

don't want to, you embarrass me!" Sometimes the god desists and either sulks or rides another horse, but usually he demands his privilege, enters the body, and leaves the communicant exhausted after a spell of activity in which the horse speaks with the voice of the god and performs his characteristic acts.

A Haitian psychiatrist, Dr. Louis Mars, has argued that this religion provides a kind of national health, since it permits neurotic desires to be relieved by living out fantastical impulse. The effeminate man can be possessed by a female *loa* and behave like an imperious or amorous woman, and then return consoled to his everyday duties as a man; the braggart can become a favorite horse of Ogoun Feraille, the noisy god of war. When hysteria is rewarded and not guiltily repressed, and in fact is given some aesthetic shape, it ceases to be hysteria.

In addition, Voodoo music, singing, dancing, and drumming, the making of ritual flour drawings, and the drama aroused by frequent confrontation with immensely willful powers provide a natural social expression of artistic talent. The powerful man can become a priest, and carve out his little domain for invention; the ambitious woman can become a mambo. Sin and virtue play directly upon the Haitian's body. The gods punish the guilty—Ogoun Feraille caused a terrible swelling in the jaw of my houseboy; penicillin did not cure it, a dentist found no abscess, but it disappeared when he paid an overdue visit to his mother. (He became the god's unwilling horse, and I heard Ogoun Feraille's voice in his own abashed body lecturing him on the duty owed a mother.) The gods, as always, are somewhat slower to reward the virtuous.

**I**N HAITI, Voodoo and Roman Catholicism have been locked in close battle for two hundred years. Catholicism is the official religion of a state whose presidents have sometimes been secret practitioners of Voodoo. People on the street debate the degree of legitimacy provided children through a marriage sanctioned by the Church as against that by a Voodoo *houngan*. The habit of the elite class has been to

deny the existence of Voodoo; when the drums begin to sound in the hills surrounding Port-au-Prince, they refer to "quaint country dances." The Church has vacillated between silent ignoring of Voodoo, ferocious repression, and occasionally—the historic method of missionaries in pre-medieval Europe—assimilation of the pagan gods as devils, haunts, bogymen. So far, the syncretic attack has produced a few good Catholics among the elite and a great deal of semi-derisive use of Christian myth and material by the practical Haitian peasant. A typically temporizing Creole proverb declares: "Jesus is good and Damballah is powerful." One of the striking sights of a Sunday morning in Port-au-Prince is that of the crowd, in white suits or robes prescribed for a solemn Voodoo ceremony, streaming down from the hills in time for Mass.

Voodoo is a subtle influence in

the present revolutionary troubles wracking Haiti. An insight into President François Duvalier's quarrel with the Church may be obtained by Dr. Métraux's expression of thanks to his former country doctor for his "ethnological" help. The younger Haitian poets, looking to be more than imitators of the French, have taken to exploring the realities of Haitian life in the Creole language—and this means taking seriously the religion of the great mass of the people. One expression of this movement is the poet Félix Morisseau-Leroy's Creole adaptation of *Antigone*, in which Creon becomes a repressive rural policeman and Tiresias a Voodoo priest.

**D**R. METRAUX has written a remarkable book, detailed, illustrated, and thoroughly documented, and infused with a special sympathy for the Haitian people.

## Behind the Lines

ALASTAIR BUCHAN

**T**RUMPH IN THE WEST, by Arthur Bryant. Doubleday. \$6.95.

This book is the second half of Sir Arthur Bryant's attempt to portray the course of the Second World War as seen through the eyes of Field Marshal Lord Alanbrooke, who was Chief of the Imperial General Staff (that is, the British Army) and chairman of the British Joint Chiefs throughout most of its course. Like its predecessor, *The Turn of the Tide*, it is based on the private diary Alanbrooke kept throughout the war, and on the autobiographical notes with which he later supplemented it. Also like its predecessor, it is a remarkably unsuccessful method of handling contemporary history, and in the end enhances the reputation neither of the chronicler nor of the diarist.

*The Turn of the Tide* was justifiably criticized for the way in which Bryant, the professional historian, had made use of Alanbrooke's diaries—the jottings of a tired man written late at night in the form of letters to his wife—to rub salt in the wounds of the

great Anglo-American disagreements or to picture Churchill trying to enforce impossible strategies upon his Chiefs of Staff. Conscious, presumably, of this criticism, Bryant has been more judicious in his choice of material in the second volume, and has let Alanbrooke's notes and diary entries bear a larger burden of the narrative. Though the end product is still an unsatisfactory contribution to historical truth, it is in many ways more valuable.

The book opens in November, 1943, after Anglo-American joint planning had been in operation for nearly two years, and one interesting aspect of the narrative is the steady alteration in the balance of British and American influence upon each other's policies as the balance of their mobilized strength began to alter. "When I look at the Mediterranean," Alanbrooke notes on November 1, 1943, after the Quebec Conference, "I realize only too well how far I have failed. If only I had had sufficient force of character to swing those American Chiefs of Staff and make them see

daylight, how different the war might be. We should have had the whole Balkans ablaze by now, and the war might have been finished in 1943. I blame myself, yet doubt whether it was humanly possible to alter the American point of view more than I succeeded in doing."

