he writes "No order, only chaos; no guiding hand; random evolution, blind forces, blind chance; choice that is no choice; predestination with neither origin nor end; only cross-currents of people, events, experiences, thoughts, emotions, beliefs, deeds, colliding in their millions . . ."; and, "Go persuade a world so stuck in the quagmire of thinking in terms of the dichotomy between will and determinism, between choice and design, that a third component exists, that of chance . . ."

In "Friends", where the protagonist as a young adult visits a former school friend in Paris and they discuss their youthful dreams of service to mankind à la Albert Schweitzer, the friend explains "There comes a time when a man makes a reckoning with himself, asserts those values that he deems important and rearranges his priorities. There comes a time, too, when one realises one's ineffectuality in the face of the iniquities that pervade society and must make peace with the regret that not the best-intentioned of men can eliminate them".

In the final story, "The Fortress", a wealthy businessman (former immigrant from concentration camp) in his declining years wants to establish a memorial. He decides on an auditorium at the university, to bear his name. "The building rose before him, clear as marbled certitude, in his imagination. A massive, oval, domed edifice. Brown birch. Sturdy polished resilient timber. Mosaic windows. Murals. A spacious sloping hall in the style of an amphitheatre, cushioned seats, a stage, foyer, cloak rooms, offices. Venue for concerts, stage plays, orations, reviews . . . He saw it stand as his ultimate memorial, in its grandness and permanence telling of a man, a Jew, who, born in remote Lithuania, had endured hell and who, surviving, destitute and naked, had attained to the ease of wealth and who, through this creation had touched the hem of eternity." The architect he chooses, internationally renowned, a scholar and a mystic, designs a building of perfection and supervises every iota of its construction — which produces in the businessman suspicion of his motives. The philosophy of this story revolves around the difference between the powers of creativity and of money to purchase. To tell its ending would be a disservice to both reader and author.

Serge Liberman, twice winner of the Alan Marshall Award, married, with three children, editor of the Melbourne Chronicle, was recently appointed to the editorial committee of a new magazine "Outrider", devoted to the multiculturism of Australian society. In this book he has made a contribution to the understanding of some sections of this multicultural society.

## TROUBLES

*Alan Collins, (Kingfisher Books, 195 pp. $6.95)*

This collection of twenty-one short stories was one of five finalists in the 1982 Alan Marshall Award.

Most of these stories deal with Jewish people in Sydney or Melbourne in the 1930s and 1940s, their relationships with each other and with their non-Jewish friends, neighbours and casual acquaintances. The majority of people in the stories are not wealthy, some are definitely impoverished and at the end of their tether.

Some of the stories are concerned with Australian anti-semitism, real or perceived, and are directed against the attitudes of Australian Jews to the refugees from Hitler whose differences of speech, appearance and customs worried some of the settled Jews here as a possible additional source of anti-semitism.

Several of the stories are told from the point of view of boys of the 12–16 year-old age group and these are some of the most appealing, combining innocence with the experience of suffering of poor Jews in this wonderful country. The first and longest story, "The Trouble with Felix", which was awarded second prize in the 1980 Sydney Sun-Herald competition, is a good example — and the book would be worth buying for this story alone.

In his Foreword, Judah Waten writes: "Alan Collins . . . has recorded movingly the lives of Jews Without Money in Australia, back in the pre-war years when he was growing up . . . (he) has done something original, presenting Jews . . . who were looked down upon by other Jews who regarded themselves as superior . . ., Jews whose families had settled in Australia in the last century, believing themselves to be the aristocracy of Australian Jewry".

Each story is titled "The Trouble with _____", the blank containing, in most of them, the name of the reacting character, not necessarily that of the narrator: the most attractive are those written with the narrator as first person.

"Troubles" encompasses orphanages, encounters of poor with rich children, an exploited apprentice, an overbearing wife, a pathetic invalid wife, an unappreciated dominated wife, experiences with sex, with dying, on travels overseas — and other contretemps.

The style of writing is clear and unpretentious, the characters well-drawn, the dialogue appropriate to those characters. Descriptions of scene and of effects on the senses are realistic. The development and ending are never predictable. There is sufficient humour, both in the presentation and in some of the situations and denouements, to make them entertaining as well as thought-provoking. They are stories to savour, to read two or three at a time, not devour like a whodunnit, making them altogether a varied, interesting and worthwhile collection of short stories.

## *AUSTRALIAN DICTIONARY OF BIOGRAPHY*

*Volume 9. 1891-1939.*
*(Melbourne University Press)*

This latest volume contains fourteen Jewish entries. They are as follows:

GOLDHAR Pinchas (1901–1947), Yiddish writer. b. Lodz (Poland), came to Australia 1926. First editor of first Yiddish newspaper in Australia (1928). Some stories translated into English and included in anthologies published in Australia.
(Judah Waten)

GREEN Solomon (1868–1948), bookmaker and philanthropist. b. London, came to Australia 1883. Bred racehorses, some of which became champions. Gave generously to hospitals and other charities.                                         (Chris McConville)

HARRIS Alfred (1870–1944), journalist, founder of the Hebrew Standard (1895), now known as Australian Jewish Times. b. Melbourne, lived and worked in Sydney, Brisbane and country towns. Founded also a Masonic journal and helped found the N.S.W. Country Press Association.                                                      (Suzanne Rutland)

HARRIS Lawrence Herschel Levi (1871–1920), radiologist. b. London, came to Australia in infancy. A keen photographer, he became interested in X-rays a year after Roentgen's discovery and founded X-ray Unit at Sydney Hospital.   (Suzanne Rutland)

HARRIS Samuel Henry (1881–1936), urological surgeon. b. Sydney. Cricket