

In a 1500-page book "Co-existence and Commerce", published in 1970, he further pursued his theory that only by expanding economic ties with totalitarian countries can complete annihilation of humanity be prevented.

Pisar does not believe that an autobiography can serve as a guide to others, but he thinks it an appropriate way of popularizing his views. He is really very pessimistic with regard to our future and that of our children. As one of the few who escaped death among so many who perished, he feels it is his obligation to contribute to a just and lasting peace so that the horrors he witnessed will not be repeated. The combination of inanimate technology and human brutality which he had experienced himself shows that Man is quite capable of resorting to wholesale annihilation. Auschwitz may have been merely a rehearsal for a global Armageddon. Nevertheless, he retains some optimism: as long as hope pulsates within us, like blood, salvation is possible.

This is an important book which ought to be read by the rising generation. Samuel Pisar is like an Old Testament prophet warning his contemporaries of the coming doom, unless they mend their ways.

Edith Sowej.

DISCORD WITHIN THE BAR

by

Benjamin Sidney

Sydney. The Law Book Co. Ltd., 1981, \$19.50

Novels are not normally within the purview of this Journal. This one, however, has an interest to the Australian Jewish historian because the author has used as his pseudonym the two first names (in reverse order) of the late Sydney B. Glass, one of the founders of the Australian Jewish Historical Society and its first honorary secretary, and by now it is an open secret that Benjamin Sidney is the Honourable Mr. Justice Harold H. Glass, Q.C.

The story which the author tells is credible and readable and its ending is unpredictable and exciting; and it paints a portrait of the legal profession in which "Currents of envy and resentment, cross-currents of rivalry and antipathy and counter-currents of admiration and esteem flowed in all directions ... Judges were supposed to be above the struggle but sometimes were not."

This is Benjamin Sidney's first novel; the reading public will be looking forward to more from the same pen.

Rabbi Raymond Apple, A.M.

Ed:

The author's story revolves around a factory accident causing the plaintiff serious injury although the real cause is obscure. The close-knit

world of the N.S.W. Bar becomes involved in the case affecting the personalities of the Judge and the rival advocates in the courtroom tensions. The conflicts of the legal drama extend beyond the walls of the court. As a reviewer has noted, the writer presents us with an image of a profession now under increasing public scrutiny and challenge. But the story, as the writer says in his Prologue, is wound back to the "halcyon" days of 1965 and beyond, when the profession was still rooted in traditional attitudes and practices, before social changes began to overtake it. He shows that below the smooth appearance of a conservative professional group, there were inner convulsions that would come to the surface, depicting some of the reality that was less known and seen by the general public. Certain of the incidents in the novel would appear to have had some basis in the author's own experiences.

JOHN MONASH

by

Geoffrey Serle

*Melbourne University Press. In Association With Monash University,
600 pages, \$27.50*

The Melbourne City Council at its meeting on 9 October 1918 passed a special resolution conveying to Lieutenant-General Sir John Monash their appreciation for his "skill resourcefulness and valour" in his decisive victory at the Battle of Montbrehain on 5 October. It was this victory in battle that led to the eventual German collapse and Armistice a month later.

The achievements of Monash in battle have been recorded by a number of writers, of note perhaps C. E. W. Bean, the official War Historian, but there is little doubt that 5 October, 1918 was the day that established for all time Monash as an Australian hero.

John Monash was born in Melbourne in 1865. As a small boy, in 1875, he moved with his parents to live in Jerilderie in New South Wales and there came under the influence of a young schoolmaster, William Elliot. It was Elliot who first noticed his fine academic abilities and suggested to Monash's parents that they should take him to Melbourne where he would be able to obtain a more advanced education. An outpost in the Riverina district was hardly the stimulatory atmosphere for such a young boy.

As both his parents were German Jews, John Monash was brought up in a bilingual speaking home and many of the attitudes of his family environment were those of contemporary German Jewry. For his education he was sent to Scotch College in East Melbourne, then under the headmastership of Dr. Alexander Morrison. He progressed well. For his religious education he attended the East Melbourne Synagogue and studied