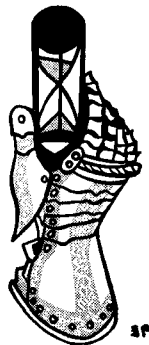
After that fall season, the American concept of how to win the war in Europe began steadily to predominate over the British. The first half of the book is, in fact, a record of Alanbrooke's dogged rear-guard action for a more vigorous Mediterranean strategy, which might at best mean the breakthrough to Vienna and at worst pin down Hitler's finest troops in Italy. But on August 2, 1944, Alanbrooke acknowledges defeat. "The Americans now feel they possess the major forces at sea, on land and in the air, in addition to all the vast financial and industrial advantages they have had from the start. They look upon themselves no longer as apprentices in war but as full blown professionals. As a result, they are determined to have an ever increasing share in the running of the war in all its aspects."

THIS QUESTION of the Mediterranean aside, Alanbrooke was not the tired, crotchety figure with a deep suspicion of American motives that some writers have assumed him to be. If he does appear as such it is the fault of Bryant, who undoubtedly does slant his own narrative to show that the British were always right. Once the main lines of OVERLORD (the invasion of Normandy) had been settled, one of Alanbrooke's principal preoccupations was to prevent Montgomery from getting at loggerheads with both Eisenhower and Omar Bradley. In the several passages where he is critical of Eisenhower, it is in terms of an anxiety that was shared by as many American officers as British. "March 6th [1945]—Breakfast with Ike and another long talk with him. There is no doubt that he is a most attractive personality and, at the same time, a very very limited brain from a strategic point of view"—a judgment in which Alanbrooke is far from alone.

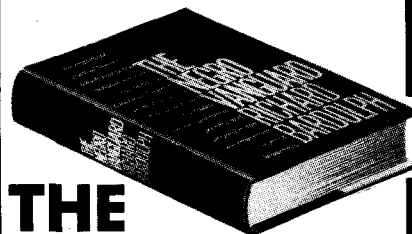
This overlong book does less than justice to Alanbrooke's own person-

ality, makes too much of his quite limited strategic vision, adds little to our knowledge of the inner decisions of the war, and contributes only occasional insights into the characters of Churchill, Roosevelt, de Gaulle, and the others. The book's real contribution lies in the revelations it offers about the complete divorce in outlook between the British and the American armies—a divorce that existed not only at that date but until the development of NATO. The British Army and Royal Navy had for a century been virtually a combined arm, experienced in the use of sea power to support land power. Hence Alanbrooke's admiration for MacArthur, whose island-hopping technique represented the application of a strategic doctrine that the British have always admired, though they have been much less successful in its application over the centuries than most British historians care to admit.

American generals, by contrast, thought more in continental terms, in the sense that French and German generals always have. It is not surprising that the present generation of the U.S. Army, unlike the Navy, has had much closer contacts with French and German doctrine than with British. When Alanbrooke and Marshall, Eisenhower and Montgomery were at loggerheads, it was really a clash of two quite foreign systems of strategic thought and discipline. To American eyes, the British senior officers were slapdash and unscientific in their approach to strategic planning. To British eyes, the American senior officers were rigid and Germanic in their ideas. Once more we are reminded that Britain and the United States, over long periods of their history, have been "two countries divided by a common language."



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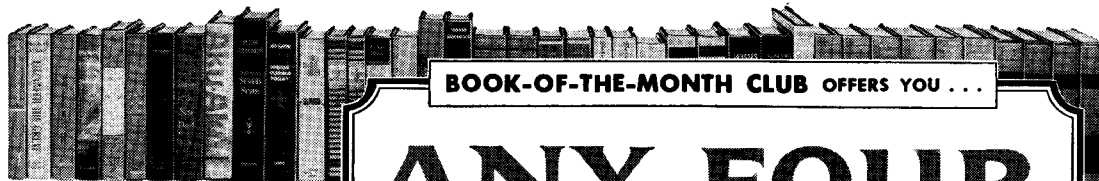
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THE PURPOSE of this suggested trial membership is to demonstrate two things by your own experience: First, that you can really keep yourself from missing, through oversight or overbusyness, books you fully intend to read; second, the advantages of the Club's Book-Dividend system, through which members regularly receive valuable library volumes—either completely without charge or at a small fraction of their price—simply by buying books they would buy anyway. The offer described here really represents "advanced" Book-Dividends earned by the purchase of the four books you engage to buy later.

\* The four books you choose will be

sent to you immediately, and you will be billed one dollar for each volume (plus a small charge for postage).

\* You have a wide choice always—over 200 Selections and Alternates during the year.

\* If you continue after buying the four books called for in this trial membership, with every second Club choice you buy you will receive, without charge, a valuable Book-Dividend averaging around \$7 in retail value. Since the inauguration of this profit-sharing plan, \$220,000,000 worth of books (retail value) have been earned and received by Club members as Book-Dividends.

\* In the case of multi-volume sets, each volume is to be counted as a separate purchase at \$1

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INDICATE BY NUMBER THE FOUR BOOKS YOU WANT

MR.  
MRS.  
MISS

..... (Please print plainly)

Address.....

City.....Zone.....State.....

Selections and Alternates for Canadian members are usually priced slightly higher, are shipped from Toronto duty free, and may be paid for in either U.S. or Canadian currency.

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