

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 gossipy 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.

Bringing up a Jewish family in a country town in Australia is not easy, as illustrated by another recent work by Diana Encel about Jewish country girls in New South Wales. However, in her stories there was no support group of the extended family of cousins, uncles and aunts, and grandparents, not to mention the proximity of other Jewish families. Perhaps this is one of the tragedies of Jewish rural life in Australia that so few of the families who took up agriculture really endured, and even those who did, often had another trump card up their sleeve, such as Dr. Goldberg of Griffith, who was also a general practitioner.

Shirley Randles has done a lot of very valuable research on her family's background, with family trees of both her mother's family (from Belarus to Palestine) and her father's family (from Russia to Palestine and then to Cyprus). Also included are maps of the holdings in Shepparton and Orrvale, as well as appendices, so the reader can see how closely the families lived, and their proximity to the *shule* and the hostel, which was really like a communal hall. The Jewish life that these families lived was truly remarkable. Kosher meat was available (shipped up from Melbourne before their own *shochet* was employed); they had their own WIZO group; they held gatherings to celebrate *simchot* and *yomim tovim*; and were a real community. Regrettably, as their children grew up, most of the families established homes in Melbourne, for their children's sake, to meet other young people and for their further education.

Shirley Randles gives a very accurate account of the country life, educational problems and community life where there was apparently no antisemitism, but a shared interest in the orchard and fruit growing form of agriculture. Even the *Hachsharah* Farm, which in the early 1950s was located seven miles from Orrvale, gets a small mention. This was the part, which most interested me, as for a short time (some eight months in 1953), I lived opposite the Hayat family in Doyle's Lane, and Shirley's younger sisters used to visit my baby daughter.

When the *Dunera* boys were in Tatura, (some few miles from Shepparton, but still in the Goulburn Valley), some of them used to visit the Shepparton community. I particularly remember Charlie coming to our house, but I do not know anything more about him (as my recollection, his surname was Cohen).

Shirley's family and life in Melbourne are illustrated with some excellent family photographs, some of the best I have seen in a publication of this type. Her life was not exactly a copybook one, but she and her sisters have kept the close family ties, which were woven in the rural atmosphere of Shepparton, Victoria. She called the book *No Locked Doors*, because there was never any need to lock the

doors. Now in their nineties, Shirley's parents can be justly proud of their family and their children's and grandchildren's achievements.

Judy Shapira

JEWES AND AUSTRALIAN POLITICS

by *Geoffrey Brahm Levey and Philip Mendes (eds.)*, Brighton:
Sussex Academic Press, 2004, 262 pages

Religion and politics has become a major focus for public discussion in Australia. From an archbishop as governor general to evangelical Christian political parties, faith-based politics are spreading. As Jews are both members of a culture and of a religion, their presence in the political field is rather more complicated. Jews in politics may not be acting from a basis of faith, or they may be practising religion in a rather more secular way, or be guided by a very specific set of values and beliefs. Even so, Jews have had a fairly low profile in Australian political history. Some have broken from the pack to become Governors General – the King's and Queen's men – while others have inhabited the outer regions of anarchic cyberspace, advocating credos from Mao to Kropotkin. However, in this collection of articles by academics and politicians, the editors (broadly on the Left in relation to Australian Jewry) have taken the middle ground to view the landscape.

Historically Jewry, in Australia has been ethnically diverse, politically progressive, and socially engaged. Its waves have drawn every aspect of the Diaspora to the antipodes, especially after Asian Jews finally made it in after years of trying. In recent years new waves of immigrants, in part from South Africa and Russia, plus a resurgent Jewish educational system fed by right-of-centre governments, have tended to make it more conservative, less socially concerned, more inward focused, and far more Zionist.

In the late 1940s Australian Jewry was probably at its most turbulent period - Australian Jews of British ancestry were torn over Zionist struggles against the British in Palestine; surviving Eastern European Bundists crawled into Australia, holding about them the shreds of their pasts as barely-accepted survivors of the Holocaust; Zionists sought to rally supporters for their struggle, seeing in Australia's rejection of Holocaust survivors a driver to draw immigrants to Eretz Israel. Among the doctors and lawyers, the taxi dri-