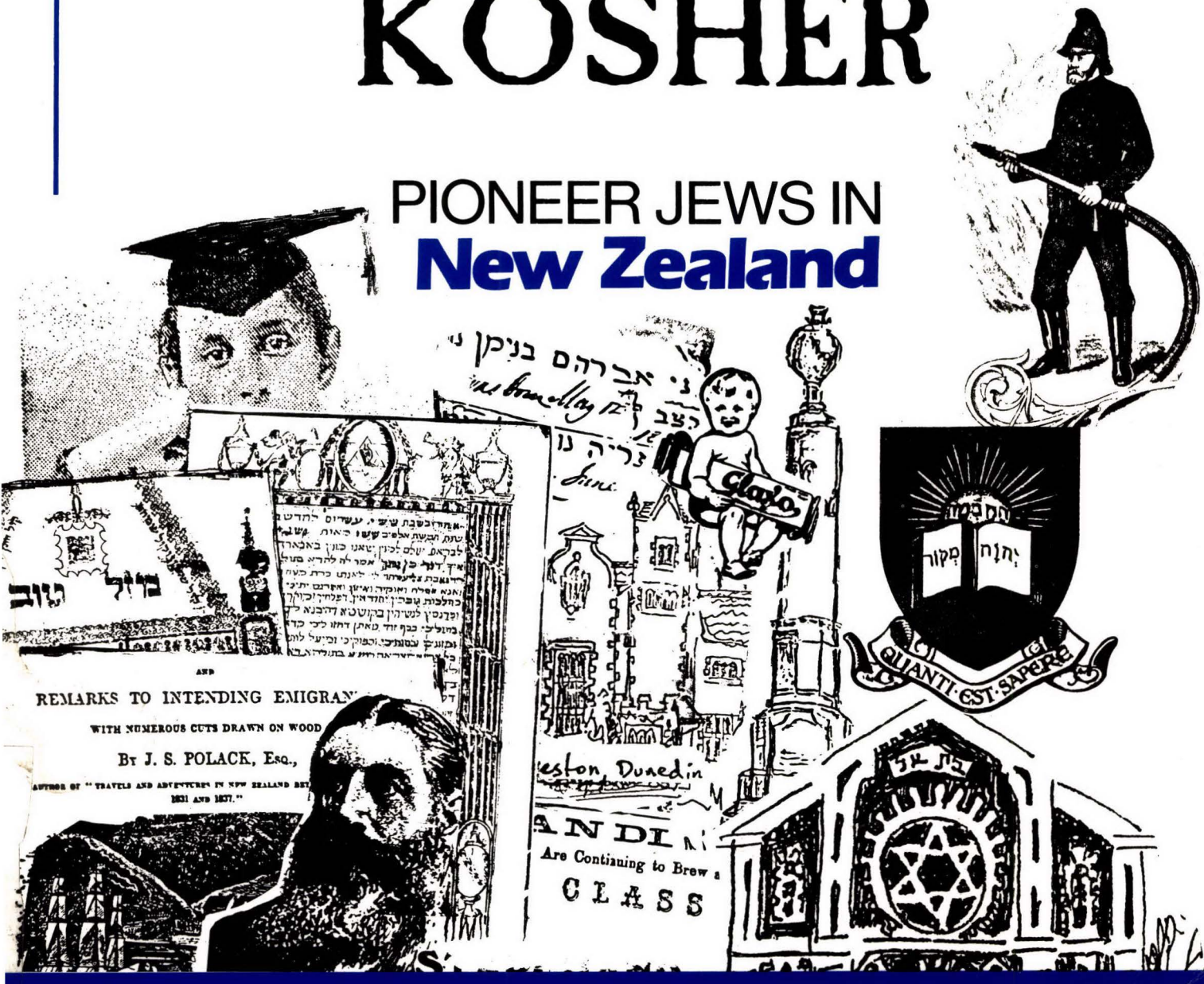
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ODEDA ROSENTHAL

NOT STRICTLY KOSHER

PIONEER JEWS IN New Zealand



PREFACE BY DR. ABRAHAM PECK

NOT STRICTLY KOSHER

PIONEER JEWS IN NEW ZEALAND

ODEDA ROSENTHAL



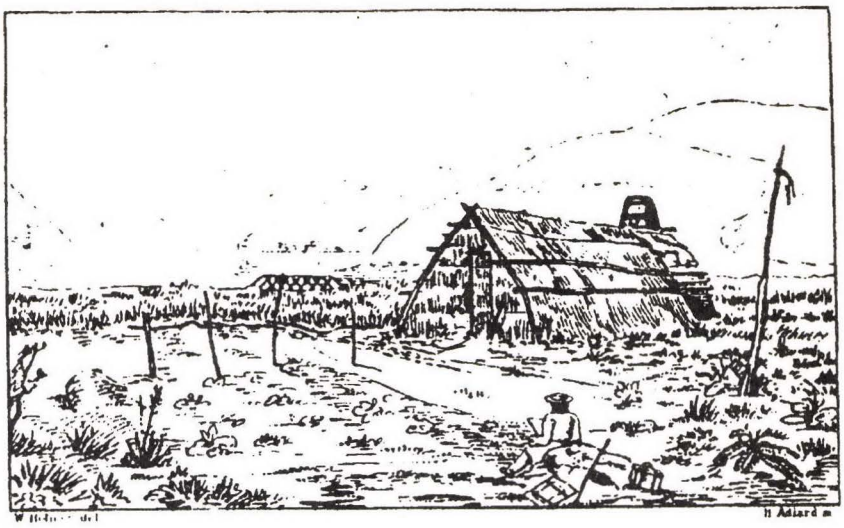
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Mr. Hall's Wharf, Port Levy

PREFACE

Many Jews have a working knowledge of Australia because the nation has always had some kind of representation in this country, be it tennis stars, wine coolers, koala bears, kangaroos, Crocodile Dundee, or the Neanderthalic "Jocko" of battery fame.

But New Zealand? It might be near Australia or it might not, but, God, is it far away!

Far away indeed, not only in miles but in terms of its Jewish history.

Digging through the library files of the Klau Library at the Hebrew Union College-Jewish Institute of Religion, one of the three or four greatest Jewish libraries in the world, one is hard put to find anything about the Jews of New Zealand. There is a book, written by a rabbi, that is over four decades old and hardly the stuff of which histories are made. There are a few references to Australian Jewry, stuck in, perhaps out of ignorance, or perhaps to give the section "New Zealand, Jews in," a bit of depth and size.

To call this new book a pioneering, path-breaking, seminal work is to finally give some real meaning to those trite, over-used, over-blown phrases adored by publishers and adorned on far too many dust jackets. This is a pioneering piece of history by a woman who can think and who can write. Odeda Rosenthal has become the consummate historian as detective, digging everywhere and anywhere for the evidence that would make her book. She has amassed an amazing amount of material from a

tremendously diverse number of sources. And she has put them to wonderful use as illustrations, nay, as evidence, to complement her wonderfully told tale.

And what a tale. Even if some of the adventures and antics of these pioneer Jews of New Zealand sound incredible, the reader must not forget our own American West during the same period. There, one will find American Jews who marry Indian women, American Jews who scalp Indian fighters, and an American Jewish woman (Sarah Josephine Marcus) who marries the symbol of American wild west gunplay, Marshal Wyatt Earp.

Odeda Rosenthal's fascination with New Zealand and ultimately with its Jews began, as she tells us in the introduction to this book, during the Second World War when she met New Zealanders in her home town of Jerusalem. What a perfect place to begin--in the very center of Jewish life-- and to dream of visiting the literal outer edges of that Jewish existence. It resulted in the wonderful book which follows these prefatory remarks.

I must warn the reader of only one danger in reading this book. The author lists Joel Samuel Polack as the first Jew to settle in New Zealand in September of 1831. Is she absolutely certain?

I would caution both her and the reader to respect the wisdom issued by Jacob Rader Marcus, the dean of American Jewish historians, that "no Jew is the first Jew anywhere. There is always someone who had been there before him." Beyond the humor implied in Marcus' words, there is also implied the need to keep researching, to keep looking for those yet-to-be-found pieces of evidence which will add significantly to the story or revise it altogether.

This is the reason why *Not Strictly Kosher* is so important. It is the beginning, it is the challenge, like Edmund Hillary's Everest, "it is there": to be continued, to be changed, to be debated, but always to spark the search for historical truth.

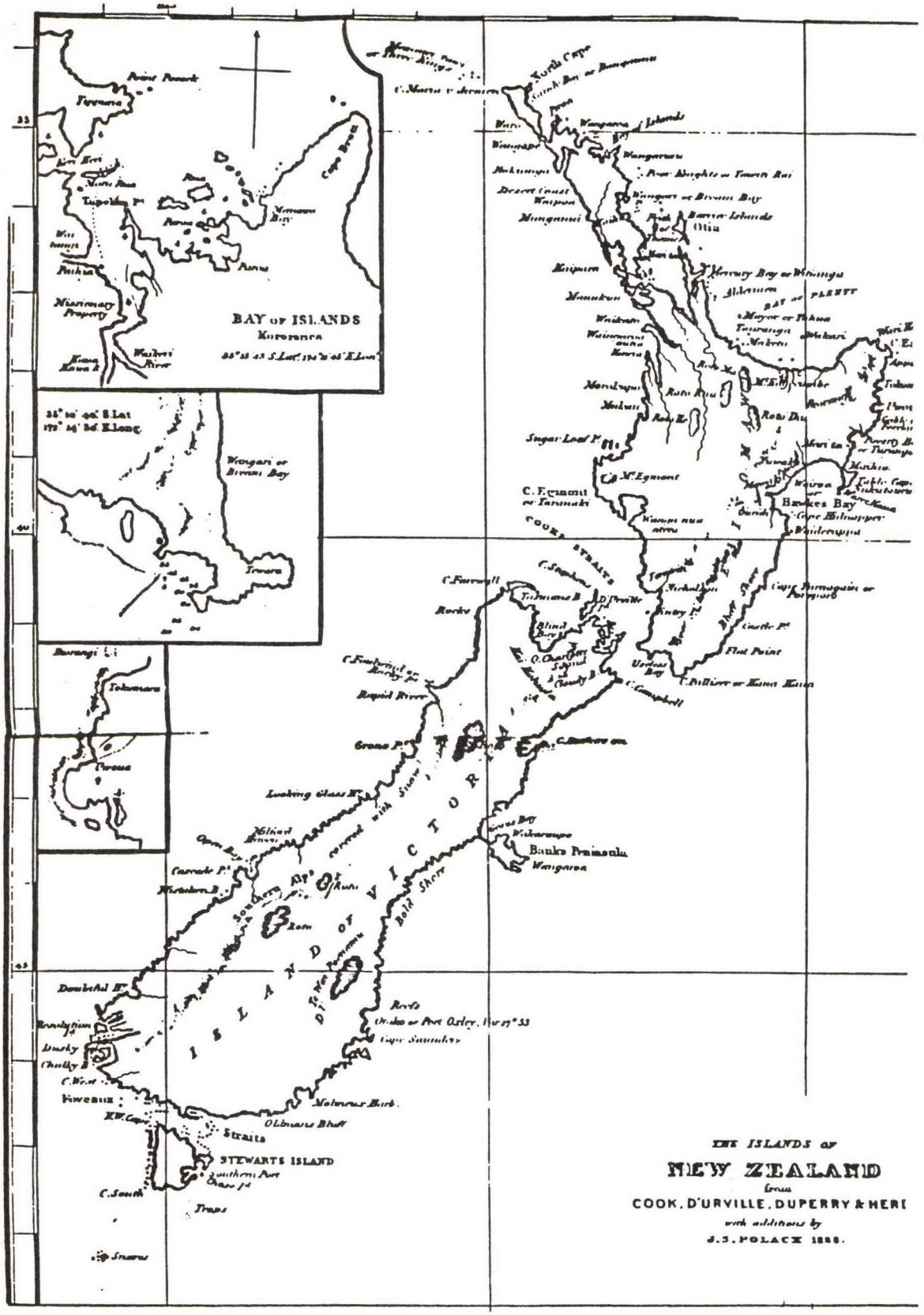
Abraham J. Peck, Administrative Director
American Jewish Archives
Hebrew Union College-Jewish Institute of Religion
Cincinnati, Ohio

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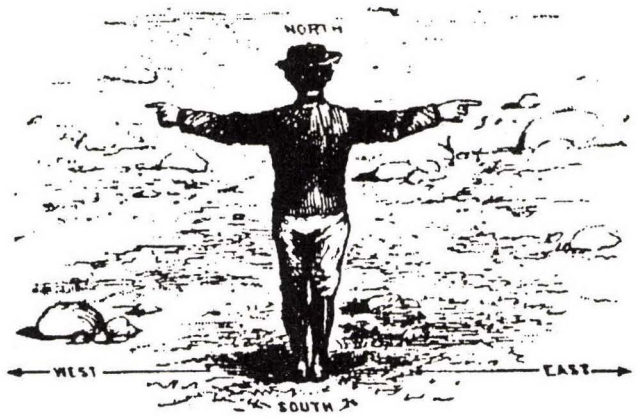
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3. Map of New Zealand. With additions by J.S. Polack, 1838.



INTRODUCTION

This book developed because the facts called out to me and begged me to record them. Only one book on this subject has previously appeared. It was written by an Australian rabbi forty years ago and does not include the details and the illustrations you will find here. I had no idea when I began this project, during my first visit to New Zealand in 1980, that I would spend seven years to complete this much of the task. I had originally gone to New Zealand only to fulfill a childhood vow.

My first encounter with New Zealanders was in Jerusalem, during the darkest days of the Second World War. They appeared in uniforms as members of the British Armed Forces, but with no arrogance, and as angels of hope. They also brought gifts of food like powdered milk. I did not know then that the powdered milk which was made into a drink I eagerly consumed at the mid-morning break at our school was first developed by Jews of New Zealand in a previous century. I did not know that some of those soldiers, including Maoris, were of Jewish heritage. There was much more that I found out which has surprised me, and I think will surprise the reader.

Most Americans recognize the expression "Not Strictly Kosher" partly because so many Jewish comedians have used the term to denote something that is not quite as pure as it was expected to be. Most New Zealanders are less familiar with it, al-

though they might use such Jewish words as "nosh." The word "kosher" actually refers to the purity or lack of taintedness in certain items which are part of the world of the Jews, not unlike a *tapu* in the world of the Maoris of New Zealand. For Jews, religious objects and Torah scrolls can be, at times, caused to become not strictly kosher and not worthy of use for Jewish ritual. Food may not be strictly kosher or may become unkosher when it is handled in a way that is considered tainted or unclean. Milk products may not, for instance, be eaten with meat products. For the Orthodox, it goes even further. The very utensil that is used for a milk product must not touch a meat product or it might become unkosher. Some foods, like pork products, are not kosher under any condition. Meats, whether of beef or fowl, must be killed in a humane manner prescribed in the Halacha, the Jewish order of the rabbinic rule or else the meat is not kosher no matter how cleanly it is dealt with. These rules were made up by the Jewish sages who extracted passages from the Torah and interpreted them. These rules do not appear in the Torah in any specific form.

For many, these prohibitions have become stifling. Even the Orthodox Jews who keep a strictly kosher household have managed to get around the rules by creating foods that taste like things they would like to eat or drink but which are forbidden to them. Other Jews, including most of those who dared to choose to live in New Zealand, decided that this sort of "obedience game" is something they do not wish to play. Instead, they have continued with some traditions and retained some flavors of foods that call up memories of childhood and holidays. Such foods have been labeled Kosher-style, though not "Strictly Kosher."

Many of the ancestors of the Jews of New Zealand were people whose German-background families had first come to Britain from the Low Countries and the Baltic regions of Europe to escape Napoleon after his intentions of world conquest became clear (though he had, at first, courted Jews with promises that for the first time ever they would be assured full citizenship). The influx of these European Jews to Britain in the beginning of the nineteenth century came at the time of the early developments of factories and modern industry and the rapid expansion of cities far beyond what they were capable of dealing with. Anti-Jewish

attitudes arose, and life became stressful for many.

In 1825, Mordechai Noah of New York City bought an island in the Niagara River from the Indians, named it Ararat, and thought he prepared a Zion for these people. It was to this new haven that John Barrow Montifiore's family first headed, but like the other few who did, they did not remain there for long. The Montifiore family quickly moved to the whaling port of of Sag Harbor, at the eastern tip of Long Island, and then headed for Australia, where whaling ties with America were firmly established.

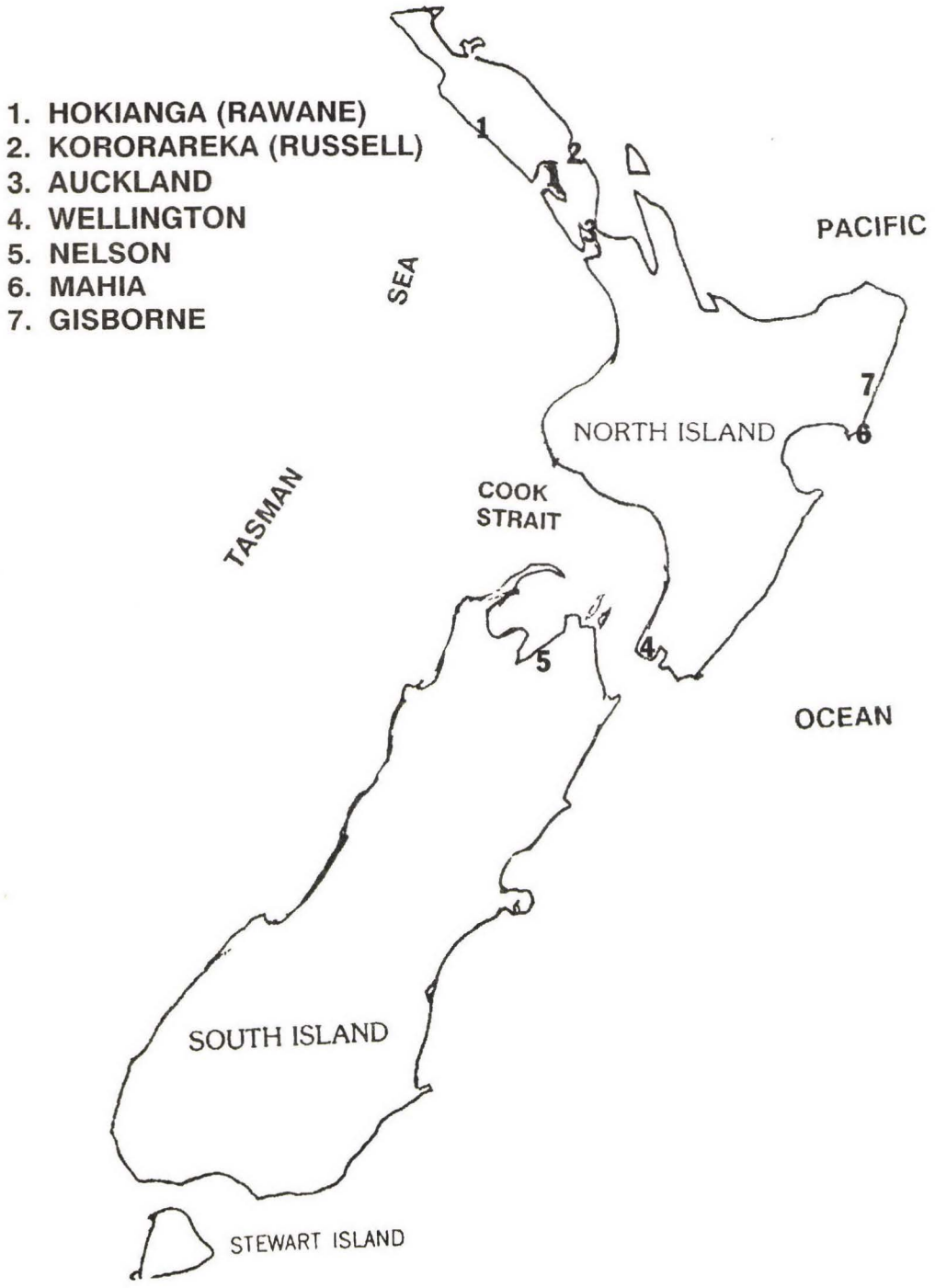
It was after Mordechai Noah's experiment had failed that one of the most respected members of the Jewish community of Britain, Isaac Lyon Goldschmidt, took on the task of directing the newly formed New Zealand Company, aiming to develop a new Zion there.

The first colonists were settlers who felt themselves to be refugees from oppression, but few of them were Jews. Most were Freemason dissenters and Quakers. They arrived in New Zealand in 1831. Our story begins with one settler who openly stated he was a Jew. He was, in fact, the ship's chandler. His name was Joel Samuel Polack. We conclude seventy years later, in 1901, with the death of Queen Victoria.

The emphasis of this book is on visual material. It was collected in New Zealand. I am including even the follies, frailties and fantasies. They add to a good and true story and reflect the fact that Jews are like other mortals most of the time. Jews were never a large group in that country, but they had a strong influence on the fabric of New Zealand's development as a modern, democratic, and humane society. Jews do not measure historical success by the number of heathens they have converted or by the size of the temples which were constructed. Rarely have the pioneer Jews of New Zealand been given the credit they deserve. Whatever is still available to prove their existence is ruined for various reasons.

It is hoped that this book is but a beginning in the conservation of the little that still remains. Personnel of New Zealand's museums, libraries, archives, and business institutions, as well as private persons, have been most helpful. Hopefully, this book will lead to future research, discovery, notation and awareness. There is still more visual material yet to be revealed.

Odeda Rosenthal


1. HOKIANGA (RAWANE)
2. KORORAREKA (RUSSELL)
3. AUCKLAND
4. WELLINGTON
5. NELSON
6. MAHIA
7. GISBORNE
SEA
PACIFIC
NORTH ISLAND
TASMAN
COOK
STRAIT
OCEAN
SOUTH ISLAND
STEWART ISLAND

1

In The Beginning

Joel Samuel Polack was the first Jew to settle in New Zealand. He arrived in September of 1831, when it was early springtime in the South Seas. The sailing vessel named *Rossana* eased its way into the placid Hokianga inlet and docked,unloading members of the first colony of English-speaking people. They settled on land which Captain Herd, the ship's captain, had purchased from the Maoris at the request of the New Zealand Company the previous year. The landing site which bears his name is still noted on some maps, though no one lives there now. Most of the settlers saw themselves as refugees from oppression. Most were dissenters, Freemasons, and Quakers. There were also a New Zealand Company doctor, a surveyor, and a lawyer. Joel Samuel Polack was the ship's chandler. He was 26 years old at the time; and as the son of respected portrait painter, he was trained as an illustrator.

Polack's older brother Abraham was residing in Australia at the time. He was one of the many who was sent to Australia as a punishment, as a criminal. He was accused of stealing a watch from a prostitute while a friend was in another room with her. It is more probable that his crime was liberal activism. He served some time and then was freed. He then became the second president of Sydney's tiny Jewish community, following Israel Montifiore to the post, though by then, he had married a non-Jew.

New Zealand had been claimed for Britannia by Captain Cook some fifty years before, but no one had managed to colonize it. Yet though the Maoris natives were known to be frightful, there was enough information from seafarers, whalers, and traders to suggest that some accommodation could be made with them, even though the missionaries could not survive there without the protection of Britain's military might.

Some Europeans did live in New Zealand at the time. Here and there, a small whaling station was set up. One of these stations, founded in 1826, was named after its owner and called Port Levy. In the Bay of Islands peninsula at the northern tip of North Island, a larger group could be found at a place called Kororareka. Its residents were considered more violent than the Maoris. Most were escaped sailors or pirates and former convicts from Australia. This town was reputed to be so depraved that no one dared to think of settling decent British families in such a place. Today it is known as the quaint village of Russell, but in those days it was known as the "Hell of the Pacific."

Tales of New Zealand's natives, of Maoris who were said to be cannibals, had circulated in Britain for years. A man named Barnet Burns had traveled through British cities and villages showing off a full *moko,* a carved facial tattoo. He asserted it was done while living a year among the Maoris. He said that others didn't live to tell their stories, and there was truth to that. Burns arrived in New Zealand with a Jewish trader, John Barrow Montifiore, in 1826. Montifiore was one of those who arrived in New Zealand by way of America and Australia. While he visited in New Zealand, his family was residing in Australia. He had contracted Burns, who had been sent to Australia as a criminal, to represent him in New Zealand on the east coast at Mahia on Poverty Bay, to make deals with the Maoris for flax. This flax would be sent to Britain, where it would be made into linen. New Zealand flax was valued as being finer than Bohemian flax, which until then was considered the best. It was used by the Maoris for weaving.

Since Burns was neither a missionary nor a military man, the Maoris even offered him a bride. The crew of the British naval ship the H.M.S. *Beagle*, which carried the naturalist Charles Darwin aboard, was rebuffed only months before the colonists arrived. The angered captain of that ship, William Fitzroy, vowed that he would force Maoris to "Christian civility" someday.

J. Samuel Polack is what the first Jewish New Zealander preferred to be called. His records and sketches of those early New Zealand days are still used as the finest reliable basic references, but he is rarely credited. He traveled extensively in the hinterlands with a Maori guide named Kaka, covering



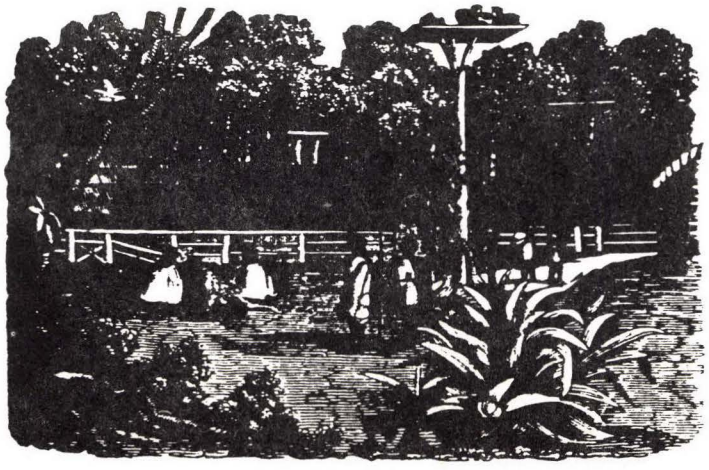
BARNET BURNS.

4. Barnet Burns, flax buyer. From "A Brief Narrative of a New Zealand Chief." Written by himself. Belfast 1844. Hocken Library Collection.

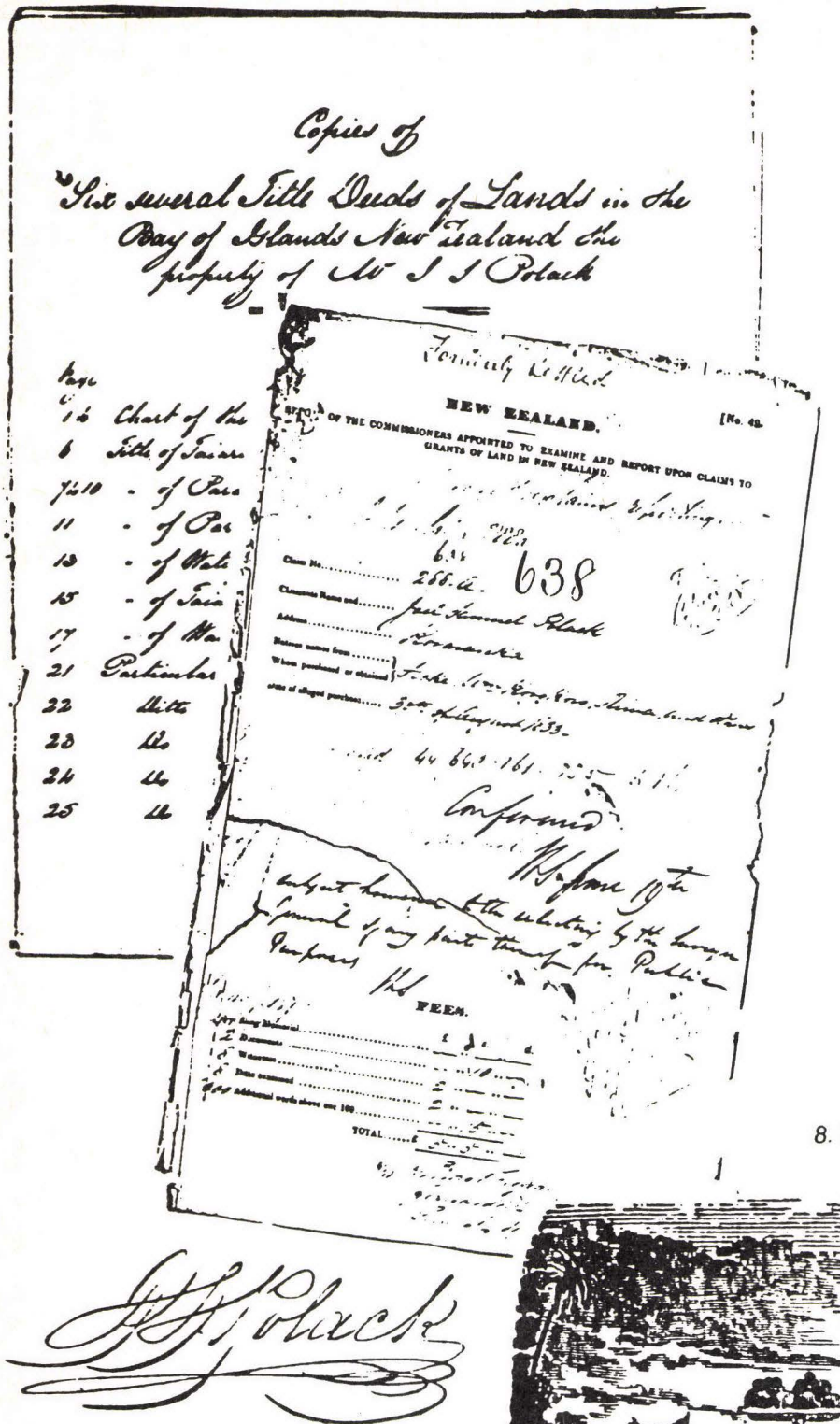


5. Natives Weaving Flax (below).

6. Sample of flax (right). Drawings from "Manners and Customs of New Zealanders" by J.S. Polack, London, 1841.



Native Stores for Flax, near to a Kouri Forest.


Copies of
Several Title Deeds of Lands in the
Bay of Islands New Zealand the
property of Mr J J Polack
Page
14 Chart of the
6 Title of Deed
7&10 - of Deed
11 - of Deed
13 - of Wahi
15 - of Deed
17 - of Wa
21 Particulars
22 Ditto
23 Do
24 Do
25 Do
NEW ZEALAND.
No. 48.
REPORT OF THE COMMISSIONERS APPOINTED TO EXAMINE AND REPORT UPON CLAIMS TO GRANTS OF LAND IN NEW ZEALAND.
638
Claim No. 286.a.
Claimants Name and
Address
Remarks
Where purchased or obtained
Date of alleged purchase
Confirmed
FEES.
TOTAL

7. Personal records and document of sale of land. J.S. Polack, 1833-1838. Alexander Turnbull Library, Wellington.

8. Native fishing village







Native Chiefs assembled to discuss on the Sale of Land to a European.

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS;

WITH NOTES CORROBORATIVE OF THEIR HABITS, USAGES, ETC.,

AND

REMARKS TO INTENDING EMIGRANTS,

WITH NUMEROUS CUTS DRAWN ON WOOD.

BY J. S. POLACK, ESQ.,

AUTHOR OF "TRAVELS AND ADVENTURES IN NEW ZEALAND BETWEEN THE YEARS 1831 AND 1837."



WATERFALL AT WAITANGI RIVER.

VOL. II.

JAMES MADDEN & CO., 8, LEADENHALL STREET,

AND

HATCHARD AND SON, PICCADILLY.

MDCCCXXXX.

9. Portrait of Priest of Hokianga (above).

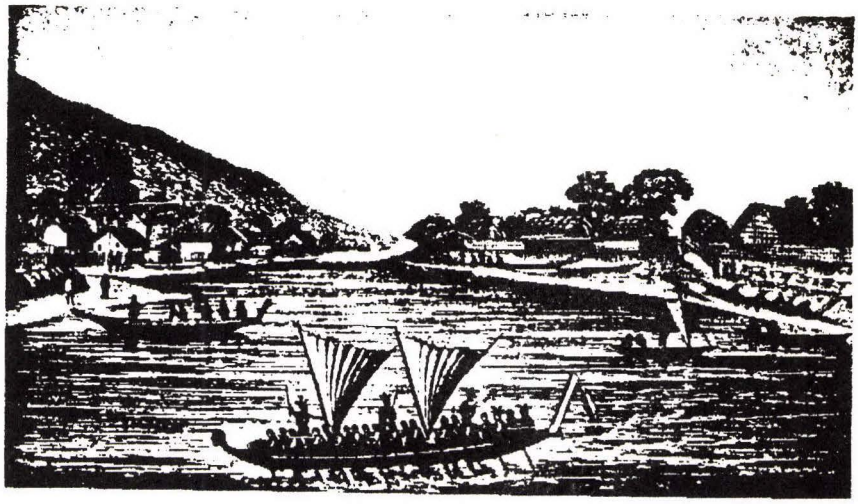
10. Native Chiefs assembled to discuss land sale with Europeans. This is the only self portrait of Polack (top right).

11. Cover page of "Manners and Customs of New Zealanders" (right).

previouly uncharted territory, traversing oft-taboo tribal lines. All of Polack's travels were on foot, as there were no four-legged beasts of burden until some horses were imported. The extent of Polack's travels is therefore astonishing. In 1835 he traveled clear across to Mahia and Gisborne, where John Barrow Montifiore had placed Burns nearly ten years before. Polack, too, was offered a bride, but he did not keep her nor was he tattood. In his travels he managed to learn Maori. He was usually welcomed, took notes, and sketched. He did not always find the Maori manner attractive but understood the fact that they had their own values which may not have always coincided with the prevailing European attitudes. He pointed out that much of what appeared repulsive about their ways was not new in the history of civilization, but that even cannibalism was attributed to a god in ancient Greece.

Polack bought land from the Maoris. His holdings soon stretched from Hokianga to Kororareka. He decided to move to Kororareka, where most ships docked. He often worked as a ship's captain for the Clyde Company. The company's records show that he was captain of the colonial packet *Frances Freeling,* on which Sir Richard Burke, who surveyed what later developed as Melbourne, arrived from Scotland. While Polack was the ship's captain, some Jews, including Thomas Philips, George Gimbel and his wife, William Hart and his wife Susan, and the Goldwater family, enlarged the small Jewish community in New Zealand. They arrived from Britain by way of a stay in Tasmania.

James Busby, an official British Resident, arrived in New Zealand two years after the colonists had settled. He was not a new face in New Zealand. Maoris knew him well, for he had landed in New Zealand once before to try to colonize them. He did this in 1824 and had punished a Maori by having him killed for a minor infraction. The Maoris disliked him intensely, and Polack disliked him too. They clashed. Polack had a run-in with another new arrival, Bishop Jean Baptiste Pompallier, a French Catholic bishop who landed in Hokianga with a contingent of priests. This bishop, who arrived in 1838, was sent by Pope Gregory XVI, who authored the doctrine of papal infallibility. He soon moved to Kororareka to "cleanse the Hell," and build a mission house on land which belonged to Polack. Polack was at sea



12. Gisborne. Drawing by J.S. Polack. 1836. From his book "Travels in New Zealand."

at the time and discovered the encroachment only after he returned. By then the house was built, and his protests were ignored.

Polack was in London in 1838 to speak before the hearings of the Select Committee of the House of Lords on how the Crown should handle New Zealand. Captain William Fitzroy and John Israel Montifiore were there too. Fitzroy had been rebuffed from New Zealand. Montifiore was a resident of Australia. Polack was the only one who, by all accounts, was the one European best informed about the country called home for nearly eight years. Fitzroy advocated controlling Maoris by force if necessary. Montifiore said the land was valuable but not good for farming. Polack felt that Britain should deal more decently with the Maoris. He was very enthusiastic about New Zealand. Following the hearings, British Resident Busby was replaced by Captain Thomas Hobson, a naval commander who was civil, youthful in appearance, and charming. Hobson managed to gain a treaty with all of the Maoris. The announcement was made in Weitangi, across the bay from Kororareka, on February 6, 1840, a mere two weeks before some French colonists arrived with the aim of making New Zealand French. New Zealand became a wedding present for Queen Victoria, who married the German Prince Albert that year.



13. Signing of the Treaty of Waitangi. From painting by L.C. Mitchell.

The New Zealand Company had no problem attracting colonists for its second venture, the settlement of Auckland (founded in 1840). It did not take long, five weeks, to raise 100,000 British pounds sterling for an equal number of acres, even with the stipulation that future colonists were to accept the fact that the new colony would include Maoris, whose properties would be interspersed with the ones held by Europeans, as there were no plans to banish people who had used the area as a meeting place for ages.

Auckland became the capital of New Zealand. Among the first Jews to live there were Barnet and Hannah Keesing, a young couple from London who were friends of Polack. They lived in tents among the Maoris until they could build a home made from the abundant lumber that the surrounding area offered. They arrived with a small daughter and Barnet's younger brother John. Soon the rest of that family packed up and arrived in 1843: Barnet's father Henry, the tailor, his mother Rosetta, four brothers, and two sisters. The arrival of that family unit assured a *minyan* (a congregation of at least ten Jewish males over the age of thirteen) in Auckland.

5604 1844 **Deaths in the District**

No.	When Died Name and Hebrew Date	Name and Surname of Deceased Name and Hebrew	Parent or Husband or Wife	Age	Cause of Death
1	כ' אלול תרד 29th August 1844 5604.	גיטלא בת דוד Julia Hatkin	daughter of David and Nanetta Hatkin	Two Months Ten days	Convulsions
2	כ סיון תרח 21st June 1848 5608	בנימין בן אשר Benjamin Asher	son of Asher and Hannah Asher	Seven Months	Dysentery
3	י' ניסן תדיג 5th April 1853 5613	אברהם בן שלמה Abraham Davis	son of Charles & Julia Davis	Eight Months	Pulmonary Apoplexy
4	כה ניסן תריג 10th April 1853. 5613.	יעקב בן שלמה John Philips	son of Samuel & Maria Aaron Philips	Twenty Two Years	Consumption
5	ח סיון תריג 8th June 1853 5613	אברהם בן יצחק שטיגלער Abraham Stiegler	אורח Stranger	Seventy Years	Dysentery
6	ז' אב תריג 5th July 1853. 5613.	כוריס בת דוד Muriam Hatkin	daughter of David & Nanetta Hatkin	Two Years	Heart disease
7	ב' אלול תריג 5th September 1853. 5613.	נתן בן שלמה Alf. Davis	son of Charles & Julia Davis	Eight Months	Apoplexy
8	ה' אדר תרי"ט 11th March 1859. 5619.	לוי בן דוד Louis Davis	son of David and Bridget Davis Liverpool	27 Twenty Seven Years	Typhus
9	ו' אדר תרכ 29th February 1860. 5620	חוה רבקה בת אברהם Evelyn Keesing	daughter of Abraham and Esther Keesing	Eleven Months	Consumption

14. Ledger of Auckland Hebrew Congregation. 1844.



15. Queen Victoria as a young woman. Illustration from Mediaeval and Modern history. Antheum Press 1885.

MULTUM IN PARVO.

PRO BONO PUBLICO.

HYAM JOSEPH, begs to inform the Inhabitants of Auckland, and New Zealand generally, that he has received a large and well selected quantity of Merchandise, ex *Deborah* and *Cheerful*, which has been purchased EXPRESSLY FOR THE AUCKLAND MARKET, for CASH, will be enabled to sell at such prices as will ensure him a quick return, &c., &c. At the same time, begs to state that any article purchased at his Stores, and not turning out according as represented, will be exchanged, or the Money returned, as may be required.

POSITIVE FACT.

One Trial only required to enable any person to judge which is the

Cheapest House in Town.

A Small Profit and Quick Return only required. The following is a List of Articles now being unpacked, and will be disposed of at Low Prices, hitherto unequalled in the Colony, viz:

NAVY BLUE & FANCY PRINTS
Bleached and Unbleached Calico
Super and Sheeting Calico
Dress and Undress Holland
Huckaback Irish Linen, White Stays
Womens' Black Worsted and Cotton Hose
" assorted white cotton do.
Marble and Unbleached half Hose
Black Silk Twist, and sewing Silk
Super Scotch Twill, Stripe and Regatta Shirts
" White Shirts, lawn fronts, linen collars and wristbands
Blue Serge and Baize Shirts
Lambs' Wool and Merino Shirts
Stripe Guernsey Frocks, and Cursy Drawers
White Moleskin and Cantoon Trowsers
Miller's Drab, and Dark Moleskin Trowsers
Superior double stitched and taped seam Moleskin Trowsers
Black and Drab Cassimere Trowsers
Oldham, Tweed, and Gambroon do.
Black and Figured Satin Waistcoats
Figured Silk and Valentia do.
Light Gambroon and Quilting do.
Blue Cloth Jackets
White Doulas and Holland Blouses
Black Damask, and Brocaded Silk Handkerchief
Real Corah and Bandanna do.
Pink and Black Pongee do.

SCARLET BLANKETS, 9-4, 10-4, 11-4,
Witney Blankets, with wool on both sides
Scarlet, Shaded and Vandyke Comforters
Rack and Tooth Combs
Albert Dressing Combs and Hair Brushes
Razors, Scissors, Dover and Pen Knives
Table, and Desert Knives and Forks
1, 2, 3 Drawn Telescopes
Plaid and Plain Back Playing Cards
Super Navy Blue Cloth Caps
" Weather Protectors
Cabbage Tree and Java Hats
Super broad and narrow leaf Manilla Hats
Net, Web, and India Rubber Braces
Shepherd's Plaid, and Fancy Tweed
Printed and Plain Moleskin
Silk and Cotton Umbrellas
Plain and Stuff Flap Saddles
Plain and Twisted Bit Bridles
B Y. Sickles, Wheat Mills, and Jews' Harps
Cedar and Gilt Frame Looking Glasses
Foolscap, Note, and Letter Paper
A few sets China Chocolate service
" " Slops Bowls
Ropeing and Sewing Twine
Palms and Sail Needles
Dark Canvas Manilla Rope
Fish Hooks and assorted Lines

Ex *Rosetta Joseph*, & *Daniel Watson*.

200 Bags Pampanga Sugar
20 Chests Congou Tea
50 Bags Java and Manilla Coffee
40 " Rice
50 Boxes, Allen's super Soap
5 " Coleman's Stone Blue
1 " Seidlitz Powders, and Liquorice
5 Kegs Salt Butter
20 Dozen super Corned Ox Tongues
7 " Smoked Ox Tongues
25 Boxes Gin, containing 4½ gallons each, (duty paid.

20 Bags superior Van Diemar's Land Flour
10 Barrels Dried Apples
5 Cases Lemon Syrup
5 " Olive Oil
5 " 2, 4lb. Tin Salmon
10 " super Bottled Fruits
20 " Pints and Quarts, Pickles
15 " ½lb., and 1lb. Bottled Durham Mustard
10 Kegs Negrohead Tobacco
7 Boxes Pipes
2 Hogsheads Loaf Sugar
20 Tins Boiled and Raw Paint Oil, 5 gallons each.

CIGARS! CIGARS! CIGARS!

25,000 Superfine Flavoured Manilla CIGARS.—Warranted the finest sample ever imported. ONLY TEN-PENCE PER BUNDLE.

PATENT WAX CANDLES.

20 Boxes Patent Wax Candles.—ONLY ONE SHILLING AND TEN-PENCE PER POUND.

HYAM JOSEPH,
Shortland Street,
Opposite Messrs. Gibson & Mitchell.

N.B.—No Business transacted from Friday Evening until Saturday Evening.

16. Advertisement by Haym Joseph. New Zealander.

A fine description of the journey of that family was found recently. Judah Keesing, one of the sons, noted in his diary that Thomas, the youngest, had a silver tassle on his *kipa* (scull cap). This cap attracted one of the Maoris who was helping them disembark. The Maori offered to trade a baby pig for it. Thomas had never seen a piglet and willingly made the trade. The Maori left with the silver-tassled *kipa*, and Thomas proudly cradled the pig in his arms. When Rosetta saw her son fondling a pig, and hatless, she shouted, " *Chazer, Chazer, tfui, Chazer!*" Stunned, the boy released the pig but lost his silver-tassled headgear in the trade.

One of the first parcels to be zoned as a communal area in Auckland was the cemetery. The Jewish portion was bought by John Israel Montifiore, who had moved to New Zealand by then. He chose David Nathan, who was then twenty-five years old, as trustee of this property. This cemetery can still be found at Symonds Street where it meets Karangahape Road, near the major hotels. As fate would have it, it was not the elder Montifiore who was to occupy that cemetery first, but the daughter of the younger man, a six- month-old girl named Julia, or Gitel, according to the registration in Hebrew in the records of the Auckland Jewish congregation. She died in the middle of the New Zealand winter, in August, of convulsions. The first adult to be buried in that cemetery was a young man, John Philips, who died of consumption in 1853. A number of Jews were, by then, known to be buried in other locations; George and Joseph Moss are said to be buried in the whalers' graveyard in Otakou.

Julia was the second daughter of David Nathan and Rosetta Aarons, former widow of a ship's captain who married him in 1841 in Kororareka. Rosetta was childless when she married David Nathan. The Nathan marriage appears to have been the first wedding of Jews in New Zealand. David Nathan started out his life in the South Seas as a criminal serving time in Australia. He was sent off on "transportation," as they called it, for petty larceny. But like most who were sent away for sentences of up to seven years of indentured service, he was pardoned after serving some time, and then he set his sights on making a fortune in New Zealand. Israel Joseph, a trader and ship owner, officiated at that wedding.

David Nathan was a stickler for religious dogma. He was proud



17. Ketuba. Rosetta Aarons and David Nathan. 1841. Collection of Jewish Community Archives, Wellington. On permanent exhibit at Auckland Hebrew Congregation.



18. Ketuba. Hannah Keesing and Asher Asher. 1846. Collection of Helen and David Levin, Auckland.

מחזור לראש השנה

כמנהג פולין :

פרנק הישב ומבואר יפה בתכלית הטי והדיוק נכון ומכוון
מרפוסי ישנים :

וכל העניים · הנמצים · וכל הדינים יחד פה שהיו מקדם וכל
התפלות · כלם נקבצו באו הנה איש איש על מקומו
הראוי לו · כאשר עיניכם תחזינה :

ברפוס ובהוצאת צבי בר מיכאל :

לאנדאן :

London.

PRINTED BY H. ABRAHAMS, 25, ROUNDDITCH,

5606

THE

FORM OF PRAYERS

FOR THE

NEW YEAR.

ACCORDING TO THE CUSTOM OF THE

GERMAN AND POLISH JEWS

AS READ IN THEIR

SYNAGOGUES,

AND

USED IN THEIR FAMILIES.

TRANSLATED AND PRINTED INTO ENGLISH FROM THE HEBREW

BY DAVID LEVY

CAREFULLY REVISED, CORRECTED, AND ILLUSTRATED.

VOL. I.

Fourth Edition with Emendations.

LONDON :

PRINTED AND SOLD BY H. ABRAHAMS, 25, ROUNDDITCH.

A. M. 1846.

19. Prayer book of Asher Asher.



20. Hannah, bride of Asher Asher in later years. From the collection of Helen and David Levin, Auckland.

to say in later years that he refrained from eating meat until it could be assured that it was strictly kosher. His business logo was the six-pointed star known as the Jewish Star of David, with a bold letter *N* placed in the middle. The *ketuba* (wedding contract) was decorated with a Star of David with a harp in the middle (the harp was a symbol of King David of biblical times). Yet this *ketuba* could be said to be faulty. It appears to have been copied from the bride's previous wedding. Rosetta had her first *ketuba* with her, since the marriage contract always remains in the hands of the bride in Jewish tradition. But the name of her first husband appears to have been written in by mistake when a copy was made and then scratched out. The bride was listed as a *betula* (virgin). The location of this marriage was not listed as Kororareka or as Auckland, even if one were to allow for strange transliterated spellings of locations, for the *ketuba* is written in Hebrew letters, with an Aramaic tone. The one name clearly noted on that *ketuba* is the signature of a witness to the wedding, David Nathan's landlord, George Russell.

George Russell, whose original family name was Levy, had strong ties in the shipping community in Australia and Britain. He arrived in New Zealand in 1839, while J. Samuel Polack was in Britain to testify at the London hearing and to arrange for the publication of his book. The land on which Russell built his pub and allowed Nathan to build an auction warehouse was, in fact, owned by Polack. What's more, Polack had promised the Maoris who sold the land to him that a pub would not be built on it, as they were becoming more and more concerned with the dramatic increase of alcoholism among the Maori population. Russell ignored Polack's claims and even made ugly threats.

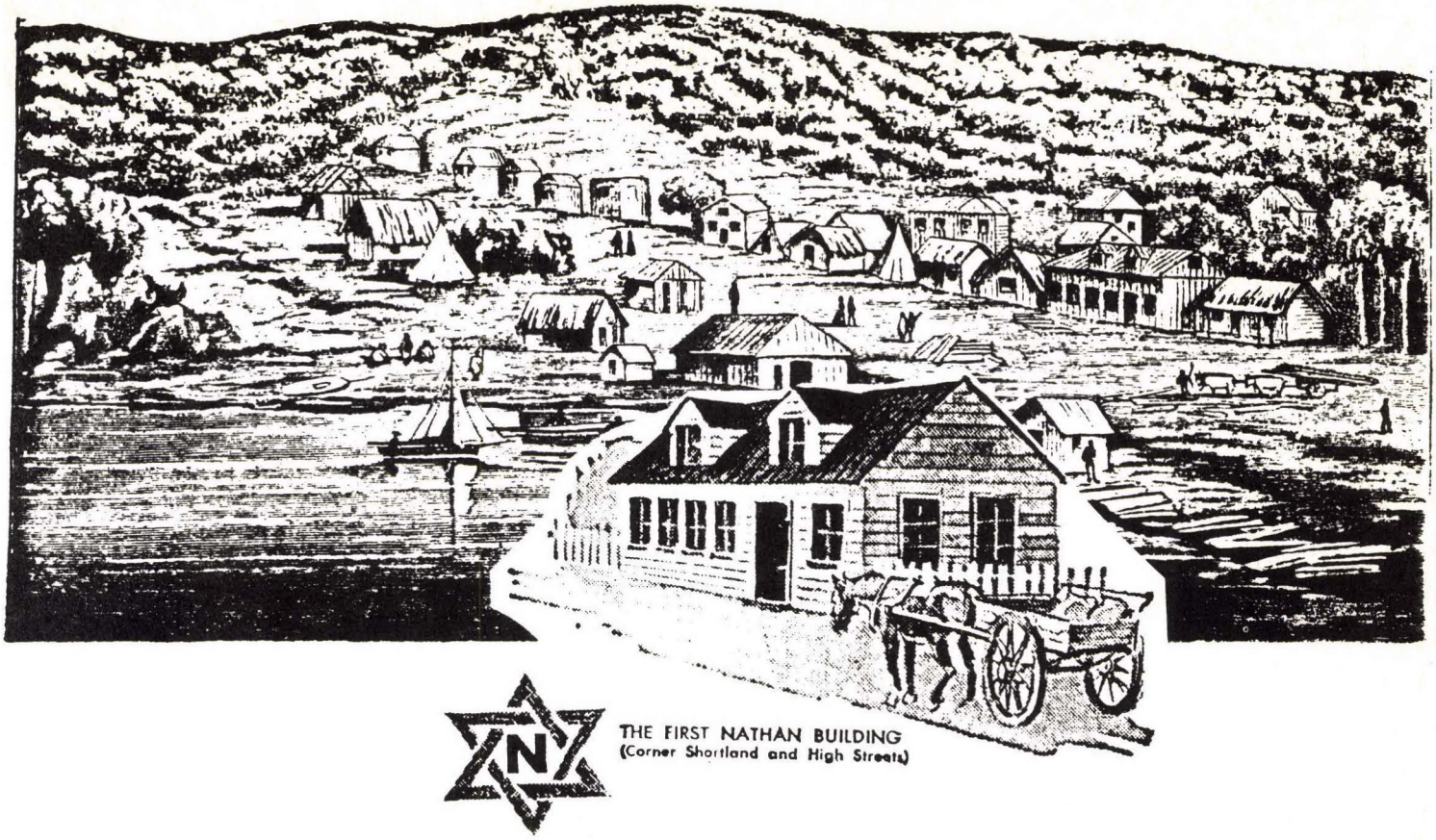
Two other Jewish weddings took place in New Zealand shortly after the Nathan wedding. They took place in Wellington, the third New Zealand Company settlement (founded in 1840). Esther Solomon married Benjamin Levy in 1842, and a year later, the haberdasher Nathaniel Levin married Jessie Hort. For that wedding, the bride and groom had a rabbi, the bride's father, Abraham Hort. It was a mid-winter wedding which took place in July. Perhaps guests warmed themselves with a toast of *L'Chaim*, while sipping schnapps supplied by Levy and Cooper, who for years had been producing and selling a sharp, fine tasting brandy

from the leaves of cabbage trees to whalers and other seafarers who stopped at Port Levy.

