Auckland had fourteen and Wellington had ten, in Minutes, Triennial ANZUPJ Conference, December 1964, Sydney, NSW, 9.
10. The ANZUPJ conversion certificates are in Hebrew as well as English. The Hebrew text comes from the Progressive movement in Holland see Rabbi John Levi, letter to author, 17 October 1984.
11. In Melbourne, Claude Schwarz calls himself "rabbi." Claiming to be in contact with the Conservative movement in America, he converts for a fee and issues his own certificate.
12. Minutes, Council of Progressive Rabbis and Cantors of Australia and New Zealand, November 1983, Stanwell Tops, NSW.
13. Resolution Six, Minutes, Triennial ANZUPJ Conference, December 1964, Sydney, NSW.
14. Rabbi John Levi, "Australia-New Zealand Progressive/Orthodox Relations," *World Union News*, Vol. 1, No. 1 (Fall, 1984): 5.
15. Minutes, ANZUPJ Council, November 1977, Melbourne, Victoria, 4, 11-12.

16. Minutes, Council of Progressive Rabbis and Cantors of Australia and New Zealand, July 1980, Sydney, NSW.
17. Rabbi R. Brasch, "The Aims of this News-Letter," *ANZUPJ Newsletter*, No. 1, (April-May, 1962): 1.
18. Hans Jensen, ANZUPJ President, letter to author, 12 October 1984.
19. Rabbi John Levi, interview with author, 8 October 1983, Melbourne, Victoria.
20. Minutes, ANZUPJ Conference, 1961, "WUPJ Collection," and see *Union Prayer Book II* (Melbourne, 1952), 184ff.
21. See "About Our Prayer Book," in *Our Prayer Book* (Melbourne, 1963).
22. Rabbi Jeffrey Kahn, interview with author, 4 October 1983, Adelaide, South Australia.
23. Levi, interview.
24. Minutes of Special Committee of the Temple Emanuel Board of Management to discuss message to be sent to the *Australian Jewish Review*, 25 February 1947.
25. Rabbi R. Brasch, "Rabbi's Notes and Suggestions," in Minutes, Temple Emanuel, 8 October 1956, see also a letter from Rabbi Brasch to Lily Montagu, 14 December 1960, "WUPJ Collection," regarding that the communication regarding making Mr. Kranz a lay minister should have gone through the proper channels, ie. to the ANZUPJ's Ecclesiastical Committee of which Rabbi Brasch was the Chairman, instead of directly to Rabbi Sanger.
26. Jensen, interview.
27. Minutes, Triennial ANZUPJ Conference, December 1964, Sydney, NSW.
28. "Roving Rabbi for Liberals," *Australian Jewish Times*, 27 January 1977; see Appendix N.
29. According to Hans Jensen, who learned of these incidents while attending the 1983 WUPJ Conference in Jerusalem, Auckland wrote Joe Glazer of the CCAR for help in supporting a full time rabbi, and Adelaide negotiated and was rejected a subsidy by the WUPJ.
30. Isi Leibler, President of the Executive Council of Australian Jewry, letter to Hans Jensen, 5 January 1983.
31. Jensen, interview.

32. Judge Trevor Rapke, "The Pre War Jewish Community of Melbourne," *AJHS* VII, 4 (1973): 299.
33. See the *Jewish Herald* 28 August 1941, 20 November 1941, 26 March 1942, and 18 June 1942, in Graff, "TBI, III," 15, and Minutes, Temple Emanuel 13 April 1942.
34. Minutes, Temple Beth Israel, 16 November 1948, and 17 October 1950 in Werner Graff, "Temple Beth Israel, III" Unpublished manuscript (Melbourne, 1982), 8.
35. Mr. B. Cowen became President of the VJBD in August 1951 cf. Minutes, TBI, 4 August 1951 in Graff, "TBI, III," 8.
36. Minutes of Third Annual General Meeting of Temple Emanuel, 3 December 1942.
37. Peter Medding, *From Assimilation to Group Survival* (Melbourne, 1968), 86.
38. Levi, interview.
39. Medding, *Assimilation*, 87.
40. *Australian Jewish News*, 8 April 1960 in Medding, *Assimilation*, 86.
41. Medding, *Assimilation*, 86.
42. Susan Bures, "The Real Lessons of the Holocaust," *Australian Jewish Times*, 21 April 1983; see Appendix Q.
43. "TBI Leaves Board of Deputies," *Australian Jewish News*, 13 November 1959, *AJHS* Archives; see Appendix E.
44. Medding, *Assimilation*, 88.
45. *Ibid.*
46. Rabbi John Levi, letter to author, 7 January 1985.
47. Medding, *Assimilation*, 89.
48. Dr. Herman Sanger, "Jewish Ecumenism," *The Bridge* (July, 1966), 19.
49. Medding, *Assimilation*, 89-90.
50. *Ibid.*
51. *Ibid.*, 94-96.
52. *Ibid.*, 90, 96.

