

when there was some advantage to be drawn from the connection, but otherwise despised and disliked Jews and believed themselves to be superior to Jews. The marriage broke down and Marzena totally separated her son from his father, changed his surname to her mother's maiden name, and brought him up to despise his father. The lengths to which she went are almost incredible. Fortunately George moved back to Sydney, still working for ICI, met a more suitable Jewish girl, married her and they had a son together. They experienced health problems, but greater happiness.

The highlight of the book, and the episode with which George begins his story, is Liz and George's trip with the March of the Living group to Poland and to Israel, when a Moriah College teacher, David Shaw, was inspired to arrange a Barmitzvah for George at the *Kotel* at 66 years of age, since he had not had one as a teenager. The emotional impact of this impromptu Barmitzvah in Jerusalem changed George's outlook on Judaism.

One of the strong points of the book are George's explanations of the different attitudes of Poles towards Jews, and vice-versa and of half-Jews towards Catholic Poles and Jews, and the snobbishness that Poles feel towards Jews. Above all, George's appreciation of Australia and of Australians and their mores shines out of the text and is heart warming.

The title of the book is due to the chocolate his mother gave him to suck when they fled Warsaw for Bialystok to keep the baby quiet, and the Anzac biscuits, which were the welcoming gift by their Australian neighbours when the Sternfelds moved into their house in Australia. George, who is apparently an outstanding cook, has included in the text a number of Polish Jewish recipes like gefillte fish and barley chicken soup, and also Anzac biscuits and a Batmitzvah cake he invented. There is also a double family tree of the extended Sternfeld and Rosenfarb maternal family. Some small maps illustrate the family's wanderings, and a very large number of clear family photos are also included in the book.

Sophie Caplan

TO BE CONTINUED: MEMOIRS AND MUSINGS.

By Rabbi Dr Raymond Apple.

Mandelbaum Publishing, Sydney, 2009. 222p. \$24.95

Rabbi Apple is well known to members of the AJHS, both as a contributor, president and patron. This book is the first of a two

volume biographical outlook on his life and times. Unfortunately for any future historians/biographers there are quite extensive musings on Judaism and Jewish life in the three congregations that Rabbi Apple was the *Halachic* leader of in London and Sydney, but very little on the man himself, and as he admits on the back page, it is not an autobiography.

In the book, Rabbi Apple comments that modern communication methods such as email and SMS will make it harder for future historians to be able to do research. Yet, in his memoirs it is very difficult to find actual dates or specific incidents to assist intending researchers of Jewish life in the latter half of the twentieth century.

There is no comment on how hard financially it must have been as a young orthodox man to go to university in Melbourne in the 1950s and then to London in 1958 to continue studying, apart from a comment on page 38 that 'Rabbi Dangelow secured some funding to help me with my studies'. Otherwise there is no commentary on whether life was difficult as a young married student with no personal family near by to turn to for any assistance or solace, although obviously in-laws lived in England. Though a whole generation of British colonials visited a city which at the time was one of the most expensive places in the world to live, most were only able to do so by multiple sharing of accommodation and living costs in places like Earls Court (otherwise known as Kangaroo Valley).

A small error is on page 10, where referral is made to the supposed autobiographical book *They're A Weird Mob* by Nino Culotta. This was pen name of John O'Grady, who definitely was not an Italian immigrant!

On a more positive and memorable note, is the reminder of McWilliam's kosher Brown Muscat wine in the chapter on 'Drinking'. I must admit that modern Israeli sacramental wines do not have the same smoothness and taste as the McWilliam's kosher wine did. Thus, for myself and my wife, we would both definitely go along with Rabbi's memory of this symbol of Australian Jewry's independence from overseas suppliers. Similarly, the memory that Rabbi Apple raises of the interplay before Shabbat services between himself and some of the older regulars brings back memories. Besides the jokes and puns, there were also times where the discussions were more along the lines of a *Halachic* nature.

On a more personal note, the chapter on poetry not only reminded me of one day in the Great Synagogue's office of alternating line for line with Rabbi in reciting '[H]Er Name's Doreen', but of listening to his wife Marian reciting 'Clancy of The Overflow' and also her reciting her little ditty which listed in order of reign, all the kings and queens of England.

Overall though, for most the book will be a good read and a welcome addition for home libraries, especially for us oldies to give our younger family members as it shows that rabbis are human too.

Joe Kensell

HAND IN HAND. JEWISH AND INDIGENOUS PEOPLE WORKING TOGETHER

By Anne Sarzin and Lisa Miranda Sarzin.

*Sydney, New South Wales Jewish Board of Deputies, 2010. 205
pages.*

This fascinating book began as the brainchild of Ilona Lee of the New South Wales Jewish Board of Deputies and was nurtured and matured by two talented writers and interviewers, Anne and Lisa Sarzin. In their own words: 'The stories in this book are testimony to the determination of individuals to make a positive difference in some ways to the lives of others... Together, Jewish and Indigenous people discover the commonalities that add depth to their interactions...the values they share...and the profound commitment to being their brother and sister's keeper in a sharing society...' (p.195)

Their book surprises in many ways from the beautiful cover illustration of the 'wattle star' created by Jewish Aborigine Professor Lisa Jackson Pulver to the many wonderful illustrations of Jewish and Indigenous Australians working together over many years. Seventy-nine interviews were conducted and Professor Pulver's story is one of these which make you proud of both communities. The writing style is an intimate conversation between interviewees and readers and many amazing stories are told of community initiatives which have benefited both Jewish and Indigenous people. The book has been printed and bound by Alba Press in an easy-to-read format with contrasting colour in the chapter headings and running titles. Each chapter begins with an important quote from the interviewee and each illustration has detailed captions.

There are seven sections: historical connections, social justice, leadership, education [the largest], health, art and culture, hands across the land. Within each of these sections we meet various Jewish and Indigenous people whose lives have been changed; who have discovered shared values such as respect for land and oral