A year thereafter, Jessie's sister Margaret was married in Nelson, the fourth New Zealand Company settlement (founded in 1843). Nelson was founded under a different leadership at the New Zealand Company. The new leader, Captain Wakefield, was a man who had contempt for Maoris and colonists alike, Jews especially. He did not approve the marriage of Margaret Hort; but then, neither did her father. The groom was not Jewish, but a Quaker. As it was, marriages of Jews, or of Quakers, were only recognized as legal in British law in 1847. And this union was neither and both. It was the first mixed marriage in the Hort family, and so distressed Abraham Hort that Nathaniel Levin, his son-in-law, decided to send him on a cruise on a vessel that was to be part of a transit line he hoped to develop with Tahiti and Fiji. The journey was horrid and nearly killed the heart- broken old man. He left the South Seas altogether and returned to England.

The change of leadership in the New Zealand Company was accompanied by a change of governors in New Zealand. Governor Hobson had suddenly died of a tropical disease. To replace him, Queen Victoria saw fit to appoint Captain William Fitzroy as the new governor. Yes, it was the same William Fiztroy who was rebuffed from New Zealand's shores when he had come with Charles Darwin.He was a very difficult man, and he aimed to keep his vow to teach "Christian civility" even if it meant doing so through cruelty. His behavior amplified the injustice shown by Captain Wakefield in Nelson and the arrogant attitudes of the Plymouth Bretheren settlers towards the local Maoris in New Plymouth. All in all, Maoris felt very abused.

Some Maoris who called themselves Hau Haus united under the leadership of the Ngapuhi chief Hone Heke to fight the spread of European expansion. They had never been very comfortable with the notion that they should give up rights to their land and thankfully follow orders given by some woman in a faraway country. Efforts had been made to warn Queen Victoria of Maori discontent, but no one bothered to heed Hone Heke. On an early March evening in 1845, Hone Heke and his Hau Haus appeared in Kororareka to demand that the British flag be removed. The request was refused. He chopped down the flag-



21. Auckland in 1842. Nathan and Joseph Building is superimposed. It was located fourth from the right on Shortland Street, which is shown. New Zealand Herald Centenial Edition. Auckland University archives.

NOTICE.

THE Public are hereby informed, that the Undersigned is Agent for Mr. DAVID NATHAN, under a power of Attorney, dated 17th May, 1845.

GEORGE RUSSELL.

FIVE POUNDS REWARD.

THE Undersigned having received one of the FORGED GOVERNMENT DEBENTURES, the above Reward will be paid by him to any Person or Persons who will give such information as will lead to the detection and conviction of the Chief Forger.

J. I. MONTEFIORE.

10th July, 1845.

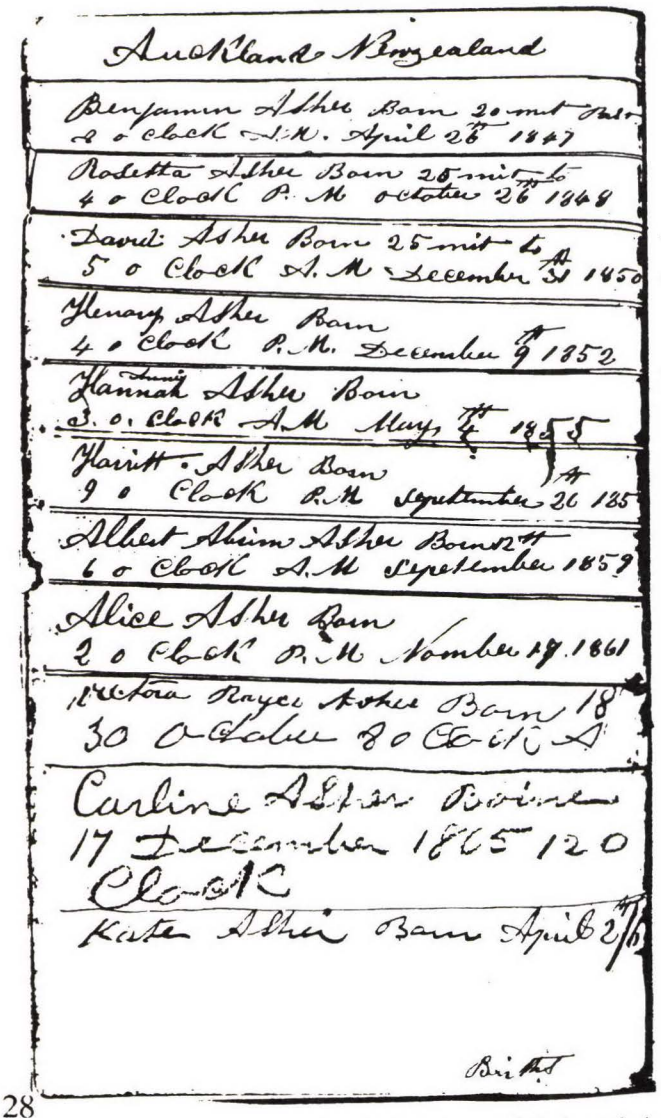
22. Advertisements placed by I.J. Montifiore and George Russell. New Zealander. 1845.



23. J. I. Montifiore. Auckland Savings Bank Archives.

pole. Another flagpole was quickly put up. He did away with that one too. It happened four times. Then the full might of the cannons of the British naval vessel H.M.S. *Hazard* was aimed at Hone Heke and his warriors and also at the hillside property of J.Samuel Polack, whose friendship with the Maoris was well known.

The fire that followed destroyed all of Polack's collected drawings and other possessions. Europeans had taken refuge on his property and brought their baggage with them, but the fire forced them to scurry out in shock. The local magistrate, who had been among those who had taken refuge in Polack's enclave, later submitted a report about the events after the representatives of the Crown questioned Polack's written request for compensation. He stated that he could not tell for sure if the fire was due to a cannon shot aimed directly or a lit cigarette carelessly dropped by a drunken sailor who was loading gunpowder in the storehouse that was located outside Polack's compound. The fire engulfed not only that house but most of Kororareka, the "Hell of the Pacific."


Auckland New Zealand
Benjamin Asher Born 20 minutes past 8 o clock A.M. April 26th 1847
Rosetta Asher Born 25 minutes to 4 o Clock P.M October 26 1848
David Asher Born 25 minutes to 5 o Clock A.M December 31st 1850
Henry Asher Born 4 o Clock P.M. December 9th 1852
Hannah Asher Born 3. o. Clock A.M May 4th 1855
Harriett Asher Born 9 o Clock P.M September 26 1857
Albert Abram Asher Born 12th 6 o Clock A.M September 1859
Alice Asher Born 2 o Clock P.M November 17. 1861
Victoria Royce Asher Born 18th 30 o Clock 80 Clock A
Caroline Asher Born 17 December 1865 12 0 Clock
Kate Asher Born April 27th
Brit

24. *Notations of Asher Asher. From inside cover of Siddur.*

from Auckland as Nelson. He was replaced by Sir George Grey, who also took a fancy to one of Polack's properties. Sir Grey confiscated Kauau Island, on which Polack suspected that copper could be found. This island is located somewhat to the north of the city of Auckland.

Following the fire, most of Kororareka's residents moved to Auckland. Some, like the Nathans, already owned property in Auckland when the Kororareka disaster took place. The warehouse of Nathan and Joseph on Shortland Street was the first regular *schul* (meeting place) for daily prayers even before the population of that city swelled to 2,951 in 1845. George Russell opened a pub, and the Keesing hotel was across the street. Other Jews owned businesses nearby. Within walking distance, too, was the Mechanics Institute, which was, for a while, also the first location of the Auckland Library. It had opened its doors with the financial assistance of Jews. The Mechanics Institute was a place favored by Charles Davis, who became the president of the congregation. The Institute offered concerts and other social activities.

Jewish parents were not eager for mixed matches, but they approved this mingling of Christians and Jews of liberal bent, since they preferred such contacts to conversion by Chassidim, whose growing appeal among the Jewish young was reported in London's *Jewish Chronicle* which arrived every six weeks or so. Non-Jewish Freemasons had their own concerns: they worried about their children's attraction to the Plymouth Bretheren, whose dress and mentality was not much different from the Chassidim.

Such dislike of Chassidim was not unique. Most cosmopolitan Jews found them crude. The objection of Chassidim to the sciences and technology, their apparent interest in consuming spirits in order to help them go into trances to help them meet "The Great Spirit," and their self-righteous stance as the only ones who were pure enough to meet their maker repelled many Orthodox and devout Jews (whom the Chassidim labeled "objectors"). One Hebrew-language satirist, the physician Isaac Erter, whose Galician roots in the Austrian Empire were like those in the Chassidic movement, had published a book titled *A Scout In The Household of Isreal,* in which he ridiculed the Chassidim. In one

INCREASE OF CHASIDISM.

We regret to learn, from a statement which has recently appeared in the "Allgemeine Zeitung des Judenthums," that this fanatical sect appears to be greatly on the increase. When the Rev. Dr. M'Caul published an account of the Chasidism, in his interesting "Sketches of Judaism and the Jews," he observed that this sect was "on the wane." More than twenty years have passed since that statement was made. It might indeed have been naturally and justly expected that the spread of religion, and the improvements which have been introduced in the education given by the Jews to their children, would have rendered it impossible that such a compound of superstition and folly should have revived again. But it is even so.

We are told that "loud complaints are heard from Russia and Galicia concerning the spread of Chasidism. It prevails entirely in the north-east of Hungary, and has found many adherents in Upper Silesia, having crossed the borders of Prussia. It appears to have taken the deepest root among the lower classes of the Jews, and to have been greatly promoted by the pride and vanity that abound among them."

If we did not know that the mind of man is prone to wander from one extreme of error to the other, we should feel some difficulty in understanding how it comes to pass that Rabbinical Jews, who have been accustomed to cling with such pertinacity to the letter of the law, and to spend their time and their strength in minute ceremonial observances, should be led astray by the wild fancies that distinguish the sect of the Chasidim. The Rabbinical Jews are, generally speaking, remarkable for their sobriety and temperance; the Chasidim, on the contrary, think that the use of ardent spirits assist their devotions, because it excites them, and thus enables them to pray with greater energy. A Jew in a state of intoxication is rarely to be seen in Germany or Poland, except among the Chasidim. Habits of intemperance abound among the adherents of that sect.

They are distinguished by the strictness of their fastings, and their daily ablutions; and in the services in their synagogues, their vehement gesticulations, their loud vociferations, and the constant beating their bodies, and the reiterated blows which they deal out, not only on their own persons but on everything near them, would lead a spectator to suppose that they must be almost, if not altogether, in a state of insanity. Twenty Chasidim engaged in public service, make as much noise as 200, or even 2,000 other Jews, who are content to chant the Psalms, and join in the prayers of the synagogue in the usual manner.

But the chief point which distinguishes the sect is the belief that their chief rabbi, or Tsaddik, as they call him, is favoured with direct communications from heaven. Thus his words are supposed to be endued with Divine authority, and the power of working miracles is ascribed to him.

In the account of the Chasidim above referred to, we have a narrative of some of the acts of the celebrated Baal Shem, a leader of this sect, of whom it is affirmed that he could work the greatest miracles; and also a description of a Tsaddik, who was in great repute in Poland a few years since, and personally known as Dr. M'Caul.

The name they bear, Chasidim, *i.e.*, "Saints," denotes the pretensions made by the sect to superior holiness and piety. It occurs in Ps. cxlix. 5, "Let the saints be joyful in glory." How often are the words of Holy Writ perverted, in being used to describe a state of things so very different from that referred to in the text which is thus misapplied.—*Jewish Intelligence.*

25.
Jewish Chronicle of London.

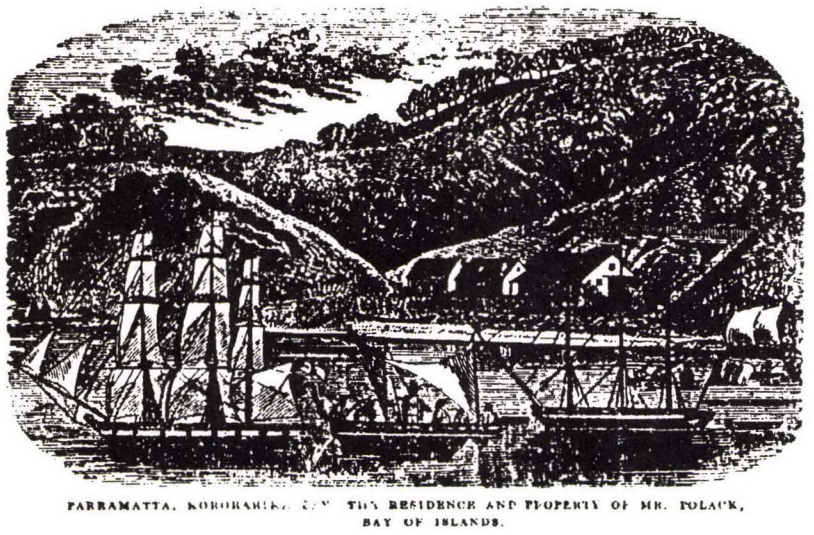


26. *Mechanics Institute Concert.*

story he told of how, since the Chassidim had appeared, so many of the angelic souls had gone to heaven that they crowded out the resident angels, to the point that the angels could not spread their wings to rush to the aid of the needy and had threatened to go on strike if the Lord of the Universe allowed such a state of affairs to continue.

The Hau Haus, who now attracted young Maoris throughout New Zealand to their cause, were not always looked on favorably by their elders either. But their menacing stance led Europeans to form a Volunteer Royal Auxiliary Defense Militia. Brigades, were formed in all of the settlements, and a number of Jews joined the force. Asher Asher in Auckland and Nathaniel Levin in Wellington were among them. By then, Wellington had more residents than Auckland, 4,048 to be exact, but more Jews lived in Auckland. Nathaniel Levin was a married man by then. Asher Asher soon married, too. His wife was one of the Keesing girls, Hannah. The wedding took place in Auckland, in 1846. Polack probably designed the *ketuba*. His flowing signature, along with that of young Abraham Keesing, appears on it. They were the two official witnesses to the wedding. In elegant Hebrew letters, their *ketuba* states that the couple was married in "Oklin" (which was probably an effort to make the name Auckland sound more Aramaic to fit in with the rest of the language of the document).

One of the distinguished guests to that wedding was, no doubt, Governor Grey. Another was John Logan Campbell, a New Zealand Company doctor and Freemason, later known as the "Father of Auckland," who joined Captain John Salmon and Israel E. Montifiore and some non-Jewish Freemasons to found the Auckland Savings Bank in 1847, the first such bank in New Zealand. That year, Polack left New Zealand on a long voyage, making a stop in America and returning to Auckland as American Consul to New Zealand. He was then forty-two years old. But he never regained his enthusiasm after the great fire. He liked the land and the natives, but he was disenchanted with what was happening. His personal fortunes were at a low ebb for a long time; and for a while after the fire, he tried to make a living as a photographer. But what with even Governor Grey confiscating his land and some of the members of the Jewish community befriending Governor George Grey, he saw no future in New Zealand for



27. Paramatta, Kororareka. Property of J.S. Polack. This is his illustration.

himself. But before he left New Zealand for good, he took out an advertisement in an Auckland newspaper dated July 4, in which he publicly stated that his properties were not open to plunder or to confiscation. He then chose San Francisco as his home. But even from



28. Postmark of Kororareka. 1840. New Zealand Post Office Archives.



29. Kororareka. Drawn by Captain Clayton on March 10, 1845 (the morning of the fateful fire). Polack's property was on the arch-shaped area on the hillside to the right.

afar, he continued to fight a legal battle. It resulted in the passing of the Land Claims Settlement Act in 1856, which has since been used by Maoris as well. It offered Polack restitution; but since most lands could not be returned in the state in which they were confiscated, 450 British pounds sterling were offered to him instead. Polack was not interested in the money but the right of persons to own land without confisication by others, including the Crown. In 1860, the government did offer to return lands to him instead of money. The judge who handled the case was none other than Francis Dillon Bell, Margaret Hort's Quaker husband from Nelson, who had moved his family to the capital.

Polack arrived in San Francisco shortly before the mad dash of the California Gold Rush

30. Letters to the Editor, written by Nelson colonists, dated 1845.

NELSON.

THE accompanying Memorial from the inhabitants of Nelson, addressed to the late residents of Russell, was forwarded by Col. Wakefield, and consigned to Mr. Hector or Mr. Polack

Communication between the settlements being so rare, Mr Polack embraced the opportunity presented by the early sailing of the *Victoria*, of acknowledging its receipt, and returned the reply inserted below.

—o—

Nelson, June 2nd, 1845.

TO THE INHABITANTS OF THE

BAY OF ISLANDS, NEW ZEALAND.

"WE the undersigned settlers at Nelson, desire to express our sincere sympathy, in the calamity which has befallen you. We feel that the sufferings which are now your's, might have been the portion of the inhabitants of any of the other settlements, had the contest in which His Excellency, Captain Fitzroy, has been engaged with the natives of the Bay of Islands occurred elsewhere. To yourselves we feel the highest praise is due, for forbearance when patience was commendable, and for a display of courage when occasion demanded it: and we deeply regret that your valour was not able to maintain you in the possession of your homes and property, against an overwhelming force of beings, rendered bold by long-impunity, and aggravated by injudicious treatment at the hands of Government.

"We venture to express a hope that this event may yet contribute to the general good, by opening the eyes of our Ruler to the impolicy of the course hitherto pursued by him towards the natives. A course which could have no other termination than such events as have occurred at the Bay of Islands, as has been long foreseen and predicted by all unprejudiced persons in the least degree acquainted with the native character."

[Here follow Two Hundred and Sixty Two Signatures.]

Auckland, 11th Sept., 1845.

SIR,—I have the honor to acknowledge the receipt of a Memorial, most numerously signed by our fellow colonists at Nelson, deeply expressive of their sympathy and regret at the disastrous loss experienced by my unfortunate townsmen of both home and property at Russell.

I am fearful that the date of your letter may induce our kind friends to presume the miscarriage of the Memorial, or infer a feeling certainly not grateful on the part of the bereaved inhabitants in not responding at an earlier period, to so kind a communication, but it was only received this day, having nearly met the fate which befel several of the Government despatches, by the wreck of the unfortunate *Faico* of Boston.

The inhabitants of the late township of Russell, are dispersed throughout these colonies,—few, and far between—but anxious that all may equally partake of the gratification I experienced on perusing the pertinent and kindly feelings evinced by so numerous and highly respectable a body of our fellow colonists, the Memorial will appear on the 20th inst., in our two local papers.

The early departure of the *Victoria*, prevents my calling together my late townsmen residing in or near Auckland, but with every sentiment of deep respect, I beg to tender to the inhabitants of Nelson, my most respectful acknowledgements in behalf of the late residents and proprietors of Russell.

I have the honor to be,

SIR,

Your most obedient servant,

J. S. POLACK.

To Wm. Fox, Esq., &c., &c.

Nelson.

EX "NIMROD.

MR. BARNET KEESING begs to inform the inhabitants of Auckland, and New Zealand generally, that having just arrived from England with a large and well assorted quantity of MERCHANDISE, he will be able to sell at such prices as will ensure him a quick return. B. K. would call particular attention to his splendid assortment of ready made clothing, of such style and quality as has not been met with in Auckland before, at the following unprecedented prices, viz :—

	£	s.	d.
A few superfine black cloth Coats	2	10	0
Ditto " Pilot do	0	15	0
Ditto superfine do do	0	18	0
Stout Kersey do	1	8	0
Superior Albert ditto, woollen lined	2	10	0
Tweed Shooting do	0	18	0
Cantoon do do	0	7	0
Check do do	0	8	0
Printed Moleskin do	0	12	0
Blue plaid Doeskin do	1	10	0
Holland Blouse	0	7	0
Superior do do	0	8	0
Super. blue cloth Jackets	1	10	0
" Black cloth Vests	0	10	6
" Black satin do	0	9	3
" figured do do	0	7	6
" Buff Valentia do	0	7	6
" Fancy do do	0	4	6
" Spotted Stuff do	0	3	3
Superfine black cloth Trowsers	0	15	3
Extra do do do	1	0	6
Superfine Blue cloth do	1	0	0
" Dark Drab do	1	0	0
Fine white Moleskin do	0	9	6
Superior do	0	10	3
Grecian Doeskin do	0	9	9
Imitation woollen do	0	9	6
Figured Doeskin do	0	4	6
Duck do	0	3	6
Flannel Drawers	0	4	6
White Shirts, linen wristbands & collars	0	4	6
Superior long cloth do	0	6	6

IRONMONGERY.

50 dozen Native Spades
American Axes
Native Axes and Adzes
700 Iron Pots

100 Plaid cotton Shawls, at 2s. each
Saddles and Bridles
English Blucher Boots
100 dozen Monteith scarlet Handkerchiefs
50 Carpet Bags

Large assortment of Hosiery, viz :

Mens' brown cotton half Hose
" Grey Lambs-wool ditto
" White do Shirts
" Cotton Pantaloons
Blankets, in great variety, manufactured expressly for the Native Trade, 9, 10, and 11-4
Cotton Sheets, 9, 10, and 11-4
Colored Counterpanes, 10 and 11-4
Fine white Bed Quilts, 9, 10, and 11-4
Yellow Rugs, 10, and 11-4
Raised Cotton Blankets, 10 and 11-4
With a large quantity of Goods too numerous for an advertisement.

The whole having been selected with such care by B. K. himself, that they will be found completely adapted to the Auckland market.

A liberal allowance made to Shop keepers, and Traders.

Wholesale and Retail Warehouse,
Shortland-street, Auckland,
January 21st. 1848.

TO CONNOISSEURS IN TEA.

20 chests superior Pekoe flavoured
CONGOU TEA.

THE Undersigned feels confident that a single trial will prove its superiority both for strength and flavour to any Tea ever imported in the Colony, having adopted the principle of small profit and quick return.—The price is fixed for this superior article,

Only 1s. 7d. per lb.

HYAM JOSEPH,
Shortland Street,
Opposite Messrs. Gibson & Mitchel.

CHEAP PORK.

BEST QUALITY PORK. to be retailed at 3d. per lb.,—and 2½ per lb. by the Carcase. killed and cleaned, opposite Mr. Asher's, High Street, on Monday next, 13th inst.

March 10, 1848.

TOBACCO, Wholesale and Retail.

SIXTY Kegs Negrohead TOBACCO, 20 figs to the lb., BEST BRANDS, 1s. 7d.
30 cases Cavendish, 18 figs to the lb., 1s. 7d,
20 kegs Negrohead, small fig, 1s. 6d.
20 rolls Brazil, in baskets, 1s. 4d.
30 kegs Negrohead, small fig, 1s. 3d.
14,000 Manilla Cigars, No. 3, 55s. per 1000, duty paid, 40s. in bond
25,000 Havannah Cigars, No. 1, 20s. per 1000, in bond.

J. S. POLACK.

February 8, 1848.

27 DOZEN of Lowndes' celebrated OLD TOM, a delicious liqueur, 30s. per dozen, free of duty.

J. S. POLACK.

Feb. 9, 1848.

CLEAR SPERM OIL.

35 BARRELS SPERM OIL, by the gallon or ton.

J. S. POLACK.

Feb. 9, 1848.

TORN, v. HATCH,
SAVILLE, v. HATCH.

To be Sold by Public Auction, by
MR. D. NATHAN,
At his Rooms in Shortland Street, at 12 o'clock, on the 23rd of May, instant,

THE CUTTER "HERO." with her gear, as she now lies in Commercial Bay, the property of B. L. Hatch, the defendant in the above mentioned causes.—The said property having been distrained under a Warrant from the Resident Magistrate.

Auckland, May 19, 1848.

Sales by Auction.

CATTLE.

THIS DAY, (SATURDAY),
MR. HART
WILL OFFER FOR SALE,
This Morning at the Yard, adjoining the Auction Mart, at 11 o'Clock precisely.

FOUR COWS
Six Heifers
One yearling Steer,
All in prime condition and just arrived from the Bay of Islands.

IMPORTANT SALE.

OF

FINE BRED CATTLE,

MARES, GELDINGS, ENTIRE HORSES, BULLS, &c,

MR. HART

Has great pleasure in announcing that he has received instructions from G. O. ORMSBY, Esq., to offer to Public competition on TUESDAY, the 29th day of July next, at 12 o'Clock, at the Stock-yard of the Blue Bell, in Queen Street.

THIRTY-FIVE FINE BRED COWS, (in calf).

The Auctioneer deems it his duty, in calling the attention of Stock-keepers, Dairy-men and Butchers to this important Sale, to point out that this Stock is by far the very best ever imported into this Colony, being from the highly bred and well known herds of PEER IMLAY, Esq., and were selected by that Gentleman, as the purest breed, with the intention of his forming a breeding station in this Colony. The cattle, in fact for beauty, docility and usefulness are perfectly unrivalled.

The great scarcity of well bred Cows in New Zealand, and the very remote prospects of our having any fresh shipments of such stock, as that now offered for Sale, make this sale an opportunity as will not soon again present itself; at which parties will be enabled to supply themselves with first rate Stock.

MAIZE, SEED-OATS, &c., &c.

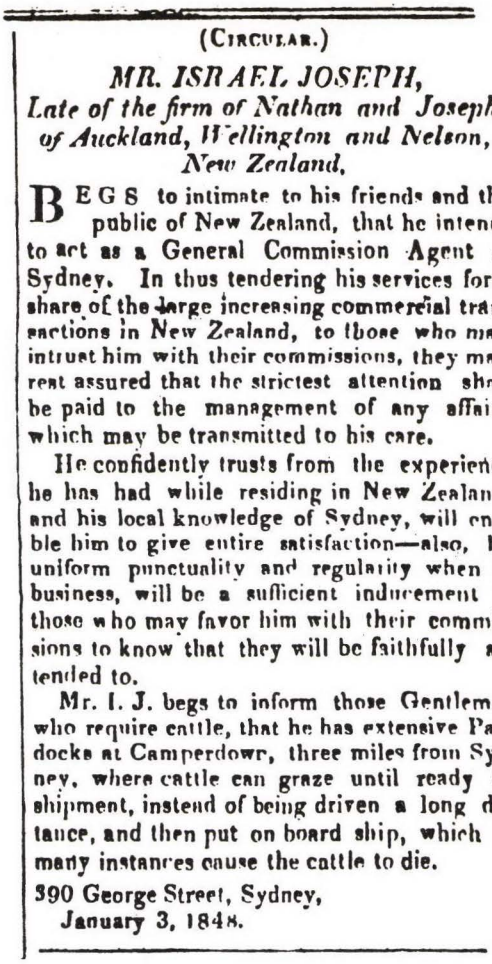
Just arrived, and on Sale by the undersigned, at the Corn and Flour Store,

EIGHT HUNDRED bushels New South Wales Maize
Six hundred ditto, New Zealand do.
Three hundred ditto, Oats and Barley
Flour, 1st. and 2nd. quality
Oatmeal, Rice, and Maize Meal
Also a few tons of excellent Potatoes.

ABRAHAM MEARS.
Shortland st. May 19, 1848.

THE Undersigned is a purchaser of WOOL for cash.

J. H. ASHER,
High Street,



(CIRCULAR.)

MR. ISRAEL JOSEPH,
Late of the firm of Nathan and Joseph, of Auckland, Wellington and Nelson, New Zealand,

BEGS to intimate to his friends and the public of New Zealand, that he intends to act as a General Commission Agent at Sydney. In thus tendering his services for a share of the large increasing commercial transactions in New Zealand, to those who may intrust him with their commissions, they may rest assured that the strictest attention shall be paid to the management of any affairs which may be transmitted to his care.

He confidently trusts from the experience he has had while residing in New Zealand, and his local knowledge of Sydney, will enable him to give entire satisfaction—also, his uniform punctuality and regularity when in business, will be a sufficient inducement to those who may favor him with their commissions to know that they will be faithfully attended to.

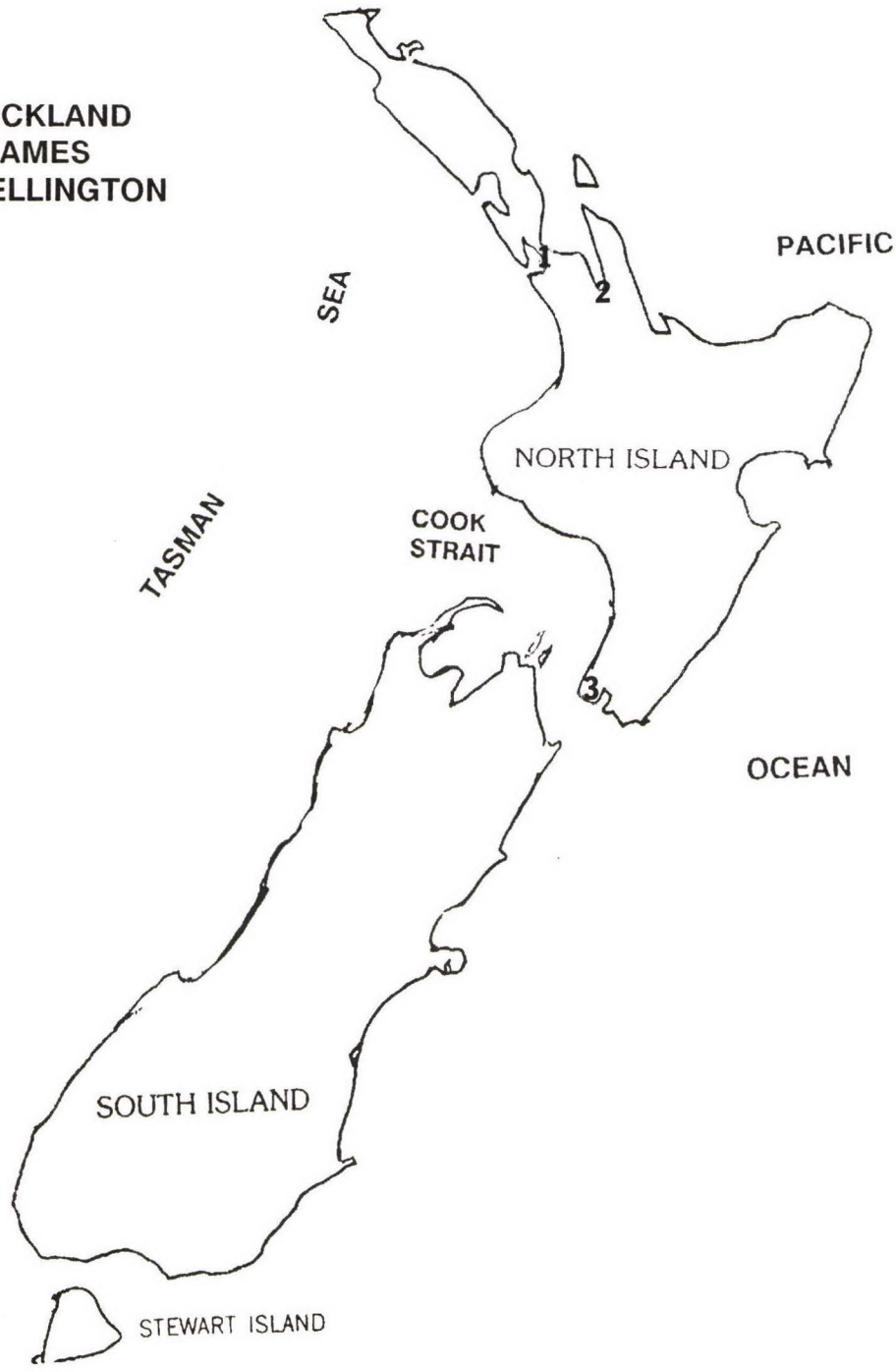
Mr. I. J. begs to inform those Gentlemen who require cattle, that he has extensive Paddocks at Camperdown, three miles from Sydney, where cattle can graze until ready for shipment, instead of being driven a long distance, and then put on board ship, which in many instances cause the cattle to die.

390 George Street, Sydney,
January 3, 1848.

32. Announcement of the split up of firm of Israel Joseph and David Nathan, 1848.

began. Barnet Keesing, his wife Hannah, and two daughters followed him. Young John Keesing did too. John Keesing had celebrated his Bar Mitzvah in Auckland and left home at sixteen. Hannah Keesing was pregnant when she left Auckland. She gave birth to her third daughter aboard ship as they entered San Francisco Bay. One San Francisco 49er oldtimer recalled that about thirty of the one hundred Jews in town joined for the services for the Jewish New Year that September, and that the only woman in the group was Mrs. Hannah Keesing (who became the Jewish mother-teacher figure there just like her mother-in-law in Auckland, with whom she continued to maintain close ties).

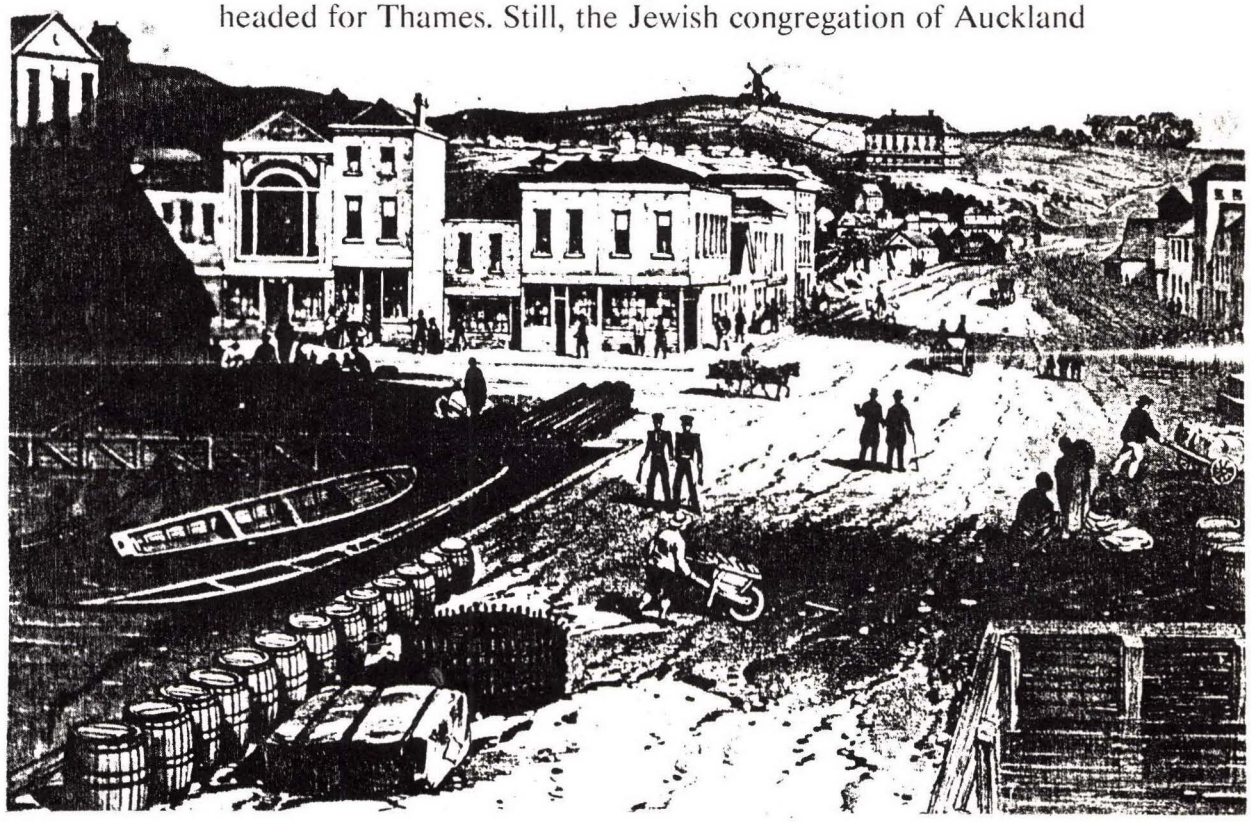
1. AUCKLAND
2. THAMES
3. WELLINGTON



2

GOLD RUSH AND ASHES

Auckland was in an economic depression in 1852, when Charles Ring, a prospector who arrived from San Francisco, made the first discovery of gold in New Zealand. It sparked a rush to the Thames region, a two-day's trip from Auckland. For a while, the number of people in Auckland grew; but most new arrivals soon headed for Thames. Still, the Jewish congregation of Auckland



32. View of Auckland from Queen Street,1852. Cemetery is to the right of windmill. Auckland Institute and Museum Archives.

ADMISSION OF THE JEWS TO PARLIAMENT.

[From the Stock Exchange Express, Oct. 22nd.] 1853

The point at which we have arrived in this great argument invites a pause. From the elevation we have reached, we look down upon the dark and dreary valley through which we have passed, and derive hope and encouragement from the gradual removal of the obstacles which impeded the advancement of the Jews to the full enjoyment of the privileges and immunities of the British constitution. It is now admitted with scarcely an exception worth treating with a feeling more elevated than pity, that a man is no longer to be held in derision, or consigned as the victim of tyranny, legalized by statute, or sanctioned by custom, merely because he is a Jew

All modern lawyers concur in the soundness of these views. Though acts of Parliament are theoretically in force until they are formally repealed, yet they may be nullified by the operation of subsequent acts; and, by the interpretation given to them by the courts in the course of jurisprudence, be rendered practically extinct. Our courts of common law, and also of appeal, constantly confirm this view. Though in certain old laws still unrepealed, the Jews are regarded as aliens, yet they are regarded as citizens; and, as such, are as completely protected, both in person and property, by the laws as any other class of subjects. Let any one be bold enough to enter a court of law or equity, and attempt to invalidate a bargain with a British-born Jew, on the ground of his being an alien, and consequently incapable of claiming protection from the laws of the land; and he would soon find, to his confusion and loss, that he had grossly misconceived his position. Property of almost every description is every day passed to, and repassed by Jews, as matter of bargain and sale, and the transfer is regarded as secure and valid, as that of any contract to which Christians of the established religion are parties. If, therefore, the common consent of the nation has abolished a principle, the existence of which was properly regarded as a disgrace to a free constitution, why should the legislature, which ought, at least, to be regulated by, if it refuse to direct the public mind, in the formation of its character, still resist this popular demonstration? If the Jew is to be governed by the authority of the law, he ought, on every principle of sound reason, be admissible to a seat in the legislature. So much for the *right* of the Jew, in an abstract point of view, to an admission to the House of Commons, if elected by the voice of his fellow-citizens as their representative.

33. Article prompted by Rothschild's effort to win a seat in Parliament.

benefitted, as most of the Jewish newcomers who headed to Thames continued to keep ties with those in Auckland. By 1853, the Jewish congregation of Auckland numbered nearly one hundred. Of those who arrived at that time, many were, like Queen Victoria's husband Albert, German-speaking. There were, in fact, so many immigrants from the German states in Thames that performances of Viennese Strauss music, led by the non-Jewish German great-grandfather of the current Prime Minister of New Zealand, were often heard at the intermissions of the

34. Asher Asher's fire helmet, axe. Museum of Transport and Technology MOTAT collection, Auckland.





35. Asher Asher, Superintendent, Auckland Volunteer Fire Brigade. Copied from oil painting which hangs in firehouse.

very British cricket games. Isaac Davis, a Jewish violinist, performed in Thames. Another Jewish entertainer, Wizard Jacobs, offered some distraction. He called himself "Professor of Scientific and Mechanical Philosophy," which meant that he was a magician and a ventriloquist. Neither Jewish entertainer ever scheduled a performance on Friday evening, for they were strict Sabbath observers.

A great celebration took place in Auckland at the Masonic Hall in 1857, when the Jewish community hosted a celebration in honor of the fact that, at long last, Lionel Nathan Rothschild would take his rightful seat in the House of Commons in London. He had been elected to the post some ten years earlier and even reelected. But he refused to take an oath on the Christian Bible, and was therefore not allowed to take the seat. He did so only after the language of the oath was amended.

That year, a major fire swept through Auckland, a city forever plagued by fires. Firefighters ran private business services. They only took care of fires in residential buildings and businesses that had insurance policies with the company which paid their wages. Homes and businesses often became piles of ashes before competing companies would decide who was covered.

One of the worst fires began shortly after a good-sized shipment of liquor was delivered at the Keesing Hotel on Shortland Street, where another hotel now stands. This fire was one of many that the Keesing family had suffered. After agonizing over the loss of this property, which was

The Late Fire.

A. & R. KEESING, and their Families, return their heartfelt thanks to those kind neighbours, several unknown, who so promptly and effectually aided them in saving some portion of their property at the disastrous fire on Wednesday morning last.

July 9th, 1858.

Also,

A. & R. KEESING of the London House and Bee Hive have taken premises just below the "New Zealander" Office, top of Shortland-st., where they are opening a Large Quantity of the various GOODS saved from the late fire, at a very slight advance on the London Cost.

July 14th, 1858.

I TAKE the liberty of thanking the many acquaintanees and also strangers who so kindly came to my assistance on the occasion of the late fire, I can only attribute the safety of my own premises, as well, perhaps, as the greater portion of the business partof the city to the strenuous exertions of the Fire Brigade and other citizens.

HENDRY SOMERVILL.

36. Notices from the Auckland Examiner.

owned by his in-laws, Asher Asher could stand it no longer. He decided to form a fire brigade that would serve the community at large and be staffed by volunteers. This fire brigade was credited with many heroic measures and became so successful that it was an honor to be part of it. It was the first such service anywhere in New Zealand. Some of the Jewish families whose members were in the Volunteer Fire Brigade had surnames like Joseph, Hart, Fernandez, Holt, Levy, Mendelson, Isaacs, Davis, and Myers.

Asher Asher also organized a Fire Brigade Band. It was called on to perform at for all sorts of festive occasions. When the Duke of Edinburgh arrived for a visit to New Zealand in 1868, a parade was held in his honor. The following day, a poem appeared in a newspaper. Asher Asher saved it in a scrapbook which is now located in the archives of the Auckland Public Library. Titled "Reminiscences of the Recession Procession," the poem states:

Procession Day the Governor comes
Mid sounding trumpets, beating drums.
The streets look gay, the cannon roars,
And all the world turns out of doors.
But who is this rides up the street
With helmet, axe, and rig complete?
Who can it be, the merry crowd inquires.
Why gallant Asher, putter out of fires.

Wealth from the Thames mines spilled into Auckland. The Auckland synagogue was opened in 1858 and was located on Emily Place, at the crest of Shortland Street. It seated about one hundred congregants. P.A. Philips proudly wrote about the consecration to the *Jewish Chronicle of London.* He hoped, of course, that others would be enticed to come to New Zealand. A rabbi named Dr. Adler arrived from London shortly thereafter, and he remained with the congregation for nearly thirty years.

But yet another rift developed in that little community: one group broke away. It hired a separate meeting place and brought a rabbi named J.E. Myers from England. He was a recent graduate of London's Jews College and was barely twenty years

[ADVERTISMENT]

WE, the undersigned privileged members Professing the Jewish faith, hereby acquaint our Coreligionists and Christian friends that from this date we do not

RECOGNISE

Mr. Charles Davis as President, Mr. P. A. Phillips as Treasurer, Mr P. S. Solomon as Officiating Minister,

on account of their recent

BEHAVIOUR,

in our congregational matters.

FURTHER,

for the sake of ensuring that Love & Harmony of feeling, so necessary in parties meeting for

RELIGIOUS WORSHIP,

we have determined to form a separate congregation, under the jurisdiction of our

DR. CHIEF RABBI REV. N. M. ADLER,

and have accepted the

REV. J. E. MYERS,

of the Jews' College, London, to be our officiating minister &c.

Abraham Keesing,	Isaac Doitch,
Ralph Keesing,	Henry Keesing, Junr.
	his
Asher Asher,	Nathan O Goldwater
	mark
Nathan Henry	John Keesing
Bernardt Levy	and four others.

Dated

Auckland, Friday, 25th day in Nisan, 5619,

agreeing with

April 29th. 1859.

12 Aug 1859

AUCKLAND, NEW ZEALAND.—A CONGREGATIONAL SQUABBLE.—We are grieved to read in the "Auckland Examiner," of April 23, a lengthy account, extending over a column and a half, of a squabble among the members of the congregation, which was at last brought before the police-court. We do not know whether Mr. Solomon or Mr. Myers was entitled to read in the synagogue, nor do we know whether the President in the part he took, acted legally; but this we know, that the congregation had no business to allow the affairs of the synagogue to be dragged into a police-court, and that men actuated by the spirit of true religion and charity, would have settled their differences amicably, without bringing contempt and ridicule on the Jewish community. We do think that in such a squabble no party can be in the right; and that, if this colonial congregation possesses no other means of attracting the attention of the sister communities in the old would except by disturbances created in the synagogue, the less we hear of it the better.

41., 42. Advertisements announcing a new congregation and reaction to it.

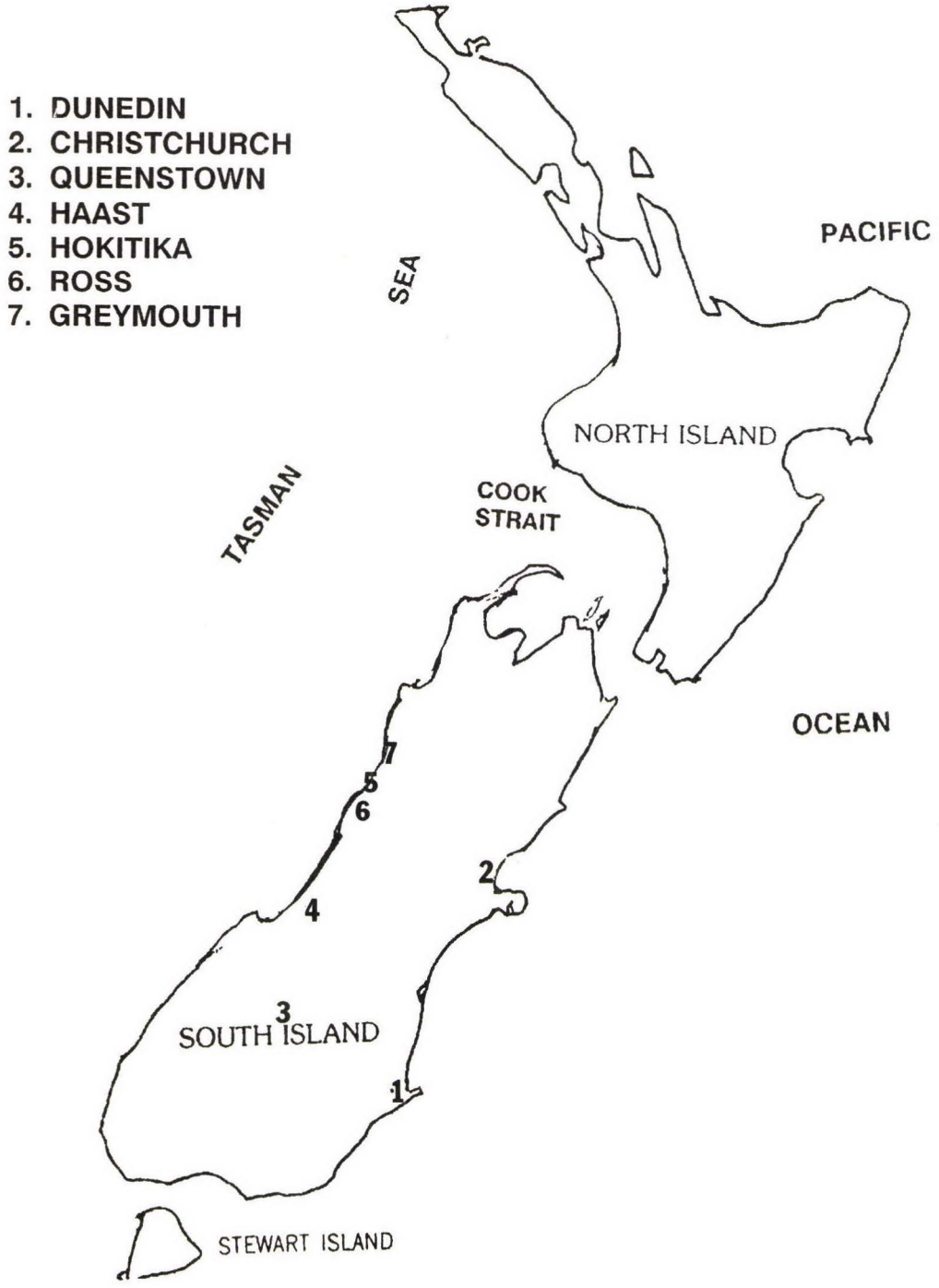
old. The task of leading a splintered congregation in an environment where the seasons were reversed and where Maori disturbances were going on may have been more than he bargained for, because he decided to leave within a year to become the rabbi of the Jewish community of Belfast, Ireland, instead. The splinter group continued to meet for a while longer under the lay leadership of P.S. Solomon, until he left for nearby Fiji to become the editor of the *Fiji Times*.

Five years later, the Auckland Jewish community mourned the loss of Rosetta Keesing, the communal grandmother. Her death marked the beginning of the end of Auckland's tightly knit and observant Jewish community.

Families split even more after 1865, when Wellington displaced Auckland as the capital of New Zealand. By then, the Thames mines had been shut, partly due to Hau Hau disturbances. South Island, where a Jew named Albert Hunt was awarded a bounty for a gold find by the Province of Canterbury, attracted many.

43. First page of offerings. Auckland Hebrew Congregation Archives. The new capital was moved to Wellington that year. The synagogue was consecrated in Auckalnd on Chanuka. Note the double 13 donations (not double 18 or chai which is based on Chassidic mystical symbolism).

1865	Dec 23rd			5	25
	B. Asher Esq				
2	to offerings	—		1	1.
3	A. Asher Esq				
166	to offerings	—		2	15.
3	S. Brown Esq				
163	to offerings	—	.	2	6
3	H. Jacobs Esq				
116	to offerings	—	"	2	6
3	S. Levitch Esq				
160	to offerings		.	2	6
3	C. Davis Esq				
157	to offerings	—	.	2	6
3	H. Isaacs Esq				
145	to offerings	—	.	2	6
3	R. Reesing Esq				
155	to offerings	2/6 1/6 2/-		1	14.
3	J. Reesing Esq				
164	to offerings			2	2.


1. DUNEDIN
2. CHRISTCHURCH
3. QUEENSTOWN
4. HAAST
5. HOKITIKA
6. ROSS
7. GREYMOUTH
TASMAN SEA
PACIFIC OCEAN
NORTH ISLAND
COOK STRAIT
SOUTH ISLAND
STEWART ISLAND
1
2
3
4
5
6
7

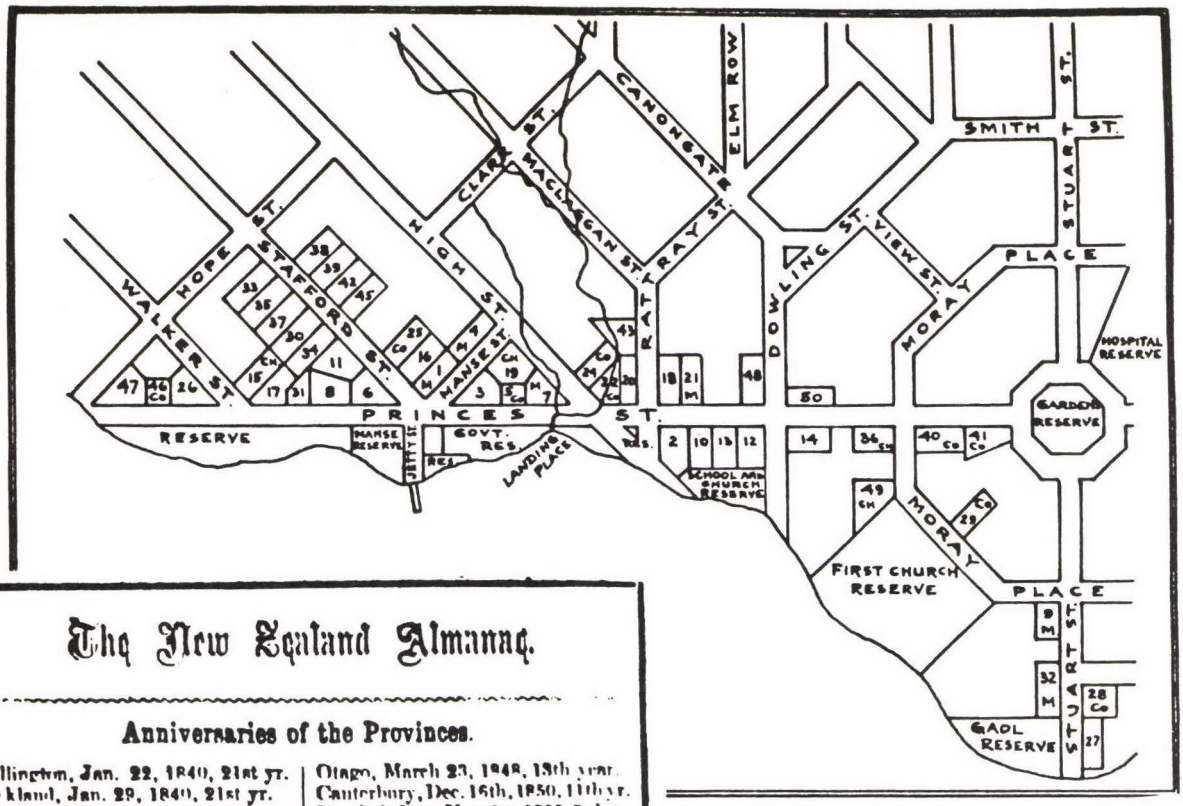
3

GLITTER IN THE SOUTH

The growth of Dunedin, which was founded on what was a small whaling station, was limited by stiff cliffs. It was hardly prepared for the influx of people from North Island, Australia, and Europe. As late as 1861, Dunedin had a population of 641; and Otago Province, of which it was the capital, had 4,000 souls. It was a town that was well planned out by its founders. But within two years, Dunedin's population jumped to more than 80,000. Most of those who arrived in New Zealand's South Island at the time came through the port of Dunedin. The whaling vessels which once brought "black gold" from the sea and which had dominated Dunedin's shores till then were soon outnumbered and nearly blocked.

