

8. He is described as 'an 18-year old Jewish boy from Perth, a former metal polisher, whose family were from Opochna in Russia. He was a very bright little Russian according to his comrades and only 5 feet 2 inches tall, with dark curly hair'.
9. Gregory Kunin was from the Pale, enlisting as a carpenter and seaman.
10. After the war he worked as an electrician, was involved in the electrification of the Canberra-Queanbeyan area.
11. Samuel Waxman had worked at Myers before his enlistment. After the war he opened a clothing shop in Adelaide.

MAD FOR ZION A BIOGRAPHY OF COLONEL J.H. PATTERSON

by Patrick Streeter, *The Matching Press, Harlow U.K. 2004,*
191pp.

The reader of the *AJHS Journal* might ask why a review of a biography of Lieut. Colonel John Henry Patterson has been included. While he may have been "Mad for Zion", what was his Australian Jewish connection?

Patterson was a colourful, self-made adventurer, apparently born on the wrong side of the blanket in 1867 to an established Anglo-Irish family. He enlisted as a private in the British Army, rising to the rank of sergeant in India when he left the army in 1897 to work as an engineer building the Mombasa-Uganda railway. Work was hindered by man-eating lions attacking the Indian workmen. Patterson eventually shot the lions, and later recorded the story in *The Man-Eaters of Tsavo*. This became the background for the film *The Ghost and the Darkness* (1997) starring Michael Douglas and Val Kilmer.

The Boer War and the raising of the Imperial Yeomanry in 1900 saw Patterson gazetted a Second Lieutenant, campaigning in South Africa. By early 1902 he had risen to Lieutenant Colonelcy and been awarded a DSO.

By 1907 Patterson had been appointed as Chief Game Warden in British East Africa based in Nairobi. He led a safari accompanied by a brother-officer, Lieutenant Audley Blyth with his young wife, Effie. Patterson had an affair with Effie, and Blyth shot himself. The story inspired Ernest Hemingway's novella *The Short Happy Life of Francis Macomber*, filmed as *The Macomber Affair* in 1947.

In 1915 Patterson, having rejoined the British Army, was in Egypt where a Boer War colleague was looking for a commander for

the Zion Mule Corps, the unit formed from Jewish volunteers who had been expelled by the Ottomans from Palestine. Patterson was appointed as commander with Joseph Trumpeldor as second in command. So began Patterson's romance with Zionism that was to continue for the rest of his life. The book sets out in detail the formation of the Corps and its role at Cape Helles during the Gallipoli campaign. One of the units that the Mule Corps supported at Cape Helles was the 2nd Australian Brigade, though this is not mentioned in the text.

By 1916 Patterson was back in London. At this time Vladimir Jabotinsky was lobbying for the formation of a Jewish Legion based on the success of the Zion Mule Corps. The book outlines the politicking that saw the establishment in 1917 of the 38th Battalion of the Royal Fusiliers, the first battalion of the Jewish Legion, under the command of Patterson with Jabotinsky holding an honorary commission. The chaplain of the 38th Battalion was Rev. Leib Aisack Falk, later assistant rabbi at the Great Synagogue, Sydney.

The 39th Battalion was commanded by Australia's Lieut. Colonel Eliezer Margolin. There are several mentions of Margolin in the text, but Patrick Streeter fails to give him his first name. There is also a mention of Margolin's brother, Mordecai, but no linkage of the two.

The Legion fought in Palestine in 1918, notwithstanding the opposition of senior British military figures who were hostile to Jewish interests. The book records that during their stay in the Jordan Valley, the Legion was camped next to the Australian Mounted Division.

In January 1920 Patterson returned to England and retired from the Army. He now devoted himself to the cause of militant Zionism and ultimately to Revisionism, assisting with the organisation of the Haganah and IZL. Patterson was held in such a high esteem in Revisionist circles that in 1946 he was asked to be godfather to the first son of Ben-zion and Cela Netanyahu, Jonathan, who was to die at Entebbe. Patterson died in 1947, and so did not live to see the realisation of his devotion to Zionism with the establishment of Israel in 1948.

The book concludes with an Appendix, the poem composed by Roshan Mistari on the death of the Tsavo Lions, and this is followed by a bibliography including works written by Patterson and a general listing of books. This section concludes with a list of picture credits and an Index.

An interesting and readable story about a fascinating life has been presented to us in *Mad for Zion*. Unfortunately Patrick Streeter has let himself down by poor editing and a failure to check details.

There are many misspellings, inconsistencies and errors of date. For example on page 94 the statement is made that 'By July 1916 death and sickness had halved the numbers of the Mule Corps'. By that date the Corps had already been disbanded. 1915 is meant. A similar error is made on page 97 where it is indicated that the withdrawal from Gallipoli had been decided upon 'in the winter of 1916'. The withdrawal was completed on 9 January 1916 in the case of Cape Helles, which Streeter calls Cape Hellas. It would have been more accurate to describe this time as the winter of 1915-1916.

Chronological order is not always followed and on many occasions Streeter leads us along by-ways such as the story of what happened to Effie, her relationship with her family and her subsequent history in New Zealand. This lends a gossip texture to the work and distracts the reader from the adventurous life of John Patterson.

Russell W. Stern

NO LOCKED DOORS. JEWISH LIFE IN SHEPPARTON

By Shirley Randles, Makor Jewish Community Library, South Caulfield, Victoria, 2004.

It has always bothered me that any mention of the small Jewish community in Shepparton, Victoria, whether in the secular press or in the historical context, has always paid great attention to the presence of the first Yeshiva in Australia and its founders, the Feiglin family, to whom all credit is due. But there was another founding family in the Shepparton district, which had many branches, and a whole community of over sixty Jewish families lived in the area between the 1930s and 1950s. The largest families were indeed the Feiglin and Hayat families, most of whom lived in the Orrvale area, about two miles from Shepparton. Whereas several records have been written about the Feiglins, (notably that by Uri Kaploun, whose mother was a Feiglin), here at last is the story of the other family of Shepparton, the Hayats, who lived a much more secular, but nonetheless Jewish life than the Feiglins.

Among these 'other' families were such well-known names as the Pratt, Blayer, Beresinsky, Gorr, Eisenberg, Weiss, Bloom, Leiba, Leon and Snyder families, to name a few, most of whom were orchardists or shopkeepers in Shepparton itself. At last some of them are being given recognition by Shirley Randles, herself one of the six daughters of Hilda and Joseph Hayat.