53. *Ibid.*, 97.

54. In an interview in Cincinnati on 7 May 1984 Rabbi Brian Fox told how one Orthodox rabbi in Melbourne approached him with the case of a proselyte. Married to a Cohen, she was converting and, therefore, would not be able to get married in any Orthodox synagogue, but if married by a Liberal Rabbi as a fait accompli would be perfectly acceptable; see also Levi, interview.

55. Rabbi R. Brasch wrote: "I have always worked for cooperation and had a good relationship with almost all of my Orthodox colleagues," in Eve Symon, "Rabbi Brasch Looks Back on 25 Years Here," *Australian Jewish News*, 4 July 1974.

56. Alan Gill, "Blitz Rabbi in an Anglican Pulpit," *Sydney Morning Herald*, 4 February 1977.

57. "'Chillul HaShem,' charge against Liberal Clergy," *Australian Jewish Times*, 28 March 1974.

58. Report of Board of Management, Temple Shalom (Brisbane) Annual General Meeting, 10 June 1977.

59. "North Shore Synagogue: 'Will work with Liberal leadership,'" *Australian Jewish Times*, July 1983; see Appendix T.

60. Julia Blanks, President North Shore Temple Emanuel, "Twenty-Fourth Annual Report, *Hatikvah*, (August, 1984): 12.

NOTES TO CHAPTER SEVEN

1. Walter Kaufman quoted by Shalom Coleman, "Is Australian Jewry in Crisis?" *The Bridge* (January 1970): 73.
2. See the Symposium, "Is Australian Jewry in Crisis?" *The Bridge*, January and June, 1970; Y. Kemelman, *Can Sydney Jewry Survive?* (Sydney, 1970); Walter Lippman, "Melbourne Jewry: Failure of a Generation," address to the Jewish National Library "Kadimah" (Melbourne, July 1968).
3. "Liberal Judaism in Australia and New Zealand: Successes and Failures," ANZUPJ Triennial, November 1982, Sydney, NSW, 48.
4. *Ibid.*
5. Leonard Fein, et al., "Reform is a Verb," in Marshall Sklare, Ed., *The Jewish Community in America* (New York, 1974), 202.
6. J. Shilkin, "Liberal Judaism in Melbourne--the Next Fifty Years," *Temple Time* Vol. 28, No.3 (March, 1980): 8.
7. Clifford Kulwin states similar reasons for the expected growth of Progressive Judaism in his unpublished rabbinic thesis, "The Emergence of Progressive Judaism in South America" (Cincinnati, 1983), 108-111.
8. David J. Benjamin, review of *Jews in Transition*, by A. I. Gordon, *AJHS* III, II (1949): 99.
9. Peter Medding, "Orthodoxy, Liberalism and Secularism in Melbourne Jewry," in *Jews in Australian Society* (Melbourne, 1973), 59. N. B. Medding's "Jewish Value Indicator List" included items like sending one's children to an Orthodox Jewish Day School and observing *Kashrut* which are tautological.
10. *Ibid.*, 54-55.
11. Roger Hill, "The Jews of Perth: A Socio-Geographical Analysis," *AJHS* VIII, 1 (1975): 30.
12. Professor Colin Tatz, one of the steering committee members of Medding's 1967 study of Melbourne Jewry, reported to the author in a private communication on 9 September 1983 his suggestion of including a question on the survey as to how the Orthodox perceive the Liberals. In other words, are the Liberals perceived as fully Jewish or just Judaic? The suggestion astonished the committee who refused to include it!
13. The Central Conference of American Rabbis recommends one rabbi for every five hundred members in a congregation. Both Temples in Sydney exceed this ratio. They rely on student rabbis in order to give their ministers assistance.

14. Peter Medding, "Orthodoxy, Liberalism," 44.

15. A documented example of an Orthodox synagogue borrowing a Liberal innovation occurred in the bulletin of Sydney's North Shore Synagogue: "The North Shore Synagogue Youth Judo Club is planning to start a Junior Group. This follows the success of the junior groups from 7-15 years on clubs such as Temple Emanuel Judo Club . . ." in Minutes, Temple Emanuel, 14 October 1963.