Dunedin was founded in 1848 by a Scottish dreamer, Dr. Thomas Burns, who was a Freemason, Presbyterian, and nephew of the poet Robert Burns. He gained permission from the Crown to found a settlement as a religious haven, just as the Plymouth Bretheren were allowed to do in New Plymouth. Dr. Burns would talk of being a new "Moses," and spoke of his captain as being a new "Aaron" aiming to build a Christian Zion in New Zealand. But he was not visionary enough to suit the Baptist Captain Cargill, who led followers further south to found Invercargill. The few Anglicans who had come along from Britain found it advisable to leave Dunedin too. They founded Christchurch in 1850.

From the beginning, Christchurch was in competition with Dunedin. Both offered bounties for gold finds. Both were eager to attract manufacturing, and both tolerated the small number of Jews in their midst, but Dunedin favored Freemasons. From the



The New Zealand Almanac.

Anniversaries of the Provinces.

Wellington, Jan. 22, 1840, 21st yr. | Otago, March 23, 1848, 13th year.
Auckland, Jan. 29, 1840, 21st yr. | Canterbury, Dec. 16th, 1850, 11th yr.
Taranaki, March 31, 1841, 20th yr. | Hawke's Bay, Nov. 1st, 1858, 3rd yr.
Nelson, Feb. 1, 1842, 19th year. | Marlborough, Nov. 1, 1859 2nd yr

The Calendar for 1861.

First after Leap Year.—*Golden Number*, 19.—*Epact*, 18.—*Cycle of the Sun*, 22.—*Dominical Letter*, F.—*Roman Indiction*, 4.—*Jewish Year*, 5621.—*Egyptian Year*, 2607.—*Roman Year*, 2614.—*Julian Period*, 6574.—*Grecian Year*, 2172.—*Persian Year*, 1230.—*Spanish Year*, 1899.—*Mahommedan Year*, 1277.—*Bengalee Year*, 1267.—*Armenian Year*, 1310.

Festivals.

Jan. 6.	Epiphany	19.	Whit Sunday
23.	Septuagesima Sunday	24.	Queens' Birthday
30.	King Charles I. beheaded	26.	Trinity Sunday
Feb. 10.	Shrove Sunday	29.	Restoration of Charles II
13.	Ash Wednesday	30.	Corpus Christi
17.	1 Sunday in Lent	June 20.	Accss. of Queen Victoria
Mar. 1.	St. David's Day	21.	Proclamation "
17.	St. Patrick's Day	24.	Midwinter Day
24.	Palm Sunday	Aug. 26.	Prince Albert's Birthday
25.	Lady Day	Sep. 29.	Michaelmas Day
29.	Good Friday	Nov. 5.	Gunpowder Plot Discov
31.	Easter Sunday	9.	Prince of Wales' Birthday
Apr. 7.	Low Sunday	30.	St. Andrew's Day
23.	St. George's Day	Dec. 1.	1 Sunday in Advent
May 5.	Rogation Sunday	21.	St. Thomas's Day
9.	Holy Thursday	25.	Christmas Day

The Jewish Year 5622 commences on September 25

Law Terms.

Hilary	begins January 11, and ends January 31.				
Easter	"	April 15	"	May 8	
Trinity... ...	"	May 22	"	June 12	
Michaelmas...	"	November 2	"	November 25.	

44. Map of Dunedin. 1848. Prepared for the New Zealand Company.

45. Page from New Zealand Almanac. 1861. Note the Jewish New Year is listed clearly. Other ethnic holidays world-wide are also listed. It reflects the Freemason outlook.

start, most Jews in Dunedin and Christchurch were not strictly observant. They attended Sabbath and holiday services, but they did not adhere strictly to the code of Kashruth or the rituals of devout Jews. Most were young; many were single men who took their meals in pubs or restaurants. Most avoided eating pork, but pork was never a very significant food in the diet of most New Zealanders.

A glimpse into the attitudes that prevailed in those communities can be found in the book *Even Sapir*, which was written by the Jerusalem-born poet Rabbi Joseph Levy Sapir and published in 1872. The book details his travels in Yemen, Arabia, and India as well as New Zealand and Australia. He spent the month of March 1862 in New Zealand.

He arrived in Dunedin just before for the holiday of Purim. The celebration in Dunedin was doubly joyous that year because the synagogue was consecrated on that day. Clearly, plans for this synagogue had been developed before anyone imagined the exodus to the west. But though nearly 150 congregants came to the consecration and Purim service, no one had seen fit to assure that a megillah (scroll) of the story of Esther would be available, though a Torah was placed in the Holy Ark. It is the custom to read the megillah of the story of Esther to the assembled public on this festive holiday. Rabbi Sapir wrote that when he discovered there was no megillah, he sat down and, on kosher parchment which he had purchased in Yemen, he wrote it down through the night, having memorized it as part of his basic education. A minor error in the transcription of such a megillah would not have been considered harmful, anyhow, and would not have rendered it unkosher. It is the one document that is copied by student scribes as they practice their craft of calligraphy, since it is acceptable to make mistakes in transcribing this story. Such errors, however, would make the parchment of a Torah inscription invalid, not strictly kosher.

Rabbi Sapir wrote of being invited for the Sabbath meal at the home of the president of the congregation Joseph Levy. Mrs. Levy told him before the meal began that the meat which would be served at the Sabbath meal would not be strictly kosher, though she had continued the tradition of salting the meat for an hour before cooking. No ritual slaughterer was available; and since

funds were limited, he was told, it was enough that they managed to pay for the building and a *chazzan* (cantor). Mrs. Levy also told him that for the first year after their arrival they did not comsume meat, but then she gave birth and needed strength. A nursing mother must be fortified, that is clear. There was plenty of fine meat to be had, even though it was not slaughtered according to rabbinical dictum.

In Christchurch, the rabbi was detained beyond his expected stay, as an autumn cold snap caused the port of Lyttleton, from which he was to depart, to freeze over. He stayed on for Passover and was asked to lead the seder and offer a bit of traditional religion.

Passover without matzah, unleavened bread, is meaningless. But there was none. The rabbi himself baked matzahs for the occasion, few in number, just enough to satisfy his needs for seven days, and the needs of the forty seder guests. Again, no kosher meat was available, and the rabbi subsisted on fish and potatoes. Rabbi Sapir's New Zealand visit must have been somewhat jarring to him. He was more worldly than some other Jerusalem rabbis, but this was clearly not the way he would build a new Zion in the Orthodox sense, if there is plenty of everything. It was probably just as stressful to the Jews of the communities which he visited, for they saw their Zion as a land that was free of the dictatiorship of the orthodoxy.

Rev. Sapir must have told the aging Sir Moses Montifiore about the state of Jewish Orthodox observance in New Zealand when Sir Montifiore arrived in Jerusalem for Passover in 1866, for a young *shochet* (ritual slaughterer) was dispatched to New Zealand from Jerusalem a few months later. Sir Moses Montifiore and his wife Judith had no children, but they saw the Children of Israel as their children. They were very much attached to the Orthodox traditions and financed Jewish causes. But they had no fondness for Chassidim.

In those years, when the Turkish Ottoman Empire still ruled over much of the Middle East, it was hard to be a Jew in Jerusalem. The Jewish community had to pay the Turkish Ottoman Pasha a yearly tax for the right to worship at the Western Wall. Disease was rampant. The Jewish community itself was at odds. The old-



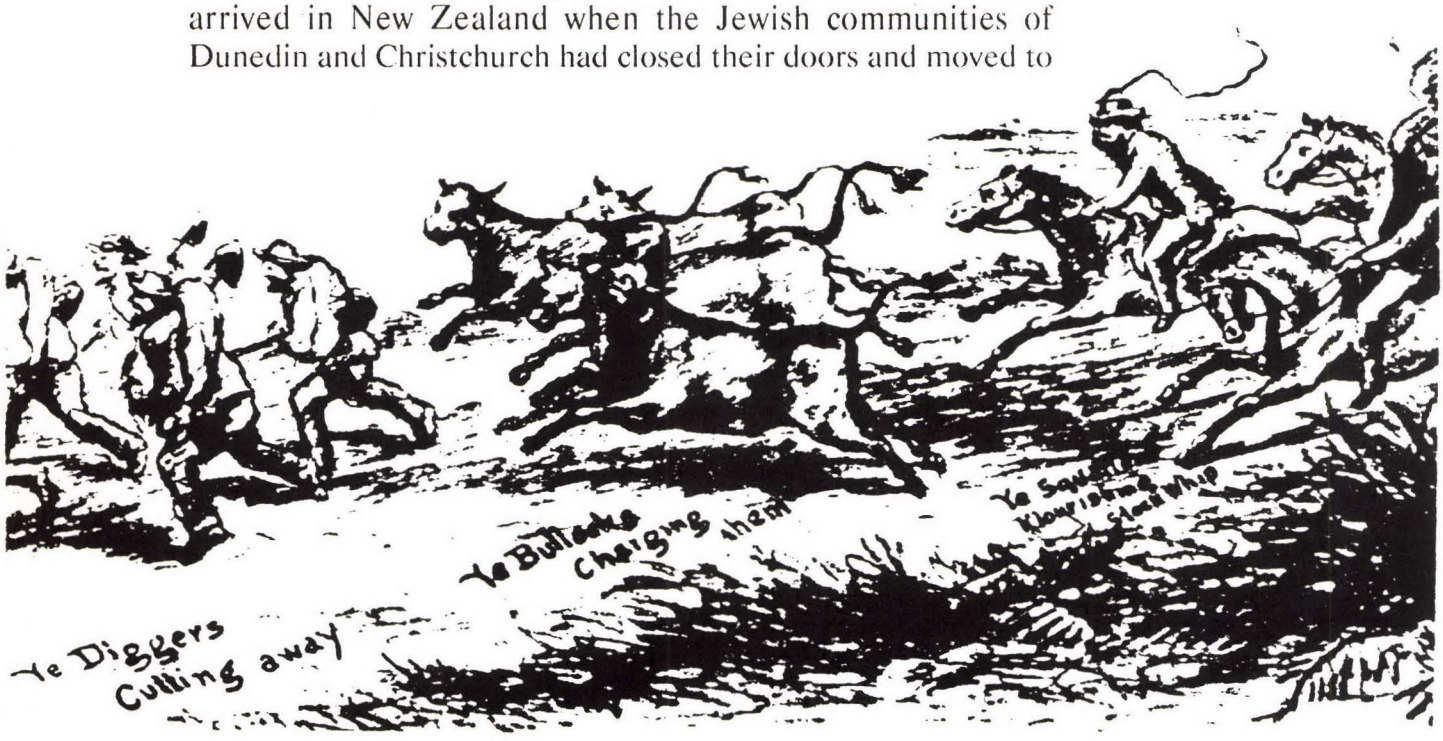
46. Seal of the Sir Moses Montifiore project in Jerusalem. 5646.

time, gutteral, Hebrew-speaking Jews of Sepharadic background and the devout and scholarly followers of the Gaon of Vilna who founded the first hospital in that old city, Bikur Cholim, were invaded by the dogmatic, self-rightous Chassidim from Austria-Hungary. The main source of funds which kept that wretched community going was the charity of the few who cared to fund them, people like Sir Moses Montifiore and his wife Judith and the American Judah Touro Fund. If there was anything other than poverty that could be found in abundance among the Jews of Jerusalem in those days, it was unemployed Torah scholars who were well-trained in Jewish rituals. But when the British Palestine Exploration Fund was allowed to set up an archaeological program in the Holy Land in 1864, new dreams developed in the minds of some of the unemployed Torah scholars. Some were very struck by the broad knowledge of the Bible that non-Jewish British scholars had. One of these, a handsome young man named Isaac Zecharia, had a facility with languages and learned some English. He was chosen by Sir Montifiore to go to New Zealand.

Sir Montifiore managed to fulfill a number of promises through Isaac Zecharia. He had promised Dr. Samuel B. Saunders, the Australian philanthropist, that he would find a fine son-in-law for his daughter. Dr. Saunders donated a large sum towards building a badly-needed home for the aged and needy in Jerusalem. Rev. Zecharia became that son-in-law. But before heading to Australia, Rev. Zecharia also served the needs of the wealthy Sasoon family, which was anticipating a Bar Mitzvah. He was a private tutor and *shochet* for that family in Bombay and Canton

for half a year. This experience offered him a chance to learn some Hindi and Chinese, languages that were to become useful to him in the goldfields. He could have hardly imagined that ships from Fiji bearing foods for Hokitika, where he would settle, would have Hindi-speaking crews or that Chinese prospectors in the goldfields would turn to him as translator and counselor.

Having married the daughter of Dr. Saunders, Rev. Zecharia arrived in New Zealand when the Jewish communities of Dunedin and Christchurch had closed their doors and moved to



47. Cattlemen chasing diggers. Illustration from Otago Daily Times.

the west, to Hokitika, the "Queen of the Goldfields."

There is no record of how the Zecharia couple arrived in Hokitika. Chances are, they came by sea. It is probable that the young Australian bride was pregnant. In any event, it is doubtful the journey was pleasant.

In the early days, travel to the Westland and Hokitika was overland. Even the Cos Cob horse-drawn carriage transport services, begun in 1863, were unpleasant. It was necessery to climb rough ranges and pass snow-covered mountains and a glacier if one



48. "Crossing The Mountains at Harper's Pass." Illustration by Nicholas Chevalier, an illustrator on the staff of the Otago Daily Times and close associate of Julius Vogel, the editor of the paper.

started the journey from Dunedin. There were some stops that could be made, like the one at Queenstown, where orthodox Bendix Hallenstein and his wife were located, and at Haast where the Marks family was located. But even so, it was a challenge. Unpredictable weather was a problem. Once, a freak blizzard caused many prospectors to be marooned. Some were discovered only long after they died, when the stench of their defrosting and decomposing corpses was detected by passers-by.

Anyone starting from Christchurch would first have to cross the Canterbury Plains, which appear deceptively harmless, particularly since there were no wild animals to worry about. And unlike the challenge of arrows from Indians that greeted the pioneers in America as they tried to cross the plains, there was no such threat in New Zealand. But heading westward, one would find, even today, a threat posed by nature. The land has sparse vegetation and wide rocky river beds which are bone dry most of the time or else flushed with frenzied floodwater that gushes in wild fury. Rugged mountain ranges follow more rugged ranges, leading to even more rugged cliffs. A certain loneliness envelops the area, which stretches far further than most expect. But the most dangerous moments came when prospectors would traverse

land claimed by cattlemen.

Travel to Hokitika by sea began in 1864. Hokitika did become the fifth major port in New Zealand, but an astonishing number of shipwrecks washed up heaps of debris on its shores, enough to be a lucrative source of firewood for the growing community for many years. Michael Albert, a Jew from Posen, was aboard the first boat that landed in Hokitika. He became the first postmaster of the town. He was was a Freemason and became a member of the Masonic Lodge of the Westland, which was founded by John Lazar, another staunch member of the Jewish community. Lazar, who had been the first Clerk of Dunedin, became the first Clerk of Hokitika (he had been the three-time mayor of Adelaide in Australia before that). He befriended the young Julius Vogel in Adelaide and was his mentor in Dunedin and later in Hokitika too. Julius Vogel became the first representative from the Westland to the provincial government of New Zealand.

Before the Zecharia family arrived, a *minyan* could be found daily at the Weld Street warehouse of Bernard Marks, the lay rabbi in Christchurch. In 1865, according to news accounts, the first services for the Rosh Hashannah were held in Hokitika. Rosh Hashannah, the Jewish New Year, began that year on Wednesday, September 19th. A newspaper advertisement ran the previous day to inform the Jewish community that the services for the High Holidays would begin at 6:30 p.m. in the back of E.L. Nathan's warehouse. The notice was signed by Joseph Moss.

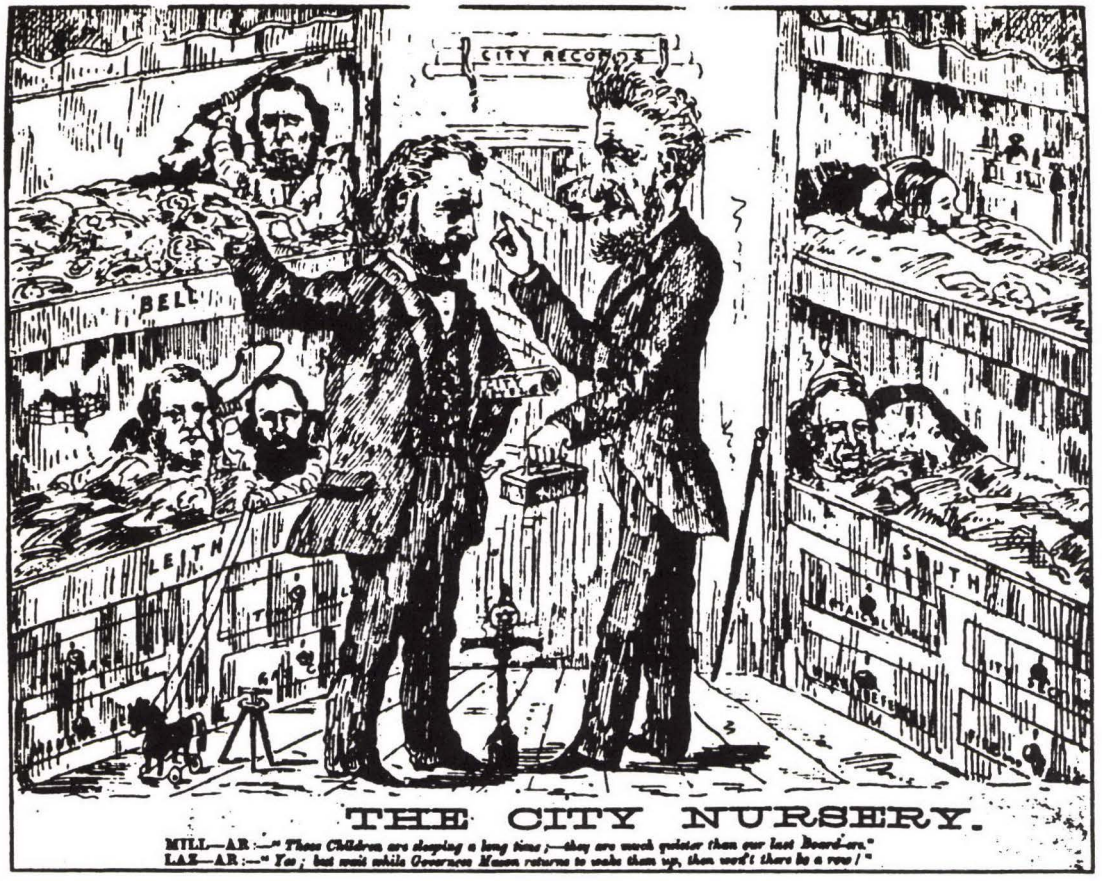
A wooden synagogue was built the following year. It was painted white, had a facade vagely like that of a Greek temple, and seated about 120. Money for the building was donated by L.E. Nathan, and land was offered by the provincial government which supplied land for all churches. The synagogue was located on Tancard Street, the second street from the waterfront. A Torah scroll came from Christchurch, and additional items were brought from Dunedin. It was not ready for Rosh Hashannah, but it was ready ten days later and was consecrated in time for Sukkoth, the Feast of Tabernacles, which celebrates the last harvest of the season. Rev. Zecharia had the honor of leading the first Rosh Hashannah service in that synagogue, welcoming the year 5637.

Many German-speaking Jews came to Hokitika. A German



Bro. John Lazar
D. G. Master. E.C.
Westland R.Z.

49. John Lazar in Freemason outfit. Museum of the Westland Collection. Hokitika.



50. Cartoon which includes John Lazar, Clerk of Dunedin in Dunedin Punch, September 30, 1865.



51. Cartoon. "Mr. Vogel's Address". Brown. 1863. John Lazar is shown seated "backing Julius Vogel." Other obscene Jew-type with hooked noses and wild beards surround Vogel who could not be caricatured with such a nose since he had a nose that was much more common among European Jews.

Club was formed. According to the local newspaper, one of its members, Herman Mayer, tried to grow chicory, which was used as a coffee substitute in Europe. Mayer took off for America but returned quickly. What he found in America was financial depression and a general malaise following a bloody Civil War. On his return, he married a daughter of John Kristle of Hanover. The



52. Julius Vogel. 1866. Museum of the Westland Collection, Hokitika.

couple produced nine children, eight of whom survived to adulthood.

Most of the Jews were not prospectors but shopkeepers, food and supply wholesalers, lawyers, photographers, surveyors, and doctors for humans and for horses. The few poor horses that made it to the Westland were put through their paces. These horses were expected to transport heavy loads and in off hours to race for public entertainment. And since there was no other source of transportation, they were often forced to cope with flooded paths, drunken drivers, and loose rocks underfoot. It is no wonder that they often collapsed. Dr. Henry Beaver, aided by his wife Martha and Dr. Samuel Schlesinger, were continually busy.

Bendix Hallenstein was one of those who had intended to deal with food supplies when the family first settled in Queenstown. He set up a flour mill. But when many prospectors and other travelers heading west requested other items, he focused more on general merchandise than on milling flour and transferred that task to a mill in Invercargill, where the family first landed upon arrival in New Zealand. Invercargill was, after all, in a direct line northward from Queenstown, and the route was not hampered by poor geography. (Queenstown also became a gold mining area, but was well situated midway to westward routes).

There were some attempts by Jews to develop cattle stations near the goldfields. Albert Marcellus Cassius even developed a sheep station that yielded the first fine wool shipment from the West, but it was foolish to develop such an export when so many other areas were doing far better in this commodity. He became a hotel owner in Hokitika, along with the Levy family which owned the Prince Albert Oyster Saloon, the young Solomon couple who ran the Shamrock Hotel, Pinehas Solomon who owned the Cafe De Paris, and Mrs. Nathan who ran a kosher dining room.

According to the recollections of one former miner, Hokitika was the "Wonder City of the Southern Hemisphere." At night, when diggers who worked in areas all around returned to town, the scene almost defied description: the streets were thronged with people, and places of amusement of all sorts were ablaze. Ladies-de-ballet and serious theater, saloons and private parties,



53. Sarah (L) and Emily (R).



54. Henrietta(L) and Hannah (R).



55. Mary Hallenstein



56. Bendix Hallenstein

It was family legend that Mary chose Bendix, though his two brothers were equally interested in her. She had taken on the job of housekeepoer fro the three brothers after arriving in Australia to visit her own brother. She chose to marry the youngest who then transferred to New Zealand. Collection of Otago Early Settlers Museum, Dunedin.

lectures and gossip, all could be found. Whale oil and fine fish came from Kaikoura and Westport. Limes, oranges, pineapples and other fruits, as well as an ample supply of sugar, came from Fiji. There was a larger assortment of food there than most had ever seen. And with John Lazar's constant admonitions, Hokitika was known as the most orderly gold rush town.

Bernie Ballin, a burly eighteen year old, won a reputation as a tough guy who could lick any Irishman as long as he was offered a purse. The Hokitika Jewish community also included Shakespearian actors, bookmakers, chorus girls and musicians who often had trouble finding lodging, even in Jewish hotels. But Jack Harris, the hotel owner, welcomed them.

There was hardly a year when weather was not a disturbing factor. In 1867, a blizzard killed many prospectors. Two Jewish brothers, Louis and Bernard Ehernfried, hoping to make a fortune with a cattle station that would supply beef to the goldfields, lost everything when their cattle froze on the hoof. The Eherenfried brothers left the area shortly thereafter and settled in Auckland. Others lost money. Some became destitute, hardly able to eke out enough money to pay for transportation out of the place. Even John Lazar had money woes and had to be bailed out by members of the Jewish community.

After the blizzard, a terrible flood struck Hokitika. It was one of those floods that hits the area every twenty years or so. But no one knew of that then (although the few local Maoris did, but no one asked them). The Pacific Ocean undulated with wild tidal waves, breaking huge rollers on Hokitika's shores.

In 1869, Hokitika was engulfed by flames. A fire started in Levy's Prince Albert Oyster Saloon and consumed much of the business area of the town. John Lazar, by then sixty- six years old, was pained by the events. In Dunedin, they joked about him because he initiated a dog registration ordinance in an effort to curb rabies. In Hokitika, he tried to enforce a rule stating that all businesses should have a barrel of water on the roof for firefighting purposes. That, too, was ignored. Though he had the function of serving as the communal "grandfather" of the Jews of Hokitika, many ignored him just as they would have ignored their own concerned parents. He was one of the few Jews to stay on in Hokitika.

Devastating Fire Ravaged The Business Portion Of Hokitika Causing Heavy Loss

The fire started in Levy's Prin ce Alfred Oyster Saloon, which was next to the existing Southland Hot el. It spread with great rapidity south, as far as the right of way op posite Weld Street, and north to Williams chemists. Here the flame s were stopped by the pulling down of a shop to create a fire break.

Hokitika's most devastating fir e swept Revell Street at 4.30 a.m. on Sunday, July 18, 1869. Propert y and stock valued at £30,000 (present day value more than £100,000), were destroyed.

In all 17 business premises, an d several cottages were completely gutted, and two houses had to be de molished to curb the spreading flames.

The alarm was given by a barmaid, Miss Edith Hannan, who was employed at the Southland Hotel. She was aroused by glass falling into her bedroom, the window of which was cracked and shattered by the heat.

Mrs Rouse, who lived opposite, was also awakened, and woke her husband, who rung the bell which hung in front of the hotel.

The night policeman on duty, Constable Barrett, who also saw the fire very early, aroused all the neighbours who lived nearby. Detective Brown, who had just arrested a man for a trivial offence, let his man free and gave the alarm on the fire-bell at the Fire Station.

The Brigade mustered in full force and aided by the staffs of the newspapers, the engine, hook and ladder carriage and hose reel were run out to the well at the corner of Revell and Weld Streets. Here the suction was connected and the engine manned by willing hands.

Spread North

A splendid stream of water was directed on the fire, which by this time had assumed terrible proportions and had spread north and south. There was a slight breeze from the south-east but luckily did not affect the position very seriously. Despite the great efforts of the Brigade the fire continued to spread very rapidly.

During the progress of the fire the "Assembly" was sounded and most members of the 1st Westland Rifles Volunteers assembled with caps and sidearms. At first they patrolled the area of the fire and later were stationed at various points to guard the goods and stocks being removed from the various places in the path of the fire.

The fire raged fiercely to the south and after the shops of Mr Myerstein, ironmonger, Moss, news agent, Ramage, tailor, and Cavell, confectioner, had been burned, it was decided by the Mayor and Inspector Brougham to demolish a building and so create a fire-break.

Dragged Down

Solomon's store was broken into and a number of axes were taken out, and the shop of Mr Faulkner, hairdresser, was chosen, the rafters and joints were cut, grapnels fastened and the walls were dragged down.

Meanwhile, on the east side of Revell Street, windows were cracked and broken, and verandahs scorched by the heat. Blankets and rugs were procured from the various stores and hung in front of the various places and kept wet by bucket brigades of willing helpers. Relays of men worked on the pumps and with the help of the fire-break at last succeeded in stopping the progress of the flames at Weld Street.

The fire raged to the north of Revell Street and demolished several shops. The engine was taken from the Weld Street well, through Tancred Street, to the well at Stafford and Revell Streets Here the engine was placed and water pumped on the flames. Another building that of Mr Last, dentist, was pulled down, and here the progress of the fire was at last arrested, and the adjoining premises of Mr Williams, chemist, were saved.

When the water in the tank was exhausted, the engine was taken to the lagoon on the beach and from there constant streams of water were pumped on the ruins until all danger was passed.

The Damage

The following is a list of the buildings destroyed by the fire, also the approximate value:—

Cavell, confectioner, stock and premises, £300.

Ramage, tailor, stock destroyed £100, and building owned by Hinchcliffe, £150.

Moss, bookseller, stock and premises, £500.

Meyerstein, ironmonger, stock and premises, £2000.

Rising Sun Hotel, McGovern, stock £200; premises £1000.

Ross, fruiterer, stock and premises, £600; also cash box with 60 sovs.

Levy, Oyster Saloon, stock and fittings £50, and building £100.

Haig and Perkins, photographers, stock and premises £500.

Hotel de France, and Southland Restaurant, owned by H. Hansen, and valued at £1800.

R. Walker, Casino de Venice, stock and fittings £600, premises owned by Cassius, £2000.

Goldstein, clothier, stock, shop and cottage, £2000.

Webb, fruiterer, stock and premises, £400.

Oriental Hotel, owned by Cassius, £1000.

Johnston, ironmonger, stock and shop, £5000.

Osborne, jeweller, stock saved, shop destroyed, £100.

Tillbrook and Ives, stock, £100.

Haworth, ironmonger, stock and premises, £1000.

Last, hairdresser, stock £50, and premises owned by Liemer, £100. This building was demolished to make fire-break in north near Williams, chemist.

When the gold mines at Ross were opened, he tried to found a Masonic temple there, but the mostly Catholic Irish miners objected. Legend has it that the lumber which was brought to Ross for that purpose became the ceiling of the Catholic church.

The first postmaster of Ross was a Jewish Irishman, Solomon Maurice Spiers, from Dublin. Spiers was the owner of a stationery store, and it was there that the post office opened in 1873. He took to reading and writing letters for Irish miners, most of whom were illiterate. Love letters, in particular, and other news that they would rather not have the local priest know about, were first deciphered by Maurice Spiers. Spiers joined another Orthodox Jew, Alexander Singer, in a number of business ventures. The Singer family, which had been among the staunchest members of the congregation when it was thriving, became the core of the small Jewish community in the Westland after the great retreat. Spiers and Singer were close even in death. They are buried next to each other and their wives under flat Hebrew-lettered stone grave markers in Hokitika's cemetery.

Alexander Singer brought his wife and family from Poland by way of London. After Rev. Zecharia and his family left Hokitika, Alexander Singer and his wife Rebecca became the *mavins* in town. Alexander Singer was known as a singer of sweet melodious tones in the Eastern European Jewish tradition. But piety and strict religious observance did not keep trouble from the Singer's door. A young son, Asher, died in Hokitika of an illness. Their oldest son, Joseph, drowned in the river. Their daughter, Liba, became pregnant while unmarried, having been enticed to share a bed with a goy, a Catholic Irishman. The offspring of this *shande* (family shame), named Annie, was "adopted" by the elder Singers. Annie did not know that "Auntie Liba" was her mother, although it was clear that there was a very special bond between the two.

Close relationships with Irishmen were not uncommon, particularly in the gold mining areas. Godfrey Jacobs would tell tales in his later years of his Irish partners. He teamed up with them in the Australian mining areas, continuing the partnership in New Zealand. His partners were Catholics but were satisfied that he was a pious Jew who was so devout that he continued the practice of laying *tfillin* every morning. This ritual, done as part of solitary morning prayers at home or in the company of a *minyan* in the

SPIERS & SINGER,

BOOKSELLERS, STATIONERS, NEWS AGENTS,

AND

TOBACCONISTS,

POST OFFICE, ROSS,

Beg to draw attention to their well-selected

CIRCULATING LIBRARY,

AND STOCK OF

BOOKS AND STATIONERY.

The Largest Collection of New and Standard Works out of Hokitika, by the most favorite authors.

☞ **English, Colonial, Continental, and American Newspapers.**

Magazines and Periodicals regularly received per every mail. Agents for the *Leader*, *West Coast Times*, and *Ross Guardian*. Orders and Advertisements received and promptly forwarded.

TOBACCO AND CIGARS

Of the Choicest and most Favorite Brands.

Meerschaum, Wood, and other Pipes, in great variety. Pouches, Pocket Match-Boxes, and every requisite for the Smoker.



57. Advertisement. Spiers and Singer, Ross.



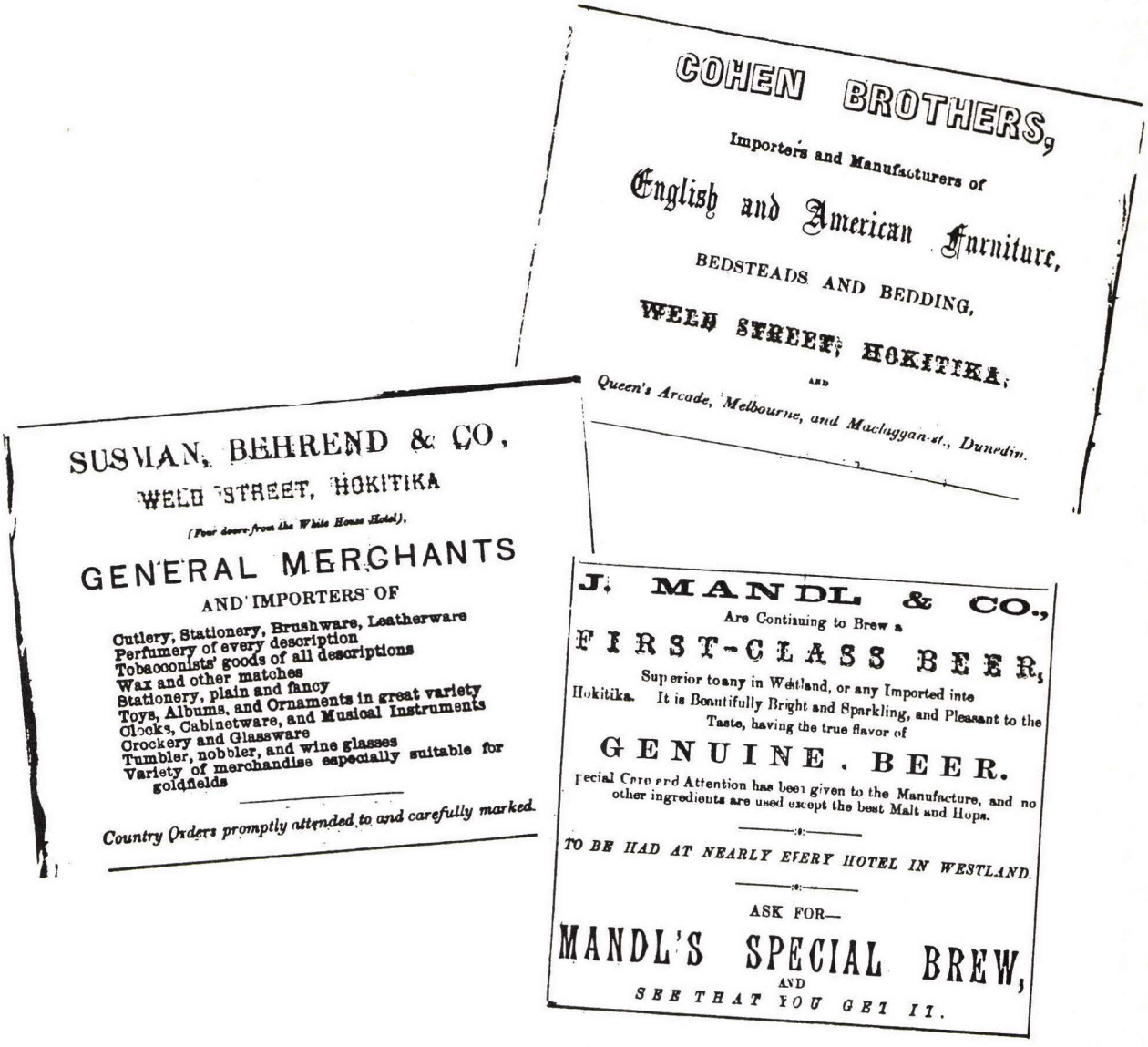
58. View of Hokitika, from Vogel's Handbook of New Zealand, 1875.

The following particulars of the fatal accident at the Teremakau are supplied by the Kumara Times of Saturday :—" Last evening a number of young men left town for the purpose of having a bathe in the Teremakau, although several of them were well acquainted with the treacherous nature of this river, which not only is full of eddies, but also possesses two distinct currents—a warm one on the top with an icy cold one underneath. Among those who went in the water was a promising young man named Joseph Singer, son of Mr Singer, watchmaker and jeweller. He waded in from the shingle bank till he reached between four and five feet, when he commenced swimming, the other bathers being about 30 or 40 yards distant. All at once they heard Singer call out, and thinking he was only joking they took no notice of him. They then observed him struggling in the water towards the shore, and thinking there was danger the bathers, who were now thoroughly alarmed, instantly made towards him, but before they could reach him he went down and never rose again. Every effort was made by those present to find the body, but without success, the water being very thick and muddy. In the meantime news was conveyed to town, and a number of persons went down to the river, and up to a late hour last night were busily engaged searching for the body. At an early hour this morning Constable M'Carthy and Mr Jones proceeded to search for the body, when M'Carthy saw it lying in about four feet of water. The body was then grappled and brought to the shore, and taken to his father's residence, and the position of the corpse showed that the deceased had been seized with cramp, as both the arms and legs are drawn up. One of the most pitiable sights it has been our lot to witness was the effect the news took on the young man's father. It was only by main force that he was prevented from plunging into the river and taken away from the bank, while his cries were truly heart-rending." An inquest was held on the body on Saturday, at which a verdict of " Accidental drowning" was returned, and the remains were taken to Hokitika for interment.

59. Article on the drowning of Joseph Singer. Hokitika Guardian .

60. Photo of tombstone which shows only Hebrew writing. No one knew whose grave it marked until it was deciphered by the author in 1986. it states in Hebrew "Here lies Joseph son of Alexander".





61. Advertisements from Westland.

synagogue, requires a man to tie to his forearm and forehead small black boxes containing some prayers which have been written on kosher parchment. These boxes are kept in place by thin leather straps that are wound around the arm in a specific manner. But after his daughter Louisa died (shortly before her second birthday) and his infant nieces Lilly Kate and Louisa Jacobs died in Dunedin, Godfrey Jacobs and his wife Leah could hardly be

consoled. In defiance, he stopped the ritual. Why thank God for sending suffering to innocent babies? His Irish partners coaxed him to continue his prayer sessions. "Come on, God," they would say to him, "put on those harness straps to bring us some luck."

Albert Marcellus Cassius, whose hotel burned down in the big fire, stayed on and bought a stake in a gold mine in Ross, together with Kominsky, the theatrical producer. This investment yielded him such unimaginable riches that people began to call him the "Rothschild of Hokitika." Perhaps he bought the stake that was owned by Nathaniel Marks, who took his own life one night in Ross. (He was found dead in his bed, and the coroner's report stated that he had committed suicide by taking poison. In contrast, John Marks, who was a storekeeper in Haast, was reported to have had done nearly as well as Marcellus Cassius. He sold his business and moved to a more inhabited location after he hit the jackpot with a parcel of "course gold" on which he gambled.)

There was one ugly case of anti-Jewish sentiment recorded in Hokitika, but the name of the Jew was omitted. The case involved a Jew who was accused by an Irishman of swindling. It involved the value of paper money, the favored form of currency because it could be carried more easily and was stolen less often than gold nuggets or coins. But since paper money was in short supply (the central government did not think of such things until Julius Vogel became the national treasurer), promissory notes were made up. Even the Bank of New Zealand (BNZ) issued promissory notes. In this particular incident, the promissory notes which Falconer Larkworthy, the representative of the Bank of New Zealand, left with a Jewish storekeeper were in question. This Jew had dealt with many Irishmen since Irish diggers were in the habit of sending a monthly check to their families back home. One day, an Irishmen was paid by the storekeeper for gold with a BNZ promissory note and then rode to Waitahuna to get a check to send to Ireland through the Union Bank. He presented one of the notes he gotten from the Jew; but the teller refused to accept it, saying it was a "duffer." The Irishman, stunned, returned to the store and asked for his gold back. The Jew offered to take the notes back at a reduced price. The Irishman was angered and started a rumor that the Jew issues "flash" notes. The Jew was placed under arrest. He protested his innocence and tried to offer a plausible ex-

planation, but he couldn't even get bail. His store was padlocked, and the police chained him to an iron bedpost in one of the jail tents until the next day when it became clear that it was Falconer Larkworthy who had been operating in a questionable way. The case against the Jew was dropped, and he was released. His name is still unknown, but the story is recorded in the annals of the Bank of New Zealand, which also notes that Falconer Larkworthy later became the representative of the Bank of New Zealand branch in London.

Rev. Zecharia returned to the Westland in 1874, when the road from Hokitika to Greymouth was opened, allowing for the development of the mines which yielded significant deposits of coal. By then, whale oil was not in great use, and coal was the new driving force which fed the steam engines that were used everywhere. Coal was the fuel used to create power for trains, ships, and other machines. In order to transport coal from the West to Britain or Europe, a railway was built from Greymouth to Christchurch. It is still in service. Bendix Hallenstien, who by then had become the mayor of Queenstown, invested in various in Greymouth enterprises. His representative in Greymouth was Jacob Bosch, a cousin. Bosch died in Greymouth and is buried with others whose graves are marked with Hebrew-lettered tombstones. The thirteen-year-old son of Henry Jones who later became the first paid reader at the Christchurch synagogue, is also buried there.

In 1875, Sarah Singer married Henry Zalick Levy. According to newspaper reports, her father officiated although Rev. Zecharia was in nearby Greymouth at the time. This wedding, which took place just before Passover, was the first marriage of Jews to take place in Hokitika. Unlike the biblical Sarah, Singer's Sarah seemed to be forever pregnant. In thirteen years she had Ralph, Joseph, Fanny, Rebecca, Alexander, the twins Lazarus and Moses, and Phoebe. Liba Singer, the errant sister, later married Samuel Henry Morris and gave birth to eight more: Joseph, Solomon, Rachel, Prudence, Sadie, Samuel Gibbons, Maurice Henry, Fredrick Asher, and lastly, Alexander Richard Jubilee (born on the Jubilee of Queen Victoria in 1887, shortly after Alexander Singer's death).

Elias Benjamin was one of the first Jewish children to be born

in the Hokitika hospital, which was opened in 1877 and was funded in part by donations from Jews. Children of the remaining Jewish families attended a special Saturday program led by John Solomon whose son Abraham died in Hokitika at the age of fifteen months.

Elias Benjamin was proud of the fact that he represented the West Coast in the North-South rugby game in Wellington in the 1890s. He was editor of the *Hokitika Guardian* for many years. According to Edward Keon, the retired editor of the *Hokitika Guardian* (which was co-owned by his father and Benjamin), Elias, when retired, delivered the newspaper to subscribers as he rode around town on a bicycle, while a green talking parrot was perched on the handlebars. It was his sad duty to sell the property of the synagogue. The building had burned down in 1922, and by then it had not been used in years. Elias Benjamin was married to a non-Jew but was known in town to be orthodox, since he would not even allow pork into the house, much less eat it; and he never worked on Jewish holidays. The couple was childless. Benjamin was one of the last Jews in Hokitika, together with his cousin, Lyons the casketmaker. They stayed on though they could not even muster a *minyan*. There had been a bigger family there once, but they had left in the 1870 exodus. Ethel Benjamin, his cousin, was born in Dunedin in 1875. She later became the first female lawyer in New Zealand.

John Lazar died in 1879, at the age of seventy-six. Rev. Zecharia was moved by the death of this substitute father. He did his duty, assured the that within a year a tombstone with a Hebrew-lettered inscription would be placed on the gravesite, which is located on the hilltop facing the Tasman Sea. The design of Lazar's tombstone was probably not one that Rev. Zecharia would have chosen: it is the tallest in the cemetery, and this kind of tombstone is not traditional among Jews. The Freemasons had commissioned the tombstone with regard to John Lazar's strong adherence to his Jewish beliefs and did not crown it with a pyramid. The Hebrew-lettered inscription on the tombstone faces east. The Zecharia family packed up and left for a journey that would bring them to Jerusalem.

JACK HARRIS,

STAR HOTEL,

MAWHERA QUAY, GREYMOUTH.

THE STAR CONCERT HALL

OPEN EVERY EVENING.

The best available talent—Vocal and Instrumental. Wines, Spirits, and Beers of the Choicest Brands, selected specially for this house.

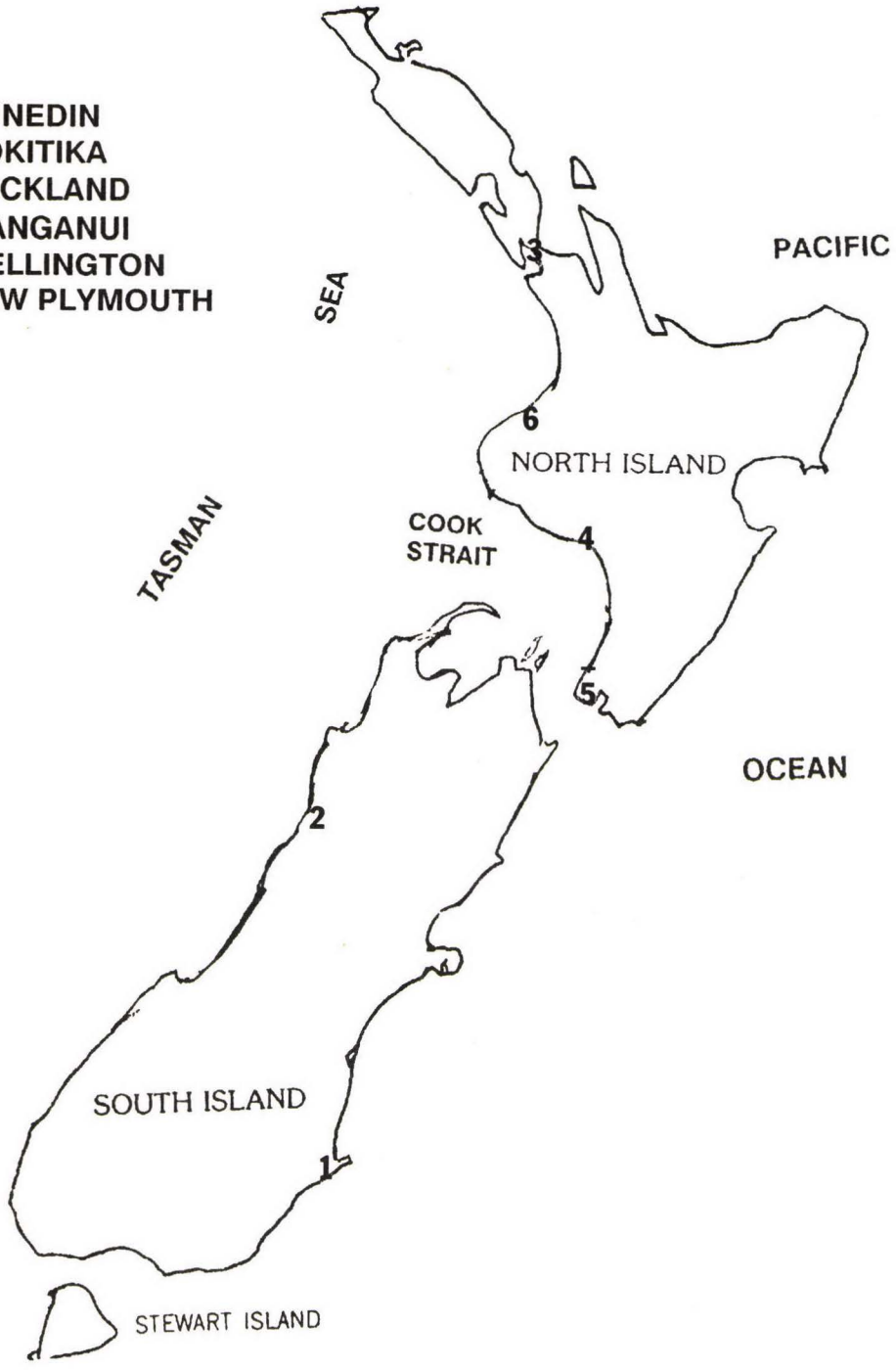
☞ Beds always ready, and every accommodation afforded to his Digger friends.

MEALS AT MODERATE RATES.



64. Tombstone of Pineas Solomon and John Lazar.

1. DUNEDIN
2. HOKITIKA
3. AUCKLAND
4. WANGANUI
5. WELLINGTON
6. NEW PLYMOUTH

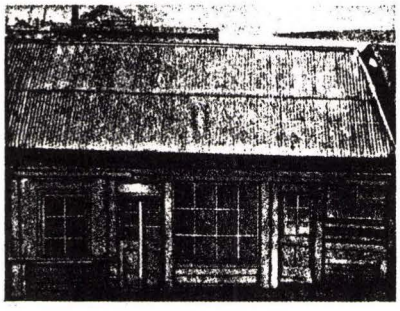


4

VOGEL MAGIC

By 1870, Julius Vogel, then thirty-five years old, had climbed close to the top of the political ladder: he had become the Treasurer of New Zealand. He had left the Westland a few years before the great fire and had moved to Auckland, nearer to the thermal region. In Auckland he started an ill-fated newspaper named the *Sun*. He had lost control of the *Otago Daily Times* because of his assertion while he was the representative of the Westland that South Island should completely separate from association with North Island. But he learned to regret that stand and to see the importance of a unified New Zealand.

Though he had learned to ride adversity when the *Otago Daily Times* was first published and had managed to to brush off the sneers when his first edition of 2,750 copies appeared and when the press burned to the ground within weeks after the first editon was published, he could not manage to get his new newspaper going. He decided to focus his interest on an existing paper, the *Southern Cross* (named after the heavenly constellation that directs sailors in the South Seas as the Big Dipper does in the Northern Hemisphere). While Vogel was in charge, the *Southern Cross* presses were used to print the first edition of the *Auckland Star*. Before holding top national position, he represented Auckland City East for a while, and later he represented Wanganui, a developing agricultural center in the southern part of North Island.



65. Headquarters of Southern Cross.

THE OTAGO DAILY TIMES.

No. 1.] DUNEDIN: FRIDAY, NOVEMBER 15, 1861. [PRICE 3d.

Shipping Advertisements.

THE STEAMER "GEELONG"

WILL be despatched from DUNEDIN on MONDAY Morning, 18th November, at High Water, for

LYTTELTON,

calling at Waikouaiti, Moeraki, Oamaru, Timaru, and Akaroa. To sail again from LYTTELTON on THURSDAY, 21st November, calling at the same Ports on return. She may be expected at Oamaru on FRIDAY.

The "GEELONG" will be despatched TWICE A MONTH for LYTTELTON and intermediate ports as above, leaving DUNEDIN on the MONDAY nearest to the 10th and 24th of each month, and will be kept so running during the season if encouragement be received.

It is hoped that settlers and others interested in the coastal trade will give good support to an arrangement which cannot fail to confer great advantage.

The "GEELONG" will run in the intermediate weeks between DUNEDIN and OAMARU, as usual, leaving DUNEDIN on WEDNESDAYS.

CARGILL & CO.,
Agents.

Dunedin, 26th Oct., 1861. 1040

FOR THE TAIERI FERRY AND WAIHOLA.



THE fine powerful Steamer "RAINBOW" will trade regularly between Dunedin and the Taieri Ferry, delivering Goods at Waihola

For freight or passage, apply to
WRIGHT, ROBERTSON, & CO.,
17 30c Agents, Manse-street.

FOR LYTTELTON.



THE FINE SCHOONER "PRIDE," will be despatched as above, on MONDAY, 18th Nov.

For freight or passage apply to
HENRY DRIVER & CO.,
87 1 Stafford-street.

FOR THE MOLYNEUX.



THE fast-sailing schooner WILD WAVE, will Sail on MONDAY, 18th inst. Has good accommodation for passengers.

Apply to
88 1 S. JONES & CO.

CONSIGNEES' NOTICE.

NOTICE IS HEREBY GIVEN that the following Lighters are now landing Goods:—
"TOURNY," ex "ASTREA," from Melbourne
"COURSAGE," ex "GOLDEN SPRING" and
"BRILLIANT," from Melbourne
"POLICEMAN," ex "ASTREA," from Melbourne.

Unless orders obtained and goods removed before 6 o'clock P.M., same will be stored at Consignee's risk and expense.

88 1 HENRY DRIVER & CO.

CONSIGNEES—NOTICE.

"BRILLIANT,"—Stephens, Master, from Melbourne.

THIS vessel having been entered at the Customs, consignees are requested to pass entries, and present bills of lading for payment of freight

Any cargo not removed from the Jetty before 6 o'clock p.m., will be stored at consignees' risk and expense

88 30c HENRY DRIVER & CO., AGENTS.

JUST LANDING,

EX "WM BUCHANAN"—1 bbd Avery's Counter Weighing Machines; 1 do. Avery's Tin Scoop Weighing Machines; 1 case Weights, ¼ oz. to 14lb; 1 case Tinned Frying Pans; 1 bbd. Round Pots and Covers; 1 do Oval Pots and Covers; 1 do Tea Kettles, assorted; 1 do. Saucepans, assorted; 1 do. House Bellows, assorted; 5 do. Iron Barrow Wheels; 1 do Butcher's Knives, Tin Plate, Brass Taps, Carpenters' Adzes, Hand Saws, Hammers, Planes, &c.; 1 case American Paddling Spades; 10 dozen Lyndon's LS Paddling Spades; 4 cases American Axes, Sharp's; 2 do. American Axes, Collins'; 1 do. American Axe Handles; 7 bales Tent Line; 4 do. new Kent hops; 25 kegs American Cut Nails, assorted; also, 40 cases Brandy.

