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dian and Eurasian. But he fails to show how this "white supremacy" has left the invader an unwanted stranger after more than three hundred years of residence. A short introduction by another writer points to the "fatal snobbery of class, creed and color" as "the lesson" of this collection of stories, but this remains only an interpretation-which, while plausible, is not likely to be the impression gained by readers. In fact, the same writer warns: "In the amusement and excitement of reading we may miss the lesson, but remember it afterwards." Actually, it is neither the amusement nor the excitement that conceals the lesson, but rather the author's neutrality, which is a sort of literary non-intervention policy. The result, whether intentional or not, is a sympathetic picture of the white European, and a less complimentary one of the Indian. And there is not so much as a hint here of imperialism's criminal responsibility for India's condition. Some creative objectivity!

MACK ENNIUS.

Charles le Grand

1 ACCUSE DE GAULLE, by Henri de Kerillis. Harcourt, Brace. \$2.75.

A RECENT Public Opinion poll taken in France showed a sharp decline in the popularity of General Charles de Gaulle since his abrupt and unceremonious exit from office as provisional head of the French government. Events have raced ahead so swiftly that de Kerillis' book, published in a French edition last October, seems almost completely out of date. De Kerillis complains: "Now it will be difficult, terribly difficult, to root out De Gaullism from French minds and, above all, to remove de Gaulle from the position of power which he usurped when France was liberated." Fortunately, the overwhelming majority of the French people do not share his opinion, even though they realize that the reactionary groups around de Gaulle have not lost hope of staging a coup d'etat.

De Kerillis himself is something of a contradiction. Long in exile, he seems to have become warped, opinionated and embittered. A Rightist deputy in pre-war France, he was the only non-Communist to vote against the Munich Pact. In the early stages of the Spanish War he praised the fascist General Franco, only to repent later of his error. In the period before France's liberation he was a staunch follower of General Giraud. His career has been marked by erratic and unpredictable *sorties*.

In this volume he formulates serious charges against de Gaulle. Some of his accusations, notably that de Gaulle had a number of notorious Cagoulards in his entourage, have proved correct. But on the whole his assessment of the de Gaullist movement is far too one-sided and marked by personal bias in favor of Giraud to be reliable. He bases his hopes for French resurgence on help from Britain and the United States, particularly the latter. Is that perhaps why de Kerillis remains away from his native land, nursing old grudges and rancors in the United States?

John Rossi.

Worm's Eye View

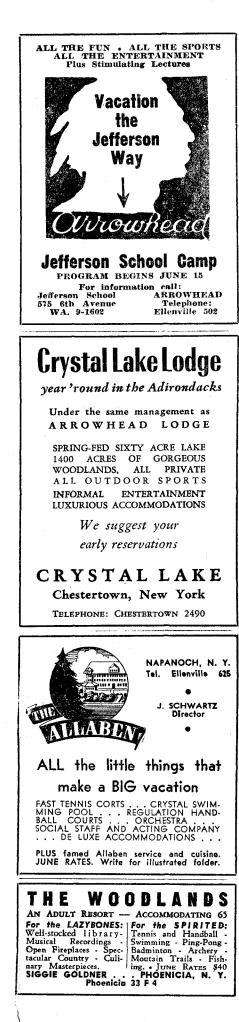
ANATOLE FRANCE, by Jack Axelrad. Harper. \$3.75.

M. AXELRAD's book is the study of a great man by a small one, of a Communist by a Social Democrat. Its interest lies in the presentation of considerable material on Anatole France's life, particularly before the Russian Revolution. Mr. Axelrad's objectivity dissolves in the face of that event; it is replaced by Red-baiting and rancor.

From the Parnassian poet who called the Commune a "committee of assassins" and fled Paris rather than serve in the people's militia, to the accomplished writer and working-class leader who wrote that "I am heart and soul truly a Bolshevist," is a stimulating journey.

Two powerful streams of thought met in Anatole France. The earlier one, remaining life-long and deep, was in the best literary tradition—the skepticism of Voltaire, St. Beuve and Renan. Reality for these yielded only to observation or experiment. In their view a writer needed detachment to see into man without sharing his prejudices, his animal desires, his stupidities. Passing from the negative to the positive, France infused the tradition with vital new values. The counterpart of skepticism was not escape, but revolt. The second stream joined the first.

If Voltaire satirized the spiritual failings of the Church, France was anticlerical because he recognized its reactionary hold upon the state, at no time more evident for him than during the Dreyfus case. The trial of Zola for libel was the trial of poor old "Crain-



quebille." Legalism, then as now, was the last refuge of entrenched bourbonism against the underprivileged, whether at the level of a peddler or a Zola. And it was not the intellectuals of the salons who listened and helped, but the socialist masses. Skepticism in action which resulted in the release of Zola was morally more satisfactory than an attitudinizing skepticism which titillated the salons. France joined the Socialist Party. The Marxism of his teacher, Jaures,

was not that of Blum and Clemenceau. To France, "no principles could be accepted until they were fully examined, until it was determined in what manner they were valid."

In Penguin Island he turned a cold penetrating light on French socialism: "It was the most solemn of customs . . . to put into all the ministries destined to combat socialism a member of the Socialist Party, to the end that the enemies of wealth and property would be ashamed and grieved to fight one of their own, and so that they might not present a united front against those whom but yesterday they condemned." On the eve of the First World War, the Revolt of the Angels appeared. It was the epitome of cynicism and contempt, flaving man for his subservience to a society bent on destroying itself. Socialists did not dare complain against France's indictment. Socialist cabinet members had already given the war cry.

France called the peace that followed "a prolongation of the war." Mr. Axelrad dissents, asserting that Nazism would not have come to power if the German people had been really crushed! France wrote: "The hour is come when we must be citizens of the world, or see all civilization perish . . . the proletarians . . . will unite to form one universal proletariat and we shall see fulfilled the great socialist prophecy. The union of the workers will be the peace of the world." The transition was obvious. France became a Communist -the act, says the disturbed Mr. Axelrad, of a man too old and too confused to know what he was doing.

Mr. Axelrad, stealing a page from the literary jackals who tore into the late Theodore Dreiser, chooses to ignore the summation, the final premise, of his subject's philosophy. Going further, he deserts objectivity completely in order to pander to assumed reader prejudices. Not finding among the writings of France support for such contentions as: the Soviet Union was



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