16. In Medding's study of Melbourne Jewry, he found that apart from a small core of Ultra-Orthodox, the Anglo-Orthodox and Liberals' patterns of religious observance resembled each other quite closely: "For example, 88 per cent of Orthodox, 83 per cent of Liberals, but only 24 per cent of the Seculars regard themselves as being in some way religious. In some areas, Liberals even outscore Orthodox in their pattern of religious observance; for instance, 51 per cent of the Orthodox and 56 per cent of the Liberals attend synagogue more often than on the annual High Holydays. But in regard to other popular rituals the Orthodox tend to be more observant; 96 per cent of Orthodox, 86 per cent of Liberals and 13 per cent of Seculars had attended a *Seder* the previous Passover; 79 per cent of Orthodox, 34 per cent of Liberals and 83 per cent of Seculars had fasted on the previous Day of Atonement, whilst 17 per cent of Orthodox, 34 per cent of Liberals and 83 per cent of Seculars made no recognition at all of the Sabbath." *Ibid*, 46.

17. Martin Perley, letter to author, 27 July 1984.

18. See the illustrations of Personalities and Events of Sydney's Great Synagogue in Israel Porush, *The House of Israel* (Melbourne, 1977), between pp. 106 and 107.

19. R. Brasch, "Religion," in Olaf Ruihen *et al.* *This is Australia* (Sydney, 1975), 184.

20. See Rabbi Uri Themal and Ruth Holzman, *My Prayer-Tefillati* (Perth, 1976), and Prof. M. D. Goldman, *Hebrew Primer-Limda Yaldi* (Melbourne, 1954).

21. Medding, *Assimilation*, 77.

22. Jack Morris, "Liberal Judaism in Melbourne--the Next Fifty Years," *Temple Time*, vol. 28, no. 3 (March 1980): 12.

23. Charles Price, "Jewish Settlers in Australia," *AJHS* V, VIII (1964): 391.

24. Rabbi John Levi, interview with author, 8 October 1983, Melbourne, Victoria.

25. Temple Shalom (Adelaide) Report, Triennial ANZUPJ Conference, November 1982, Sydney, NSW.
26. Hans Jensen, interview with author, 23 October 1983, Sydney, NSW.
27. For parallels between Canadian and American Jewry see Jonathan D. Sarna, "The Value of Canadian Jewish History to the American Jewish Historian and Vice Versa," *Canadian Jewish Historical Society*, Vol. 5, Number 1 (Spring, 1981).
28. Michael Brown, "The Beginnings of Reform Judaism in Canada," *Jewish Social Studies*, Vol. XXXIV, Number 4 (October 1972): 323.
29. Arthur Grant, Director of the Canadian Council of Liberal Congregations, interview with author, 30 August 1984, Toronto, Canada.
30. Brown, "Beginnings," 335.
31. For an interesting evaluation of Reform Judaism in Canada see the address by Rabbi Arthur Bielfeld delivered to the Canadian Council of Liberal Congregations on 4 November 1984 and later printed in the *Temple Emanu-El* (Willowdale, Ontario) *Bulletin* December 1984.
32. Brown, "Beginnings," 340.
33. Rabbi John Levi, "Australia-New Zealand Progressive/Orthodox Relations," *World Union News*, Vol. 1, No. 1 (Fall, 1984): 5.
34. Rabbi Brian Fox, Personal notes from the Council of Progressive Rabbis and Cantors of Australia and New Zealand Conference, November 1983, Stanwell Tops, NSW.
35. Vladimir Dubossarsky, Letter to the Editor: "USSR Jew's Plea on Religion," *Australian Jewish Times*, July, 1983.

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Mrs. Edith Dryer, Secretary WTE, Sydney, New South Wales,

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Mr. Arthur Grant, Director CCLC, Toronto, Ontario, 30 August 1984.

Mr. Hans Jensen, President ANZUPJ, Sydney, New South Wales,

23 October 1983.

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Mr. Hans Jensen, Sydney, New South Wales, 12 October 1984.

Mrs. Jan Smith, Hon. Secretary Temple Shalom, Brisbane,

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Mr. Ronald Taft, Foundation President Temple David (Perth),

Melbourne, Victoria, 29 November 1984.

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World Union for Progressive Judaism Collection ("WUPJ Collection"), American Jewish Archives (MSS 16, Box 1:4-6 and Box 10:1), Cincinnati, Ohio. This collection contains conference reports, correspondence, and miscellaneous documents from the founding of the World Union in 1926 until 1961. Of particular interest to the field of Australasian Progressive Judaism is the correspondence between Lily Montagu, Secretary of the WUPJ and the founding officers and rabbis of the fledgling congregations.

Australian Jewish Historical Society (AJHS), Sydney, New South Wales. The AJHS has a wealth of newspaper clippings and other material on individual Temples (see under Temple Emanuel, Sydney and Temple Beth Israel, Melbourne) as well as a full collection of Australian Jewish periodicals.

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