46 6 JAS. PATERSON & CO.

TO ARRIVE PER "MARTHA ELLEN,"

7 CASKS HARDWARE; 1 case Hardware; 21 coils Manilla Rope, sizes; 1 cask Scythe Stones; 12 dozen Galvanized Buckets; 2 bundles Broom Handles; 6 dozen Frying Pans; 3 bundles Hay Rakes; 3 do Hay Forks; 2 cases Long-handled Shovels; 2 bundles American Spades; 2 do Brooms; 1 case Axe Handles; 2 Scuths' Anvils; 1 case Grease; 3 bundles Sheet Iron; 3 do. Cradle Plates; 1 case Scythes, assorted; 4 do. Sharp's Axes; 1 case Clout Nails, assorted; 3 cases Sluice Forks; 10 nests American Tubs; 10 dozen three-hooped Pails; 20 do. Tent Lines; 5 hhds. Earthen and Glass Ware; 30 boxes Soap; 30 casks Biscuits—&c., &c., &c.

47 6 JAS. PATERSON & CO

Business Advertisements.

TOWERS'S ROYAL GEORGE HOTEL,

(First Hotel through the Cutting)

W. TOWERS wishes to intimate to new arrivals, and parties returning from the diggings, that they will find first-class ACCOMMODATION, combined with moderate charges.

Private Sitting and Bedrooms.

Chops, Steaks, Soup, &c., any hour between 7 a.m. and 10 p.m.

GOOD STABLING. 2 30c

JENKINS'

(Originally from Wellington.)

BOARDING HOUSE,

MORAY-PLACE, DUNEDIN.

R. JENKINS begs to inform his friends from Wellington that he has commenced Business in the above line, where he hopes to meet with patronage from all his friends.

Moray Place, Dunedin, Nov. 14. 7 30c

WATSON'S

UNIVERSAL CAFE & RESTAURANT,

WALKER STREET.

Chops	Coffee
Steaks	Tea
Ham	Eggs always ready

Hot Joints and Soups from 12 a.m. till 4 p.m.

9 30c AERATED WATERS AND BITTERS.

IF YOU WANT

SUPERIOR BOOTS AND SHOES,

JUST PAY A VISIT TO THE

QUEEN'S BOOTMAKER.

WILLIAM SIMPSON has received per "Pladda" from Glasgow, a splendid assortment of BOOTS and SHOES of every description suitable for the season, which he is determined to sell at very reasonable prices.

All these Goods Warranted.

BY A number of EMPTY TRUNKS on hand for Sale 10 30c

AUSTRALASIAN PRIVATE HOTEL

MACLAGGAN-STREET, DUNEDIN.

ALBERT GRIFFITHS (late Providore and Chief Steward to the Geelong, Adelaide, and Sydney steamers) begs to intimate that he has leased the above Premises for the accommodation of the public.

STABLING.

THE ALBION

FIRST-CLASS HOTEL,

GREAT KING STREET, DUNEDIN.

THE ACCOMMODATION offered at this Hotel is unsurpassed in the Colony, combining the freedom of a Hotel, with the comforts of an English Home.

Wines, Spirits, and Cigars of the best quality.

40 78

DAVID ADAM,

PRINCES-STREET, OPPOSITE THE BARRACKS.

HAVING completed a First-class OVEN, and engaged an experienced Baker, is prepared to supply Families, Hotels, and Boarding-houses with an article of first quality.

The Van will take bread to any part of the town daily.

Marriage Cakes made to order.

A constant supply of Teas, Coffees, Jams, Pickles, and Gibson's Stores, all of best brands.

JUST ARRIVED EX "OMEO" AND "OSCAR,"

Sheaths and Knives, Picks, Dishes, Billies and Pannikins, Spades and Shovels.

Also, an assortment of Basketware, Caps and Sauces, Chamber Sets, Shoe Brushes, and a general variety of goods in the general line too numerous to particularise in an advertisement.

ADAM'S STORE,
Opposite the Barracks. 40 30c

[CIRCULAR.]

18, PRINCES-STREET,
Dunedin, 8th Nov., 1861.

MESSRS. TEMPLETON, JONES, & CO. beg to intimate to the Public that they have established themselves in the above-mentioned Premises as GENERAL MERCHANTS, CUSTOMS, CARRIERS, LAND, ESTATE, and COMMISSION AGENTS; and that they are prepared to receive Consignments and forward Goods to the Diggings, the neighbouring Colonies, and all parts of the world. They will also undertake the Purchase of Property, the Letting and Selling of Houses, and advance money on all Goods and Property entrusted to them for immediate Sale. 34 30c

REGISTRATION OF DOGS.

ALL Persons owning or maintaining dogs which have not been registered at the Office of the Clerk to the Bench, Dunedin, or at the Office of any other Clerk to the Bench in the Province, are liable in very serious penalties. All dogs, being six months old, are required to be registered annually on the 1st day of April. The constabulary force are the prosecutors and informants under the "Dog Nuisance Ordinance."

Dunedin, November 12, 1861. 35 78

Business Advertisements.

IMPORTANT TO MERCHANTS, STOREKEEPERS, CARRIERS, &c.

MESSRS. KIRKPATRICK & CO., Rattray-street, beg to inform the above parties that they have commenced business as FORWARDING and GENERAL COMMISSION AGENTS, and are prepared to receive any Loading for the Diggings, or any part of New Zealand or the Australian Colonies.

Messrs. K. & Co. trust that by strict attention to the dispatch and safe delivery of all goods forwarded by them, to merit the confidence and support of parties who may employ them.

Goods Purchased on Commission and Forwarded to any part of the Country.

Swags, &c., Stored at a moderate rate. 36 30 3

B. MARKS & CO.,
Rattray-street, Dunedin.
WHOLESALE TOBACCONISTS
And General Importers.

PUBLIC NOTICE.

GILBERT & CO., Painters, beg respectfully to intimate to their customers and the public generally, that they have REMOVED to their new premises, MORAY-PLACE, opposite Dr. Hulme's, where they will always keep on hand Paperhangings, Gloss and Mixed Paints, at moderate prices.

Orders left at Mr. CORBETT'S, Tailor, Princes-street; or Mr. SHAND, Baker and Grocer, Princes-street, will meet with prompt attention.

Moray-place, Nov. 14, 1861. 1 30c

SWEEP! SWEEP!! SWEEP!!!

R. CORDON begs respectfully to inform the inhabitants of Dunedin who are troubled with Flery chimneys, that he will be happy to sweep them at reasonable rates.

Orders left at Shand's, Baker, Princes-street, or at Gilbert & Co's, Painters, Moray-place, will be punctually attended to. 5 30c

[CIRCULAR.]

MORSE & ORBELL,

Auctioneers and Commission Agents,

SHEEP, CATTLE, STOCK, & STATION SALESMEN.

HAVING entered into Partnership as above, we beg to solicit support, and in doing so desire to express the fact that it shall be our study, in carrying out these different branches of business, to give every satisfaction.

Instructions will be strictly adhered to, and prompt returns made for all sales effected.

We are Purchasers of FAT STOCK, both SHEEP and CATTLE, delivered within the Province of Otago.

Dunedin, 16th October, 1861. 14 30c

TO MERCHANTS, STOREKEEPERS, AND OTHERS.

FOR SALE,

THE LEASE for 14 or 21 years of a splendid Building Site, desirably situated in Stafford-street, within three minutes walk of the Custom House, having a frontage of about feet to Stafford-street, by a depth of about feet.

For plans and particulars apply to
KENYON & RAWLINS,
36 30c Solicitors.

COACH TO WEST TAIERI.

A CONVEYANCE starts every morning at eight o'clock from MACK'S HOUSE, West Taieri, arriving in Dunedin at eleven o'clock, and starts again from the COMMERCIAL YARD, Dunedin, for West Taieri at half-past two o'clock, calling each way at Thompson's public house, Silver Stream.

Parcels and Passengers booked at Wilson and Wain's Office, Commercial Stables, Dunedin; and at Mack's Hotel, West Taieri. 30 78

SHORTEST ROAD TO THE DIGGINGS BY WEST TAIERI.

WAIPORI ACCOMMODATION HOUSE Thirty miles from Dunedin.

Wines and Spirits of the best quality. 41 78

PARKE & CURLE,

PLUMBERS, TINSMITHS, AND ZINC WORKERS,

PRINCES STREET,

86 *Corner of Moray Place.*

BUSINESS PREMISES,

IN MOST ELIGIBLE POSITIONS.

SITES in Stafford Street, Hope-street, Macleagan-street, and Stuart-street. Ground Rent, 10s. per foot, per annum

Apply to EDWD. CARTER, at Australian House. 36 6

TIMBER.

PRINCES STREET TIMBER YARD,

Immediately Below Barracks.

EVERY DESCRIPTION OF BUILDING MATERIAL always on hand

3 30c GEORGE O'DRISCOLL.

Business Advertisements.

WAIHOLA LAKE.

JAMES WOOD & CO., Wholesale Storekeepers and General Agents, are now prepared to supply all descriptions of GOODS at the lowest rates charged in Dunedin, with carriage added.

James Wood & Co., having now completed their extensive premises, are prepared to receive and forward Goods entrusted to their care, at the usual rates. They are desirous of calling the attention of storekeepers and settlers to their extensive STOCK, comprising every necessary requisite for the Diggings and Stations. Their prices will be wholly regulated by small profits and quick returns, having in view extended transactions. 43 30c

JOHN MOLLISON, Proprietor of the DIGGERS' MART, Princes-street, Dunedin, imports from Melbourne every description of GOODS suitable for the Diggers' comfort and outfit.

Likewise, Importer of BOOTS and SHOES of every description from England and Scotland.

Also, always on hand, the finest selection of SLOPS and UNDERCLOTHING in Town, suitable for the Diggers.

General Drapery and Small Wares in great variety. 39 30 c

TO CARRIERS, STABLEKEEPERS, &c.

30 TONS HAY (VICTORIAN OATEN)
do. do. do. (New South Wales Lucerne)
2000 bushels Oats—Scotch, Colonial, and Californian
500 bushels Bran, prime sample
300 " Maize, do.

For sale at their Stores, in lots to suit purchasers.

HENRY DRIVER & CO.,
84 1 Stafford-street.

TOWNSHIP OF CLARENDON.

SALE OF QUARTER-ACRE SECTIONS.

MESSRS. YOUNG & MCLAUCHLAN have instructions from the proprietor, Mr. WM. GRAY, to sell by auction, about second week in December, 200 QUARTER-ACRE SECTIONS in the rapidly rising Township of Clarendon, Waihola, abutting on the Main Government road, and close to the Jetty. Plans may be seen first week in December, in their Rooms, and at Clarendon. N.B.—Each section warranted to contain a quarter acre. 86 30c

FOR SALE AND LEASE,

A NUMBER OF CHOICE SECTIONS in Dunedin, Port Chalmers, Clarendon, Invercargill. Houses and Sections for Sale in Dunedin and Riverton; also,—Rural Sections, near Invercargill, North and South of this Province—open and Bush Land. Apply to

40 30 c THOS. REDMAYNE.

REYNOLDS' BOND.

WEBB, FANTLIN, & CO., General Importers and Commission Agents, continue to pass entries and store FREE Goods at their usual Rates. 42 30 c

TO ARRIVE PER "ALMEDA."

50 CASES PALE BRANDY; 30 do. superior Brandy; 30 do. Kirkliston Whisky; 3 do. Mackenzie's Coffee; 1 do. Male Trowsers. Also, per "Pilot,"—2 bbds. Mill o' Banff Whisky; 2 do. Dawson's Patent Whisky.

46 6 JAS. PATERSON & CO.

JUST LANDING EX "OMEO,"

150 BARS IRON, assorted; 80 bundles Iron, assorted; 100 sheets Morewood's Galvanized Iron, 7 ft.; 4 cases Morewood's Galvanized Iron, 6 feet; 1 case Long-handled Shovels; 3 do. Iron Bedsteads, 6 ft. 6 in. + 3 ft. 6 in.; 5 do. Wax Vestas; 1 do. Gold Scales; 1 do. Gold Bags; 1 case Tartaric Acid; 1 cask Cream of Tartar; 5 qr.-casks Burnished Whisky; 100 cases Hayo's Whisky; 30 do. Clouzeau's Brandy.

46 6 JAS. PATERSON & CO.

FOR SALE,

THAT recently erected HOUSE adjoining J. Mollison's Store, in Princes-street, named house from the "Queen's Arms Tavern," containing 3 Bed-Rooms, Parlour, and Shop. Also that commodious Building at back of the above, known as the Dunedin Assembly Rooms.

For particulars, apply to
KENYON & RAWLINS,
33 30c Solicitors.

J. K. FRY,

Wholesale, Retail, and General Storekeeper,

TUAPEKA HOUSE,

PRINCES STREET, DUNEDIN.

Goods Weighed and Forwarded to the Diggings. 81 30c

I. HERMAN & CO.,

IMPORTERS AND WHOLESALE WAREHOUSEMEN,

Princes-street.

HAVE on Sale all descriptions of Fancy and Tobacconists' Goods, Cutlery, Pistol Ware, Hardware, Stationery, &c.

Orders from the country executed with despatch. 84 78

66. First day cover of the Otago Daily Times. Dunedin, Friday, November 15, 1861. From Otago Daily Times Centennial Edition.



67. P.A. Phillips, first mayor of Auckland. It is said that he was particularly proud of being the ironmonger who produced the railing for the Prince Albert Park that is located where the barracks of the militia once stood (across the street from the entrance of the University of Auckalnd) because his initials are also intertwined within the design of PAP.

Philip Aaron Phillips, the ironmonger who had become the first president of the Auckland synangogue, was elected the first mayor of Auckland while Vogel was living there. Annie (nee Myers) and Philip Phillips were old enough to be Vogel's parents; but the second mayor of Auckland, Henry Isaacs, was more his age. Isaacs, an exporter of sandlewood and whale oil, was married to one of the Keesing girls. Anti-Vogel and anti-Jewish sentiments soon surfaced, as illustrated in a poem appearing in one of Auckland's newspapers:

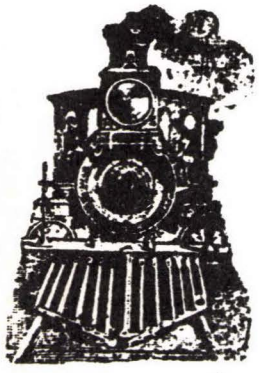
Time was when Auckland newspapers
Battled for me and you
But now it appears that their capers
Are acted for Vogel the Jew.

Julius Vogel's move to Wanganui in 1869 was an affirmation for the Jews who settled warily in the Taranaki district where

some bloody battles had taken place between Maoris and Europeans. The town of Wanganui had developed at the mouth of the Wanganui River where it spills into the Cook Straits (which separate North Island from South Island). For a while, travel by way of the Wanganui River was the only way that Europeans could go from Wellington to Auckland on land, so to speak, without being ambushed by some radical Maoris.

One of those who was very influenced by Julius Vogel was Lewis Cohen, who arrived in Wanganui as a boy with his widowed mother and who later spent time with the Vogel family in Christchurch. Lewis Cohen became a collector of Chevalier's works and later donated them to the Wanganui Museum of Art.

While Vogel was the representative for Wanganui, he managed to help establish a truce, a compromise with Te Kooti's followers. In later years the *Auckland Star* wrote about that truce: " Who knows but what the Maori people recognized in the Jewish statesman . . . new friendly relations with Europeans was the result. For Vogel knew, as the Jews of old saw in days long past, a country going on from strength to strength needs ideals of justice and mercy coupled with righteousness for a free people."



This truce also assured the peaceful reopening of the abandoned mines at Thames and paved the way for a project dear to Vogel's heart: building a railroad line from Wellington to Auckland.

In his capacity as Treasurer, Julius Vogel pushed for enhanced communication throughout New Zealand. He was responsible for the development of roads, the South Island portion of the New Zealand National Railway, a postal system that also functioned as a national insurance system and an assured savings bank, a link with Australia and San Franscisco via telegraph, and educational, social, and medical services. He assured that jobs would be available equally to Europeans and Maoris; and he even understood the importance of curbing real estate development and setting aside lands for a national park system, similar to what had been done in the United States by then. It is no wild exaggeration to say that much of New Zealand's current life-style was shaped by what Vogel set up for its citizens one hundred years ago.

Dunedin was to become the city that celebrated the inauguration of the national rail line. There were some who thought that Vogel had gone overboard in the celebration display, particularly when his portrait (designed by Nicholas Chevalier), which decorated the railway station on opening day, blazed at night with gas floodlights aimed from the hotel across the street, in a manner nobody had ever seen before.

The railway project and the construction of post offices and other public buildings required trained engineers, architects, and craftsmen. They came. Jobs on many levels and in many trades were generated through these programs. The magazine Building News of 1875 stated that the railway stations and terminal hotels of New Zealand were the finest in the British Empire: the most practical, the best run, and the most egalitarian in their services.

All this was achieved with funds generated through Vogel's creative financing. He floated a huge bond, causing some to wonder if he had lost his mind or if he had set himself to making a fortune. But again, many were surprised when the projects paid off. New Zealand was the first nation ever to repay a major loan on time.

During those years, Benjamin Disraeli was the Prime Minister of Great Britain. But Benjamin Disraeli, who was born a Jew, chose to convert while Vogel openly retained his heritage.



68. Portrait of Julius Vogel. Turnbull Library Archives, Wellington.

Julius Vogel became Premier of New Zealand in 1873 and again in 1876. During his tenure as Premier, he forcefully pushed for a larger immigration. As Vogel saw it, immigrants were needed. He even returned to Britain in part to recruit immigrants. He wrote a handbook to help attract both skilled and unskilled people. In this handbook he mentioned all the industries, all the communities, all that could be achieved, and even how many Jews were located in various areas. He stated, for instance, that 293 Jews were known to reside in Otago. Not everyone was enthusiastic about more immigrants. Governor Grey actually returned to New Zealand to run against Vogel in an election to show that Vogel was out of line. But Governor Grey lost. Many came, but there were few Jews among them. It must have been dishearten-



THE POLITICAL PEDLAR.

69. Cartoon. Auckland Punch, 1868.

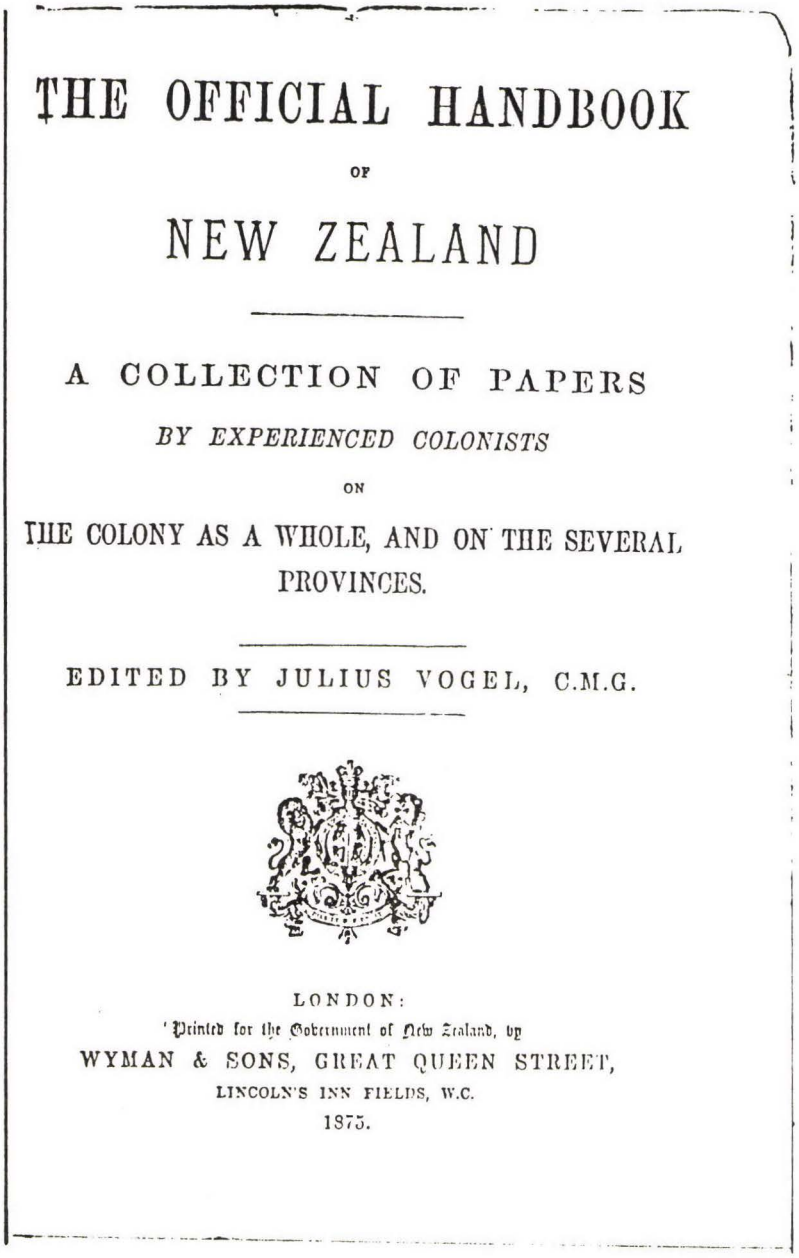
ing to Vogel that so few Jews took the opportunity to come, even though living conditions were oppressive for so many in other lands. By then, it was much easier to reach New Zealand. The Suez Canal, which was built with the aid of large loans from the Montifiore and Rothschild funds, was opened a few years earlier.

While living in London, Vogel was knighted by Queen Victoria, and he continued to work for the development of a better New Zealand. He recruited Dr. Gerrit Van Asch, who arrived in New Zealand in 1875, to develop a program of education for the deaf. The Van Asch family, wife and daughters, became teachers in a school which was founded in Sumner, an agricultural suburb of Christchurch. Van Asch first came to Vogel's attention because he tutored the deaf children of some wealthy Jewish families in Britain and was associated with the Baroness de Rothschild's model school for the deaf.

This was not the first time that Julius Vogel had intervened for the New Zealand populace to assure fine medical service. Years earlier, in 1864, there was a problem at the hospital in Dunedin, where the first resident surgeon, a Jew named Dr. Yates, had been accused of refusing medical help. There was a suggestion that he did so because the patient was not Jewish. It turned out that Dr. Yates was so worn down with cleaning bedpans and sweeping floors that he hardly had time to offer any decent care to anyone. Julius Vogel saw to it that the doctor was freed from such duties, so Dr. Yates developed a system of fine medical care for the people of Dunedin and the many others who later flocked to that city for medical care.

Vogel's battle with the gout and the strain of squabbles and accusations became a burden. He had other personal reasons for wanting to return to Britain after starting his second term as Premier of New Zealand. In August of 1876, when news arrived that the British Agent General to New Zealand had died, Vogel decided he would like that job. But his quick departure again led some to suspect his motives.

He never did get to build a railroad line from Auckland to Wellington; but in truth, he did not abandon it. In fact, he used his connections in London to gain needed financial support for building the rail line at a time when the government of New Zealand



THE OFFICIAL HANDBOOK

OF

NEW ZEALAND

A COLLECTION OF PAPERS

BY EXPERIENCED COLONISTS

ON

THE COLONY AS A WHOLE, AND ON THE SEVERAL PROVINCES.

EDITED BY JULIUS VOGEL, C.M.G.

LONDON:

Printed for the Government of New Zealand, by

WYMAN & SONS, GREAT QUEEN STREET,

LINCOLN'S INN FIELDS, W.C.

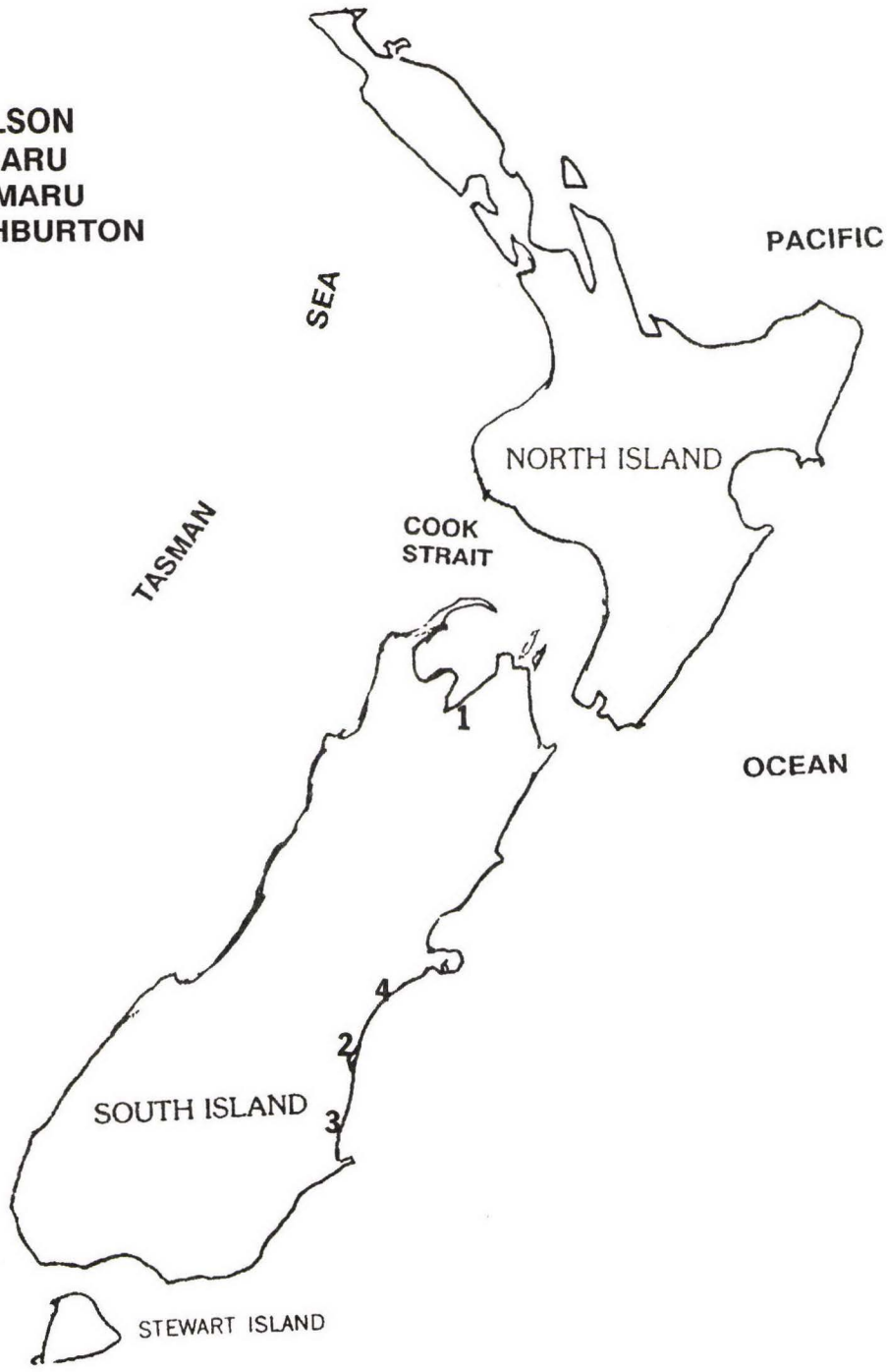
1875.

70. Front cover. Official Handbook of New Zealand. Edited by Julius Vogel. 1875.

refused to back the project.

The Vogel era was not yet ended. More was to happen. But he had set a tone, a standard. In one community after another, Jews ran for office, were elected to various positions, and often became mayors of their towns. New synagogues were built. New industries were developed.

1. NELSON
2. TIMARU
3. OAMARU
4. ASHBURTON



5

NEW ROOTS AND SYNAGOGUES

By the late 1870's, though no one community had a large number of Jewish residents, Jews were being elected as mayors by local constituencies. In Nelson, Timaru, Oamaru, Queenstown, Thames, Ashburton, and later in Christchurch and Masterton, the post of mayor was held by a Jew at some point.

Nelson was one of those places where a small Jewish community existed from the early days of its settlement. Nelson also became the core service town for a number of surrounding gold mining areas. A terrible event took place there.

In 1866, five unarmed men were murderd outside Nelson. One of the four accused murderers was a London-born, forty- year-old Jew named Philip Levy. He had, by then, already gained a reputation as a "fence" (disposer of stolen property). Perhaps he had been inspired to enter that "profession" by tales of "Ikey" Solomon, the well-known English thief and fence whose reputation was such that, according to some, he was the model for Charles Dickens' Fagin. Yet Philip Levy was not known to have committed a dangerous crime before. Unlike his companions, who had records as hardened criminals and who had been sent to Australia as criminals, Levy had gone to Australia on his own. He met the other three there and rejoined them in New Zealand to form the "Sullivan Gang."

On this particular occasion, they supposedly knew that a stash of gold from Hokitika was about to reach the area. They attacked five men as they passed Mangatapu, the mountain sacred to



72. Caricatures of four bad men. Nelson Provincial Museum.

Maoris. The victims were robbed and killed in cold blood. Sullivan, the gang leader, turned state's evidence. He was never tried. He swore that he kept watch, holding the horses while the other three murdered the victims in the bushes. One of the others admitted his own involvement in the crime, but said that it was Sullivan who was responsible for the bloody part. According to him, the other two (Levy included) had nothing to do with the event. He stated that when Levy and his pal heard of what was planned, they left. The third said he had nothing to do with the murder and that Levy was altogether framed. He said that he and Levy left when they heard of the plan and aimed to reach Nelson that night so that they would not be implicated. He said that he became ill and tired, and because of that they had to stop and camp on the road to Nelson. He said he felt strongly about Levy, a staunch friend who stayed with him through that ill-fated night. Questions arose about why they had made no attempt to reach a nearby guest house (two miles away from their claimed camping site) and why they hid from passers-by if they needed help. A jailer testified that a few days before the trial Levy had eaten some smoked fish for breakfast, fish sent to him by a "brother Hebrew," and that what he didn't finish he asked be given to his pal. The jailer claimed he found a message artfully tucked in the leftover fish and that the message supposedly told his pal to contine to adhere to his story. It was claimed that when Levy learned that this note was discovered, he became very nervous and begged to have the assurance that the local rabbi would not be told about it. The fact is that on the night before the hangings took place, Levy handed Rev. Isaacs a letter that was to be sent to his mother in London. He proclaimed his innocence to her. Levy was the only one of the gang to be defended by a lawyer, but it obviously did not help. To the bitter end he proclaimed his innocence.

On an early Wednesday morning, October 5, 1866, Philip Levy was hanged along with the other two. It was the first hanging to take place in New Zealand for premeditated murder. The bodies were available for inspection till noon, then molds were cast of their faces. The death masks of the "Mangatapu Murderers," as they were called, are on exhibit in the Nelson Provincial Museum. Sullivan was released and continued to live and prosper in New Zealand.

This ugly case did not deter additional Jews from joining the Nelson congregation in the years that followed. By 1869, the Jewish population numbered 130. The first synagogue was built six years later, and it was named the Hebrew Tabernacle. It was located on the west side of Trafalgar Square and erected on land aquired by Haym Davis, who arrived in New Zealand in 1861 with his wife Rosina and their sons. The family, which arrived in Nelson by way of Wellington, settled in Nelson after a stay in Hokitika.

The Nelson synagogue was consecrated on the Sabbath before Rosh Hashannah. *The Nelson Examiner* recorded the event and stated that it would take place "with the customary solemnities, which, we have been given to understand, are of very imposing character." Among the congregation were some who came from outlying areas like Murcheson, people like John Bennett and his wife Anne.

Nelson, which is one of the sunniest spots in New Zealand, became in later years a center for the arts. But chances are that few residents know that Nelson possesses some precious tombstones which have rare samples of poetry in Hebrew to be found in New Zealand. Abraham Davis and Isaac May were honored in this manner when they died.

Isaac May was twenty-three when he died. He came from Hamburg; but for some reason, he went off on some task and never returned. His grave marker states:

It's a day to weigh the fruits of his deeds
Stepped into unknown, put life in his hands
A sorrow to parents, dashed sibling dreams
Close to his start death took its stand.



74. View of Nelson. M. Willis Wanganui, Lithographer.



75. Sketch of tombstone of Morris Bucholz.
Odeda Rosenthal 1986.

This is what it states in Hebrew:

יום לאסוף ברחיצת פרי מעלליו
צעד למרחקים וישם נפשו בכפיו
חרת אבות ותקות אחיו ואחיותיו
קרוב לתחילתו עבר המות עליו

Note that the first letter of each line spells out his name.

A few other Hebrew-lettered markers still can be found in the Wakapuaka Cemetery in Nelson.

Joseph H. Levian became mayor of Nelson in 1875, during a period of financial turmoil in that community. Some shady business had been going on. The town clerk resigned suddenly. A short time later, the town's offices went dark in the midst of a meeting just as the surveyor of the town asked to be relieved of his duties.It turned out that none of the municipal bills had been paid for months. Mayor Levian shed new light on the affairs of government.

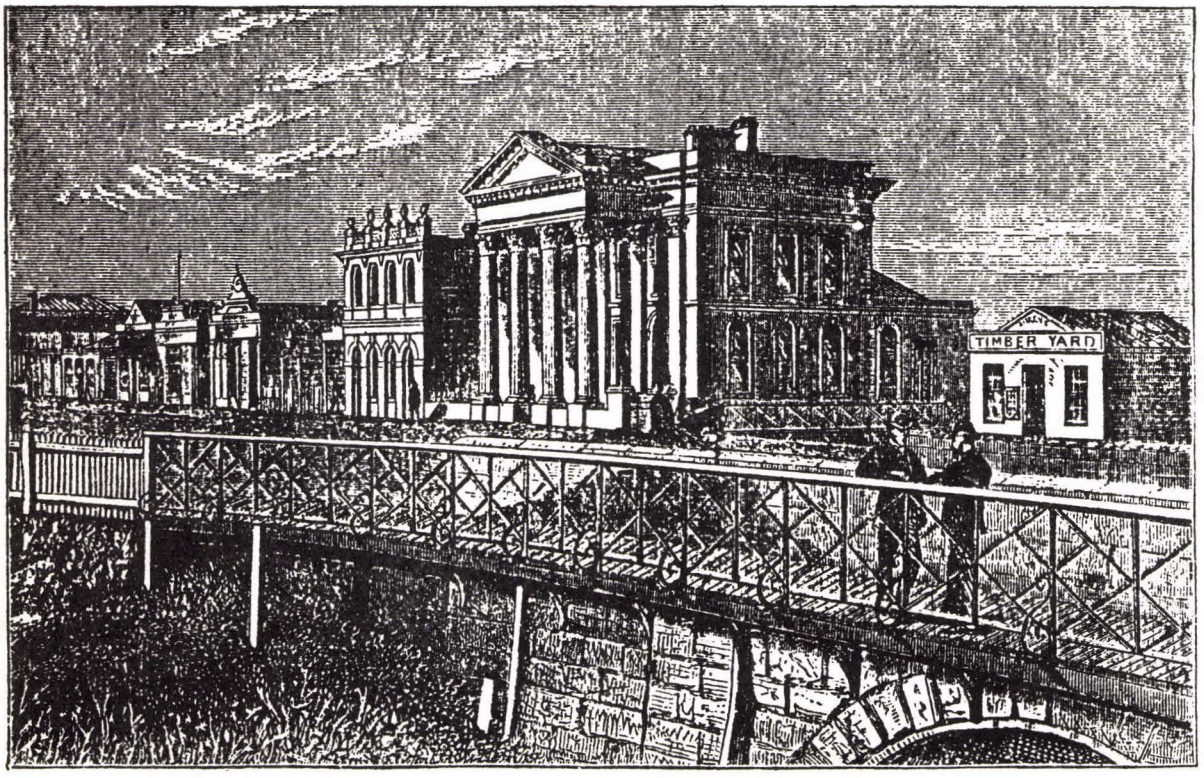


76. Samuel E. Shrimski, North Otago Museum Collection.

In Oamaru, Samuel E. Shrimski, an auctioneer, became mayor in 1878. A native of Posen, he was one of those who arrived in New Zealand when Julius Vogel did, and he too spent time in Hokitika. The Waitaki Boy's High School of Oamaru, opened in 1879, received a major donation from him. Shrimski was probably responsible for the emblem of the school, which contains a motto in Hebrew. The crest of the school shows a book with a sun above it labeled in Hebrew with the word *chochma* (wisdom). The open pages of the book contain the Hebrew words *Yehova* and *makor.* In all, it stands for "God is the source of wisdom." Shrimski was a firm believer in God, but he strongly ob-



77. Emblem of school. Waitaki Boy's High School, Oamaru.



78. Etching of Oamaru. Official Handbook of New Zealand. 1875.

jected when, in 1877, attempts were made to pass a law in the New Zealand Parliament which would require compulsory religious education (of Protestant dogma). He felt that Catholics and Jews, and the Chinese and Maoris as well, had a right as taxpaying citizens to follow their distinct views of religion and God.

Oamaru, which became a center for chemical research for agricultural and medical uses, did not have a Jewish population big enough to merit a synagogue, but Oamaru stone graced the Christchurch synagogue which was built in 1881.

Moss Jonas, who was described as a little Jew with a big nose, became the mayor of Timaru and was involved in the erection of a synagogue in that port city, which is located north of Oamaru. The synagogue, built in 1875 utilizing unused ballast stones from now-defunct sailing ships, was located not far from the docks on Banks Street. It was consecrated just before Rosh Hashannah. The service was led by Joseph Levy, who had been the president of the Dunedin synagogue when Rev. Sapir came on his visit. The services were followed by a lush banquet to which the various leaders of Timaru were also invited. Levian's seltzer drinks, fruit from Mendelson's orchards, and candlesticks donated by Salek the jeweler may well have graced the atmosphere of goodwill that the president of the congregation, Moss Jonas, wished to foster. Moss Jonas had good reason for wanting to assure a synagogue nearby. After all, there were many Bar Mitzvahs to be celebrated in his family. He had married Emma Symondson, a Jewish girl whom he met in New Zealand shortly after he arrived at the age of twenty-one; and in the following eleven years they had eight children.

Moss Jonas was proud to say that he earned his keep since his Bar Mitzvah, working on river steamboats and selling shoelaces in England before coming to New Zealand. In Timaru he owned a tannery. He was mayor at the time of Queen Victoria's Jubilee and spent hundreds of pounds of his own money on a Jubilee ball. He also built the Theatre Royal of Timaru.

Other Jews were among the pioneers of Timaru. Dr. Levy, who landed in Dunedin in 1859, came to Timaru three years later and became the town's first physician. Eichenbaum, the pharmacist, and Jacob Levien, the chemist, used their expertise.

NOTICE.

HENRY SALOMON, JUNIOR,

WHOLESALE AND RETAIL

DRAPER, SILKMERCER, AND GENERAL OUTFITTER,

Respectfully informs his numerous friends and customers that the MELBOURNE HOUSE will be CLOSED on Wednesday, September 28, and will remain so for the twelve following days, in consequence of his going to Dunedin to receive shipments consigned to him direct from the English markets.

THE MELBOURNE HOUSE

WILL BE OPENED FOR BUSINESS ON MONDAY, OCTOBER 10TH, 1864,

WITH QUITE A NEW, LARGE, AND WELL ASSORTED STOCK OF

SPRING AND SUMMER GOODS,

COMPRISING :—

Drapery	Clothing
Haberdashery	Boots and Shoes
Hosiery	Smallware
Millinery	Fancy Goods

Indents on the Dunedin Markets for any description of Goods, and on the Dunedin Dye Works, executed promptly.

N.B.—The MELBOURNE HOUSE is Selling now Winter Goods at 33⅓ per cent below Cost Price.

An early call will ensure Bargains.

FOR TEN DAYS ONLY!

J. LEVIN,

ÆRATED WATER, GINGER BEER,

AND

CORDIAL MANUFACTURER,

Great South Road, Rhodes' Town, Timaru,

Tenders his thanks to the Hotel-keepers of Timaru and surrounding district for past favors, and solicits a continuance of their patronage.

N.B.—Cordials, Liquors, &c., always on hand.

DUNEDIN DYE WORKS,

STUART STREET, DUNEDIN.

PROPRIETOR—G. HIRSCH,

(Formerly of Lonsdale-street, Melbourne, and Moorabool-street, Geelong.)

Dyeing and Cleaning :—

Gentlemen's Clothing, Woollen-stuff, and Silk Dresses, Mantles, Furniture Hangings, as Table-covers, Damasks, &c., &c.; Feathers, Hats, and Bonnets.

Sole Agent for Timaru and District,

MR. HENRY SALOMON,

Melbourne House, Timaru.

CLEARING SALE.

M. K. SAMUELS begs to inform the inhabitants of Timaru and district that he is now

SELLING OFF HIS ENTIRE STOCK,

OF

Drapery
Hosiery
Haberdashery
Boots and shoes, &c., &c.

The above stock must be sold within a month from this date, otherwise will be disposed of by public auction.

An early call will ensure bargains.

N.B.—All debts to be paid by the first August, otherwise proceedings will be taken for the recovery of the same.

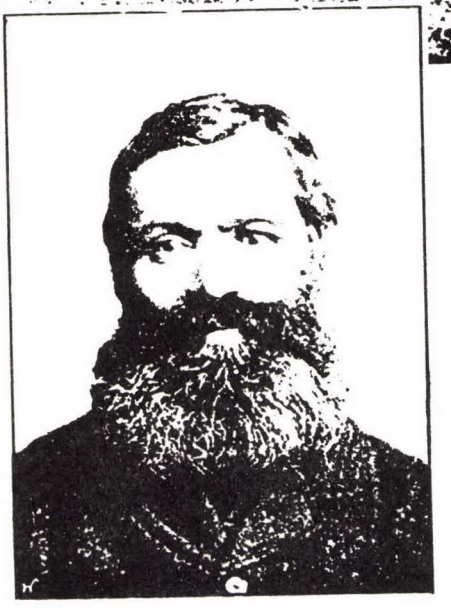
79. Advertisement composite. Timaru Herald. Note that the Solomon store would be closed on Wednesday and open 12 days later. The family celebrated the Jewish New Year in Dunedin.

Levien developed the first seltzer and non-alcoholic fruit drinks in New Zealand. This brew was named "Excelsior," taking the cue from Tommy Lipton of Glasgow, who was the first to give a brand name to a grocery product. Levien sold his brew in bottles that were designed so that the drink would not go flat if the drinker forgot to cork the bottle after pouring. The trick was a glass marble which was inserted into the bottle during production. The marble would rise to the neck of the bottle as bubbles tried to escape, thus acting as a "cork." Jacob Levien, an expert fermenter and pickler. He opened a cordial plant and a pickling business. His need for pickling barrels led him to aquire a timber business too.

Not all business efforts were successful. J. Leventhal went broke in Timaru before the rush to Hokitika began. He was bailed out by Berlina and Bornstien. Some, like one of the Solomon brothers, married "out": he married a Maori. Although such marriages were not common, they did take place more and more often after the mid 1870s. A Maori Solomon family still lives in Timaru.

The Lithuanian-born Julius Mendelson and his Australian bride were also members of the Timaru congregation, though they lived in Temuka, one stop northward on the train line. Mendelson, who owned real estate and orchards, was proud not only of his Jewish heritage but also of his Lithuanian background. His home, which he called "Sadova", reflected this. "Sadova" means "garden spot" in Polish and is also the name of the famed Lithuanian general who tried to win independence for his country. The grounds of the Mendelson home included fruit trees, among them two varieties not often seen in New Zealand: fig and mulberry. The fig tree is a symbol, noted in the Torah, of long life on the land, since fig trees take many years to mature and bear fruit. The mulberry tree recalls the eighteenth century Lithuanian- born Jewish sage the Gaon of Vilna, who suggested planting such trees as a hedge against hard economic times. (The Gaon of Vilna saw mulberry trees as a cash crop, a natural source of making money, for it is the tree that silkworms like to eat. But there was no need for introducing silk worms into New Zealand, and the tree was not the right kind anyhow. Like the olive trees that Israel Montifiore introduced to the hillsides of Auckland, for similar reasons it could not bear fruit.) In the midst of all this





THE LATE MR. J. MENDELSON.

80. (Above) Temuka's main street showing the office of the Geraldine Co. It was located between the two taller buildings. Collection of Bruce Edwards, Temuka.

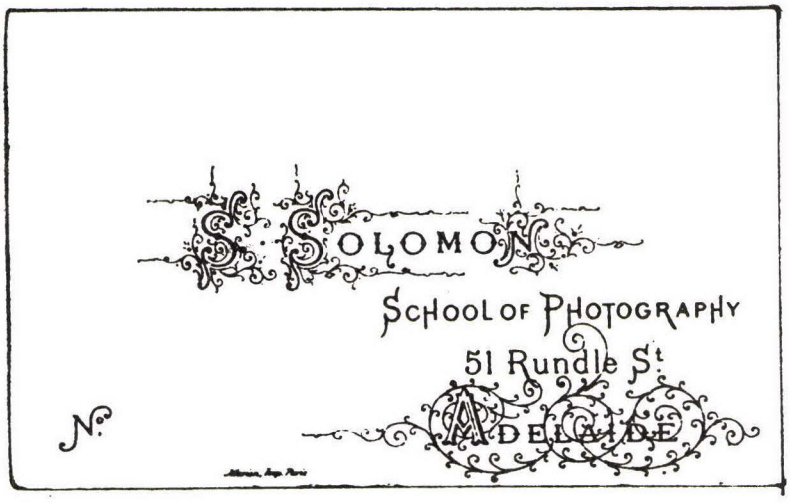
81. (Left) Julius Mendelson. Collection of Pioneers Museum, Timaru.

greenery, a tennis court could be found.

Mendelson's son, Wallingford, became a Bar Mitzvah in Timaru. He was an avid sportsman and angler and graduated with honors from Timaru High School. Mendelson was the invited speaker at his son's graduation ceremony in December of 1882; but the following day, he was found slumped over his desk, dead. It is unclear why he was at his desk on a Saturday morning, though he apparently had finished taking care of a deal at the railway before returning to his office. Most often he faithfully respected the Sabbath. It may be that a court case which he initiated prompted him to stop by the office. The case was close to his heart: he had been publicly accused of being a blatant liar by another Jew, Mr. Bolton. Mendelson, who prided himself on his reputation for honesty, was jarred by this accusation. He was, after all, a local justice of the peace. Perhaps he was also pained by the news of the pogroms that took place in his native Lithuania, and maybe he felt the strong sense of loneliness that one feels especially in a moment of great joy when a beloved parent or spouse is not there to share in the happiness.

Wallingford Mendelson's life was as short as his father's had been. He died in New Zealand at the age of forty-five. After attending Cambridge and becoming a lawyer, he returned to New Zealand, to Temuka, took care of the vast estate his father left, and developed it further. When Britain won the Boer War in South Africa, he planned to visit there but died suddenly just before boarding the boat. His Hebrew name was *Zeev*, *Welwel* in Yiddish. That's how he was given the name Wallingford. It might have been Walter, but Julius and his wife had lost their first-born son, whom they named Walter. Even rational and scientific-minded people resort to a bit of superstition when it comes to emotions. To assure that their second boy would not die in infancy like the first and to confuse the Angel of Death, he was given a slightly different name, but the same first initial was kept alive.

One year after Julius Mendelson's sudden death, Moss Jonas, who was by then the mayor of Timaru, buried his infant son Philip. Only months before that happened, he had sold off much of the Jewish section of Timaru's cemetery because the congregation was having trouble meeting its financial obligations. Moss Jonas's son, whose Hebrew name was *Moshe*, died at the age of one year,



2. Backside of carte-de-viste of photographer of S. Solomon who arrived in South Island by way of Australia. Collection of Themla Person MBE, Renwick.

on the ninth day of Tishrei, the eve of the the Day of Atonement.

Still, there was joy in that synagogue. In September of 1884, Judah Keesing, Jr. of Wanganui married Clara Salek. Both bride and groom were New Zealanders by birth. Clara was one of the first Jewish children to be born in Timaru, and Judah was born in Auckland. He had a reputation as one of the finest Shakespearian actors around. He was trained in plumbing, his father's profession, but became an auctioneer instead. His auctions were said to be theatrical events, comic operas without a script, which were often attended more for entertainment than bargains. At one auction, an old lady went into an apoplectic fit from laughing too hard at one of his witty remarks. He did well in his chosen field. That marriage, which lasted happily for over fifty years, produced five children and thirteen grandchildren. Not all of them married Jews.



83. Timaru's Beth El Temple. Razed by 1921.

Sketches from faded photographs. Odeda Rosenthal.



84. Nelson's Hebrew Tabernacle. Closed its doors in 1895.



85. Cartoon of Judah Keesing Jr. from "Familiar Faces - A Short Historical Sketch of Wanganui," edited by Toby Keesing. His face was familiar then. But the Keesing Building, the last vestige of proof of Jewish existence in Wanganui, was sold in 1986. The old Hebrew-lettered tombstones have long ago disappeared from Wanganui cemetery.

Judah's bride was dressed in a robe of white cashmere and a belt of pearl beads circled her waist. *The Timaru Herald* noted on that occasion that Mrs. Aschem of Lyttleton, Miss Moeller of Wellington, the Galls of Fairlie Creek, and Mr. Newman of Dunedin were guests and that the rabbi who officiated at the wedding was Rev. Isaac Zecharia, this time of Greymouth. Moss Jonas and his grieving wife did not attend, but sent their best wishes. The news article went on to note that among the wedding gifts were a piano, a fish slicer, a five o'clock tea set in silver, a gold brooch, a dozen silver teaspoons, a twenty pound note, a marble clock, jug and goblets in horn, biscuit caskets in crystal, needlework in cushions, and other ornamental embroidery.

The synagogue is gone now. The home of Moss Jonas is now the grounds of the Technical Institute, but his name can be found on a street sign in Timaru. Few Hebrew - lettered tombstones remain to tell of that Jewish community.

There was never a synagogue in Ashburton, but one of its mayors was a Jew. His name was Hugo Friedlander.

The Hebrew School of the Christchurch synagogue benefitted from large contributions that were made regularly by the extended Friedlander family in Ashburton, a town to the south of Christchurch and north of Timaru. The Friedlander family was quite open about its Jewish roots, and when the High Holidays came around, an advertisement would usually appear in the local newspaper to state that its business would be closed for the observance of the Jewish New Year.

One can follow the Friedlanders in the local newspapers. The *Evening Echo* of August 1878 notes that Hugo had trouble with a horse in a race. He had mounted the horse, named Billy Buttons, without any incident, but the horse refused to do what Hugo wanted. The horse was known to have a stubborn streak. The trainer was upset and tried to force the horse to obey him, but the horse kicked up his heels and careened down the street instead. Those who saw this episode admired Hugo's horsemanship. A week later, a racing club was formed and Hugo was its chairman. A horse parade took place that month which featured one of Hugo's entries. Many farmers came to town for this event, particularly because of Hugo.

In the last book of the Torah, Jews are admonished not to become too fond of horses. God knew well that Jews seem to be attracted to gambling on horse races and bookmaking. But for centuries, in both Christian and Moslem lands, it was unlawful for Jews to ride horses lest they look down at the non-Jews who were on foot. Jews often accepted the fact that horses were not their domain, but the independent-minded Jews who chose to go to New Zealand had other ideas. Horses were among the first possessions they got for themselves, their wives, and children.

Hugo was elected mayor of Ashburton and was reelected twice more. He left the post with the town coffers full enough to afford expanding the library and municipal headquarters, upgrading roads, and raising the staff salaries of municipal employees.

The Friedlanders were responsible for the windmills that, at one point, dotted the Canterbury landscape. Hugo also suggested that a special pump be placed in a public area to help quench the

thirst of travellers. Like Sir Moses Montifiore, Hugo was fond of windmills and probably subscribed to Sir Montifiore's motto: "Think and Thank." (Sir Montifiore was responsible for the erection of windmills in Jerusalem some years earlier. They were meant to enhance the life of the population at large.) When Hugo Friedlander became the mayor of Ashburton, an era of community development began. He was responsible for the fact that Ashburton cheese was the first such shipment proudly sent off to Britain, together with the first cargo of refrigerated meat to be sent out of New Zealand.

Hugo was a genius of farm finance. He knew where the markets for farm goods were and how to make arrangements for shipment and payment in such a way that they would assure little damage to perishable goods and that the farmers' needs for the coming season would be met. Some complained about his ruthless and direct approach in making decisions, but no one said he was unfair.

Some suggestions made by the Friedlanders were not heeded. One far-sighted suggestion was only enacted forty years later. The Friedlanders had suggested that electric lighting be introduced to Ashburton shortly after Thomas Edison franchised his patent for the electric generator.

There were three Friedlanders who settled in Asburton: cousins Hugo, Rudolph, and Harry. News accounts tell of the marriage of Rudolf Friedlander and Helene Gall. Rev. Zecharia, by then of Christchurch, officiated. The news report in the *Ashburton Herald* stated that the groom was from Posen, Germany, and that the bride was originally from Bromberg. A dinner followed the ceremony and the evening was spent "happily with mirth, music and dancing."

In 1881, the Friedlanders, inspired by Rev. Zecharia, led efforts to raise funds for the Irish Relief Fund to which Sir Montifiore in London was a major contributer. But a financial slump hit New Zealand as well. It was necessary for the Friedlanders to concentate on their own economic problems and those of the local farmers.

In early 1883, an engineer named Jacobson appeared on the scene and managed to convince many desperate farmers that he

would find diamonds up the valley. People believed him, though the Friedlanders did not and tried to convince others that it was a hoax. Local geologists agreed with the Friedlanders. Still, the Pioneer Mining Company was launched in Ashburton with investment money that poured in from overseas. Some local people were annoyed that the Friedlanders were so negative about the company. But no diamonds were found. Prospectors left as soon as rumors circulated of gold finds elsewhere. The boomtown aura in Ashburton dissipated, leaving many in worse financial shape than before and with fields full of pot holes. Farmers turned to the Friedlanders again.

Harry Friedlander had a difficult life. His wife had a protracted debilitating illness. She withered at the age of thirty-eight. Harry was in failing health by then and could hardly deal with the burden of taking care of his five orphaned children, the youngest being six years old.

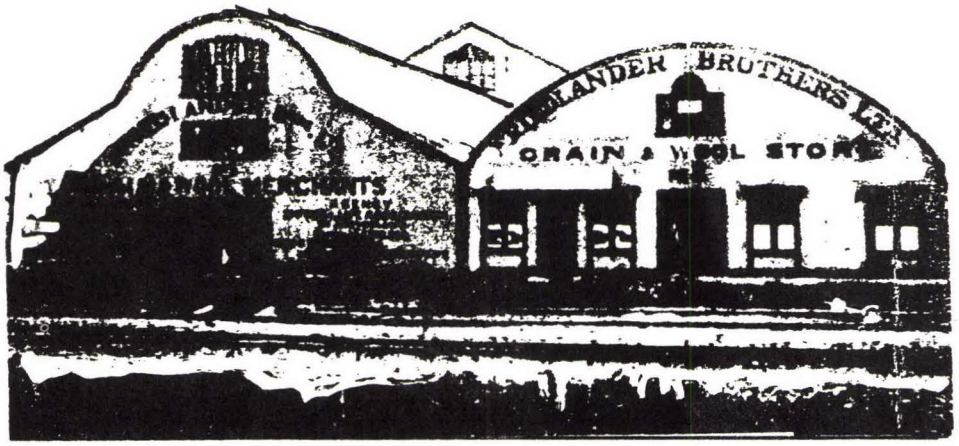
In 1895, the Friedlander brothers declared bankrupcy; but in 1897, they opened a new horse mart and managed to pay off all their debtors. Horses became an export item, needed by the expanding British Empire for transport, parades, and military needs as well as for expanded farming. All these horses needed oats and hay, too. Farmers in the Ashburton area again benefitted from Friedlander foresight. Every creditor who had been affected by the Friedlander bankrupcy was repaid.

At one point, a man named David Thomas came to Ashburton and set himself up as a competitor of the Friedlanders. He accused them of deceit and monopolistic behavior. Hugo called a public meeting where he gave an extensive lecture on business practices. When David Thomas returned to Britain in 1901, a farewell dinner was held for him. It was chaired by Hugo Friedlander. On that occassion, Thomas admitted that though he fought with Friedlander "like Kilkenny cats," he had come to understand that had it not been for Hugo "many of you sitting round these tables with smiling faces would have been in a far less prosperous condition than you are today."

The dinner most likely featured the piano renditions of the Friedlander daughter who had become the local piano teacher. She probably used a Dresden piano from the Theomin warehouse



86. Rudolph Friedlander. Ashburton Historical Society.

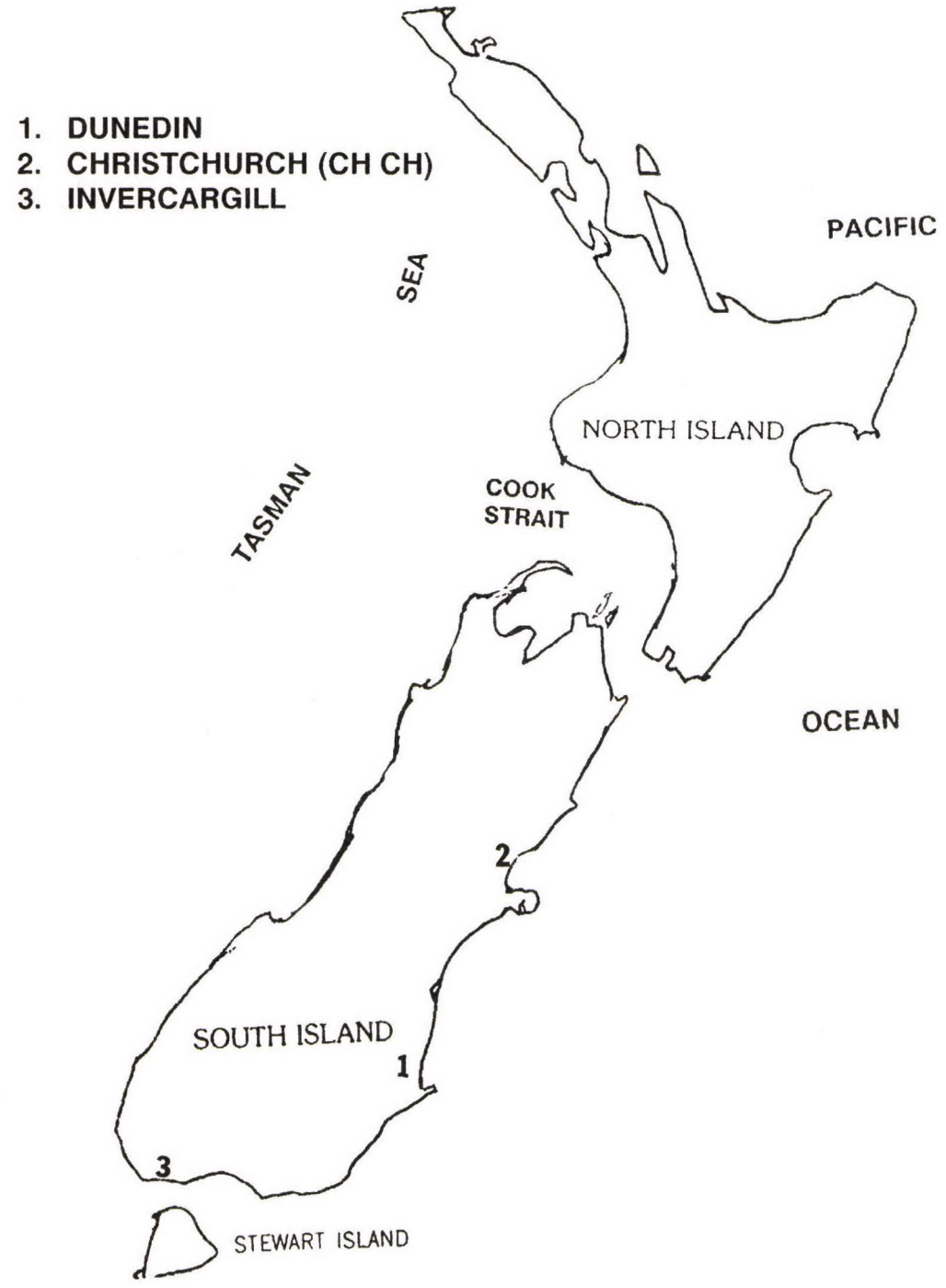


87. Friedlander Brothers Grain and Wool Store, Ashburton. Ashburton Historical Soceity.

in Dunedin. In fact, by the turn of the century, anyone who had "culture" owned a Theomin piano, not a German import anymore, but probably an American product.



88. Advertisement for the Dresden Piano Company which was owned by the president of the Dunedin congregation. Note one major branch was in Wellington which was the center of the study of music, and also in Invercargill, Timaru and Nelson as well as on the Northeast coast of America in the New England States.


1. DUNEDIN
2. CHRISTCHURCH (CH CH)
3. INVERCARGILL
PACIFIC
SEA
NORTH ISLAND
TASMAN
COOK
STRAIT
OCEAN
2
SOUTH ISLAND
1
3
STEWART ISLAND

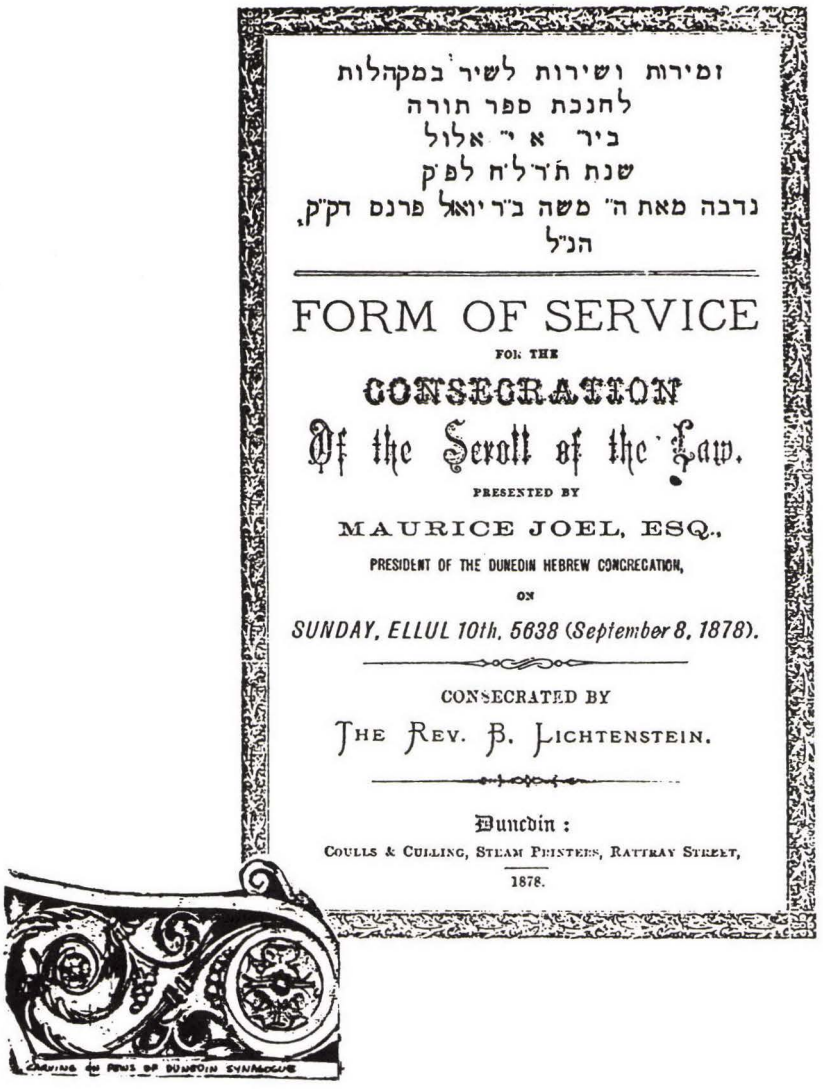
6

GREAT SOUTHERN CENTERS

A second big synagogue was built in Dunedin, and much money was spent to decorate it. The synagogue, designed by Maurice Joel, was an imposing building with carved kauri doors, stained-glass windows, and Judaica of the finest kind. It was consecrated on Purim in 1878, with the Rev. B. Lichtenstein leading the service. Maurice Joel, who in addition to being the synagogue's architect was also the congregations's president, arrived in New Zealand with his wife Catherine and infant son Alfred Woolf in the heyday of Hokitika. (Their other son Theodore Julius, who was born in New Zealand, died at the age of five in Dunedin four years before the synagogue was completed.)



89. Beth El synagogue. This synagogue was torn down more than ten years ago.



זמירות ושירות לשיר במקהלות
לחנכת ספר תורה
ביר א י אלול
שנת תרלח לפק
נדבה מאת ה' משה ב"ר יואל פרנס דק"ק,
הנ"ל

FORM OF SERVICE

FOR THE

CONSECRATION

Of the Scroll of the Law.

PRESENTED BY

MAURICE JOEL, ESQ.,

PRESIDENT OF THE DUNEDIN HEBREW CONGREGATION,

ON

SUNDAY, ELLUL 10th, 5638 (September 8, 1878).

CONSECRATED BY

THE REV. B. LICHTENSTEIN.

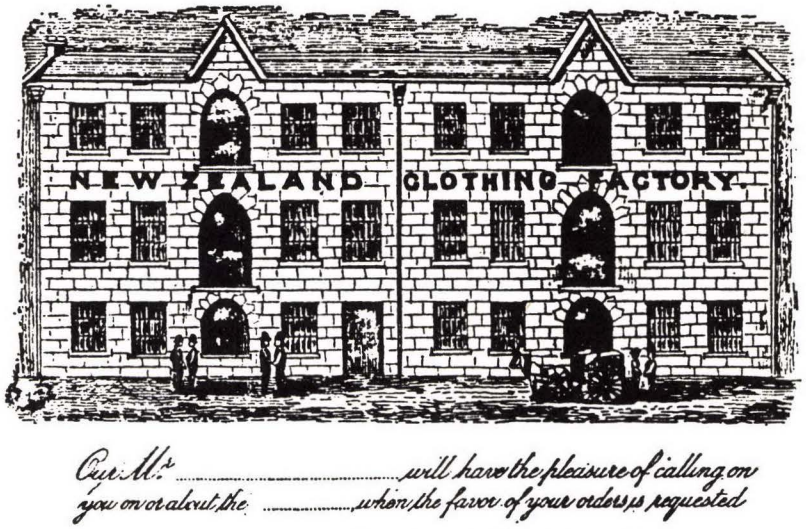
Dunedin:

COULLS & CUILLING, STEAM PRINTERS, RATTRAY STREET,

1878.

90. Cover of booklet used at the consecration of the new Dunedin synagogue, 1878. Also a sample of the design in the woodwork of the pews of synagogue. Dr. Lichtenstein was Dunedin's rabbi until his death in 1892. Dunedin Library Collection.

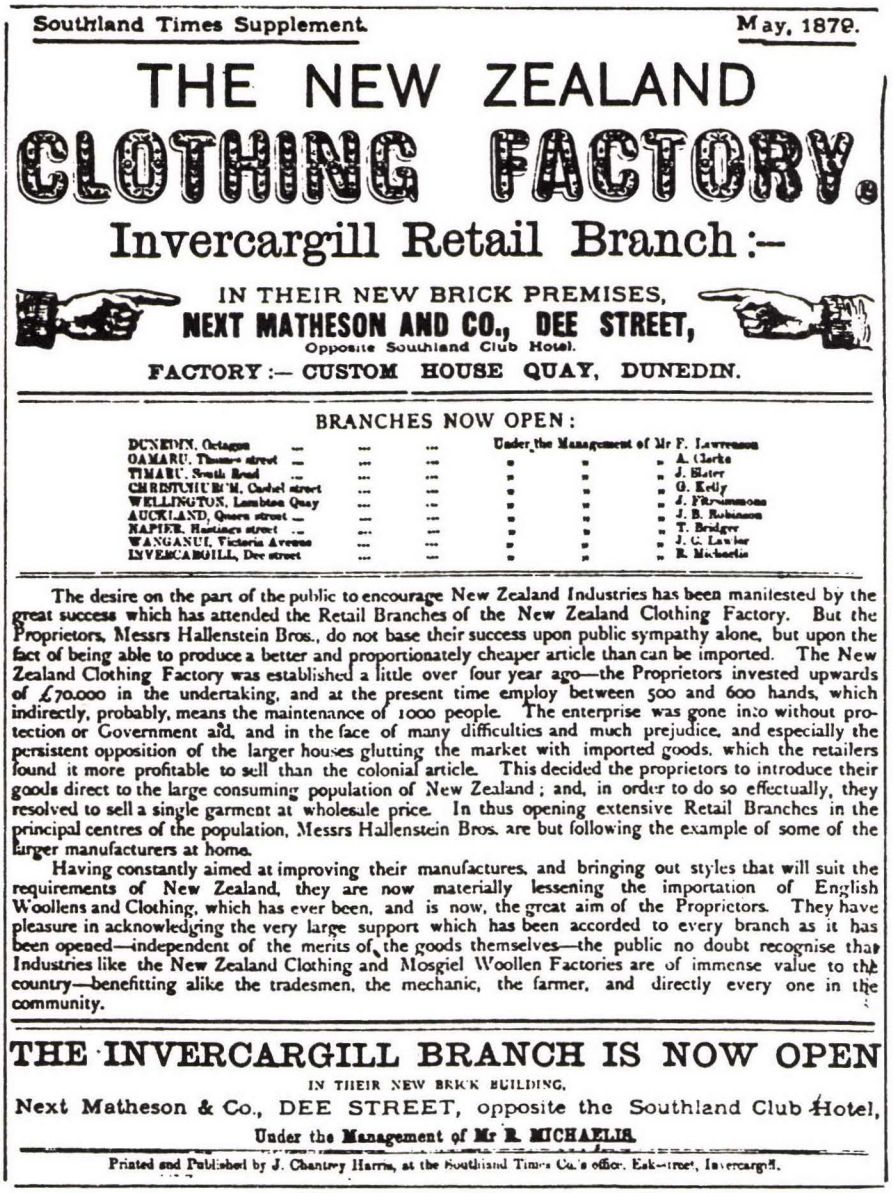
Dunedin boomed with gold-rush money. The University of Otago received more attention, particularly from people like Julius Vogel, who felt keenly about the need for education, often voicing the opinion that no nation can develop to its fullest potential if its working people are illiterate. Vogel backed a national education system and free schooling through the university years. He fought strongly against the meddling of clergy in public education, since he was aware that they had often stifled open discourse



91. First building of New Zealand Clothing Factory. It was opened in 1873. Lakes District Centennial Museum Collection.

and scientific research in other countries and had cursed such thinkers as Charles Darwin. His efforts kept the University of Otago from having a Department of Religion or Theology. The University could, however, proudly point to its medical school and hospital, which functioned under the direction of Dr. William Yates until 1879. The school became a model of modern medical practices, with a focus on cleanliness, the separation of maternity cases from those with communicable diseases, and an atmosphere that fostered scientific care.

Among the Dunedin congregation was the family of Bendix Hallenstein, whose New Zealand Clothing Factory and headquarters for his various enterprises were located in Dunedin. Hallenstein moved his family from Queenstown to Dunedin a few years after serving as the mayor of that alpine community. His



Southland Times Supplement. May, 1879.

THE NEW ZEALAND
CLOTHING FACTORY.

Invercargill Retail Branch:—

IN THEIR NEW BRICK PREMISES,

NEXT MATHESON AND CO., DEE STREET,

Opposite Southland Club Hotel.

FACTORY:— CUSTOM HOUSE QUAY, DUNEDIN.

BRANCHES NOW OPEN:

DUNEDIN, Octagon	Under the Management of Mr F. Lawrenson	
OAMARU, Thames street	"	A. Clarke
TIMARU, South Road	"	J. Slater
CHRISTCHURCH, Cashel street	"	G. Kelly
WELLINGTON, Lambton Quay	"	J. Fitzsimmons
AUCKLAND, Queen street	"	J. B. Robinson
NAPIER, Hastings street	"	T. Bridger
WANGANUI, Victoria Avenue	"	J. C. Lawlor
INVERCARGILL, Dee street	"	R. Michaelis

The desire on the part of the public to encourage New Zealand Industries has been manifested by the great success which has attended the Retail Branches of the New Zealand Clothing Factory. But the Proprietors, Messrs Hallenstein Bros., do not base their success upon public sympathy alone, but upon the fact of being able to produce a better and proportionately cheaper article than can be imported. The New Zealand Clothing Factory was established a little over four year ago—the Proprietors invested upwards of £70,000 in the undertaking, and at the present time employ between 500 and 600 hands, which indirectly, probably, means the maintenance of 1000 people. The enterprise was gone into without protection or Government aid, and in the face of many difficulties and much prejudice, and especially the persistent opposition of the larger houses glutting the market with imported goods, which the retailers found it more profitable to sell than the colonial article. This decided the proprietors to introduce their goods direct to the large consuming population of New Zealand; and, in order to do so effectually, they resolved to sell a single garment at wholesale price. In thus opening extensive Retail Branches in the principal centres of the population, Messrs Hallenstein Bros. are but following the example of some of the larger manufacturers at home.

Having constantly aimed at improving their manufactures, and bringing out styles that will suit the requirements of New Zealand, they are now materially lessening the importation of English Woollens and Clothing, which has ever been, and is now, the great aim of the Proprietors. They have pleasure in acknowledging the very large support which has been accorded to every branch as it has been opened—independent of the merits of the goods themselves—the public no doubt recognise that Industries like the New Zealand Clothing and Mosgiel Woollen Factories are of immense value to the country—benefitting alike the tradesmen, the mechanic, the farmer, and directly every one in the community.

THE INVERCARGILL BRANCH IS NOW OPEN

IN THEIR NEW BRICK BUILDING,

Next Matheson & Co., DEE STREET, opposite the Southland Club Hotel,

Under the Management of Mr R. MICHAELIS.

Printed and Published by J. Chantrey Harris, at the Southland Times Co.'s office, Esk-street, Invercargill.

92. Advertisement for the New Zealand Clothing Company retail store. Hallenstein's motto was to sell a single garment, made in New Zealand for New Zealanders, at wholesale price. Invercargill branch was handled by R. Michaelis.

daughters were all properly wed to Jewish husbands who were enticed to became part of his ever- growing empire, which had developed as a result of his uncanny sense of what the public wanted. When people wanted visible proof of belonging, like uniforms, club identifications, crests, outfits, or banners, he produced them. Hallenstein retail shops opened all over New Zealand and were stocked by Hallenstein clothing factories that were also opened in various locations. His enterprises also supplied the towels, sheets, blankets, and carpets for railroad sleeping cars, hotels, and homes throughout New Zealand. In effect, he became the outfitter of a nation.

Joseph Fletcher Anderson was an employee of the New Zealand Clothing Factory who died in poverty. Had this happened in Europe, his burial would have been financed by a *Chevre Kadishe*, but none existed in Dunedin or anywhere else in New Zealand. Instead, a collection was taken up among the employees of the factory, as the inscription on Anderson's tombstone attests. (Later, the first *Chevre Kadishe* did develop in Dunedin.)

Another member of the Dunedin Jewish congregation was Samuel Salzman, the tailor who lived in a boardinghouse. Salzman never went anywhere other than his shop or the synagogue. Women, some arriving from far away, were forever around him, for he was famous for his exquisite designs and flawless tailoring services. He never spent his money and was known to give money to other men who lived in the boardinghouse, particularly if they were short of funds for courting their girls. Tales of how Salzman refused to accept repayment were many. He gave, he said, because he had. In the end, the city of Dunedin benefitted from his frugality.



93. Emblem of the St. John's Ambulance Association, Dunedin. By permission.

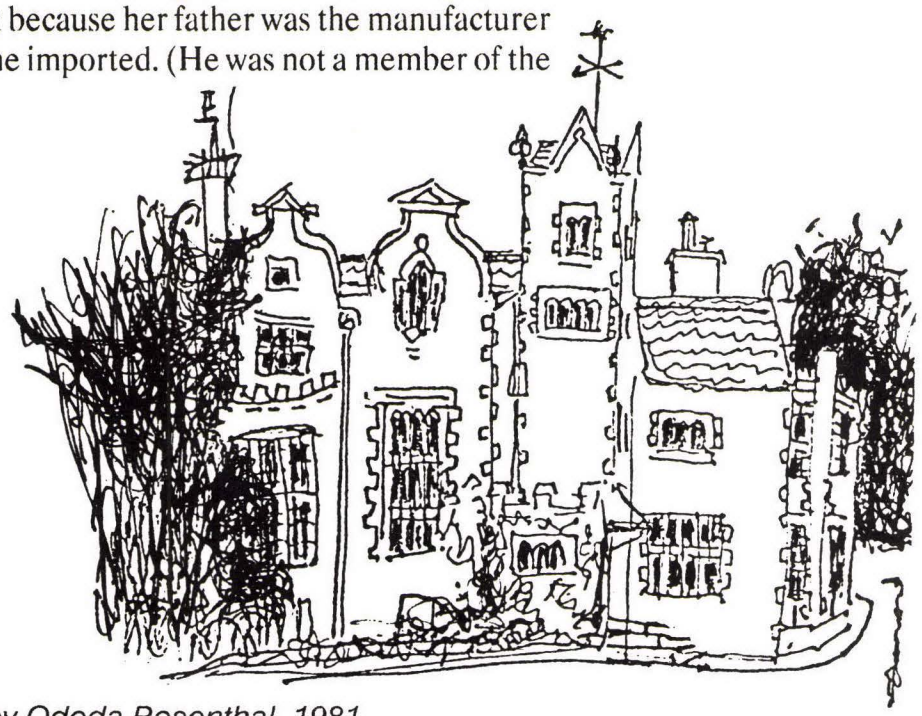
The St. John's Ambulance Corps was founded with a donation from Salzman which was substantial enough to cover the cost of the the first ambulance fleet, the building, and an endowment that lasted for years. This ambulance service is now so much a part of

New Zealand society that few can imagine life without it. The Corps headquarters have remained in Dunedin, where Salzman's name graces one of the cornerstones.

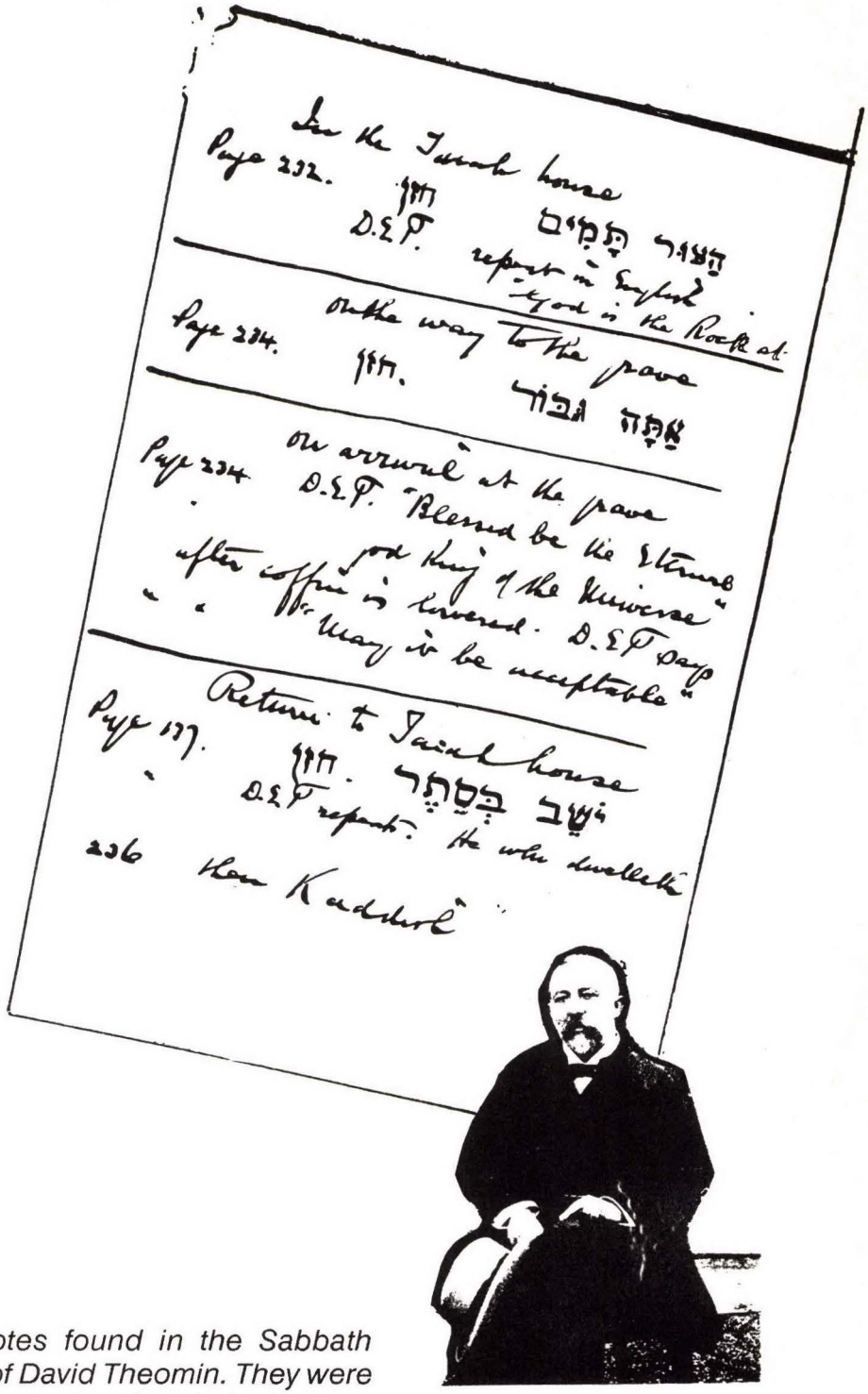
The Dunedin congregation faced a great shock at the death of their leader, Ezekiel Nathan, who, at the age of fifty-six, died in 1884 on the eve of Yom Kippur, one of the holiest days in the Hebrew calendar. Ezekiel's death happened within two years after the sudden death of Lion Metz, another staunch member of the congregation. David Theomin, the German-born piano importer became the president shortly thereafter.

Two years prior, in 1882, David Theomin had donated to the synagogue a silver *yad* (a pointer used to touch the written word as it is being read from the Torah scroll at the weekly Sabbath). The Theomin *yad* is still used in the Sabbath services in Dunedin, though the grand synagogue building was sold some twenty years ago, and the diminished congregation now meets in a small synagogue on George Street.

David Theomin's original surname was Benjamin, and no one is quite sure why he decided to change it to his mother's maiden name. It may have been because her father was the manufacturer of the Dresden pianos he imported. (He was not a member of the



94. Olveston. Sketch by Odeda Rosenthal, 1981.

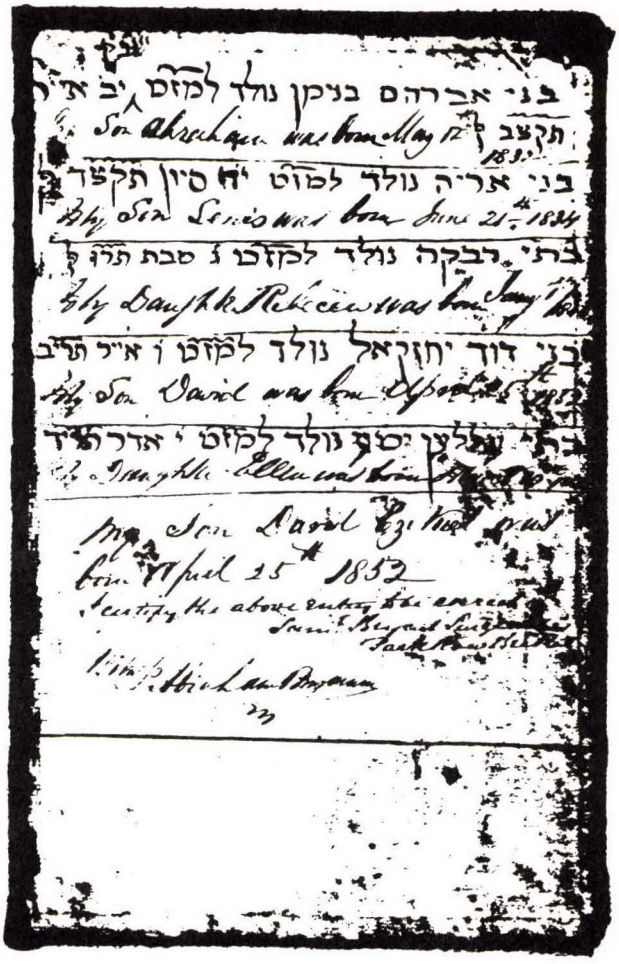


95. (Top) Notes found in the Sabbath prayer book of David Theomin. They were meant to cue him for his role in the Sabbath services. Olveston Library Collection.

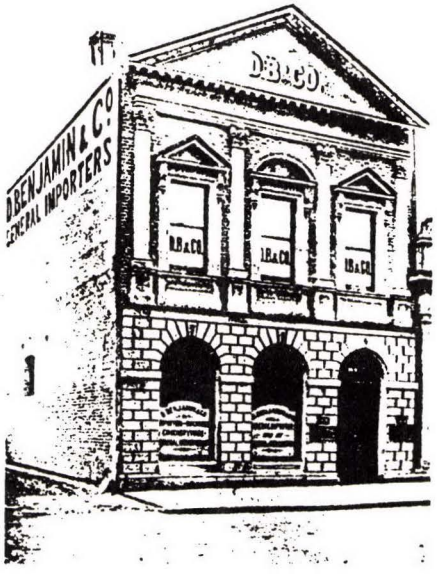
96. (Right) David Theomin. Olveston Archives.



97. Inside cover of Haggadah used by David Theomin. It had belonged to his rabbi father who pasted in notes sent by seder guests. Olveston Library Collection.



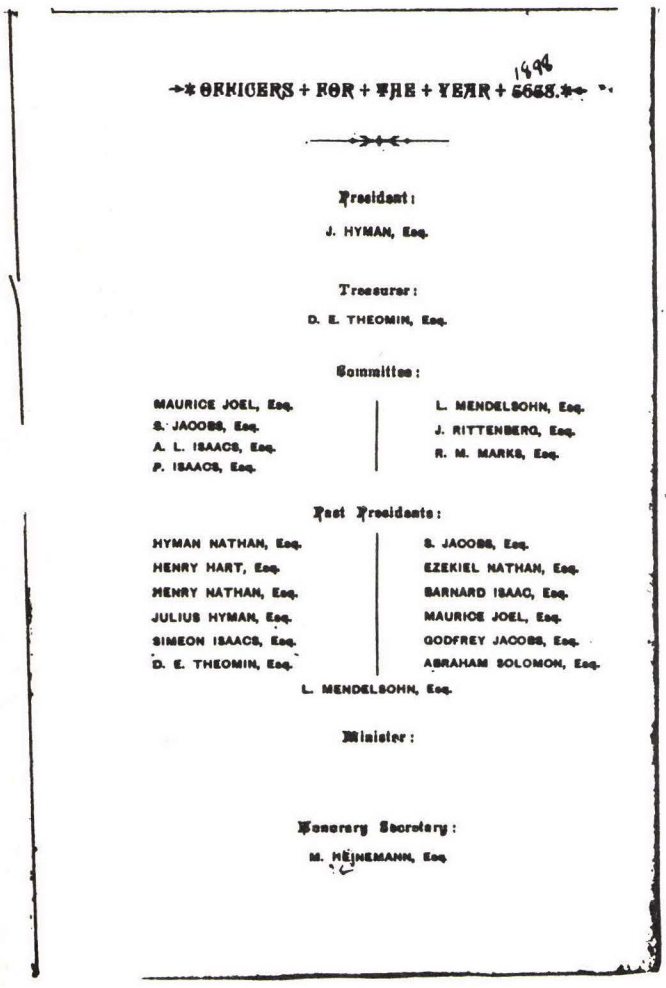
98. Inside cover of Bible. Notations of births made by the father of David Theomin. In one spot he wrote his son's name as just David, then corrected it and added Ezekiel and signed, Abraham Benjamin. It shows that David Theomin's family name was in fact Benjamin.



99. Benjamin and Co. building. It was a jewelry concern in Christchurch run by Theomin's nephews whom he aided. "Lost Christchurch" Library Collection.

other Benjamin family which lived in Dunedin at the time.) Theomin's nephews, who later joined him in a jewelry business in Christchurch, kept the Benjamin name. Though there is no survivor of the Theomin line, the spirit of the family is very much alive in Dunedin to this day. The Theomin home, *Olveston* ,which was built a few years after the turn of the century, overlooking the port, bay, and many hills of Dunedin, was later deeded to that city by the last Theomin to live there, their daughter Dorothy.

The extent to which David Theomim and his wife Marie saw themselves as Jews may not be clear at first glance. The traditional Jewish markers, the *mezuzahs*, which once graced the right-



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Treasurer:

D. E. THEOMIN, Esq.

Committee:

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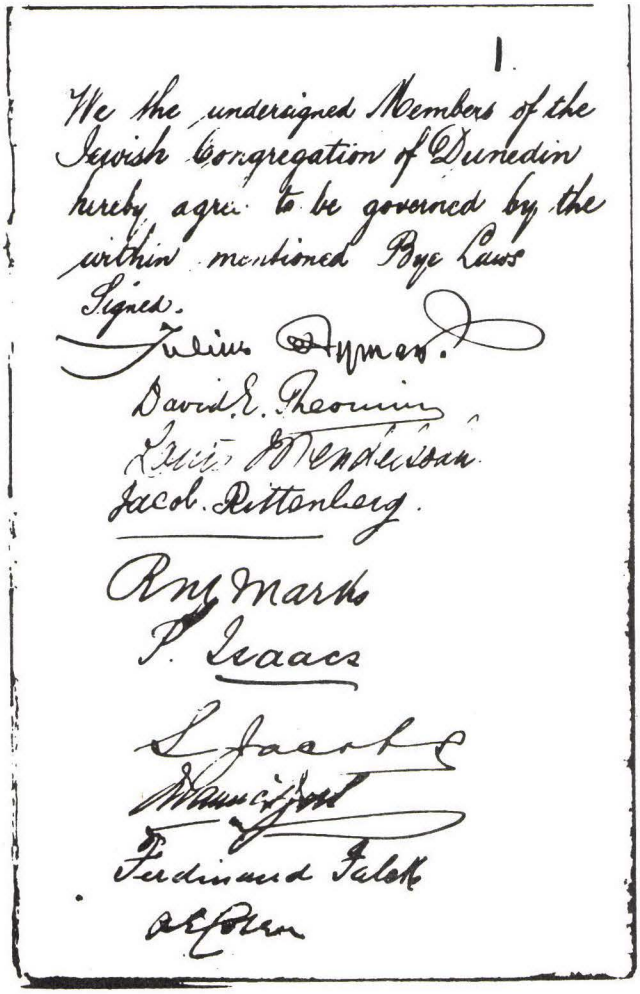
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Minister:

Honorary Secretary:

M. HEINEMANN, Esq.



1.

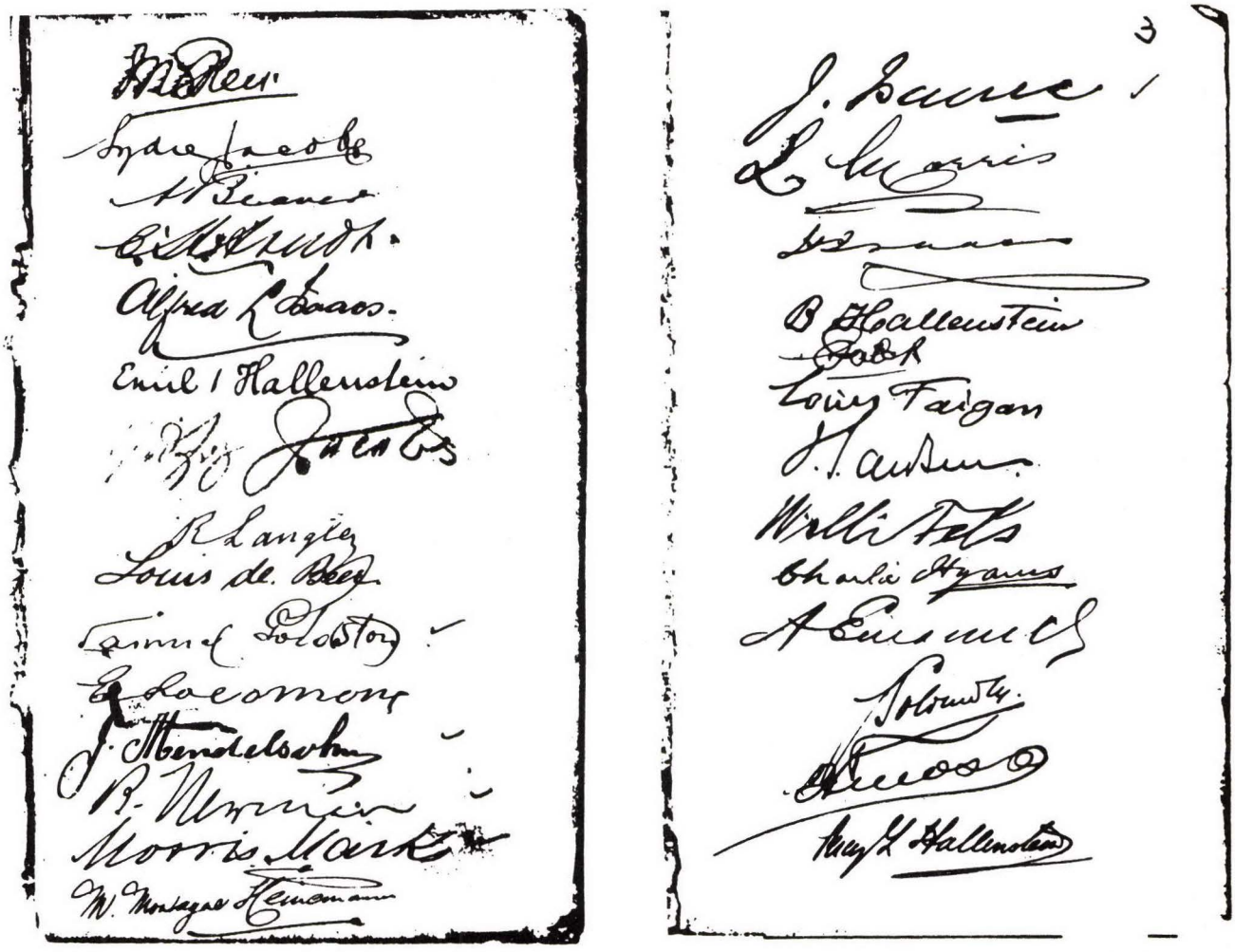
We the undersigned Members of the Jewish Congregation of Dunedin hereby agree to be governed by the within mentioned Bye Laws Signed.

Julius Hyman.
David R. Theomin
Louis Mendelssohn
Jacob Rittenberg.

R M Marks
P. Isaacs

L Isaacs
Maurice Joel
Ferdinand Falck
A Cohen

hand side of doorpost of the entrances, were removed. It may be that Dorothy, who was not very involved with Jewish matters, decided to take them off. Until recently, brochures about the building did not mention that this was the home of a Jewish family but stressed instead the building's Jacobean architecture. But the house can be better appreciated if one knows that a Jewish family lived there. The two sinks and two dumbwaiters in the kitchen and the many sets of dishes and silverware, for instance, reflect the fact that the Theomins kept a kosher household, which in the Orthodox Jewish tradition requires separate sets of dishes: one for meals where milk is served and another for meals where meat is served. Separate sets of pots and pans and dish towels, too,



100. Documents from Dunedin congregation. 1898. Courtesy Frank Salinger, Dunedin.

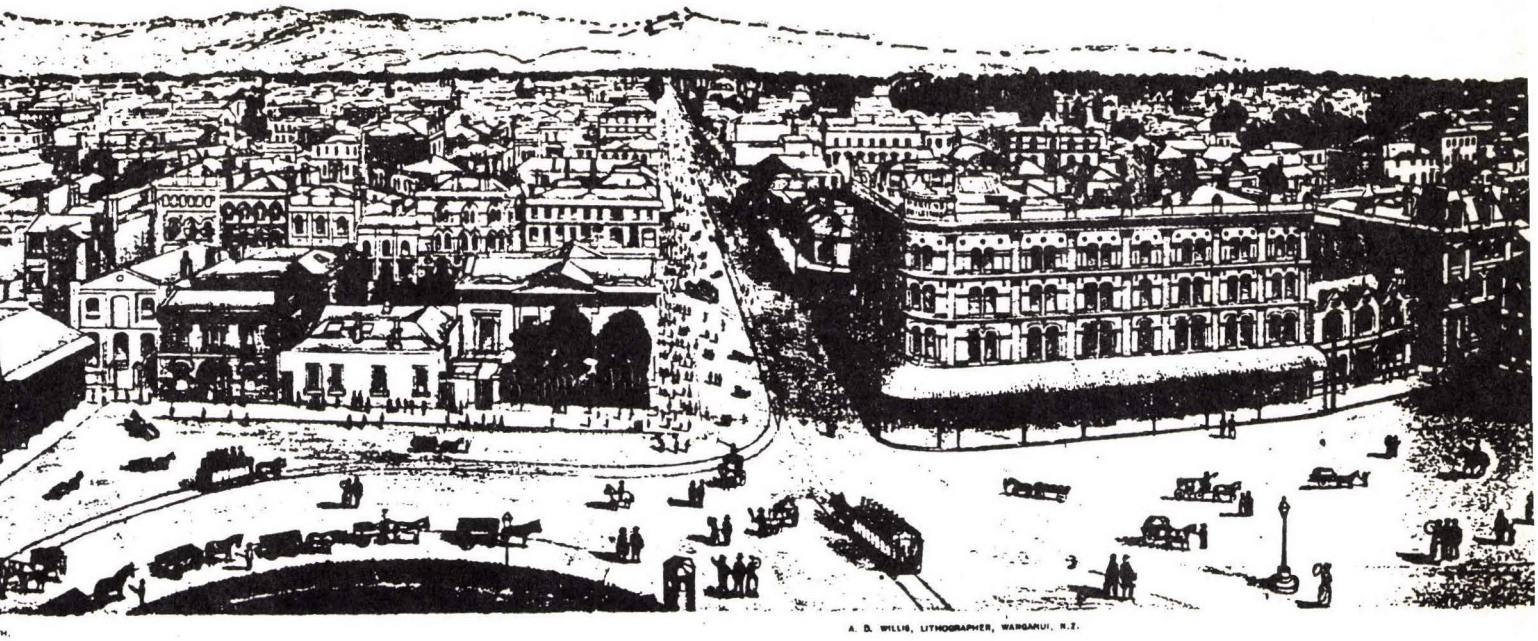
are expected. The Theomins, as has been noted, went so far as to have separate dumbwaiters and sinks. A *seder* plate can be found in the Theomin home. The Olveston library contains a prayer book for the Sabbath and High Holidays and a *Haggadah*, the book used at the Passover *seder* service.

Other items hint of the Olveston's Jewish ownership: a silver *besamim* herb container for use at the end of the Sabbath when one considers the difference between the rest day and the work day, between light and dark, between the profane and the holy, one also considers the variation of aromas. An *etrog* container which is meant to protect a perfect specimen of fruit, a kind of citron used during the one-week holiday of Succoth, the Feast of Tabernacles, when Jews celebrate the last harvest of the year, can also be seen.

Marie Theomin, David's wife and a strong feminist, was one of the first patrons of Frances Hodgkins, New Zealand's first major female artist (whose name now graces the building of the Art Department of the University of Otago). During a voyage to the Holy Land, the Theomins stopped at Tangiers, where Hodgkins had taken up residence, and purchased one of her paintings *The Orange Pickers,* which today can be seen hanging in one of the many salons at that castle-like home.



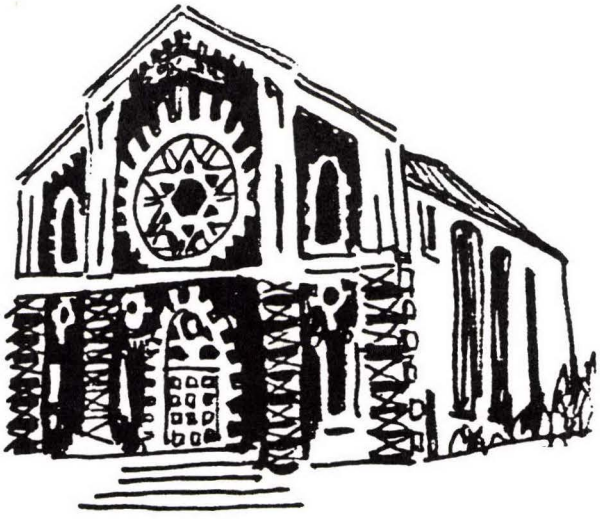
101. This building, erected in Invercargill in 1872, was known as the Middle School. The Star of David attests to Jewish influence. The building no longer exists. Collection of Southland Museum and Art Gallery, Invercargill.



City of Christchurch, N.Z.

(FROM THE CATHEDRAL)

102. City of Christchurch as seen from Catherdral which was opened the same year as the synagogue which was on the right side near the trees in the background. A.D. Willis of Wanganui, Lithographer.



103. Beth El Synagogue, Christchurch. Sketch made in 1986 by Odeda Rosenthal. Synagogue was razed in 1987.

NEW JEWISH SYNAGOGUE

The ceremony of laying the corner stone of the new Jewish synagogue, which it is proposed to build on the section fronting Gloucester street, took place yesterday, in the presence of a large number of the congregation and other visitors.

The proceedings commenced with afternoon prayers in the old synagogue, the Rev. Isaac Zachariah, the minister of the congregation, officiating.

A movement was then made to the place where the corner stone of the new building was proposed to be laid, which is at the north-east corner of the building, facing Gloucester street. A platform had been erected, on which was a harmonium, for use in the musical services, the vases of corn, wine, and oil, and a bunch of herbs.

The Rev. I. Zachariah opened the proceedings with an address, in which he spoke of the praiseworthy nature of the work they had met that day to perform, viz., the laying of the corner-stone, with the ceremonials of their ancient faith, of a temple to the Most High. It was true that it could not, in any way, be compared with that glorious edifice, the Temple of their forefathers, erected by King Solomon to the glory of God. But, in their way, it was an expression of their desire to have in their midst a temple wherein the songs of Zion and the praise of the Lord of Hosts, the Ruler of Israel, might be offered. They had cause to rejoice greatly that in this enlightened age, and in this free country, they were enabled to worship God according to the faith of their fathers freely and undisturbed. It was not now, as in former times, necessary for them to hold their worship secretly and in fear and trembling, under the benign sway of the good Queen who ruled over the English nation, the name of Jew was no longer a reproach. They, in common with their Gentile fellow subjects, enjoyed perfect freedom and and liberty, and the Jew had an equal chance with all others of becoming Premier of that great country, and of taking part in its governing. He desired to thank those of the congregation for their presence that day, and more especially those of other denominations for their help in the good work. Not alone had they come forward that day to assist by their presence, but they had contributed of their substance towards the building, thus showing that though of a different faith, they heartily wished them God speed in the work of erecting a temple where the worship of God would be carried on.

Mr Maurice Harris, the president of the congregation, then read the following record of the events which had taken place in the history of the congregation, which was afterwards, with coins, and copies of the "Press," "Lyttelton Times," and "Jewish Chronicle" deposited beneath the stone. The document was as follows:—

By the help of God, this is to record the laying of the laying of the foundation stone of the House of God, the Christchurch Jewish Synagogue, by Maurice Harris, Esq., president of the congregation, on Tuesday, the 8th day of February, 1881, in the year 5641, the general committee being—M. Harris, president; D. Cave, past president; S. Nathaniel, treasurer; A. England, hon. secretary; Messrs M. Sandstein, S. Cohen, C. Louisson, and H. Davis, committeemen; minister of the congregation, the Rev. Isaac Zachariah; trustees, L. R. Nathan, D. Cave, M. Harris, D. Davis, H. Moss; architect, T. S. Lambert; contractor, William Prudhoe.

THE PRESS

WEDNESDAY, FEBRUARY 9, 1881.

1881.

PROVINCIAL GAZETTE.

THE "PRESS"

HAS BEEN APPOINTED

THE GAZETTE

FOR THE

PROVINCIAL DISTRICT

OF

CANTERBURY.

FOR THE YEAR 1881.

For Publication of all Government Land Sales, Notifications and Announcements which were formerly published in the Provincial Government Gazette.

Prior to the year 5632 = 1872, there was no recognised Jewish place of worship in Christchurch, but on the return of L. R. Nathan, Esq., from England, he called a meeting of the Jewish residents, which was held in his store in High-street, the object of which was to take into consideration the desirability of establishing a Jewish congregation here. The meeting was well attended, and those present formed themselves into a committee for the collection of subscriptions for the purchase of land and for the erection of a synagogue. Their efforts were crowned with success, and at a subsequent meeting the congregation was duly formed, and the following gentlemen were elected the first office bearers:—L. R. Nathan, president; M. Harris, treasurer; members of committee, Messrs M. Sandstein, M. Hayes, L. M. Solomon, H. Moss, and H. [illegible]; hon. secretary, M. Joseph. Some difficulty was experienced in the selection of a suitable site, but ultimately a piece of land was purchased in Gloucester street and a synagogue built thereon. From the formation of the congregation to the consecration of the new building Divine service was held in a room at the residence of Mr L. R. Nathan, kindly placed at the disposal of the committee by that gentleman. The first marriage solemnised was that of Mr Hyam Marks with Miss Bessie Barnett, the ceremony being performed by the bridegroom's father, Mr Hark Marks. In the year 1864 = 5624, the synagogue was completed. Up to the year 1870 = 5630, Divine worship was conducted by lay members of the congregation, but in the February of that year the services of the Rev. Isaac Zachariah were secured, and have been retained to the present time to the entire satisfaction of the congregation. In the year 1879 = 5639, the congregation so increased in numbers that the synagogue was found totally inadequate to accommodate its members, and at a meeting held in 1880 = 5640, it was decided to take steps to erect one suitable in every way for that purpose, the following being elected to carry out the object in view:—Messrs L. R. Nathan, M. Harris, M. Sandstein, D. Cave, S. Nathaniel, L. Cave, C. Louisson, D. Davis, and H. Davis. Their efforts were successful, and fully realised their anticipations. In addition to large and liberal subscriptions received from our own body, substantial assistance was rendered by our fellow citizens of other denominations. During the present year the committee have been enabled to increase their land by purchasing the block facing the terrace, being a continuation of their original allotment, and to-day we are called upon to lay, on the old site, the foundation stone of the new building which the committee have determined to erect at once. The land and building when completed will cost

nearly £500. Let us hope that the corner stone laid this day will receive the blessing of the Almighty, that the work so well begun may be safely finished, that nothing will occur during the construction to cause sorrow or regret, that the workmen may be guarded and protected from accident and injury, that the building when completed may reflect credit on all concerned—the architect, the contractor, the building committee, and the congregation. May the edifice stand for ages yet to come as a temple dedicated to the Most High, the Almighty God of Israel.

Mr T. S. Lambert, the architect, then presented Mr Harris with a handsome silver trowel, bearing the following inscription:—"Presented to Mr M. Harris, President of the Canterbury Jewish congregation, by Mr Prudhoe, contractor, on the occasion of the laying of the corner stone of the new Synagogue, February 8th, 1881."

Mr Harris briefly acknowledged the gift, saying that he should treasure it up a heirloom in commemoration of the events of that day.

The stone was then lowered, and declared well and truly laid by Mr M. Harris.

The stone was then sprinkled, as follows: By Miss Nathan, corn; Miss Harris, wine; Miss Cave, oil; and Master Hyndman, herbs.

The choir, which had been augmented by several ladies and gentlemen, amongst others Messrs Benham and Mitchell, sang Psalms 132, 140, 126 and 66, the solos being given by Mr D. Davis, sen., Messrs Benham and Mitchell. A short prayer by the Rev. Mr Zachariah concluded the proceedings.



105. Advertisement from the New Zealand Referee.

104. Article of the opening of the synagogue, 1881. Christchurch Press. This newspaper, which is still an important force in New Zealand, was at one point closely linked with Pineas Selig, who had been the editor of the New Zealand Referee before taking on his post there. Pineas Selig's interest in sports led to his appointment as president of the New Zealand Trotting Association. This son of a rabbi was the founder of the New Zealand Public Schools Amateur Athletics Association.

Three years after Dunedin's synagogue was consecrated, a synagogue was built in Christchurch on Glaucester Street, at the very edge of town, across from the Freemason building and the University of Cantebury, a short walk away from the town center Cathedral Square. Named Beth El, its exterior in the architectural style so often associated with Moorish or old English buildings, and its interior had a Sephardic layout with a stage in the center. Rev. Lichtenstein of Dunedin and Rev. Van Staveren of Wellington joined Rev. Zecharia in the consecration of the synagogue. In its days of glory, this lovely synagogue with stained-glass windows housed a congregation with such distinguished families as that of the three-time mayor of Christchurch, Charles Lewisson (who had for a while run a sheep station after arriving in New Zealand in 1865). The first couple to marry in Christchurch in a Jewish wedding (1864), Hyman Marks and his wife, were also members. Marks was born in Warsaw and came to New Zealand as a young man. He owned a tobacco shop, then a shoe store, but did not make much money until he entered the loan and pawn business. But they had no children. When Marks died, it was noted on his tombstone that he left his wealth to the poor and the afflicted. In fact, he left a major donation in his will to the Cantebury Hospital which opened a Marks ward. (Marks' tombstone stands near one which designates the grave of Charles, the son of Joseph and Nancy Cohen, who, for some reason, merited having his tombstone erected by the Tramway Board Employees).

The synagogue, designed by T.S. Lambert, was opened in 1881, as news of pogroms in Lithuania and Poland arrived in New Zealand. But the synagogue celebrated the return of the Zecharia family to New Zealand and the economic revitalization of Christchurch. The Zecharia family had spent some time overseas, traveling to the Holy Land by way of the Suez Canal and making stops in various locations on the way. The family had taken time to acquaint itself with its Jerusalem ties, but life in Jerusalem was not something to which Rev. Zecharia could subject his Australian-born wife and New Zealand-bred brood.

Two lay rabbis had replaced Rev. Zecharia after he first left Christchurch. Both strongly advocated building a new synagogue, but neither served long. Rev. Caro, was originally from Norwich,

England, and was a Sepharadi; he died on the last day of Passover in 1880. Rev. Nashelski was an Ashkenazi from Lubraniz, Poland; he died a year later.

Rev. Zecharia's first tenure in Christchurch began in 1870. During that period his name appeared in the newspaper regarding a collection in honor of Sir Moses Montifiore (perhaps in celebration of his ninetieth birthday). The rabbi's name appeared again in 1876 in the *Lyttleton Times* in reference to the availability of kosher meat at Mein's Butchery. But there was discontent in the Christchurch congregation; and this dissention led the Zecharias to pack up leave in 1874 and after a short return, to leave again.

His family in Jerusalem never could accept that he was a pastor in Christchurch, (a name orthodox Jews abhorred. Some chose to refer to the city as *Chch* instead).

In 1881 a tunnel was cut through a mountain to connect Christchurch with the port of Lyttleton. It was considered a spectacular achievement of engineering, since it was dug through a dormant volcano. Even the American magazine

RECENT FRACAS IN THE JEWISH SYNAGOGUE.

At the Resident Magistrate's Court on Monday, Maurice Harris and Charles Louisson were charged, on the information of H. E. Nathan, with violently assaulting him on Sept. 13 at the Christchurch Synagogue; J. Ollivier, Esq., R.M., was on the Bench. Mr Watson appeared for the complainant, and Mr Joynt for the defendants.

The complainant stated that on Wednesday evening last, Sept. 13, he was in the Synagogue. On entering he went to the seat he had occupied for the past 11 months. He had been sitting there for some time, when Mr Louisson came to him, and desired him to leave that seat, saying he had got another seat for witness. Witness asked Mr Louisson if the seat he occupied was let, and Mr Louisson replied in the negative. Witness then said he would not leave it that evening. Subsequently, on the same evening, Mr Louisson had shown Mr Victor the seat witness occupied, and told him he (Mr Victor) was allotted that seat. Witness refused to remove. Then Mr Harris ordered witness out of the seat. Some altercation took place, and a policeman was sent for. The policeman came, and declined to interfere unless there was a disturbance. Mr Harris collared witness by the throat, and with the assistance of Mr Louisson forcibly ejected witness from the seat. Mr Harris' son struck witness in the face.

Mr Joynt: "Then you were sun-struck." (Laughter).

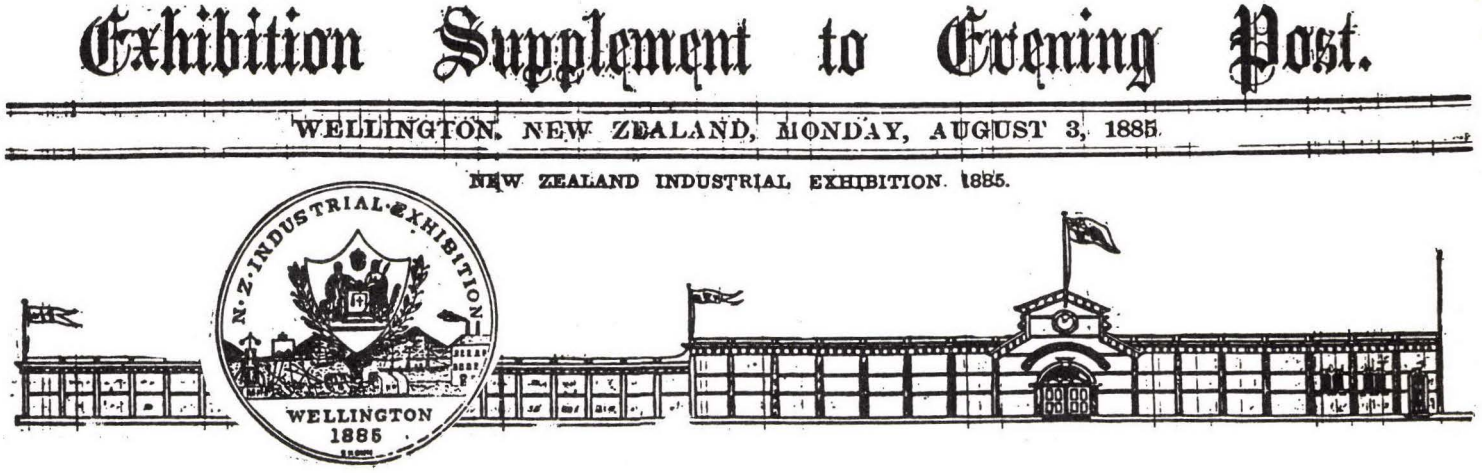
Witness: No. 39, of the Synagogue rules, stated that the Treasurer should allot the seats of the Synagogue with the consent of the Committee, and witness considered he should not have been interfered with except by the Committee. A circular was issued when the new Synagogue was opened, dividing the seats into classes—A, B, and C, at 3s, 2s, and 1s per week respectively. Witness had applied for a C seat, and was told that as there were only two applicants for such seats none would be allotted. Witness had taken the lowest possible seat shortly after the Synagogue was opened, and had sat in it unchallenged till the evening in question. There were chairs which were free in the C division, but witness had objected to take one of these, because they were not convenient.



106. Adolphus Zecharia. Cyclopedia of New Zealand 1897. Born in Christchurch in 1873, he celebrated his Bar Mitzvah in that city shorthly before his father was fired from his post as the rabbi of the congregation. He resembled his father and spent much of his adult life in Wellington where he was the darling of the elegant Jewish social circle.

National Geographic hailed it as more fantastic than anything Jules Verne could concoct. Because of the tunnel, Christchurch was no longer isolated from a good port. To some, it seemed a perfect opportunity to supply Jews in the various British territories, including Great Britain, with frozen kosher meat and to have Rev. Zecharia supervise the religious aspects of this business. But Rev. Zecharia was not interested in the job and was not about to back this business, as he did not think frozen meat could be kosher. To verify his opinion, he contacted the chief rabbi of Britain, who would have ruled on this at some point anyhow when the meat arrived there. The London rabbi agreed with Rev. Zecharia.

In 1886 Rev. Zecharia was fired for being too strictly kosher.It was later decided to rehire him, since it seemed strange that a congregation of 200 members would insist on ignoring a truly learned rabbi in their midst, especially in a country where rabbies


Exhibition Supplement to Evening Post.

WELLINGTON, NEW ZEALAND, MONDAY, AUGUST 3, 1885.

NEW ZEALAND INDUSTRIAL EXHIBITION. 1885.

N·Z·INDUSTRIAL·EXHIBITION

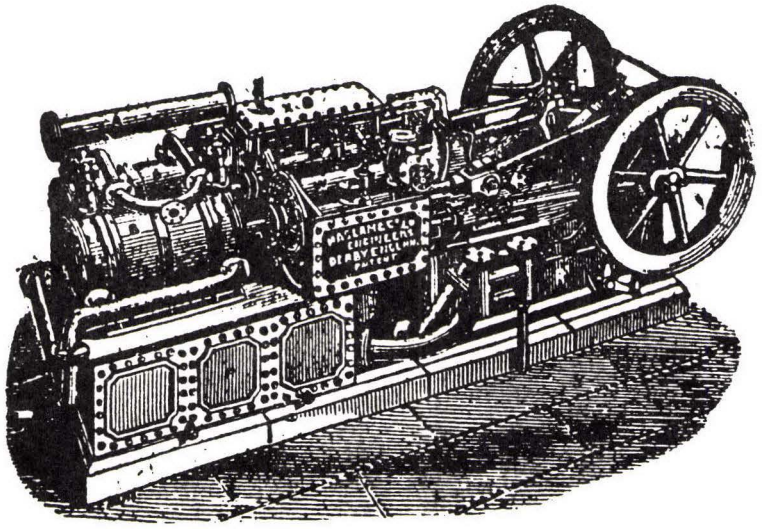
WELLINGTON 1885

107. New Zealand Industrial Exhibition 1885. This was the second major exposition organized by Julius Vogel. The motto of the exhibition was "Advance New Zealand." It was of no comfort for the Sabbath-observing Jews that it opened on a Saturday. Wellington Public Library Collection.

were scarce. Rev. Zecharia never regained his vigor or following after that period. More and more, he was called on mainly to produce poetic Hebrew epitaphs on tombstones. It was Rev. Herman Van Staveren of Wellington who attracted the enlightened Jewish young, even Rev Zechariea's favorite son Adolphus. Yet Rev. Van Staveren was as orthodox in his vigiliance of keeping things kosher.

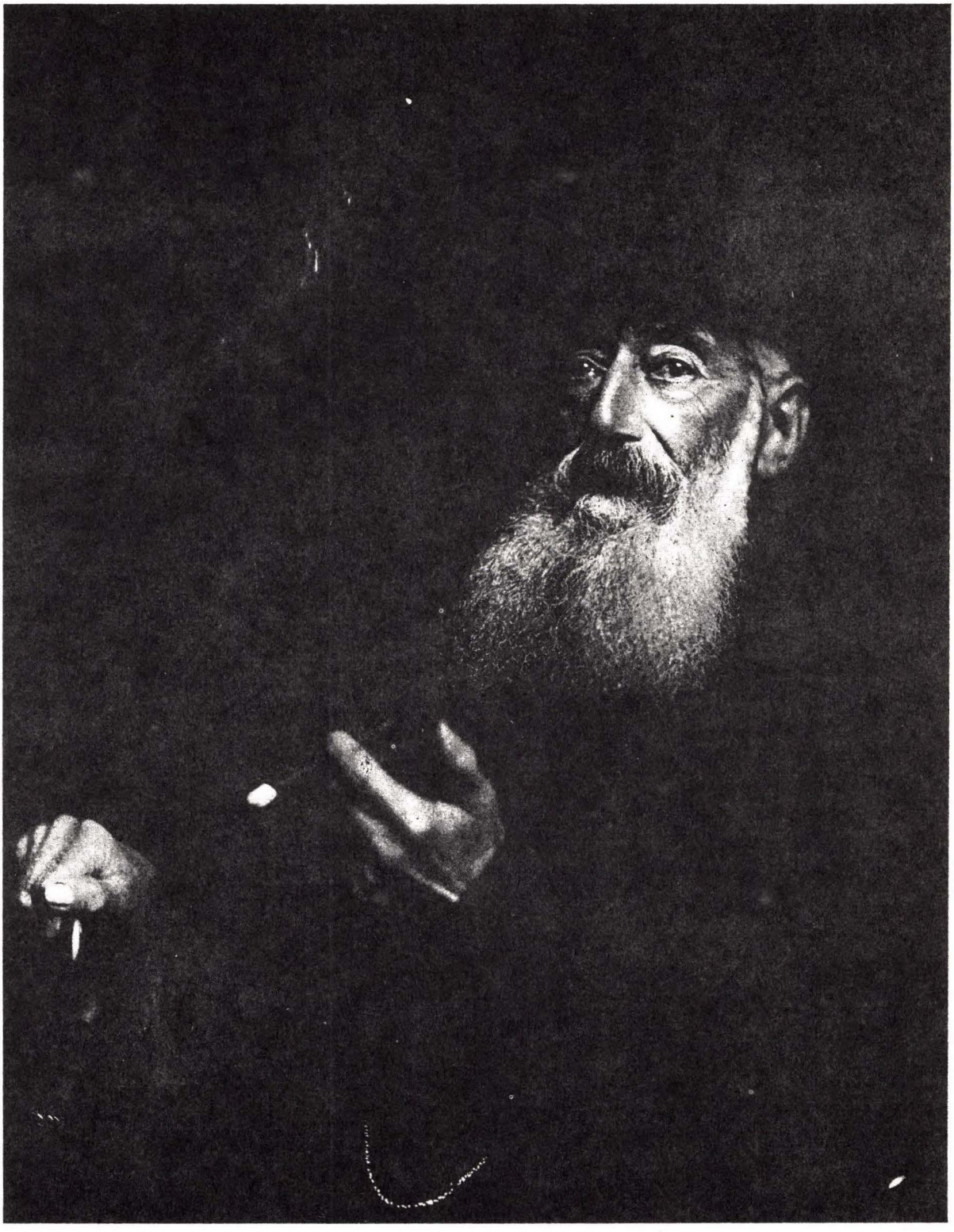
Vogel returned with his family to New Zealand in 1884, at the invitation of past political enemies who had begun to see his genius and to value what he had done for New Zealand. His family settled in Christchurch North. That period in New Zealand's political history, from 1884 to 1887, is known as the Vogel-Stout Ministry. One of Vogel's prime projects was to highlight New Zealand's industrial progress by staging a spectacular New Zealand Industrial Exhibition in 1885. On Saturday, August 1st, at exactly 2:00 p.m., the event opened to the New Zealand public and the world. Bendix Hallenstein's firm won first prize for its presentation. Photography was boldly used in the Hallenstein display, and a fashion show was staged as well, (a first in New Zealand). Among other Jews who participated in this Exposition were Miss Emily Harris of Nelson, who showed decoratve arts; Abraham Goldschmid, an inventor who displayed an infant safety

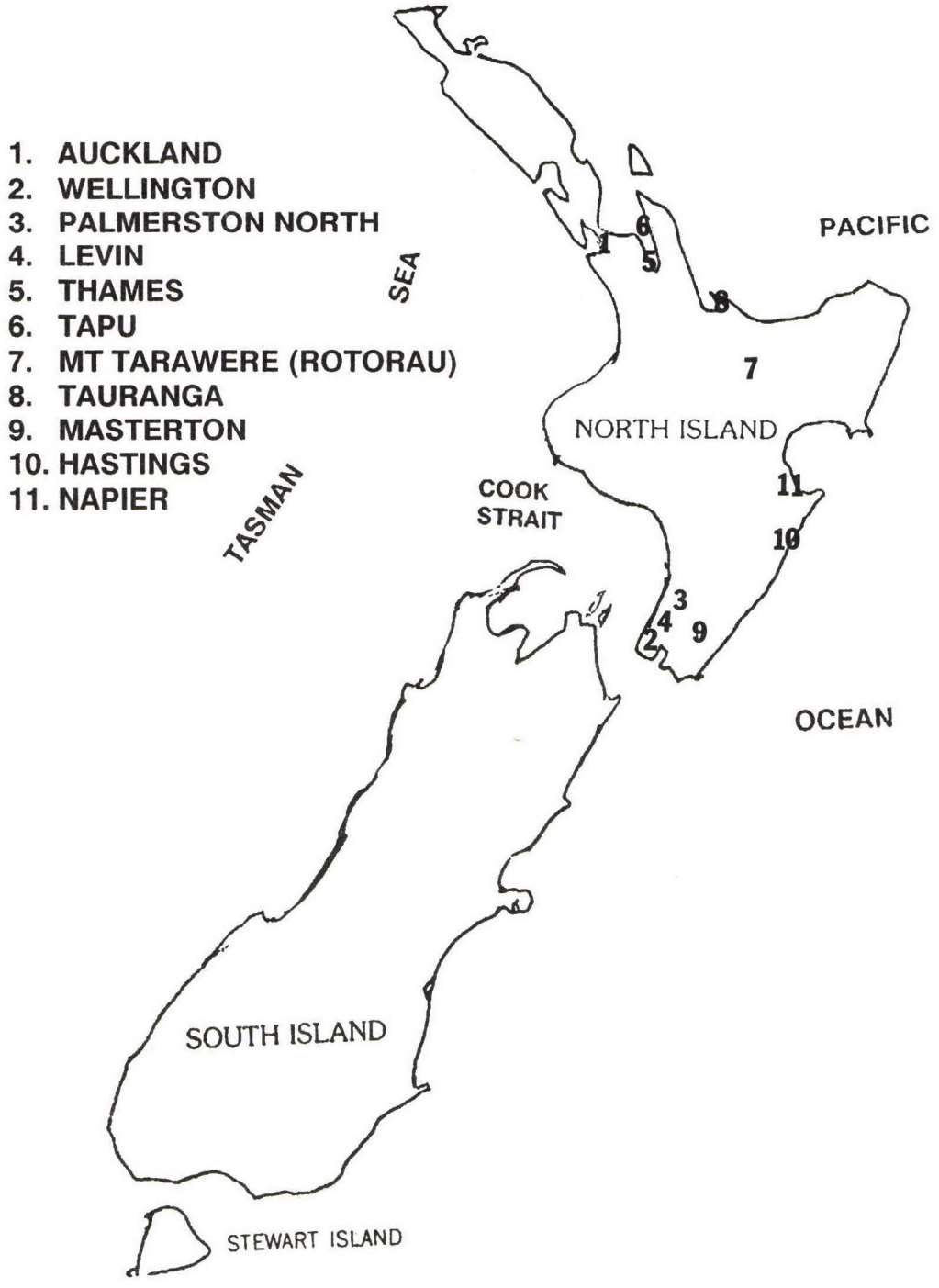
swing; Richard Poole, who showed a heating fuel economizer; and Lyons, the printer, who hawked the wonders of letterpress lithography. The Halsam freezing machine was displayed with a variety of frozen foods.



108. Halsam meat freezing machine caused a "Kosher Crisis" in the Christchurch congregation. There was hope of retiring congregational debts through a new venture of exporting kosher meat from New Zealand. But it was not to be. From "Halsam's Dry Air Refrigirators - 300 machines now at work." University of Auckland Library Collection.

109. (Opposite Page) Rev. Van Staveren of Wellington in later years.



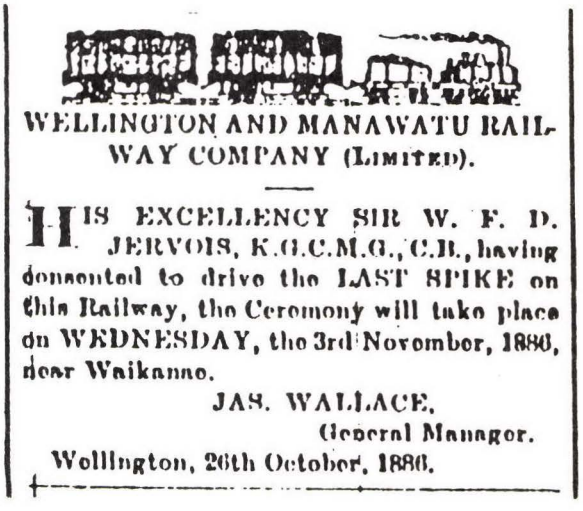

1. AUCKLAND
2. WELLINGTON
3. PALMERSTON NORTH
4. LEVIN
5. THAMES
6. TAPU
7. MT TARAWERE (ROTORAU)
8. TAURANGA
9. MASTERTON
10. HASTINGS
11. NAPIER
TASMAN SEA
PACIFIC OCEAN
NORTH ISLAND
SOUTH ISLAND
COOK STRAIT
STEWART ISLAND

7

MIXED BLESSINGS

One of the projects that was given new vitality with Sir Vogel's return was the building of the railroad from Wellington to Auckland. The government was not willing to finance this project, but it was built anyhow, with the aid of funds which Sir Vogel managed to raise in London and with backing from Joseph Nathan in Wellington. The director of the project was Willie Levin, the son of Nathaniel and Jessie Levin (who were married in Wellington in 1842). An important member of Willie's team was his brother Robert, who continued the goodwill contacts with the Maoris of the areas involved, keeping the promise that Julius Vogel had made to them years before. It was crucial to have the cooperation of the Maoris of Waikato District, for it was there that some of the bloodiest battles had been fought some twenty years before. The Arawa tribe later honored Robert for his service to them.

Work on the railroad began in September of 1882, before Sir Julius Vogel had returned to New Zealand, and was finished in November of 1886, the year in which the great synagogue of Auckland opened. The rail line was completed at a cost lower



WELLINGTON AND MANAWATU RAILWAY COMPANY (LIMITED).

HIS EXCELLENCY SIR W. F. D. JERVOIS, K.C.C.M.G., C.B., having consented to drive the LAST SPIKE on this Railway, the Ceremony will take place on WEDNESDAY, the 3rd November, 1886, near Waikanae.

JAS. WALLACE,
General Manager.

Wellington, 26th October, 1886.

108. From Wellington Evening Post. Wellington Public Library Collection.



109. William Hort Levin. 1881 Wellington Advertiser Supplement. Wellington Public Library Collection.

than expected and nine months ahead of schedule, in spite of the jarring eruption of Mt. Tarawera. The ceremonial driving-in-the-last-spike took place at Otaihanga: Joseph Nathan, the Chairman of the Directors of the railway, joined the Governor of New Zealand and the many who had come to witness the historic event. Once the main trunk line to Auckland was completed, it became possible to travel from Auckland to the capital in a matter of sixteen or seventeen hours, instead of days. Transporting cargos to and from the interior of the country became possible. Jewish families who kept strictly kosher households could exchange holiday visits more readily since packing a kosher picnic basket for such a trip was far more easily arranged and food would not spoil.

One of the stops on the line was Levin, an agricultural settlement whose breads and cheeses were well worth waiting for. Levin was named after Willie. Some might question whether Willie should be listed as a Jew, since he converted and married a Christian in a church wedding. For Jews, it sounds odd to hear of a Christian Levin; it rings strange. But most of Levin's citizens were unaware of that. Most of the settlers were former railroad workers who had little to do with farming before they came to live in Levin. The town became a model of scientific farming and cooperative agricultural production. The cream separator, a new

invention, was introduced in Levin; and Levin thus became the center of the production of butter which became famous all over the world, especially after it became possible to transport frozen goods. This butter became more desired than Danish butter, which till then was considered the best in the world.

Levin's farmers owned their land but worked it cooperatively and distributed their products through a cooperative. Farming was elevated to a status it never held before: farmers were stimulated by cultural activities, sent their children to fine schools, and were the envy of many. In Britain and the rest of Europe since 1860, law after law was being passed to assure that food would not be tampered with or tainted as people flocked to cities and depended on others for their food needs. The adulteration of food was not uncommon, even such foods as flour, sugar, and salt. In other lands most working people subsisted on bread and gravy or a bowl of soup and tea, but in Levin and the rest of New Zealand, they ate like royalty. Indeed, New Zealand became the larder of the royalty of the British Empire.



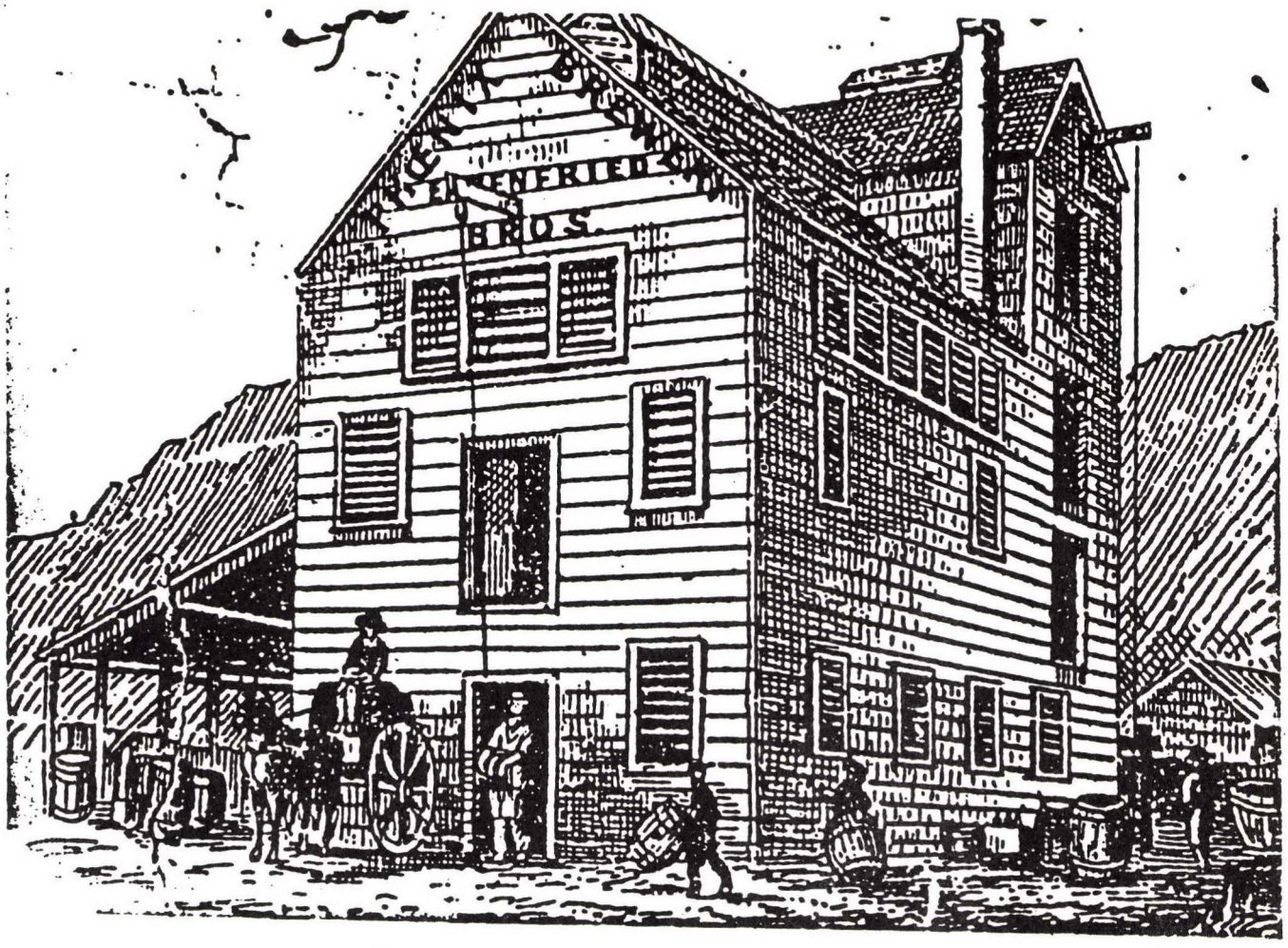
110. Myer Caselberg standing with sons, daughters, grandson and gardener in front of "Rosetta House" in Masterton at the turn of the century. The house was named in honor of the matriarch of the Keesing family. Collection of John Caselberg, Dunedin.

Willie Levin, in partnership with Joseph Nathan, backed the enterprise of another Jew Philip Coleman who ignored the kosher meat controversy altogether and simply reached out for a broader market. Coleman was the man who developed the New Zealand frozen meat industry to the degree that made it a major source of employment and revenue for decades. Coleman also developed other side exports, all in connection with the meat industry: he developed a market for rabbit skin, glue made from the cartilage of cattle and rabbits, and fertilizer developed from ground bones. It helped curb New Zealand's drowing problem with rabbits which had been introduced to the country by British sailors.

Joseph Nathan was responsible for the development of the Glaxo Holdings Ltd. Company, which began as a firm dealing with flax, wool and butter in 1873, but grew to be the first producer of antibiotics in New Zealand. There were two Caselberg brothers: Myer became mayor of Masterton and Eli became better known in Jewish circles as the father of Ethel, who married a Maori named Albert Poteka (his Maori name was Arapeta Tapui Poteka) and lived happily with him in Mangaweka and then in Utiku, where they produced a large family. By the turn of the century, the company which Myer founded was known as the biggest "inland trader" and largest export company of New Zealand's dairy products. Myer arrived in New Zealand in 1863 by way of Bluff, as a single man. He married Etta Keesing, the daughter of Ralph who had married a Christian woman who converted. Eli arrived from Wales a number of years later with a family of three daughters. But one, of course, married "out".

It wasn't the railway that brought a new zest to Auckland: the reopening of the gold mines led to a renewal of activity in Thames. It was there that Louis Ehrenfried opened his brewery.

When the Ehrenfried brothers, Louis and Bernard, returned to Auckland from South Island in 1868 after their cattle froze on the hoof and their total capital was gone, they found they were not alone. Times were so tough that soup kitchens were opened in that city. The only thing, it seemed, that anyone had money for was a glass of beer. So, in partnership with the aging John Logan



111. The Ehrenfried Phoenix Brewery, Thames. Founded in 1870.

112. Louis Ehrenfried. Lion Breweries Archives, Auckland.







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(Established 1880)

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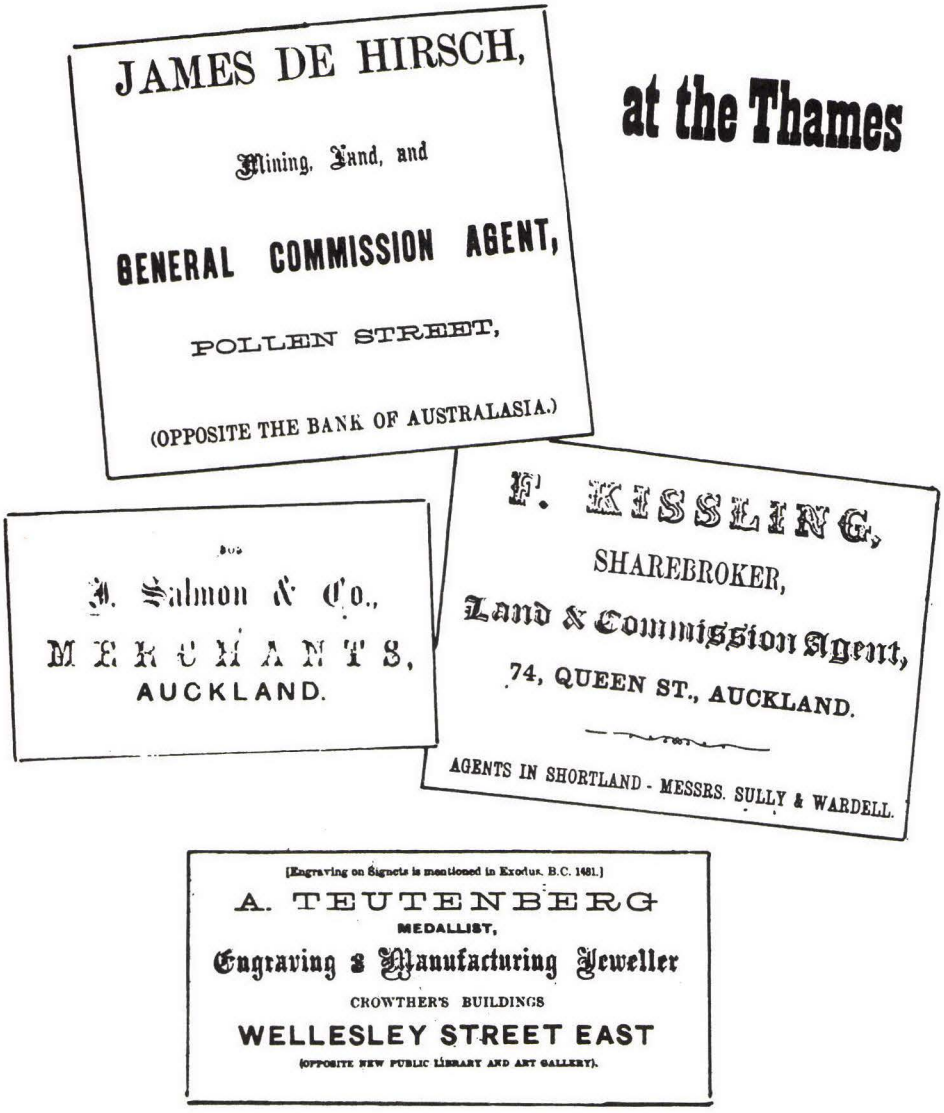


113. The Glaxo Corporation was the first to produce powdered milk (1903) for commercial use. This powdered milk saved many children in Jerusalem during the First World War, when the Islamic Ottoman Turks threatened the Jewish community. Then, again, during the Second World War. This was initiated by Mrs. Simone Nathan (wife of David, grandson of the first mentioned David Nathan). She was a founder of WIZO in New Zealand and was active in The Plunket Society which handled the distribution of this milk in Jerusalem through TIPAT CHALAV.

Campbell, they built a brewery in Auckland. Bernard died in Auckland shortly after they arrived from South Island. Louis continued his life, built a brewery in Thames in 1870, then returned to Auckland to marry Margaret Phillips. Their wedding was a lavish affair. Arthur Nathan signed the wedding certificate as the Secretery of the Auckland Hebrew Congregation, and Rev. Elkin officiated.

Ehrenfried was constantly on the go. Business was brisk. Thames was bustling with a larger population than Auckland, but it was not the elegant social center that Auckland had become. There was little of interest for Margaret, nor any friends with whom to wile away the time. A story is told of how Louis Ehrenfried, returning unexpectedly to Thames from a prolonged trip to check on his expanding outlets, saw through a window that his wife was in the midst of a steaming love scene (part, no doubt, of what had been rumored to be a long-standing secret romance). He decided to throw a brick in the window to warn the oblivious lover and give him a few minutes to get into his clothes; then he nabbed the partly-dressed man as he dashed out of the house. Then Ehrenfried took the lover to court and charged him with rape. But since most people were well aware of what had been going on, the jury did not accept his claim, and the case was thrown out of court. Louis Ehrenfried did not, however, divorce his wife. It was said he would never do such a thing because in the Jewish tradition a man who divorces his wife has to assure that she continues to live in the manner to which he has accustomed her. And the beer millionaire and his wife lived in a lavish style indeed.

Gold mining activities in Thames were made possible in part by a truce that had been arranged with the Hau Haus, in which Maoris won much larger benefits and a say in the developments of the area. What's more, a new technology had been developed by then which allowed mining in quartz. Auckland was recharged with life: the younger generation had now reached adulthood and was producing a new generation of New Zealanders. Old Henry Keesing could count sixty grandchildren by then, most of whom were born and bred in Auckland. One of the members of the Auckland congregation George Schwarz Kissling founded the Waitotahi Gold Mining Company in 1871. This mine was still active twenty years later. James de Hirsch was also involved with the



114. Advertisements from Thames Miners Guide. 1875.

gold mines as a mine manager and speculator of land and shares in mines. He was probably a son of the German baron who, some said, was the richest man in Germany.

Though he, too, was German-born, Ehrenfried saw himself as a faithful New Zealander. No imported raw materials were used in his New Zealand-made beer. Not only did he use New Zealand-grown hops and malt, but even the copper kettles needed for the production of beer were local. Copper from the mines at Kawau, where Polack had long before predicted a copper find, were used for the boilers. Ehrenfried's Phoenix and Lion brand beers became the major brews to be consumed in the South Pacific. He became richer than he ever dreamed and went on to buy up other breweries, cornering the beer market to the point that the importation of British beer to the south seas dropped sharply.

Ehrenfried became the mayor of Thames in 1879. He also enjoyed breeding horses and became the judge of the Jockey Club. He was also an avid bowler. He continued his close contacts with Auckland throughout and was for some time associated in business with Moss Davis, whose family lived in Auckland. The two business partners parted company when Davis felt that Ehrenfried was taking over his enterprise. After the break-up, Ehrenfried concentrated on beer, while Davis developed the Captain Cook Winery. They continued to compete in the hotel business, but in private life Davis was clearly the winner. He had a stable marriage, and he had what every Jewish father wants: sons who would say *kaddish* for him at his funeral. Ehrenfried focused his attention on the son of his sister, Arthur Myers. (Myers later followed Ehrenfried's tradition of donating to charities and to cultural and sports events. Myers donated land to the citizens of Auckland for use as a public park which to this day is called Myers Park. He also funded the first free kindergarten in Auckland. This kindergarten still is used by Auckland's children and borders the park, at Greys Street, near the new synagogue which now houses a popular Hebrew Day School.) When he died, Louis Ehrenfried was laid to rest next to his brother Bernard in Auckland's Wykomete cemetery and was mourned, according to reports, by the whole community.

Touring Europeans flocked to the Thames area where thermal



115. Moss and Lea Davis and family on steps of their home "Hemurana" in Auckland.

waters abound. They were enchanted. Mineral baths had become the rage in Europe, and in New Zealand there were many which had long been used by the various Maori communities. The natural beauty of the land and the ample supply of fine fish and fresh fruit conjured up the image of paradise, somewhat like what prompted the French artist Gauguin to take off for the nearby French island of Tahiti. The Pink and White Terraces in the Rotorua district south of Thames were among the natural wonders captured in pictures by artists and photographers. Sir Julius Vogel favored the spas, which developed all the more after the Thermal Springs Act of 1881 was passed, when the turmoil taking place in Europe made established spas less available. New Zealand benefitted: a variety of industries developed which were associated with filling the needs of tourists. Benjamin Jacobs came with his wife from Tasmania and started an orchard in Howick, south of Auckland (which his seventy-year-old grandson still runs). There were a number of other Jewish orchardists. The Hot Springs hotel Okoroire Springs was owned by a Jewish family named Isaacs. The Nathans, the Keesings, Davis, and Eh-

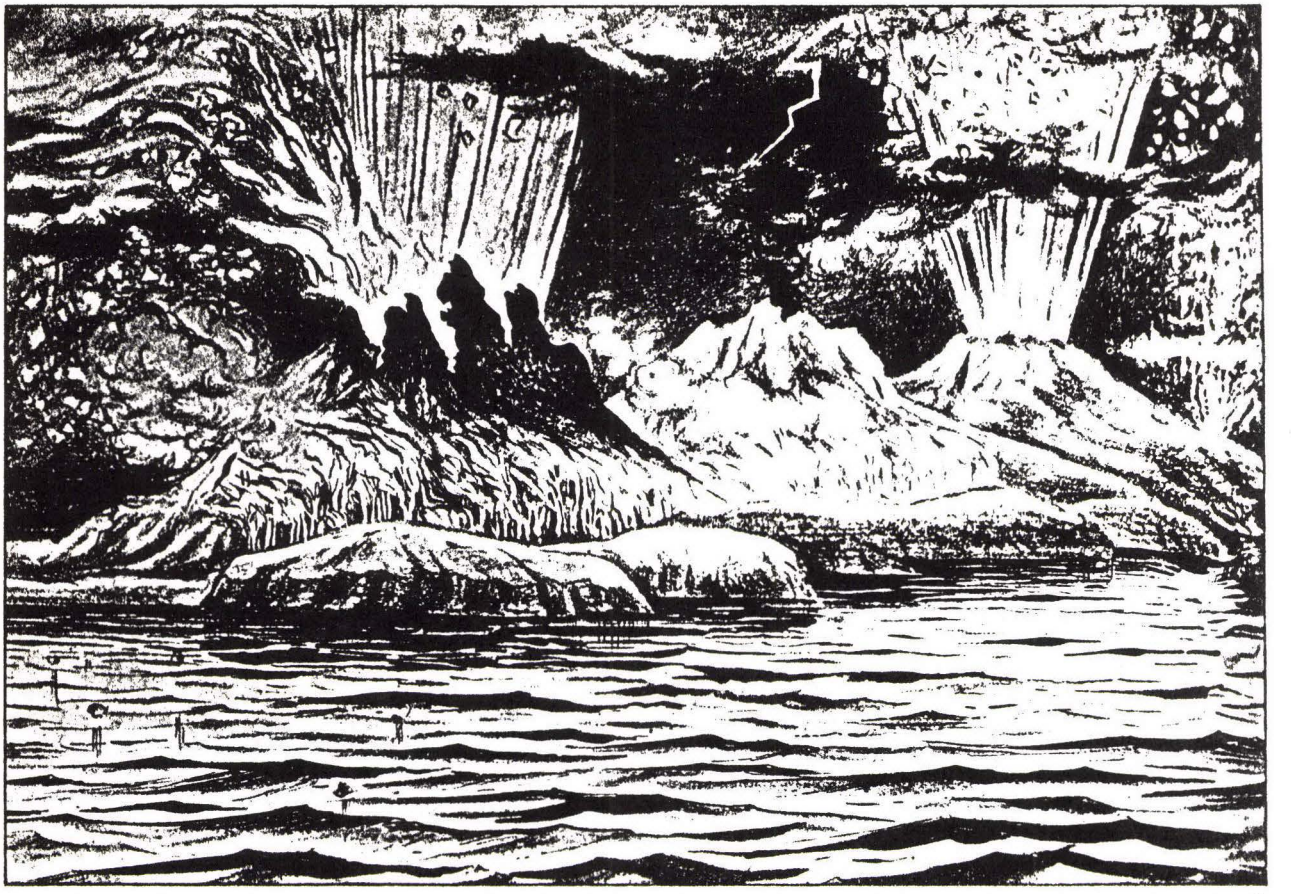


116. Tauranga Hotel which was owned by David Asher and his Maori wife. Tauranga Public Library Collection.

was said that by 1886 Louis Ehrenfried alone owned more than one hundred hotels in the area. Tauranga, which could also offer the seashore, became the Miami Beach of its day.

One hotel owner in Tauranga was David Asher, the son of Asher and Hannah Asher. He married a Maori girl in Tauranga. It was the first of the mixed marriages in that family and at first was quite upsetting. The bride was educated, clever, and a member of a prominent family: Katarina Te Atirau of Rotorua could trace her ancestry to the great forefather Tama Te Kapua. But her lineage held little value in Jewish circles of Auckland.

For a while, Asher Asher ceased speaking to his son. But when Asher was pushed out of his respected position by the Auckland Fire Brigade, particularly when it was being converted into a paid civil service post, he decided to move to Tauranga. It took years before Asher Asher made peace with his son. They served together in the volunteer fire brigade which Asher Asher organized there, and both were members of the Freemason lodge in town. Then new ties did develop between parents and son. The grandchildren were kindled with a respect for old couple's Jewish roots. According to laws of the *Halacha*, the grandchildren would not be considered Jews by birth, since their mother was not Jewish. The children who greatly benefitted from the Asher Trust



117. Eruption at Tarawera. Eye witness sketch by A.J. Vogen. Alexander Turnbull Library.

Fund which was set up for them by David and Katarina, grew up knowing that they were partly Jewish.

A tale has been told of an event that took place in the bar lounge of a hotel in Rotorua in 1967, when a flash news report announced that the State of Israel won the Six Day War. A man who was obviously a Maori was heard to exclaim "We did it again!" It turned out to be Jack Asher, the younger brother of New Zealand's sports folk hero Earnie Asher and the tenth child of David and Katarina.

The Pink and White Terraces no longer exist. In the early morning hours of June 10, 1886, they were destroyed by nature's fury. New Zealanders were shocked out of their beds as the earth rumbled violently, and many imagined that the Russians had at last arrived and that their attack had begun. (Ever since New



119. Hannah and Asher Asher's Maori granddaughters. From right to left, Mary, Kathryn, Annie. Collection of Nan Payne, Papatoetoe.

last arrived and that their attack had begun. (Ever since New Zealand joined Britain in fighting the Crimean War in 1853 against Russia, there was a fear of Russian retaliation. Now that Russia had allowed the pogroms to take place and was no longer the "Sleeping Bear of Europe," who could predict where it would vent its rage anymore than one could control the eruption of a volcano?) Indeed, it was not Russian guns but the eruption of the Tarawera volcano which shook New Zealand. It spewed forth a fiery froth and destroyed the terraces forever. Tremors were of such magnitude that they could be felt as far north as Hokianga and as far south as Dunedin. The tourist business dropped.

But that very year, Auckland's Jewish community opened a new synagogue on Princess Street. It was a big Gothic structure designed by Edward Bartley. Though it is no longer used, it has been saved from the bulldozer a number of times by those who care about historic structures. Its fate, however, still hangs in the balance.

Elliot Davis, whose parents were Lea and Moss Davis, wrote about the family in his book *A Link With The Past*, in which he gave details of the opening of the synagogue. He wrote that Laurence Nathan was that synagogue's president and that his mother, Lea, sang at the consecration. The Goldwater family was there, as were Possenenikie the tailor and Ballin of the Eden Hotel. Also present were Alf Isaacs and his wife, who lived an ostentatious life in Remura (their carriage driver wore a silk hat and white gloves) until one day they were forced into bankruptcy.

Perhaps in constructing such an imposing building (one which vaguely resembles a cathedral), the elders of the Jewish congregation of Auckland hoped that they would stem the trend of mar-

119. (Opposite Page). Page from ledger of the Hebrew School teacher, Auckland Hebrew Congregation. 1975. B. Lewis got 15 demerits for not knowing his lessons for the third time. Anyone who knows the prayers would recognize who had memorized and recited what. A measles epidemic caused the school to be shut down just before Passover.

5635 February 1875

Sunday 7th February 75

15 Lewis for the 3d time
not knowing his lesson
15 bad marks

H Bloom 25 bad marks
for carelessness

Ch Lewis	5 good
J Isaacs	5 — "
G Newing	3 "
Walter Newing	10 —
Isaac Bloom	absent
Sal Wenck	5 good
Rachel Lewis	5 "
Sam Marks	10 "
Esth Bloom	3

I Montagu אדון עולם
J Isaacs והיה אם שמע
תלת ושבעת
Syd Philips
Esth Bloom. ובכן תן כבוד
Anna Levy מי ונשם
Dina Wenck ואהבת
Wolf Elk
תלת
Alf Salv 3
Anna Levy 10
תלת
Ch Lewis 5 good תלת
Sal Brown
Herbert
Caroline Asher 15 good
L Brown 3
Norman Levi 2
Ed Lewis 5
Sam Lewis 5
Victoria Asher 12 good

Sunday 14th Feb

Ch Lewis	5 bad Loony his job
Ad Elkin	5
Sam Newing	5
A New	5
Ch Lewis	5 bad
Hannah Levy	10 good
Translation	
Victoria Levy	10 good
Frances Elkin	5 good
Sam Isaacs	5 good
Sam Cox	5 —
Caroline Asher	15 good
Victoria Asher	12 —

Sunday 21st Of Feb 75

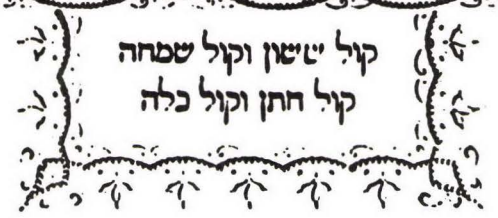
W Newbegin	14 good
J Newbegin	4 "
Mrs Bloom	10 good
Rachel	5 good
Benjamin	5 "
Miriam Lewis	5 good
Ch Lewis	5 "
Sam Isaacs	4 "
Sarah Wenck	3
J Sal Lewis	

and One of God

School closed during the months of March & April

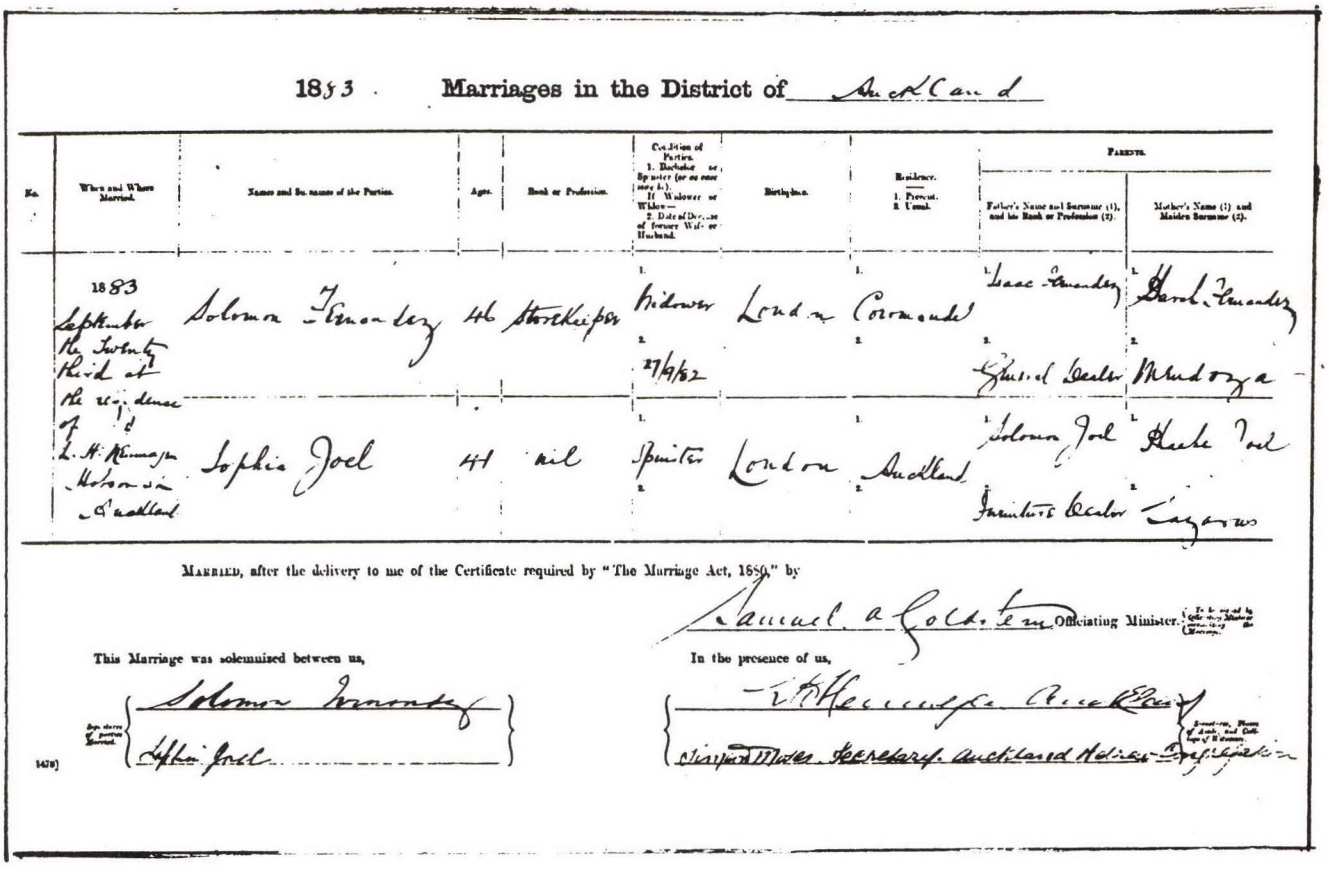
Measles very prevalent.

Festival of Passover commenced on the
Latter part of April 1875 5635



ברביעי בשבת שלשה יכוים לחדש אדר שנת
חמשת אלפים ושש מאות ושלשים ושבע לבריאת
עולם למנין שאנו מנין כאן בארץ קלאנד נ"ז איך ר
טוביה בן ר ישעכר אמר לה להדא
בתולתא ראזה בת ר אורי

הוי לי לאנתו כדת משה וישראל ואנא אפלח ואוקיר
ואיזון ואפרנס יתיכי ליכי כהלכות גוברין יהודאין דפלחין
ומוקרין וזנין ומפרנסין לנשיהון בקושטא ויהיבנא ליכי
מהר בתוליכי כסף זוזי פאתן דחזי ליכי מדאוריתא
ומזוניכי וכסותיכי וסיפוקיכי
ומיעל לותיכי כאורח כל ארעא וצביאת ריות ראזה
בתולתא דא והות ליה לאנתו ודין נדוניא דהנעלת
ליה כוכי אביה בין בכסף בין בזהב בין בתכשיטין במאני
דלבושא בשימושי דירה ובשימושא דערסא מאה זקוקים
כסף צרוף וצבי ר טוביה חתן דין
והוסיף לה מן דיליה מאתים זקוקים כסף צרוף אחרים כנגדן
סך הכל מאתים זקוקים כסף צרוף וכך אמר ר טוביה
חתן דין אחריות שטר כתובתא דא נדוניא דן
ותוספתא דא קבלית עלי ועל ירתי בתראי להתפרע מכל
שפר ארג נכסין וקנינין דאית לי תחות כל שמיא דקנאי
ודעתיד אנא למקני נכסין דאית להון אחריות ודלית להון
אחריות כלהון יהון אחראין וערבאין לפרוע מנהון שטר
כתובתא דא נדוניא דן ותוספתא דא ואפילו מן גלימה
דעל כתפאי בחיי ובמותי מן יומא דנן ולעלם ואחריות
וחומר שטר כתובתא דא נדוניא דן ותוספתא דא קבל
עלין ר טוביה חתן דין כחומר
כל שטרי כתובות ותוספתת דנהגין בבנת ישראל העשויין
כתיקון חז"ל דלא כאסמכתא ודלא כטופסי דשטרי
וקנינא מן ר טוביה בן ר ישעכר חתן דין
למרת ראזה בת ר אורי בתולתא דא בכל מה
דכתב ומפורש לעיל במנא דכשר למקניא ביה הנך שטרי וקנין
חתן טוביה בן ישעכר



1883 Marriages in the District of Auckland

No.	When and Where Married	Names and Surnames of the Parties	Ages	Rank or Profession	Condition of Parties. 1. Bachelor or Spinster (or as case may be). If Widower or Widow— 2. Date of Decease of former Wife or Husband.	Birthplace	Residence. 1. Present. 2. Usual.	Parents. Father's Name and Surname (1), and his Rank or Profession (2).	Parents. Mother's Name (1) and Maiden Surname (2).
	1883 September 18 Residence of J. H. Kinaston Esq Auckland	Solomon Fernandez	46	Storekeeper	1. Widower 2. 27/4/82	London	Auckland	1. Isaac Fernandez 2. Chemical Dealer	1. Hannah Fernandez 2. Mendoza
		Sophia Joel	41	Spinster	1. 2.	London	Auckland	1. Solomon Joel 2. Furniture Dealer	1. Rachel Joel 2. Cohen

MARRIED, after the delivery to me of the Certificate required by "The Marriage Act, 1880," by Samuel A. Goldstein Officiating Minister.

This Marriage was solemnised between us, Solomon Fernandez, Sophia Joel

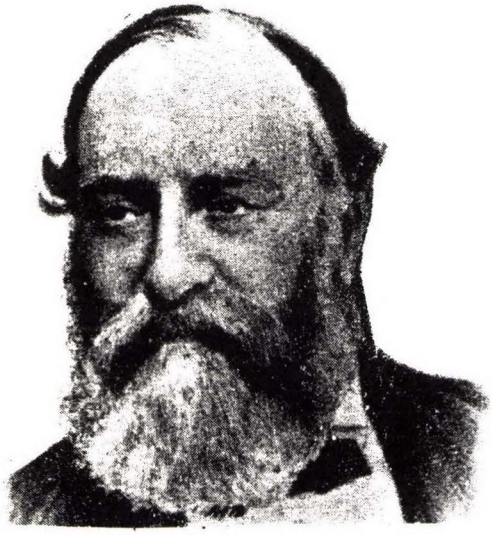
In the presence of us, [illegible], Marion Miles Secretary Auckland Hebrew [illegible]

1470

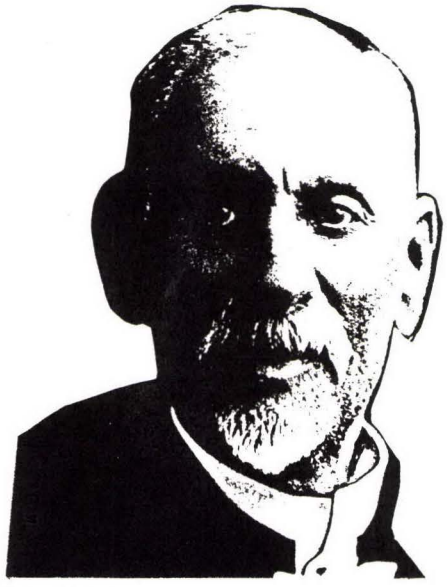
121. Marriage registration signed by Rev. Goldstein. 1883. Solomon Fernandez and Sophie Joel. More and more of the marriages were between couples who were older.

120. Opposite Page: Ketuba of a Wednesday wedding, 1879. Rev. Elkin officiated. Unions of "Kissing Cousins" were not recommended in Judaism, but such marriages were not uncommon in the Keesing family. This couple were Rosetta Keesing, who was born in Auckland, and Thomas Keesing, her cousin from San Francisco. The wedding took place in the very month in which their grandparents were married thirty-three years earlier. The word New Zealand appears in Hebrew in the form of N"Z. Collection of Miriam Hobbs, Auckland.

riages to Christian partners. More young people were marrying "out" with every passing year. Even those who were not so young were doing it, particularly if they were located in agricultural or remote areas. At first it was thought that old Rev. Elkin could not hold the attention of the young. In 1882 a young rabbi Samuel Aaron Goldstein arrived from London, and he was present to consecrate this new synagogue. But by 1886, he had already alienated many. Rev. Goldstein announced, shortly after his arrival, that henceforth anyone who let a daughter marry "out" would be not accepted as a member nor would anyone who married "out." This ruling created a an even wider chasm between the devout elders and many of the young, almost assuring that the new synagogue would remain mostly empty. Even people like the former president and venerable member Asher Asher and Samuel Yates, who was married to a Maori and who came into town once a year from the Northland to celebrate *Rosh Hashannah* in Auckland, were made to feel uncomfortable. Of course, there were those who strongly approved of the rabbi's stance.



123. David Nathan in later years. He was the president of the synagogue and vice president of the Auckland Savings Bank. At his death both posts were taken over by his son Lawrence David. Auckland Savings Bank Collection.



124. Rev. Goldstein who served the Auckland Jewish community for nearly fifty years.

The tradition-keeping Nathans were in agreement with the stricter attitude; but it really took the influx of a new immigration of young Eastern European Jews in the 1890s to revitalize the Jewish community of Auckland.

Dr. Goldstein remained in his post for nearly fifty years. Some pitied the man because he had to bring up a family while his wife was suffering from a chronic and debilitating illness. His followers remembered him with a love that was near adoration. But even among the second generation of Eastern Europeans, there were those who objected to the strict rules of Sabbath observance. By then, however, all of New Zealand observed a weekend of rest. Still, some perceived that they missed out on sports competitions, social events, and examinations for the university because they were never scheduled on Sunday, the Sabbath of the Christians, but were ususally scheduled on the Sabbath of the Jews. But no one took the step to ask why entrance examinations could not be moved to a weekday. The pressure to conform to the norm was strong, typical all the more of second-generation offspring of minority groups, who dearly wish to be accepted and be part of the mainstream of society or at least be grafted onto some other group which has deeper roots in the local soil. There was little that Dr. Goldstein could do to reverse the trend. In fact, even he decided to take a more moderate stance and to accept Samuel Yates.



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3. On concluding conversation with your correspondent, hang up your telephone and ring your bell: this will advise attendant at Central Office, who will then disconnect you from your correspondent, and place each of you again in circuit with the Central Office. It is particularly requested that this latter instruction be carefully attended to, otherwise your wire will be left in communication with your last correspondent, and, by so doing you may possibly annoy him however rare, and the attendant at Central Office to consider you are still engaged; and then you may both lose the chance of being connected by some other subscriber who may wish to communicate with either of you.

You are respectfully requested to report at once in writing, by the first telegraph message boy, or otherwise, any want of attention at Central Office, giving as full particulars as possible.

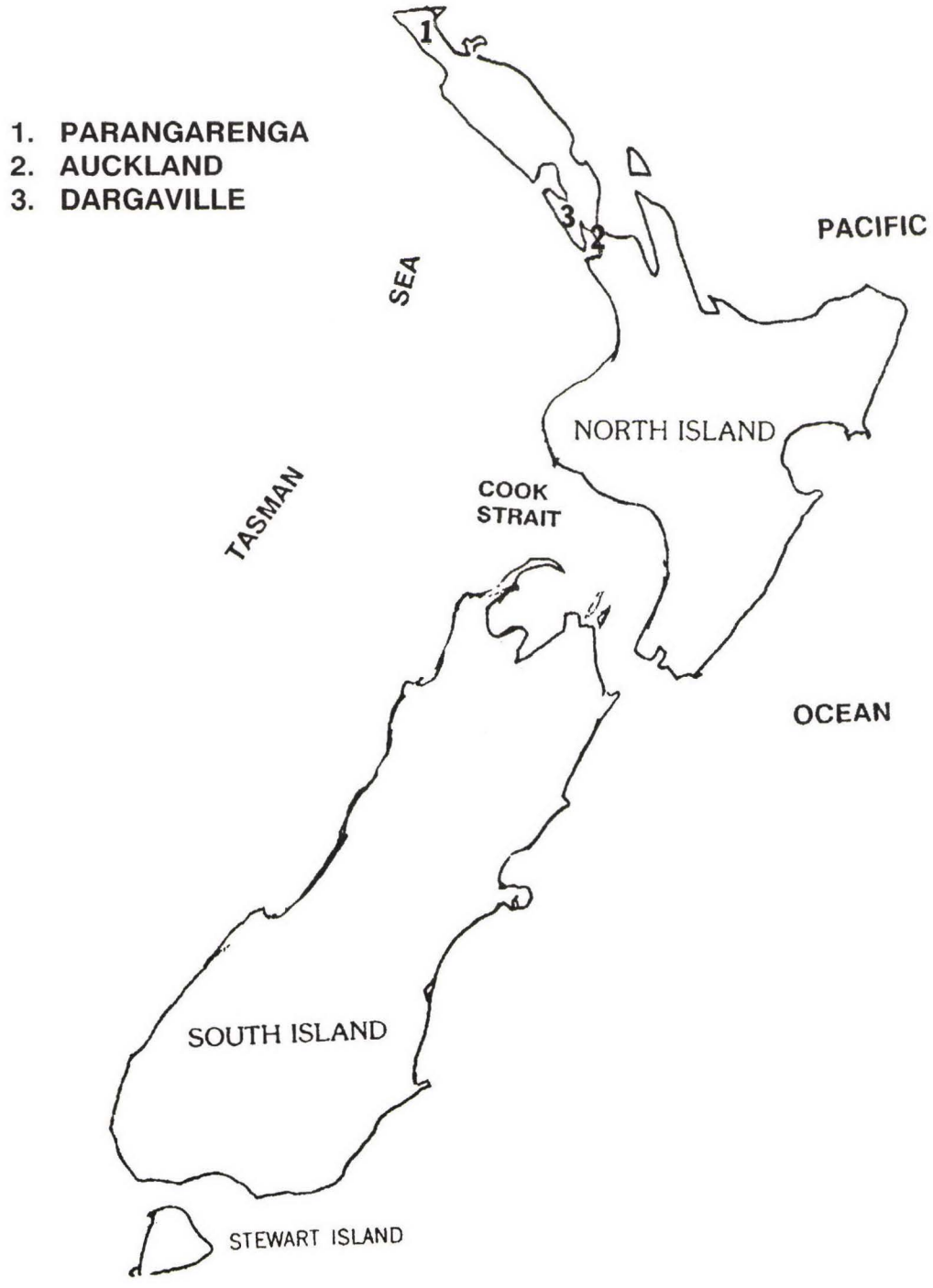
☞ *In ringing up a subscriber please to refrain from jerking the handle attached to the call-box. The call should be made as indicated on the card affixed to the telephone, and anything like violent treatment of the instrument should be avoided.*

18th November, 1883.—200



124. The Great Synagogue on Princess Street. The congregation has moved to other quarters. The New Zealand National Trust is fighting to keep this building from the bulldozers and developers. It is located on a hilltop with a majestic view of Auckland harbor, near the University of Auckland. Sketch by Odeda Rosenthal from old photograph.

Opposite Page; 125. Telephone directory of Auckland. 1883. In case of fire ring No. 13.


1. PARANGARENGA
2. AUCKLAND
3. DARGAVILLE
1
2
3
PACIFIC
OCEAN
SEA
TASMAN
NORTH ISLAND
COOK
STRAIT
SOUTH ISLAND
STEWART ISLAND

8

Northland Tale

Samuel Yates had married Ngawini (also called Annie), who was one of the fifteen children born to a Maori woman of the Rarawa tribe and an English father. Yates married her at the age of forty, after his mother died, thus sparing her of additional family "shame," what with his brother Fredrick Jessel having divorced his wife (one of Barnet and Hannah Keesing's daughters from San Francisco). Yates was not the original family name, however. Samuel's father, a lawyer, had changed his name from Elyakim Goetz, after arriving in Britain from Bohemia. After living in London a while (where Samuel was born), the family moved to Scotland and then on to Australia. When Sarah Yates was widowed, she headed to New Zealand with her sons.

Yates' wife was half his age, a Maori from the Northland. It was



126. Yates Homestead in Parangarenga.





127. Samuel Yates *128. Annie Yates*

Collection of Far North Regional Museum, Kaitaia

in the Northland that Samuel Yates met her. No one had seen such a relationship: they had a very close and happy family life, and they worked together in business. He ran the business end of their financial empire, which included export of kauri gum and wood, cattle, and real estate, while she supervised the work force and production. Their holdings were extensive; and when Samuel died, all was willed to Annie, who became one of the first female millionaires in New Zealand.

Samuel and Annie had five daughters, (Emily, Flora, Blanche, Julia, and Josephine) and three sons (Gustavus, Lance and Sinclair). They took the children to Auckland each year, probably in September so Samuel could attend the New Year services at the Synagogue, while the children were taken to the theatre and concerts. The children attended the finest secondary schools.

Other Jews lived in the Northland as well. School records from Kaitia (which is the central town of the kauri district of the Northland) show that in 1888 little Sam and Sarah Yates

(grandchildren of Samuel and Annie Yates) attended school with Robert Nathan and Henry and Mary Davis, (grandchildren of other pioneer Jews). In addition, there were other Europeans, like Elizabeth and Thomas Busby, (grandchildren of the disliked Busby of Polack's day).

Samuel certainly had a better life than a Bohemian Jew who lived in South Island. There, in Reefton, Sigmund Schulhof committed suicide by hanging, using his own belt over the rafters in his stationery shop. It happened within weeks after his two sisters had arrived from Prague. Reefton, on route from Greymouth to Nelson, was once a lucrative gold mining area. In 1887, in fact, it was the first community in New Zealand to pay Thomas Edison for using his patent for electric lighting so that work could go on day and night. Nonetheless, the two sisters were probably shocked to discover where their brother was making his fortune. Exciting Jewish life in the gold country (glorious tales of which abounded) might well have existed for a few years in Hokitika, but it certainly could not be found in Reefton.

Supposedly, Sigmund Schulhof was buried in the Jewish cemetery in Hokitika, a town almost deserted by then, but there is no sign that he was laid to rest there. In contrast, when Sam Yates died, he was interred in the old Jewish cemetery in Auckland with a rabbi at the funeral and a Maori wife weeping at his death. The story is told that when in 1900 Samuel Yates (then seventy-four) felt that his end was near, he decided to go to Auckland before the coming of the Jewish New Year to be sure that would be laid to rest amongst his people and his beloved mother, Sarah. Legend has it that he died in the boat en route to Auckland, cradled in his wife's arms, as the sun disappeared over the horizon. The Hebrew-lettered message on his tombstone in Auckland's Symond St. cemetery states that he died on the 20th day of Elul in the year 5655, ten days before the Jewish New Year.

At the turn of the century, when reactions toward immigrants were very negative, Samuel Yates and his older son Gustavus tried to alter attitudes towards other Bohemian immigrants to New Zealand. New Zealand's shores had been opened wider in 1894 to new immigrants. But Samuel and Gustavus had a need to testify at a hot-tempered hearing held by the the Kauri Gum Industry Royal Commission at Dargeville in 1898, when the ques-



129. Lichtenstein and Arnoldson gum store in Auckland. Preparing a raw kauri shipment to Bremen, circa 1900. Collection of Kauri and Pioneer Museum. Matakohe. John Montifiore was the first to export Kauri gum in 1843.



130. Constable Abrahams on his way to court in Paparoa. 1901. Collection of Kauri and Pioneer Museum. Matakohe.

tion was raised as to whether "Austrian" immigrants from Dalmatia, who eked out a living in the gum fields of the Northland, were trustworthy. Were they taking jobs away from other New Zealanders? Were they ignoring others, and setting up their own food channels? Buying chickens only from each other? Baking their own breads and challah-type bread and honey cakes and brewing their own wines and abstaining from beef and eating mainly fruit and vegetables? It was a diet that seemed so very unlike what most New Zealanders consumed. It was whispered that whatever they earned was sent out of the country, causing an outflow of funds and the depression.



131. Lunchtime in the gumfields. Collection of Otamatea Kauri and Pioneer Museum, Matakohe.

Indeed, many immigrants from Dalmatia did manage to amass small fortunes. They were hard-working and frugal; they learned the business end of dealing with kauri gum; and they functioned co-operatively. Most were from the same district in Bohemia, even the same village. A surprising number looked old. It was more probable that they had lost their teeth because of malnutrition they had experienced in their native land than from advancing age. It was not uncommon for them to put their earnings into gold, in the form of teeth, a safe and useful practice. Gold teeth, however, are conspicuous, and such conspicuous displays were considered very un-British. The dentists who serviced these Dalmatians were, quite often, Jews.

Why dentistry became a "Jewish" profession is open to debate. Right through the nineteenth century false teeth were made from



Hanna, photo.

132. Alfred Elkin, an Auckland dental surgeon who was graduated from the dental school of the University of Otago in 1890. Cyclopedia of New Zealand 1897.



S. MYERS & Co.,
DENTISTS.

THE CHRISTCHURCH DENTAL SURGERY,
CORNER OF HIGH AND CASHEL STREETS, AND AT THE OCTAGON, DUNEDIN.

WITH TEETH

LOSS OF TEETH, MEANS LOSS OF HEALTH, COMFORT, AND BEAUTY.

WITHOUT TEETH

All Artificial Work leaving our surgery is Guaranteed for Eating and Speaking.

We insert from One Tooth to a Full Set temporarily without any extra charge, almost immediately after the extractions of bad stumps or teeth.

A SINGLE ARTIFICIAL TOOTH, 10s.
COMPLETE SET (Upper and Lower), £10 10s.

We arrange with those who cannot pay the whole at once to take part or monthly payments.

NITROUS OXIDE GAS Administered daily for the Painless Extration of Stumps or Teeth. Pertectly Safe, Effective, and free from any bad effects. Fee for administration of Gas, 5s; Extraction, 2s 6d. Consultation Free. Hours of attendance, 9 30 a.m. to 6 p.m. Appointments can be made by Telephone 279.

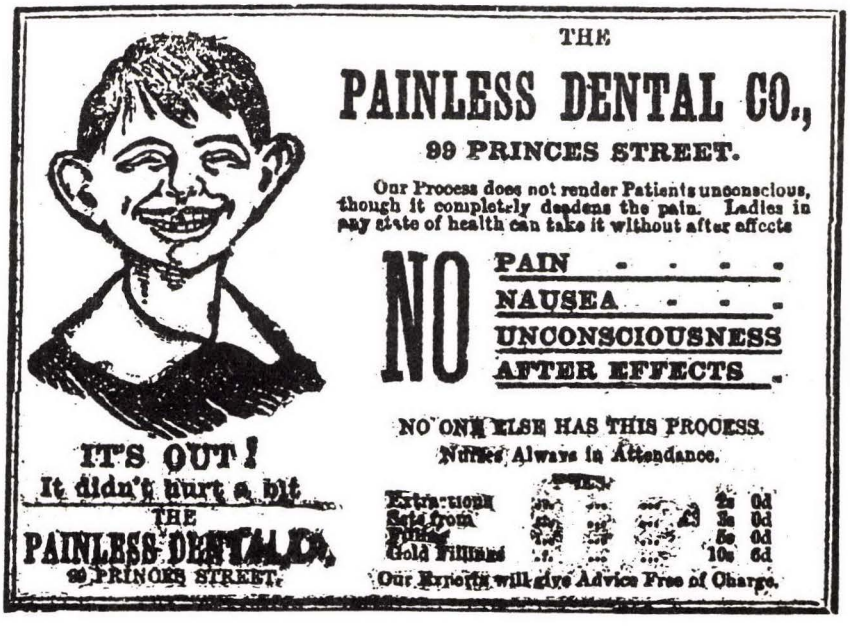
Artificial Teeth and Dentures made by other dentists repaired or remodelled at a Small Cost.

133. Advertisement for S. Myers, a dentist based in Dunedin. The advertisement comes from an 1883 edition of the Akaroa Mail, Langlios-Eteveneaux House and Museum Collection. A staunch member of the Jewish congregation, he was also a donor of significant sums to the University of Otago for the purpose of expanding the Dental School and also for availing school children of dental care.

porcelain, which, unfortunately, chipped easily. The first gold dental bridge was developed in Paris by a Jewish dentist named Bing, who fused gold bars onto the shape of teeth which he then coated with a porcelain paste produced by the Wedgewood Company of Britain. (These teeth became known as Jew's teeth.) Solid gold teeth, without the coating, did the job as well and were cheaper, but looked rather gaudy. Dalmatians tended to choose this cheaper version.

Dalmatians also served a new market for kauri gum, which till then was used mainly for making fine varnishes for elegant furniture, musical instruments, and wooden interior finishes in homes, boats, and trains, and other possessions of the wealthy in Europe and in America. Kauri gum, they realized, was a fine material for making false teeth. It was used to make denture molds. Kauri gum had been favored as a chewing gum by Maoris for ages. It was functional, pliable, safe, and pleasant to use; and the false teeth industry was booming. (Kauri gum remained a popular dental material into the twentieth century and is mentioned in the book *The Science of Dental Materials,* which appeared in 1960.)

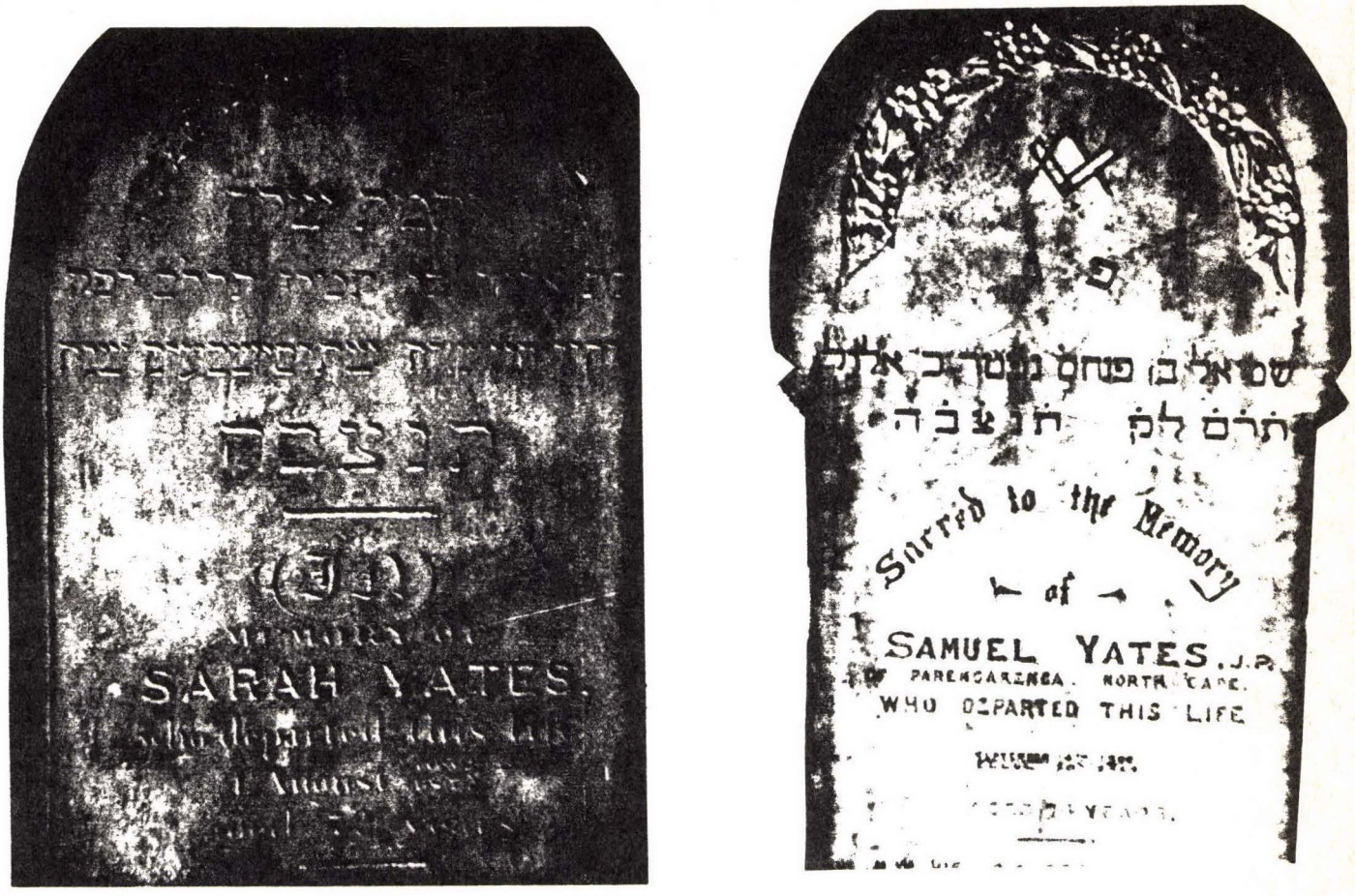
The biggest patch of kauri gum that was dug up was not in the Northland, but in the remains of L. D. Nathan's warehouse, where 646 tons of stored gum ready for sale. Kauri gum is very flammable and has been used by the Maoris for centuries as a fuel for



134 Turn of the century advertisement from Auckland newspaper.

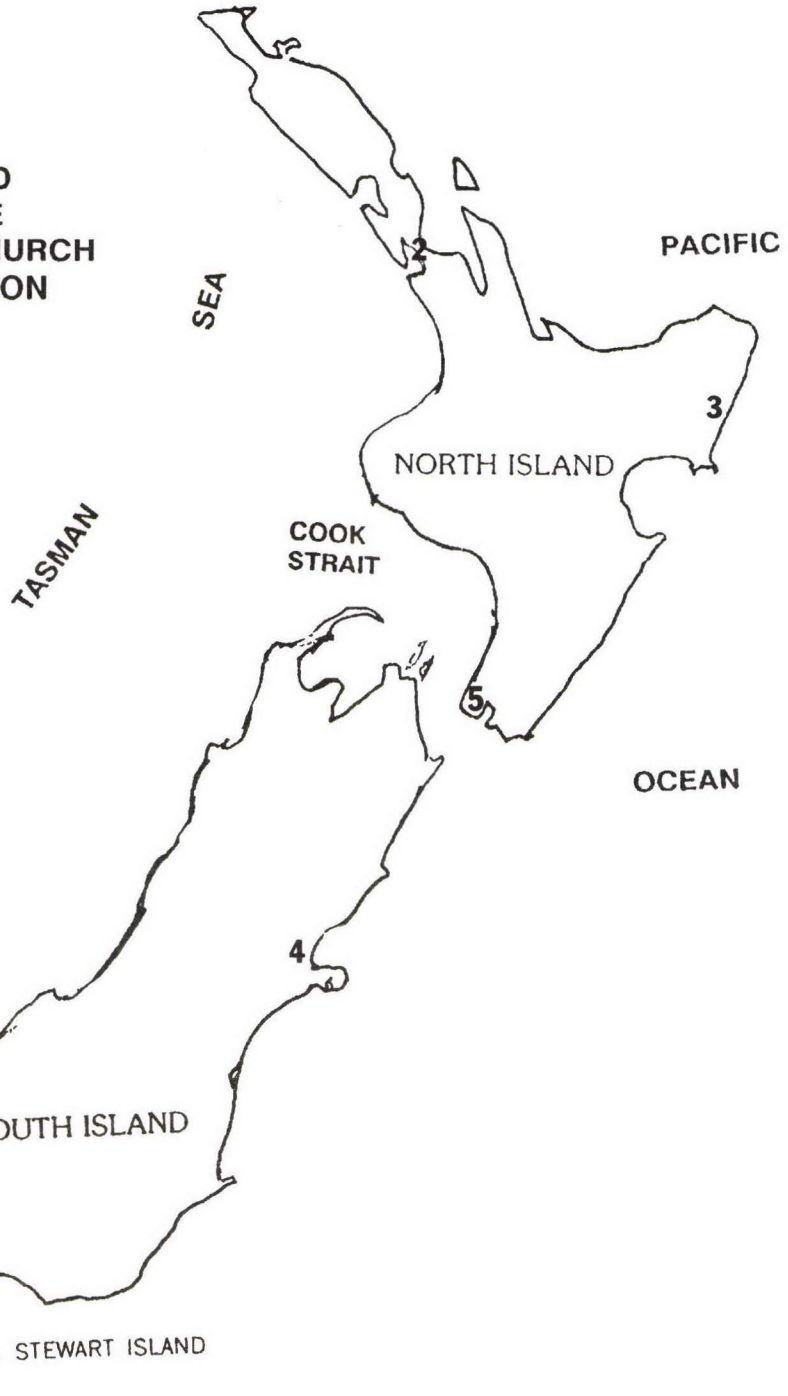
fires. This stock caught fire. No one thought any kauri was left since the fire burned on for weeks. The burning mass of kauri had filled the air with a stench while smoldering, and no one went near the warehouse. Insurance monies had even been collected. But even though it was considered a total loss, the warehouse was auctioned. The highest bidder, a speculator from Silverdale, bought it and its contents, as is. The big surprise came when the bricks were torn away: it was discovered that only the top layer of gum had burned; the rest had melted into a solid mass measuring two feet thick and five feet high. In all, 450 tons of gum were retrieved. It brought a good return for the gamble. Kauri was as good as gold.

The Nathan warehouse fire happened at the turn of the century, shortly after Fredrick Jessel Yates died and was buried in Parangarenga. He was the brother who married a Jew but he was buried among Maoris. Samuel Yates, the one who married Maori, was buried among many Jews, as a fellow Freemason, Rev. Goldstein, said *kaddish* at his funeral.



135. Tombstones of Samuel Yates and his mother Sarah. Her tombstone carries a biblical notation harking back to Sarah "our mother". Samuel's tombstone carries the Masonic emblem. Symonds Street Cemetery, Auckland. Photo Odeda Rosenthal.

1. DUNEDIN
2. AUCKLAND
3. GISBORNE
4. CHRISTCHURCH
5. WELLINGTON

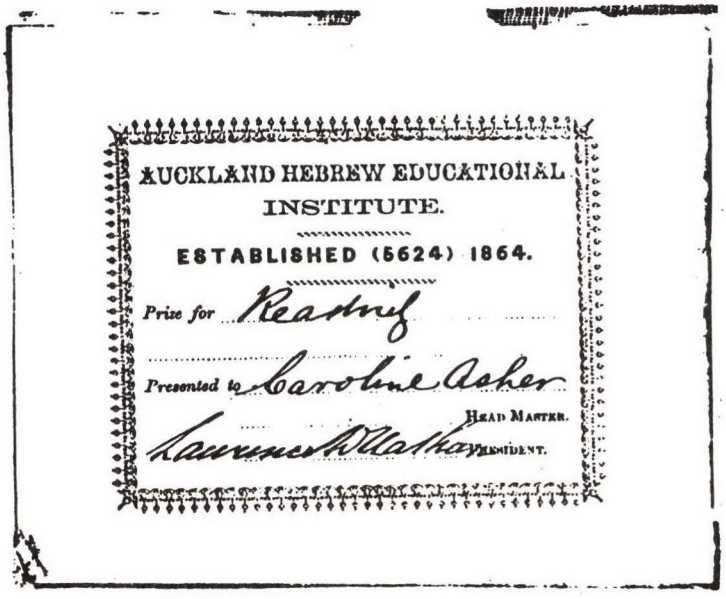


9

WOMEN OF VALOR

New Zealand was the first country to give women the right to vote. This came about because of pressures by vocal females and the backing of Sir Julius Vogel. In keeping with the British pattern, New Zealand was among the first countries to have fine private high schools for girls. And in New Zealand, the first woman lawyer and the first female physician were Jews.

Why it is that Jewish females are often so forceful is not clear. Perhaps it is because Jewish women have looked to models other than those which their Christian counterparts had. No Madonna, no repentant wayward woman, no saint burned at the stake is the model for most Jewish women. They looked to women like Deborah the Judge, Esther the queen (who was literate while her husband needed scribes to read to him from the diary that was kept for him), Miriam (who made a waterproof basket in which she placed the baby Moses in the Nile), and Yael, the military spy, all of whom were the "can-do," intelligent models for Jewish


AUCKLAND HEBREW EDUCATIONAL INSTITUTE.

ESTABLISHED (5624) 1864.

Prize for Reading

Presented to Caroline Asher

HEAD MASTER.

PRESIDENT.

136.

136. Reading merit certificate, 1864. Collection of Helen and David Levin, Auckland.

women. (Some, admittedly, have often dwelled instead on stories about Abraham, Isaac and Jacob, the "three fathers," and their manipulative wives whose whole focus seemed to be assuring the seniority of their sons).

Jewish women have not been encouraged by religous leaders or taught much of the traditional wisdom of the sages, the Torah, and Hebrew. Yet Jewish women have had to teach their children, often alone, about the tradition and heritage of their faith and culture. In fact, far more Jewish women have had to support husbands as well, whether they had married scholars or luckless businessmen. Usually they have had to function under adverse conditions and to keep the flame of faith going even with strong pressure from societies for their children to bow to other influences. The image of working women was invariably as a cleaning maid (homemaker work), seamstress, or factory worker. That a woman might be bored out of her mind (as the wife of Louis Ehernfried was) or that she might wish or need to use her intellect and talents outside the home was seen as odd. In effect, only those women with inept husbands and those who had not seen to it that their husband would stay healthy and live a long life, or those who were not a good *shidach*, and hence to be pitied, were entitled to be business-minded.

Here and there men understood that there are intelligent women whose wisdom ranged beyond the family duties. Clearly, some sane and sensible sages of long ago decided that the marriage contract signed at a Jewish wedding is to remain in the hands of the wife. No Jewish marriage ceremony demands that a wife vow to be bound as one with her husband or give up her identity as a person or obey him no matter what. On the contrary, the

Opposite Page: 137. Records of births, Auckland Hebrew Congregation. 1872. Though the names of both parents appeared in English, the name of the mother was not registered in Hebrew even though Jewish lineage is based on the mother's lineage. In this, New Zealand's religious leaders continued a long-standing disregard of women as persons who have a right to be equal members of the community.

No.	When Born.	Name, if any.	Sex.	Name and Surname of Father.
127	ג אדר ראשון תולב	גיטלא בת יקותיאל Juliet Marks	12th February 1872	Charles & Clayton Marks
128	יב טבת תרלב	מתילדה בת יחזקאל Matilda Mendelson	24th December 1871.	Caspar and Rose Mendelson
129	יט אדר ב תרלב	ברונט נן רפאל Barnet Nasig		
130	כו אדר ב תרלב	פריידא בת יונה Florence Solomon		
131	ד ניסן תרלב	פיגלא בת צבי Maud Florence Myers	12th April 1872	Henry S & Matilda Myers
132	בי אייר תרלב	זאב בן משה Walter Montagu	16th May 1872	Son of Moses & Annie Montagu
133	ד אייר תרלב	חנה לאה בת משה Eve Adelade Isaacs	12th May 1872	Moss & Mary Isaacs
134	כו סיון תרלב	יקותיאל בן אליהו הכהן Reginald Myers	2nd July 1872	Elias and Jane Myers
135	יד תמוז תרלב	אורי בן שלום Reginald Philip Brown	20th July 1872	Samuel and Frances Brown

When women's rights have come to stay,
Oh, who will rock the cradle?
When wives are at the polls all day,
Oh, who will rock the cradle?
When Doctor Mamma's making pills,
When Merchant Mamma's selling bills,
Of course, 'twill cure all women's ills,
But who will rock the cradle?

New Zealand Graphic, August 1891



138. Self defense. Auckland Punch, 1868. This cartoon appeared following the massacre that was staged by radical Maoris in the Poverty Bay region in which Miriam Margliouth Parker's life was threatened.

ceremony clearly suggests that a wife is not only entitled but is expected to have a mind of her own.

One New Zealand Jewish woman, Miriam Margalioth Parker, helped her husband develop a station in the Gisborne area in the 1850s, leaving only when she and her family became victims of Hau Hau wrath in 1868. Some may question whether she would be considered a Jew since her father, the writer Moss Margalioth, had converted years earlier (although he continued to write authoritatively on Jewish subjects); and she was brought up in a Freemason world. In addition, her husband was not Jewish.



139. Mrs. Pollock in later years. Cyclopedia of New Zealand, 1897.

Matilda Cohen was one of a number of Jewish women who arrived in New Zealand as widows. On their



140. Ketuba. Ballarat, Australia, 1861. Matilda and Sigmund Cohen, She was a widow within ten years and a mother of five. It was then that she moved to New Zealand and settled in Wanganui. The ketuba was rediscovered by the author in 1986. Wanganui Regional Museum.

own they supported families and raised pre-teen children to adult-hood. Mrs. Cohen became a shopkeeper in Wanganui; while Mrs. Pollock founded a small retail shop in Hokitika which grew into a large yard goods textile empire by the turn of the century.

The concerns of New Zealand women were not truly taken into account, psychologically as well as physically, until the appearance of Dr. Emily Seidenberg, a Dunedin-born Jew, who became the first female physician in New Zealand. Together with Mark Cohen's wife, Marie Theomin, and others, she was instrumental in developing what became the now highly respected Plunket Society. In fact, it was in the Theomin dining room that the first meeting for this organization was held; and Marie Theomin became the first treasurer, assuring that the society would have a sound financial base, which it has to this very day. (For those who have never heard of the Plunket Society, it is a service offering pre-natal and post-natal care to each and every child and mother in New Zealand. In addition, it functions as a source of information and a forum for the exchange of ideas among women.) For nearly a century, a Plunket nurse has been available to any New Zealand woman or child.



141. Mrs. Marie Theomin, first treasurer and a founder of the Plunket Society. Plunket Society Archives, Dunedin.



142. Dr. Emily Seidenberg, when she received her Bachelor of Science degree from the University of Otago in 1896. Her medical degree was from a German university. Collection of the Medical School of the University of Otago. Dunedin.



בשלישי בשבת יום ט"ו לחדש ניסן
שנת חמשת אלפים ושש מאות חמישים ושלש לבריאת
עולם למנין שאנו מנין כאן בירושלים ת"ו יונה
בן ר' יצחק אמר לה להדא בתולתא
מית קארולינא בת אשר
הוי לי לאנתו כדת משה וישראל ואנא אפלח ואוקיר
ואיזון ואפרנס יתיכי ליכי כהלכות גוברין יהודאין דפלחין
ומוקרין וזנין ומפרנסין לנשיהון בקושטא ויהבנא ליכי מהר
בתוליכי כסף זוזי מאתן דחזו ליכי מדאורייתא ומוניכי
וכסותיכי וסיפוקיכי ומיעל לותיכי כאורח כל ארעא
וצביאת מרת קארולינא בת אשר בתולתא דא והות
ליה לאנתו ודין נדוניא דהנעלת ליה מבי אביה
בין בכסף בין בוהב בין בתכשיטין כמאני דלבושא
בשימושי דירה ובשימושא דערסא מאה וזקוקים כסף
צרוף וצבי"ר יונה בן ר' יצחק חתן דנן
והוסיף לה מן דיליה מאה וזקוקים כסף צרוף אחרים
כנגדן סך הכל מאתים וזקוקים כסף צרוף וכך אמר
ר' יונה בן ר' יצחק חתן דנן אחריות
שטר בתובתא דא נדוניא דן ותוספתא דא קבילית עלי
ועל ירתי כתראי להתפרע מכל שפר ארג נכסין וקנינין
דאית לי תחות כל שמיא דקנאי ודעתיד אנא למקני
נכסין דאית להון אחריות ודלית להון אחריות כלהון יהון
אחראין וערבאין לפרוע מנהון שטר כתובתא דא נדוניא
דן ותוספתא דא ואפילו מן גלימא דעל כתפאי בחיי
ובמותי מן יומא דנן ולעלם ואחריות דשמר שטר כתובתא
דא נדוניא דן ותוספתא דא קבל עליו ר' יונה
בן ר' יצחק חתן דנן בתמר כל שטרי כתובות
ותוספתת דנהגין בבנת ישראל העשויין כתיקון חכמינו
זכרונם לברכה דלא באסמכתא ודלא בטופסי דשטרי
וקנינא מן ר' יונה בן ר' יצחק
חתן דנן למרת קארולינא
בת אשר בתולתא דא בכל מה דכתב
ומפורש לעיל במנא דכשר למקניא ביה הכל שריר וקים

Married March 24th 1893
Auckland Hebrew Synagogue.

143. Ketuba. Caroline Asher and Thomas Tobias. She was 28 and he was 50 years old. The selection was very limited. Auckland, 1893. Collection of Helen and David Levin, Auckland.

Though Emily Seidenberg had a fine academic background from the Otago Girls High School, she had a difficult time getting her university education. Fellow students at the University of Otago pelted her with flesh from cadavers, and she had to travel to Germany to get her medical degree. But she did it. She was most forceful.

The hospital of the medical school of the University of Otago under the guidance of Dr. Yates had, as early as 1870, a program of special treatment for pregnant women (despite the objection of some Christian clergy who felt that childbirth did not need special attention because the Bible stated that the pain of chidbirth was woman's burden because of Eve's sins in the Garden of Eden). But this was instituted more to assure the life of the newborn New Zealander than to enchance the status of women. Dr. Emily Seidenberg focused on the women.

Elizabeth Yates founded the first kindergarten, an idea championed also by Mark Cohen and his wife. Mark Cohen's editorial crusade in the *Evening Star* of Dunedin, highlighted the problems of women. And Ethel Benjamin, born in Dunedin in 1875, fought for the legal rights of women, which, ironically, she was able to do only after the special Female Law Practitioners Act was passed for her, permitting women to become lawyers and to present their cases in court.

But Ethel Benjamin was refused the use of the law library of the University of Otago when she was a student, and she was shunned as a barrister.

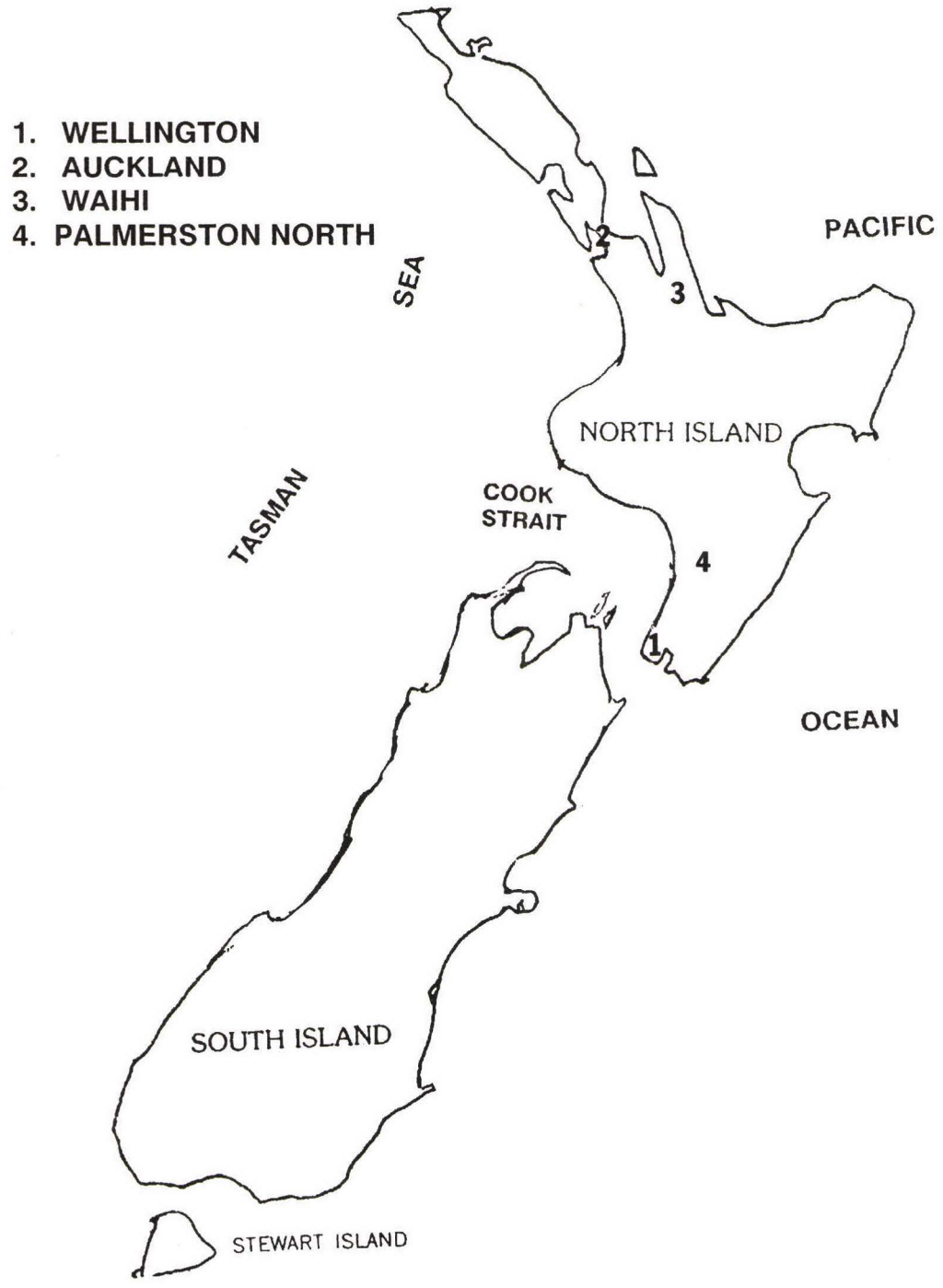
When, as a student, she could not enter the law library because women had never stepped in there before, she pointed out that a book could be read anywhere. She got to read the books and she became a lawyer. But she was forced to find another way of making a living. She became the manager of a tea room in Christchurch. Her business grew to employ a staff of 40. At the age of 32 she did decide to wed. She married Ralph De Costa, a member of the Jewish community of Wellington.



144. Ethel Benjamin, 1897. Hocken Library Collection, Dunedin. Courtesy of Katherine Findley, producer of the 1987 Television New Zealand program, "First Lady of the Law".



145. Cover of the Colonial Edition of Julius Vogel's book, subtitled "Woman's Destiny," in which he envisioned that women would someday be in the position to control political events and should therefore be educated and given the opporunity to gain practical experience. Alexander Turnbull Library Collection.


1. WELLINGTON
2. AUCKLAND
3. WAIHI
4. PALMERSTON NORTH
TASMAN SEA
PACIFIC OCEAN
COOK STRAIT
NORTH ISLAND
SOUTH ISLAND
STEWART ISLAND
1
2
3
4

10

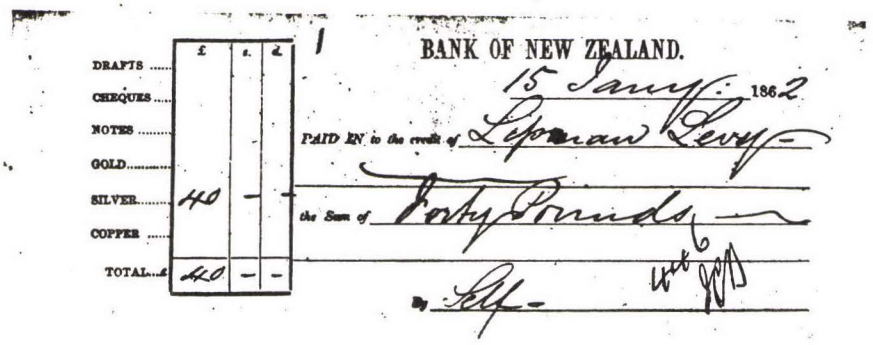
WELLINGTON

Although Wellington was founded in December of 1840, it did not waken from its provincialism until it became New Zealand's capital in 1865; and even then, it began to bloom only after the Hokitika days. In 1864, when talks first took place about moving New Zealand's capital from Auckland, Julius Vogel did not object to that idea as much as he objected to the move to Wellington. He would have chosen Dunedin instead. But by 1870 Wellington's Jewish community could proudly point to a fine synagogue, built at Wellington Terrace near Cuba Street, where many of the close-knit Jewish familes owned shops.



146. Panorama of the city of Wellington in the 1880s.

The Wellington Jewish community was somewhat insular. Even today it sees itself as more kosher than anyone else. It had little regard for the group that tried to found a community in Hokitika, though some of Wellington's Jews benefitted handsomely from the West Coast.


BANK OF NEW ZEALAND.

15 Janᵧ 1862

PAID IN to the credit of Lyon Lewis Levy

the Sum of Forty Pounds

DRAFTS
CHEQUES
NOTES
GOLD
SILVER 40
COPPER
TOTAL £ 40

147. Facsimile of first check to be cashed by Wellington branch of Bank of New Zealand. BNZ Archives, Wellington.

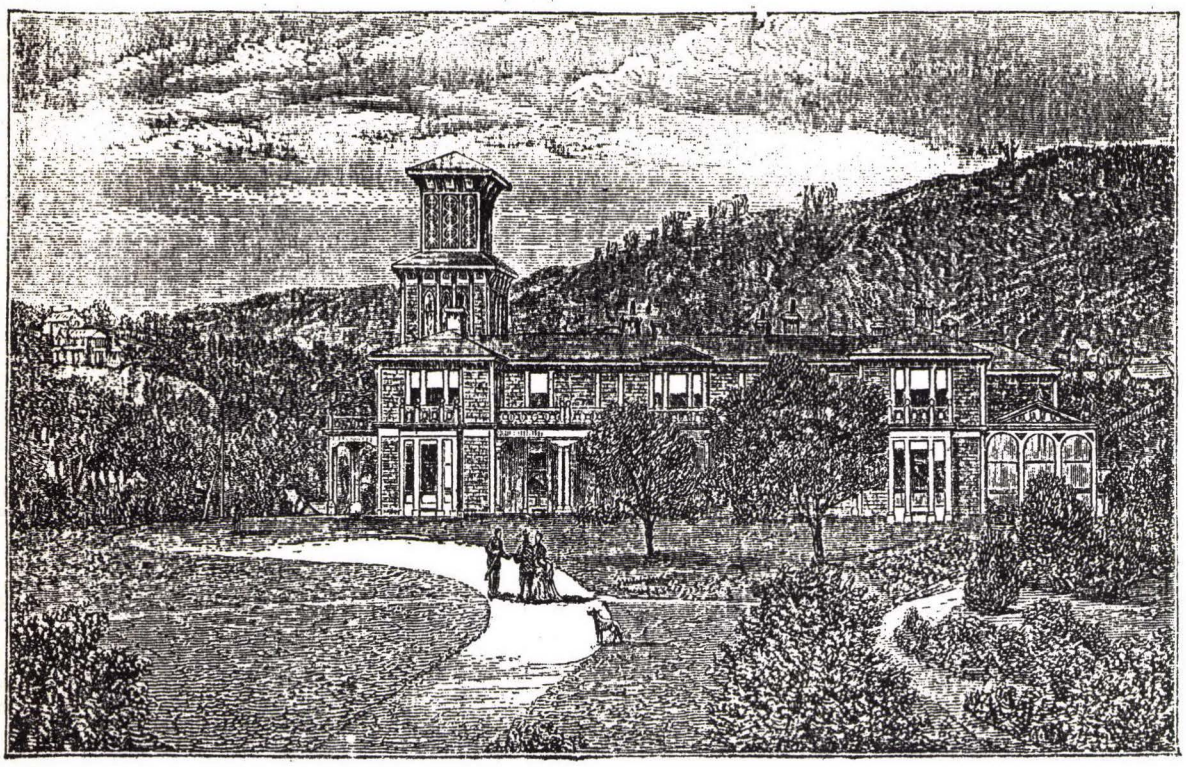
By the turn of the century the congregation had many members who were children when they had spent time in the Hokitika area, people like Ralph De Costa and Lionel Lewis Harris. DeCosta was one of the many who grew up as orphans. His father, a well-liked man, died at the age of 35 in 1887 in Greymouth shortly after his son's Bar Mizvah. The Hebrew lettered tombstone will attest to that. De Costa became the secretary of the Rugby Union, and married Ethel Benjamin, the cousin of Elias Benjamin, the rugby player from Hokitika. Harris did not run a hotel as his family did in Hokitika, Greymouth and then Christchurch, but was in the textile and upholstry business instead.

Sir Julius Vogel was there, too, having come back in 1884 from his stay in London just as the worst news were arriving about the plight of the Jews in Russia, Poland, Lithuania, Ukraine and lands

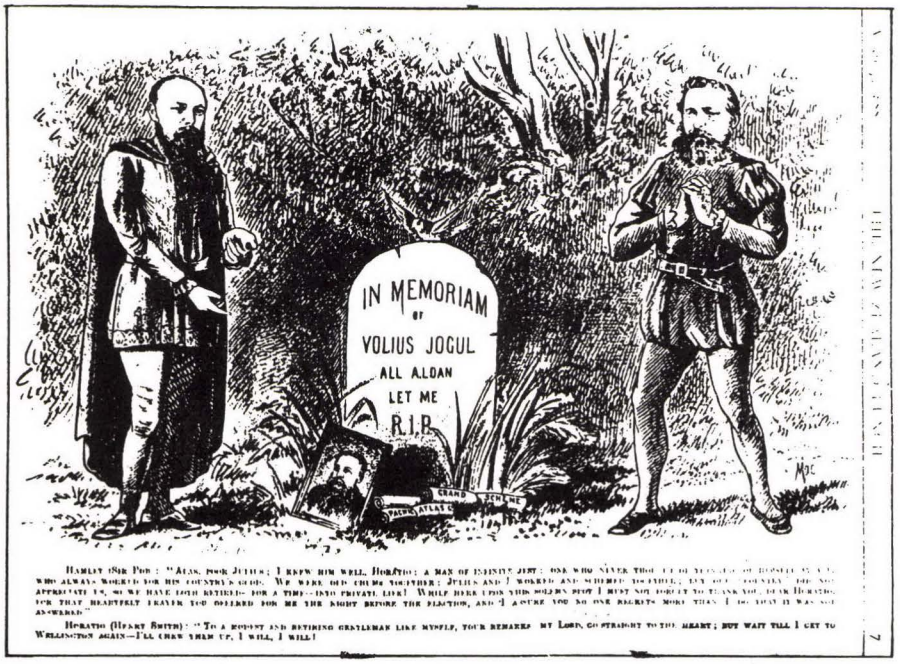
bordering Austria. Many were now out of work. In New Zealand times were tense. Things had gotten so bad, in fact, that many planned to leave New Zealand for good. It was for this reason that the Industrial Exposition that Sir Vogel mounted in Wellington in 1885 was so important. It was meant to advertise New Zealand to the world and to give new hope to New Zealanders. Still, many left. Indeed, in 1889, Sir Vogel, unable to revive the economy in his second coming, left New Zealand too and never returned, but his son, who became a lawyer, remained in Wellington.

In 1890, students in Russia's universities staged protests for more freedom. The Russian government accused Jews of masterminding this. Bloodshed followed. Jews were banned from living in Russian cities, owning land and doing business in many industries. In response, the Rothschild Fund, which had financed a Russian government loan, decided to withdraw its support. This sent the Russian economy into a tailspin, leading to a new massacre of Jews in villages. The German Baron Hirsch tried to help Jews settle in lands that were tied to Germany, particularly Argentina and Mexico. Few were settled there. Some Russian Jews were resettled to Woodbine, New York, but the economic times were harsh everywhere and this was true in New York as well. In New Zealand things got so bad that the Bank of New Zealand was about to declare bankruptcy.

It was in this social climate that Governor George Grey, who was ready to retire in leisure on large profits made during his tenure as governor of New Zealand and Australia, decided to take a stand which was later called "Grey's Jewish Gesture." In 1894, on the last day of the legislative session, he suggested that New Zealand open its doors to new immigration. Few had expected this of him. Perhaps this position was Governor Grey's way of repaying for the land he confiscated years before from Samuel Polack or for hounding Julius Vogel. Or perhaps Governor Grey felt that he was safe in showing sympathy for the Russian Jews, because he was well aware that the mainly British and German Jews who now made up the bulk of the small community in New Zealand had no great love for Eastern Europeans. His suggestion was opposed by some, particularly since New Zealand had always feared a Russian invasion, and who could tell if those Jews from Russia might not really be spies? But New Zealand was opened



148. Government House, Wellington. From Vogel's Handbook, 1875.



149. RIP. Cartoon suggesting the Vogel Era was dead. New Zealand Punch, 1889.

to Eastern European Jews, yet not many came.

In the Cyclopedia of New Zealand of 1897, there is an entry telling of the impressive synagogue in Wellington which attested to the stability, freedom, and wealth some Jews had found in New Zealand. The synagogue building glistened with the gifts accumulated from congregants over many years. It was embellished with items of beauty that are significant to Jews: beautiful Torah dresses and bells, candlesticks, and various other ornaments of well-crafted silver and gold. A well-attended Hebrew school could be found there. Rabbi Van Staveren's family, which included nine daughters and six sons, added to the sense of mishpoche (family).



150. Cartoon. The Five Million Pound Claim. W. Broomfield. Observer, 1890. Some had a constant notion that Sir Vogel was out to defraud New Zealand, and that his image as a cripple was only a facade that could be changed with an exchange of money. He died in poverty in Britain, sustained by his wife and donations from friends.

It was noted that the synagogue even had electric lighting, paid for by the aged merchant ship owner Jacob Joseph and Henry Phillips. (Jacob Joseph was blinded early in life, but he understood the value of light.) The main switch was located beneath the reading desk of the rabbi, so that it could be turned on or off only when the rabbi determined that the Sabbath or holy day had ended, according to the Orthodox tradition.

Jews had prospered in New Zealand. but there was subliminal pressure. Besides, by the turn of the century Germans were becoming a hated group, and since many Jews had German-sounding names, they found it necessary to change them unless they fare the fate of the Friedlander who was beaten up by a gang of ruffians for being "German." Hallenstein's three nephews (who married the three Gothelf sisters) changed theirnames to Halstead,

even though Bendix Hallenstein himself was the German consul to New Zealand. Theomin's pianos no longer bore the name Dresden. Even the name of Invercargill's major street was changed to suit the tenor of the times, and the Holtz family changed its name to Wood.

Most of the Eastern European Jews who arrived at the turn of the century were young. One was the Phillips family. Phillips was not the original family name; it was Firovsovitch, and their roots were in Salant, in northern Lithuania.

Joe Finkelstein, a retired New Zealand government weatherman in Wellington, has offered the notes written by his mother, Annie, shortly before she died of old age in 1966. There were stories her mother had told her, and she also remembered her own early days in New Zealand.

According to these recollections, the family tale began when her father, Nathan Pirovsoritch, a graduate of the Yeshivah and a son of a highly respected scholarly family "from the Russian standpoint" (that is, in the eyes of other Russian Jews), left home when the pogroms began in 1882. He headed to London, following the call of his brother Joe, who had worked as an apprentice to a watchmaker before fleeing recruitment into the Csarist army. Nathan was, by then, married to Yente Sheba Judelman of Skudi, who had given birth to two children. But she stayed behind. In London, it seems, the brothers could not find an uncrowded boarding-house that served kosher meals, so night after night they took to walking the streets, eating bread and pickles as they went along. One night, a London bobby told Joe that he would do well to hide the gold chain of his watch (which had been given to him by his former employer as a farewell present). The brothers decided that London was no place for decent people and certainly no place for bringing up Nathan's family. In 1886, or thereabouts, they took a boat to Melbourne. Yente Sheba and her two Lithuanian-born children arrived

WAIHI THRIVES ON CYANIDE GOLD AND MUD

Waihi, April 24, 1894

"No children permitted to enter here", says a notice outside the deadly poisonous big cyanide plant at Waihi. Evidently it is not the Kingdom of Heaven.

But it opens wide the golden doors for Waihi. For the past twelve months, a notable thing has been the number of wagons loaded with furniture and household goods drawn over the road from Thames to Waihi township.

two years later. Yente Sheba was as firm in her resolve to follow her husband as she was in her orthodoxy. The ship on which she sailed lost time in a storm and docked in Melbourne on a Saturday, the Sabbath. She had never defiled the Sabbath by doing such a thing as riding in a carriage, but her husband insisted that their home was too far away for her and the children to walk. So on that Sabbath she rode; it was the only time in her life she did. In Australia, Yente Sheba changed her name to Jane. When the new New Zealand immigration policy was enacted, the family decided to try New Zealand. The two brothers arrived in 1894, got a horse, and started to earn a living by selling goods to gold miners in the Waihi region, where new mines had been opened. They bought and sold jewelry and repaired watches. Jane and her brood, now numbering six, arrived two years later. Annie could still recall the warm greeting they received from her father after two years of separation. (Sixty years later, it still made her tingle to think of it.) They moved to Auckland when Jane was about to give birth again. In Auckland, they opened a fancy goods shop, where they also sold the upper parts of boots. (As Annie explained it, the soles were bought in another place, and then the sole and upper boot were taken to a bootmaker to put them together.) Nathan became a respected member of the board of the Auckland Hebrew Congregation, and Jane was known for her hospitality. Jews who had less were assured a traditional challah and fish for the Sabbath. Jane saw to it somehow. This mitzvah of hospitality had another very important function: it was a way to size up the incoming young men, one of whom, God willing, would become the husband of one of her daughters. And that was what actually happened. One of the Finkelstein boys became Annie's husband, though the Pikel boys became as close as family members.

Most new Jewish New Zealanders generally settled in Auckland and Wellington, and this is where the last vestiges of Jewish orthodoxy can be found in New Zealand today, though even this orthodoxy would not pass muster with the Orthodox Jewish community (they might be considered Conservatives at best). The Nathan family has been the guardian of Jewish orthodoxy in New Zealand throughout. The Nathan family was also involved with charities and social events and sports including yachting. Social events of any importance usually included some of the prolific



151. Passport picture of Jane Sheba Phillips wearing Panama hat. Collection of Joe Finkelstein. Wellington.



152. Turn of the century grocery store south of Auckland. Collection of Joe Finkelstein. Wellington.

and elegant Nathans.

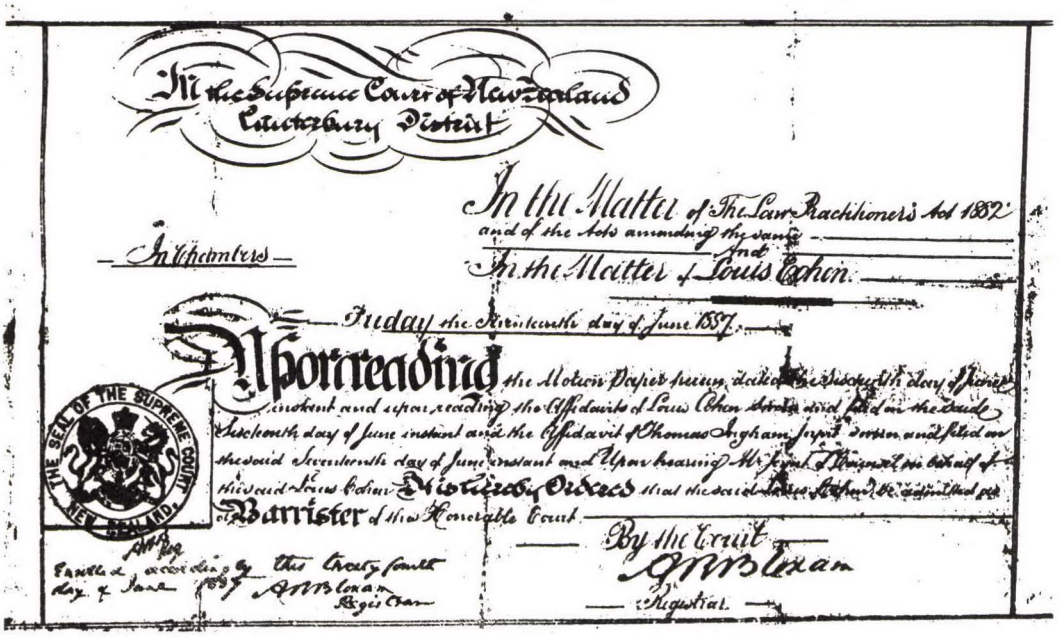
Louis and Maurice Cohen of Wanganui were among the "old time families" that were part of the Wellington congregation. Maurice married a Nathan girl in Wellington. He came there to attend Victoria University which opened in 1897, and became a lawyer. He was a fine violinist who took to founding orchestras and choral societies. Wellington was a center for music studies and his talents were appreciated there.

Cohen took his wife to Palmerston North where he represented Nathan interests. That community had a Jewish representation from its very inception in 1878. Three Nathan families, Alfred Levi, Mrs. Solomon Levy, Charles Rosenthal, Joseph Morris, John Jacobson and Lewis Harris are listed among the first rate payers there; and Abraham Solomon, a pawnbroker who moved to that town with his wife Rebecca, had been mayor. Cohen later became a three-term mayor of Palmerston North, and was instrumental in opening its hospital. The hospital served the area to the east and south as well. The need for such a hospital became evident to Cohen when he learned that North Island railway laborers had no medical services and that accidents on the jobs caused seriously infected wounds that were often left untreated. He found that some laborers felt it unmanly to complain of pain, but when medical help was offered, they accepted it readily. Maurice Cohen became a strong spokesman for public medical services.

The Jews of Palmerston North did not have a synagogue. Most often they traveled to Wellington to attend holiday services where they would meet Jews from Wanganui, Masterton, Hastings and even Napier at least once or twice a year.

There they might meet Alfred Levi and the aged Lipman Levy. Levy was the lord of leather products with ties to Christchurch. Levi sold the finest imported opera glasses, telescopes, and other optical supplies and opened optician shops in towns from Auckland to Invercargill, offering eye-testing to all New Zealand school children.

Or else they might bump into the Nelson-based Myers family, which moved to Wellington, where they lost their talented daughter Martha, one of the young adult victims of the typhoid


In the Supreme Court of New Zealand
Canterbury District
In the Matter of The Law Practitioners Act 1882
and of the Acts amending the same
— In Chambers —
And
In the Matter of Louis Cohen
Friday the Seventeenth day of June 1887
Upon reading the Motion Paper herein dated the Sixteenth day of June
instant and upon reading the Affidavits of Louis Cohen filed on the Sixth
day of June instant and the Affidavit of Thomas Ingham Joyce Dixon filed on
the said Seventeenth day of June instant and Upon hearing Mr Joyce of Counsel on behalf of
the said Louis Cohen It is Hereby Ordered that the said Louis Cohen be admitted as a
Barrister of this Honorable Court
By the Court
J M Bean
Registrar
THE SEAL OF THE SUPREME COURT NEW ZEALAND
Passed according to the Stamp Act this Seventh day of June 1887
J M Bean
Registrar

153. Law certificate of Louis Cohen. 1887. Collection of Wanganui Regional Museum, Wangnui.



154. Maurice Cohen, 13th mayor of Palmerston North and first conductor of the Orchestral Society of that town.

epidemic that hit New Zealand in 1895. Martha's brother Michael, who, like her, was born in the Nelson suburb of Metuka, became the Chief Justice of New Zealand thirty years later.

In 1900, Rev. Alfred Adler of the University College of London visited Wellington. He spoke there on the second day of Passover and said that he was moved to discover the depth of the roots of Judaism that had survived to nourish a flourishing congregation in the midst of the varied aspects of colonial life. "Under the Southern Cross," he said, "I heard the old, old prayers uttered in the old familiar tongue, . . . [which is] bound up with magnificent ancestors . . . which has become so thoroughly identified with our national consciousness."

Rev. Adler was, of course, referring to the Hebrew language, which by then had begun to develop a new secular following and a literary revival, but which has been a uniting factor for Jews for centuries.



155. Jewels recovered from a case owned by Isadore Jonah Rothschild who lost his life when the "Tasmania" sank in 1897 near Gisborne. The Rothschild family had long been interested in New Zealand not for the gold and precious stones, but as a potential haven. Cuttings from the famed Rothschild vineyards in France were transferred to the earthquake-riddled Napier area (which is south of Gisborne) and the Rothschilds still own property in New Zealand including a simple island haven. The jewels were recovered by a team led by Kelly Tarlton, a maritime explorer who also managed, before his untimely death in 1985, to create the Auckland Aquarium which is housed in a converted raw sewage holding tank. (This tank was put out of use in the 1960s by one of Auckland's more recent Jewish mayors, Mayer Dove Robinson, who put his reputation and his personal funds on the line to insist that Auckland build a sewage treatment plant before major ecological damage would hit the Bay of Auckland. Collection of the Museum of Shipwrecks, Waitangi.



156. Dying Queen. Boston Herald Special Edition, 1901.

Queen Victoria died in January of 1901 at the age of eighty-one, after suffering a stroke. At her death, one could say that the sun never set on the British Empire, so vast were her possessions. But as she aged, Queen Victoria could not keep even her extensive family from squabbling. Her nephew, Kaiser Wilhelm of Germany, was forever ignoring her demands. He even eyed the Suez Canal. As fate would have it, her own son could not attend his mother's funeral because he caught German measles.

Queen Victoria's demise did not weaken the significance of a British passport in the world. Eastern European Jews, and others in hard-pressed areas, saw it as a pass to a better life in a more open society. Few chose to go to New Zealand, but Raphael Riffkin, a picture frame maker who was born in Riga in 1875 and married to Esther Sender in Glasgow, Scotland in 1901, did take his family there. The Riffkin family became part of a small second wave of Eastern Europeans to arrive in New Zealand.

The number of Jews in New Zealand has declined steadily. A visitor might equate the Jewish community in New Zealand to its volcanos; mostly dorment, but now and then, mildly active. Still, New Zealand's Jewish community exists and has a proud history which has yet to be detailed in full.



156. Ketuba of Raphael Riffkin and Esther Sender.

ABSTRACT OF THE כתובה

On the ~~eighth~~ fourth day of the week, the 8th day of the Month Tammuz, in the year 5661, at 5 o'clock corresponding to the 26th of June 1901, the Holy Covenant of Marriage was entered into, in Glasgow, between the Bridegroom— Raphael Rippin

and his Bride— Esther Snider

The said Bridegroom made the following declaration to his Bride :—

"Be thou my wife according to the laws of Moses and of Israel." I faithfully promise that I will be a true husband unto thee. I will honour and cherish thee ; I will work for thee ; I will protect and support thee, and will provide all that is necessary for thy due sustenance, even as it beseemeth a Jewish husband to do. I also take upon myself all such further obligations for thy maintenance, during thy life-time, as are prescribed by our religious statute."

And the said Bride has plighted her troth unto him, in affection and in sincerity, and has thus taken upon herself the fulfilment of all the duties incumbent upon a Jewish wife.

This Covenant of Marriage was duly executed and witnessed this day, according to the usage of Israel.

157. Collecting documents, in translation, in duplicates became a necessity for Jews. Collection of Shirley Ross, Auckland.

165/150
No. 17532

(A.)

NATURALIZATION ACTS, 1870.

Certificate of Naturalization to an Alien.

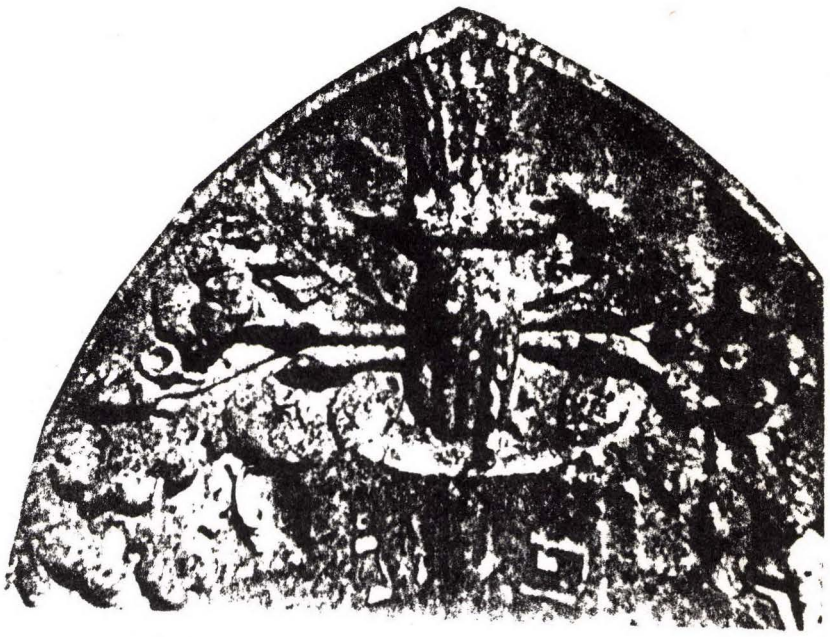
Whereas Raphael Riffkin

an Alien, now residing at 95 George Street, Glasgow

has presented to me, the Right Honourable Herbert John Gladstone one of His Majesty's Principal Secretaries of State, a Memorial, praying for a Certificate of Naturalization, and alleging that he is a Subject of Russia having been born at Riga; and is the son of Radisk and Rebecca Riffkin, both subjects of Russia: of the age of Thirty three years, a Picture Frame Maker - is married and has three children under age residing with him, viz:

Rhina Riffkin aged 6 years
Abraham - - 3 "
Minnie - - 1 year

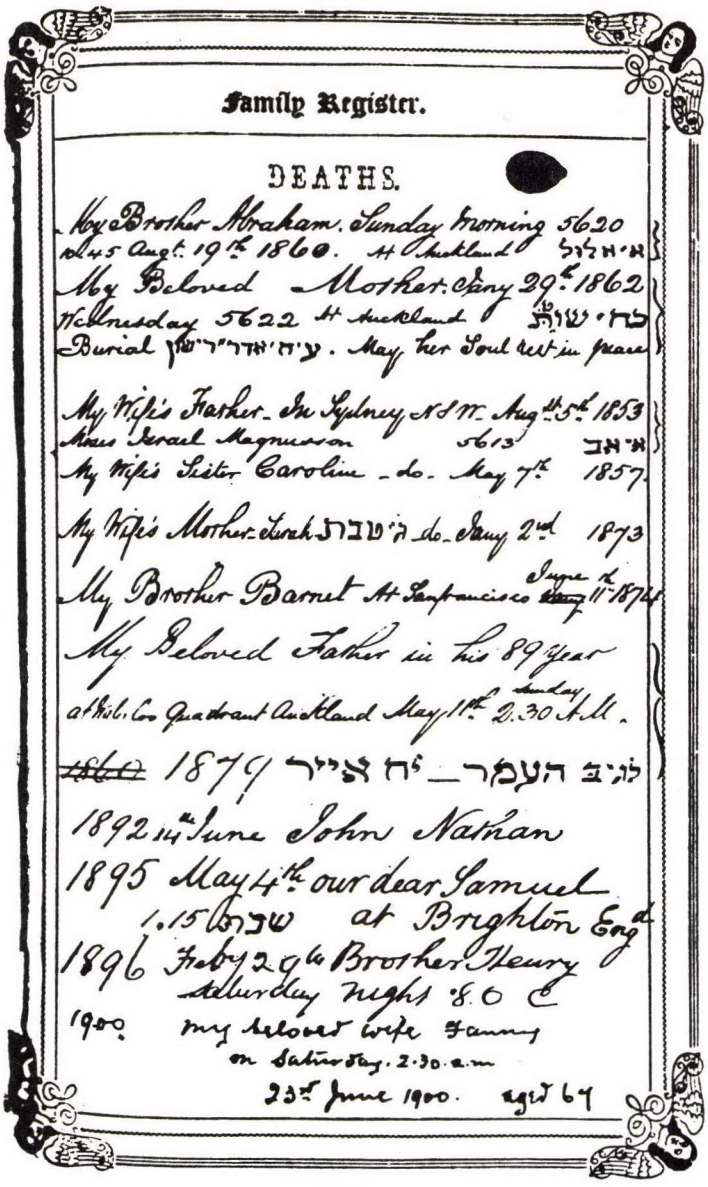
Sept.–1910. 48,000. London: Printed for His Majesty's Stationery Office by Wyman & Sons Limited, 109, Fetter Lane, E.C.



YIZKOR

It has been said that although Hebrew is the national language of the Jews, it often appears that they are able to grasp just about any other language quicker than that one. Not many were fluent in Hebrew, less understood it, and even fewer knew of the rich history of this language that spawned the first practical alphabet in which even poetry in rhyme could be, for the first time, recorded as spoken. There have been many times in history when it was against the law for Jews to use the Hebrew language and to teach it to their children. Often it seemed that the language was dead. But time and again it would revive to a glorious level. Christianity has borrowed many words, given them a hocus-pocus holiness, and then claimed them as its own--words like *halleluja* and *amen*, and more recently *abba*. In New Zealand there was even an incident in 1872 in which someone publicly questioned whether a Jew had a right to use these words. The word *abba* means "daddy" in Hebrew and its roots are Aramaic, *amen* means "I believe it to be the truth." The word *halleluja* is really two words, *hallelu* and *Ya*, or "Praise Ya or Yehova-God." But the Jew whose name was Isaacs was not about to be hushed. He wrote a letter to the *Christchurch Press* and it was published.

Judah Keesing felt it necessary to note important family dates



Family Register.

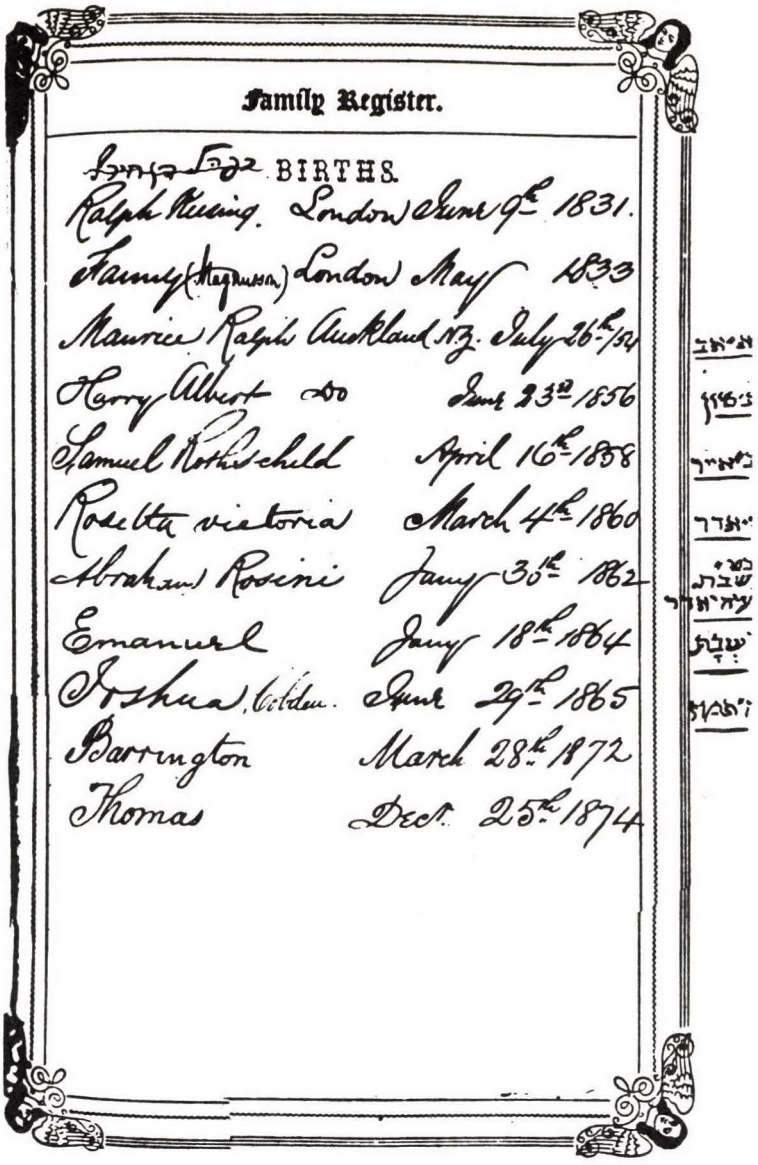
DEATHS.

My Brother Abraham. Sunday Morning 5620
1845 Augt 19th 1860. at Auckland א׳ אזולי
My Beloved Mother. Janry 29th 1862
Wednesday 5622 at Auckland בת׳ שותי
Burial ע״ח אדר״ישן. May her Soul rest in peace

My Wife's Father. in Sydney N.S.W. Augt 5th 1853
Moses Israel Magnuson 5613 א׳ אב
My Wife's Sister Caroline do. May 7th 1857
My Wife's Mother Sarah ס׳ טבת do. Janry 2nd 1873
My Brother Barnet at Sanfrancisco Augt 11 1874
My Beloved Father in his 89 Year
at Nob. Co Quadrant Auckland May 1st Sunday 2.30 A.M.
~~1860~~ 1879 לג׳ב העמר _ יח אייר
1892 14th June John Nathan
1895 May 4th our dear Samuel
1.15 שנת at Brighton Engd
1896 Feby 29th Brother Henry
Saturday Night 8.0
1900 my beloved wife Fanny
on Saturday. 2.30 a.m
23rd June 1900. aged 69

160

Judah Keesing's family notations. The Hebrew notations shown here were written in a New Testament bible, yet Hebrew information was included. There were no English versions of the Jewish bible available. The New Testament bible, which was a Protestant King James version, did have an excellent translation so that family members who did not know Hebrew could read it if they wished.



Family Register.

BIRTHS.

Ralph Rising. London June 9th 1831.

Fanny (Magnus) London May 1833

Maurice Ralph Auckland N.Z. July 26th/54

Harry Albert do June 23rd 1856

Samuel Rothschild April 16th 1858

Rosetta victoria March 4th 1860

Abraham Rossini Janry 30th 1862

Emanuel Janry 18th 1864

Joshua Golden. June 29th 1865

Barrington March 28th 1872

Thomas Decr. 25th 1874

161

But hardly anyone read the bible or knew what the Bar Mitzvah portion actually said. Collection of Miriam Hobbs, Auckland.

COMIC SONGS.

TO THE EDITOR OF THE PRESS.

SIR,—At the Populum Entertainment a fortnight back, I unfortunately, against my will, sang a song, which, I think, has called forth very ignorant and unjust remarks on the part of Mr Fraser. I should not have taken any notice of his letters had it not been for his personal remarks this evening. In one of his letters he says, such songs were only fit for penny play-houses and casinos, but I do not know how he could obtain his information. As to his remark about the word "Hallelujah," never been used in a Jewish Synagogue, I should advise him to take a few lessons in Hebrew services before he attempts to make such a statement, as I can assure you that word is very often used. I quite exonerate most of the entertainment committee from any attempt at insult to me, and should they at any future time require my services I shall be most happy to give them conditionally that there are no gentlemen in BLACK amongst them. As to the critiques in the press I snap my fingers at them, as long as I satisfied the general public and myself, which their applause shows they were. Any further remarks I shall treat with contempt, and only take them from whence they come. Apologising for taking up so much of your space, but can assure you I shall not trouble you again, I remain dear sir,

Yours, &c.,

ALFRED A. ISAACS.

June 2, 1872.

P.S.—Allow me to advise the editor of the *Press* to instruct their critic, who was present at the entertainment spoken of, to use his own common sense, if he has any, and not allow others to instruct him what to say, as they did on this occasion.

[We have departed from our usual rule in inserting the above letter, but do so to prove the justice of our former remarks.—ED. PRESS.]

160. From Christchurch Press 1872. Collection of Canterbury Public Library, Christchurch.

Thou will keep him in perfect peace whose mind stayed on thee for he trusted in thee

פנ

תחת האבן הזאת
איש אשר עושק בתורה ובגמילת
חסדים כל ימיו היה מורינו
ר שלמה נאשעלסקי
בן מורינו בעז שהלך לעולמו ביום ב
ונקבר ביום ד ז אייר לג בעומר תען לפק
ויהי ימיו שמנה וששים שנה

תנצבה

SOLOMON NASHELSKI

Son of the late rabbi Boaz

Nashelski of Lubranitz Poland

163. Tombstone notation. Christchurch.



In Loving Memory

OF

Caroline Keesing,

THE BELOVED WIFE OF

MOSS H. KEESING,

Who died on July 29th, 1901,

AGED 67 YEARS.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—St. John xiv, 27.

"He giveth His beloved sleep."—Psalm cxxvii, 2.

164. Announcement card. produced by Henry Moss Keesing. Collection of May Wood, Auckland.

in the inside cover of his bible. He made notations in Hebrew even though he had a bit of trouble with the spelling. His granddaughter, Miriam Hobbs (whose other grandfather was Rev. Herman Van Staveren), treasures those Hebrew notations anyhow, though she may not be able to read Hebrew.

Even the most untutored Jews who cannot tell an *alef* from a *bet*, are aware that the these letters mean something special, carry much history and significance, and proudly spell out the Jewish heritage. Indeed some of the worst samples of tombstone messages were put together by devout tfillin-laying Jews at a time when there was no rabbi in Dunedin. Beyond mouthing the prayers and reading the Torah portion, they had little grasp of what the words meant.

On the other hand, there are some surprisingly sophisticated bits of poetry to be found on tombstones in New Zealand. In particular there is a sample in Queenstown and two in Nelson, and a number of fine notations in Auckland and Wellington as well. In some cases, like on the tombstone of John Lazar in Hokitika and Rev. Nashelski, a special effort was made. Somehow it seems that most of the fine Victorian era compositions in South Island were the work of Rev. Zecharia, although there is no proof.

Henry Moss Keesing, who was the grandson of the patriarch Henry Keesing, married a woman who was said to be an Anglican. She was his second wife, a young widow whom he married when he was widowed in his 50s. She was the daughter of his business partner whose name was Montague. There were few by that name in New Zealand, and there is a boy named Montague buried in Auckland's Jewish section of the communal cemetery who could easily have been her brother. Henry Moss Keesing was very devout and insisted on keeping the Sabbath and a kosher household. His wife submitted to that, but the children that were born of this marriage had no use for his piety. Henry Moss Keesing was a plumber by trade, but like his cousin Judah Jr. in Wanganui, he had an artistic touch. He used his knowledge of plumbing to set up one of the first basement home darkrooms in Auckland, complete with running water. When his wife died he memorialized her with one of the many photographs he took of

card has a quote from the New Testament. She was buried as a Christian, probably near her first husband, whose name was Wood, and Henry Moss Keesing was buried near his first wife, in the Jewish cemetery. Life takes strange turns.

Some of the most unexpected places in New Zealand have lonesome Hebrew-lettered tombstones that are often not included in the listings of the town's records. We intended to include the Hebrew messages here, but space will not permit.

There was one tombstone with Hebrew writings at Tapu, but it keeled over and we may never know who was buried there. There were some at Napier, but the earthquake of 1933 did away with them. Roads overtook the old cemeteries in Christchurch and Wellington. In Wanagnui, all Jews were condensed under a single marker which has also somehow disappeared.

You can find some fascinating Victorian samples in:

Auckland: Symonds Street Cemetery on Karangahape Road, also Wykomete Cemterey somewhat out of town.

Christchurch: somewhat out of town.

Dunedin: South Street Cemetery near the road.

Greymouth: Near the campgrounds by the sea. Look for the Chinese tombstone.

Hokitika: The town cemetery on the hill, near the hospital, above the glow worm caves. Directly as you enter the cemetery.

Nelson: On the top of the hillside, shaded by trees that have not been touched for years, to the left of the road in direct line up from the mulberry tree.

Timaru: On the very edge of the communal cemetery, parallel to the seashore by the side road.

Queenstown: On the way to the skyride, on the left side of the road but set apart from the rest of the markers of the old cemetery, by a clump of trees.

Zichronam Livracha. May their memory be blessed. They left some of the few remaining notatations of a vibrant Jewish community in New Zealand in a previous era.

זאת מצבה להילד בת
לאה כא חדשים נפטר א
אדרונק ברביום ב יח
שנת תרה
LOUISA JACOBS
AGED 21 MONTHS

166

הילד לאה קטורה
בת ר׳ שמאהל תשעה שבוע
נפטר ביום ג יג תמוז ונקבר
ביום ד תוך שנתה תרלג
LILY KATE
Infant daughter of
Samuel Jacobs aged 9 weeks
1873

165

Tombstone notations. Dunedin.

קדוש זכר
הנרי הנט
אזרח אמסטרדם
ומת
אדר 56574
וחי חמש וששים שנה

Sacred
to
the memory of
Henry Hunt
Native of Amsterdam
Died at Greymouth
Aged 65 years

167. Tombstone notation. Greymouth.

Neither tfillin-laying piety nor wealth assured a solid background in Hebrew or a reprieve from death. But the heritage was retained. Dunedin's rabbi Lichtenstein who served until 1892 did not arrive until 1875. Hunt's tombstone, does not show a Hebrew name. It was prepared in Australia, had to settle for wrong mem.

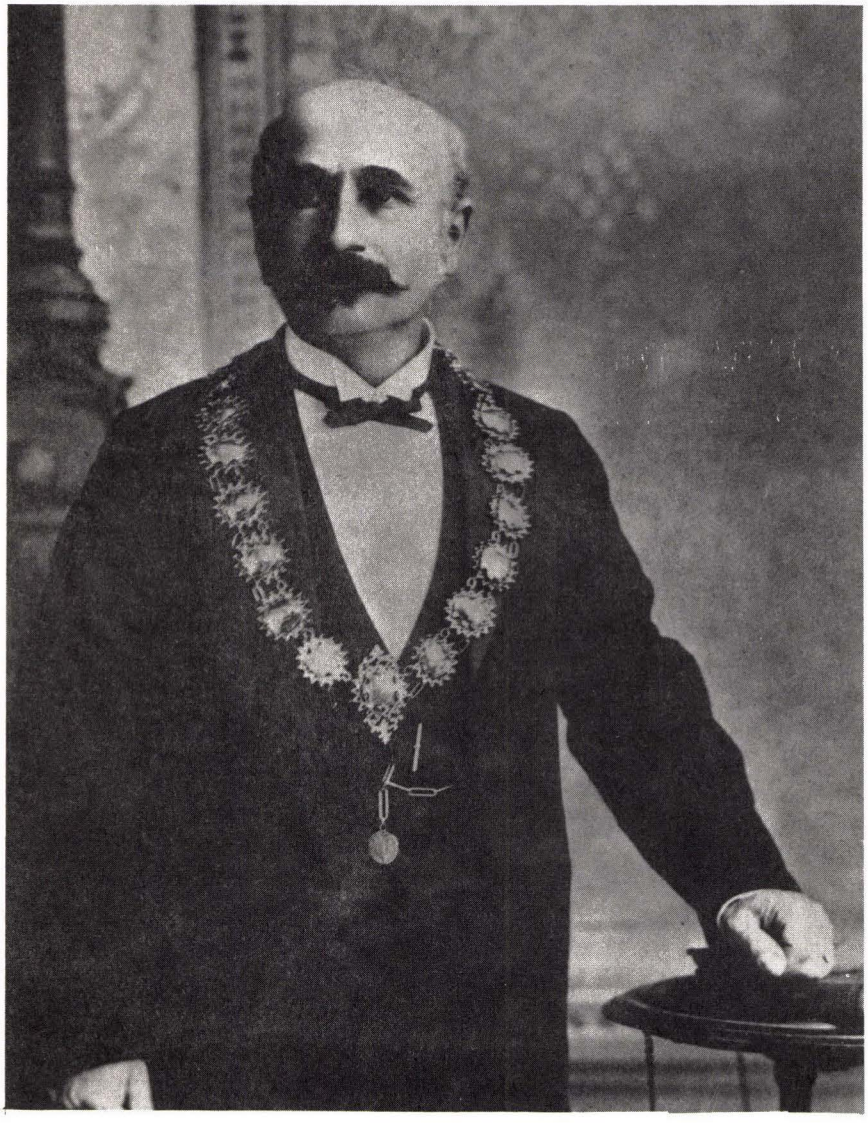
נפש טהרה מי ימלא עצבת
יתומך ואשת נעורך
אך זאת פעם בשובך
עלי אדמה כבימי עלומך
Theure Seele betrabt
Hast du Gutten und
Veerlwandert nub
Einmal Als du
Ach so frun die
Welt Verlast

פ״נ
יהודה בן עצריאל נפטר
ביום ה לחודש שבט
תרמז תנצבה
IN
Memory of
Louis De Beer
who departed this life
5th Shebat 5647 19 Jan 1887
Aged 43

168. Queenstown.

ABRAHAM DAVIS
הבחור היקר אברהם בן חיים
נפטר בש׳ט ביום ו נוסן תרלג
בן חמשה ועשרים שנה במותו
אל אל בשמים רוחו השים
מרים ושלום יהיה מנת חלקו
April 5633

169. Nelson. Poetic Hebrew samples can be found, spurred by death but still alive in New Zealand.



(Late Addition) Charles Louisson, Mayor of Christchurch. Collection of Christchurch City Council. He left his native London at 13 and headed for Australia. Louisson was fond of horses. He became sergeant-major in the Westland Light Horse Bridage after arriving in New Zealand with brother Alfred in 1865. When yet another brother, Cecil, came, they ran a ranch (to near bankrupcy). He was active in and president of the New Zealand Trotting Club from 1893 to 1907, Mayor of Christchurch 1888-9, 1989-9. A passionate Jew and loving father of nine children, and a freemason.

LIST OF DATES

1810 - Napoleon offers citizenship to Jews of France.

1810 - Israel Jacobson attempts to open Reform synagogue and a Hebrew day school which would focus on agricultural sciences and technology. Pressure from the Orthodox Jewish community forces him to abandon his projects.

1812 - Napoleon defeated at Waterloo by the Duke of Wellington. Britain loses War of 1812 to America mainly because American ships, which are lined with copper sheathing from the southern New Jersey mines of the New York Jewish Hendricks family, did not get waterlogged.

1825 - Robert Fulton's steamboat makes its maiden voyage up the Hudson River. Erie Canal completed, connecting the Niagara River and the Great Lakes with the Hudson River. Mordechai Noah of New York buys an island in the Niagara River with hopes of turning it into a new Zion and names it Ararat. The project fails. New Zealand Company founded, with Isaac Lyon Goldschmid as director.

1826 - Property purchased by Capt. Herd in Hokianga from Maoris at request of New Zealand Company for the purpose of settling a colony there.

1831 - British military vessel named the H.M.S. Beagle with Charles Darwin aboard rebuffed from New Zealand's shores. A vessel named Rosanna with Joel Samuel Polack aboard arrives in New Zealand and lands the first colony of the New Zealand Company. Jews permitted to live in the city of London at last.

1833 - Prompted by Quakers, slavery is outlawed in Britain.

1836 - Pope Gregory XVI declares himself infallible. William Tell leads Switzerland to independence. Colt opens gun factory in Connecticut. Sea pirates and kidnappers begin to use pistols.

1837 - World-wide depression. Moses Montifiore, who made his fortune as a stockbroker and who became the sherriff of London, is knighted by Queen Victoria.

1839 - Sir Moses Montifiore, with the assistance of British Governor Auckland of Malta, attempts a visit of mercy to Jerusalem and Syria to quell persecution of Jews.

1840 - Treaty of Waitangi with Maoris. Auckland becomes the capital of New Zealand.

1841 - Isaac Lyon Goldschmid becomes the first Jewish Baron in Britain. He dies shortly thereafter. New Zealand Company changes hands.

1846 - Sir Moses Montifiore returns from a mission of mercy for the Jews of Russia.

1847 - World- wide depression. Marriages of Jews accepted as legal in Britain.

1849 - Gold rush in California.

1850 - Gold rush in Australia.

1852 - First gold rush in New Zealand. Russia celebrates 1,000 years as Empire and shows off its gold reserves. Crimean War (between Britain and Russia over territories that include the Ottoman Empire which controls the Holy Land).

1856 - Sir Moses Montifiore buys land outside the city walls of Jerusalem from the Turkish Pasha. On it he builds windmills for grinding flour and pumping water. Also housing for eighteen families in effort to quell Moslem antagonism and to supply the Jewish community of Jerusalem with a viable economic base.

1861 - Census shows 3,216 Jews in New Zealand. Prince of Wales attends a Rothschild wedding in Britain. First daily newspaper appears in New Zealand. Its editor is Julius Vogel.

1862 - Second gold rush begins in New Zealand, in South Island.

1865 - President Lincoln assassinated a week before Easter while sitting in the audience of a theater in Washington D.C. Wellington becomes the capitol of New Zealand instead of Auckland. Benjamin S. Phillips elected first Jewish mayor of London.

1868 - Benjamin Disraeli becomes Prime Minister of Britain.

1869 - Philip Aaron Phillips becomes first mayor of Greater Auckland.

1870 - Major fire empties Hokitika. Franco-Prussian War begins.

1871 - Julius Vogel becomes New Zealand's Colonial Treasurer and Post Master General. Urges immigration. Anglo-Jewish organization to aid refugees is founded. New Zealand census shows 16% of adult population is illiterate, one of the lowest anywhere.

1872 - Compulsory education introduced in New Zealand.

1873 - Julius Vogel elected Premier of New Zealand.

1880 - Thames, the location of the first and third gold rushes, is the fourth largest population area in New Zealand.

I88I - Tunnel opened between Lyttleton and Christchurch. President Garfield assassinated in United States. Csar of Russia assassinated. Pogroms in Eastern Europe follow. A world-wide diphtheria epidemic rages.

1882 - Leo Pinsker publishes *Auto Emancipation.* Urges Jews to unite and act on their own behalf. First (Bilu) Aliyah to the Holy Land, mainly Russian Jews.

1883 - Bailed out by Baron Edmund de Rothschild, the Rishon L'Zion agricultural community becomes a winery under the direction of the Baron's manager. First frozen mutton exported from New Zealand. Samuel Polack dies in San Francisco at the age of seventy-nine.

1884 - Sir Moses Montifiore dies at age of 101 after returning from a second mercy mission to the Csar of Russia and the Pasha of Turkey.

1886 - Volcanic eruption of Mt. Tarawera.

1887 - Queen Victoria Jubilee. Thomas Edison patents the electric light. A workers' strike at Rishon L'Zion causes Baron Edmund de Rothschild to become somewhat annoyed with helping Russian refugees.

1896 - Dr. Lister's methods for antiseptic surgery, which had been introduced in New Zealand by Dr. Yates some thirty years earlier, are hailed at last as the most advanced medical discovery of the century.

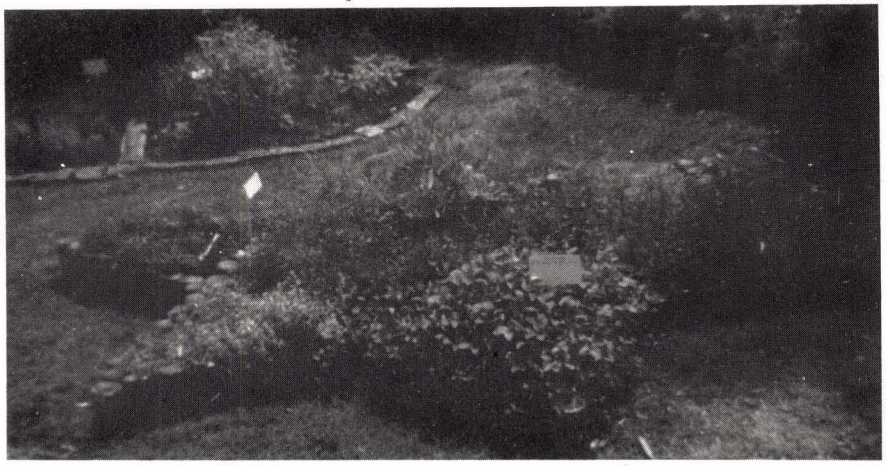
1897 - Ethel Benjamin becomes first woman lawyer in New Zealand. Dreyfus Affair, in which a Jewish captain in artillery named Alfred Dreyfus, who is in Ministry of War, is accused of treason in France. Emil Zola writes a pro-Dreyfus letter. Published on the front page of a newspaper and beginning with the phrase "J'Accuse," the letter leads to anti-Jewish riots in France. The head of the Secret Intelligence Department of France admits to forging evidence against Dreyfus. The case is re-opened. It triggers Theodor Herzl, an assimilated Hungarian-born Jewish journalist who writes in German, to organize the first Zionist Congress in Basel, Switzerland. Many Orthodox Jews claim he is not fit to lead.

1899 - Sir Vogel dies in poverty in London at age sixty-nine.

1900 - Teddy Roosevelt becomes President of the United States. The Boer War in South Africa is won by Britain.

1901 - Queen Victoria dies of a stroke at age of eighty-one, in the midst of an epidemic of German Measles.

1914 - First World War begins.



159. An herb garden in the form of a Star of David. Such a garden was common in New Zealand by the turn of the century, though today few know the significance of the design which is made up of empty beer bottles whose neck is stuck in the ground, an ingenius slug trap to protect the delicate herbs. Photo Odeda Rosenthal, Pioneer Village Museum, Silverdale. 1986.

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POSTSCRIPT

In 1986, while researching this book, I was in Christchurch on the day when the census was taken for that year. I was counted in among the less than 4,000 Jews who officially reside in New Zealand. The number had dropped yet one more time since last count. A week later I attended a gathering which marked the 140th anniversary of the union of the Asher and Keesing families in Auckland. It was a weekend affair, ending with a walk through Auckland's sites that played a part in the lives of the these families. The celebration started on Friday evening with a packed house for the Sabbath service at the Reform Temple and continued on Saturday with a luncheon at the Ellerslie Race Course in which the Maori Asher women performed a *Haka* dance and a group from Habonim danced the *Horah*. Old family photos and anecdotes were exchanged by the more than 300 relatives. Most had never met before, some arrived for this event from various lands, all had longed to find out if there is anyone who might be a relative somewhere out there in the bigger world.

It was a joyous and tearful event which was partly organized by Annabel Agnew, a woman who was not a Jew but who was very much aware and proud of her rekindled Jewish and Keesing heritage. She died a year later at the age of fifty-four, of a quick-acting cancer. She had apparently requested that kaddish be said at the funeral, and the notice of her death placed by her family in the *Auckland Star* ended with the word **Shalom.**

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Heartfelt thanks to Beth Grey, librarian of the East Hampton Library who tracked down all sorts of out-of-print, singular material which I requested. My proofreaders, Sandra Ferguson and Mary Zucker, and my patient typesetter, Christine Bellini of Toilsome Press, deserve special thanks. I also wish to mention Merv and Margaret Brown of Whangaparoaoa who acted as my private assistants and confidantes though they hardly could make heads or tails of what I was doing. Their home was my main base during my second extended stay in New Zealand in 1985-86. A man I hardly know has been a powerful source of strength for a number of years while I struggled to harness this material. We kept in contact from afar, and his enthusiasm sustained me throughout. He has even honored me by writing the preface for this book.

Toda to you all. Thanks. And thanks to those unknown soldiers who served in New Zealand's Brigade of the British Armed Forces in Palestine during the Second World War, who planted hope of a better world in the hearts of children.

ABOUT THE AUTHOR



Odeda Rosenthal was Curator-Artistic Director of the major U.S. Bicentennial exhibition of the history of the Jews of New York in the first two hundred years of their American life *1654-1854*, and consultant on other significant projects like the opening exhibition of the American Wing of Beth Hatefusoth Museum of Migrations on the grounds of University of Tel Aviv. She holds university degrees and is fluent in Hebrew and other languages as well. She focuses on visual communication even when presenting history.

A native of Jerusalem, Mrs. Rosenthal is a long-time citizen of the United States, where her university studies took place, and where she has been an educator in one form or another. Her most recently (1983) published book is not on history, but poetry in light verse, titled *Never Said I Was A Lady*, funded in part by the New York State Council on the Arts. She is also an exhibited artist. Most recently she produced educational videos on Color Vision Confusion, and has published and spoken about that subject at major computer graphics conferences. She resides in East Hampton, NY.

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	When Born.	Name, if any.	Sex.	Name and Surname of Father & the Parents
127	ג׳ אדר ראשון תולב	גיטלא בת יקותיאל Juliet Marks	12th February 1872	Charles & Clayton Marks
128	י׳ טבת תרלב	מגדלה בת יחזקאל Matilda Mendelson	24th December 1871	Lester and Rose Mendelson
129	י״ט אדר ב׳ תרלב	ברון בן רפאל Barnet Nasing	28th March 1872	Ralph and Fanny Nasing
130	כ׳ אדר ב׳ תרלב	פריידא בת יונה Florence Solomon	5th April 1872	Jonas & Annie Solomon
131	ד׳ ניסן תרלב	פיגלא בת צבי Maud Florence Myer	12th April 1872	Henry S & Matilda Myers
132	ט׳ אייר תרלב	זאב בן משה Walter Montagu	16th May 1872	Son of Moses & Annie Montague
133	ד׳ אייר תרלב	חנה לאה בת משה Eve Adelade Isaacs	12th May 1872	Moss & Mary Isaacs
134	כ׳ סיון תרלב	יקותיאל בן אליהו הכהן Reginald Myer	2nd July 1872	Chas and Jane Myers
135	י״ד תמוז תרלב	אורי בן שלום Reginald Philip Brown	20th July 1872	Samuel and Frances Brown

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