

tional power relations depend only secondarily on military potential. They depend primarily on the inner health of the national societies, their integrity, their ability to cope with their own problems, their cultural strength and attractiveness, the promise of their ideals and achievement."

With these words, he echoes a view to which George Kennan gave such vivid expression in his much-discussed Reith lectures. Implicit is a warning and a challenge. It might fairly be argued that only if we heed the full import of this warning, only if at whatever sacrifice we meet this challenge, shall we demonstrate for all the world to see that we deserve to survive. And it may well be that in such a demonstration lies the true "Choice for Survival."

Prognosis Positive

"India and America," by Phillips Talbot and S. L. Poplai (Harper, 200 pp. \$3.75), is a study, based on both historical and current evidence, of political, economic, and social relations between the two countries. Amiya Chakravarty, professor of comparative Oriental religions and literature at Boston University, is our reviewer.

By Amiya Chakravarty

NO particular reason can be offered as to why any two nations, say USA and India, should agree on every point, or be expected to justify each deviation. What is essential surely is that concurrence between nations, wherever it exists, should be rooted in historical and cultural realities. In transnational affairs, as well as within the national matrix, varied initiatives and trends in policy-making, trade, or in social organizations would enhance the larger democratic process. Specially needed today is a basic commitment, on the part of free and co-operative nations, to the emerging context of world relationships.

Curiously enough, both India and

America seem to exhibit mutual awareness to a degree where basic values are nervously meant to yield an identical pattern of application, or at least a confessed and widely advertised potential field of operation. But why? Does this undue sensitiveness imply a deeper accord than we know between two multicultural and chromatic civilizations which have faced similar problems, and which, therefore, bring frustrations to peoples of both countries who expect quick conformity in results? Or is this modern impatience due to an imperfect recognition of different geopolitical factors, of intangible hemispheric influences which belong to persistent and meaningful divergences in humanity? The corrective may well lie in a close, detailed exposure to national facts, points of contact, and to many urgencies of the present international situation. In the case of India and America, as this exceedingly relevant and well-documented book shows, a great deal of uncertainty and hesitancy stems from their comparatively new acquaintance as nations.

A brilliant group of historians, political and social analysts, and field workers representing the two countries met, many of them on both shores, under the auspices of the Council on Foreign Relations, and the Indian Council on World Affairs. Having discussed Indo-American problems in test situations and in the accelerated light of world events, the group very properly assigned the task of presenting their societal, economic, and political findings to the co-authors who wrote their own book. The result is an integral document, sharply original in the discovery and use of historical and contemporary facts, and in the recognition of a whole perspective—the best offered so far—that would allow many Indians and Americans to reassess their position. Needless to say, the referral includes China, Kashmir, the arming of Pakistan, colonialism new and old, strategic and military alliances, the purposes and incalculables of modern USSR.

The critical need of economic co-

operation, and the challenge of human rights run as a central theme and correlate, on moral terms, the imperatives that nations must accept. And these topics by no means exhaust the list: the racist, self-destructive policy of South Africa, the ferment in neighboring but very different cultures of Asia, and a refreshingly objective view of Middle Eastern nations are there among other critical topics.

Readers may occasionally differ regarding the distribution of emphasis: this reviewer could claim graver urgency from the authors concerning a global anti-nuclear policy before the skies darken. That would bind the two nations together, and presumably others across the board, even regardless of ideologies. The strategic or logistical view, as the book amplifies, must be effectively met but also superseded if man's adventure on earth is to be saved from nuclear death. In this connection India's insistence on the mutative principle has, it must be said, been clearly explained in this book. Prime Minister Jawaharlal Nehru's oft-repeated faith in a rapidly evolving, post-ideological period (post-present ideologies, that is) in a changing world, and his insistence that we not only help the meliorative forces but prepare our minds for the larger freedoms could be further amplified. Moreover, India's policies in regard to military defense, or deterrents, can also baffle American supporters of India's principles, which are, of course, universal. The authors have not evaded such difficulties, but tried to interpret them. Every page discloses the resolute will to hold a fair balance.

Only such an encounter with "each other's facts," as seen from both sides, can bring greater mutual respect, and the use of imagination. This book dispels many rumorous prejudices, and clears the air for an adequate multi-level relationship between India and the United States.

"FORTRESS OF FREEDOM": The three Godkin lectures delivered by Dr. James Bryant Conant at Harvard early this January provide the content for his book **"Germany and Freedom: A Personal Appraisal"** (Harvard University Press, \$3). The first chapter, "Free Germany Reviews Its Past," comes to the conclusion that "Nazism is dead and buried." The second, on politics and economics in the Federal Republic, outlines some of the differences between conditions since 1945 and conditions under the Weimar Republic. The partition of Germany has broken the former predominance of Prussia; the decentralized federal system makes any restoration of that predominance unlikely. The Enabling



—From "The Art of India" (Phaidon).

Law, under which Brüning's government by decree paved the way for Hitler, has also vanished, but Adenauer and his successors will have a power that Brüning and his predecessors lacked to act against any group or party which aims "to abolish the libertarian order or to jeopardize the existence of the Federal Republic." In so far as the Officer Corps survives, it is dedicated to the defense of a democratic Germany as a member of NATO. Labor and management have successfully cooperated, to date, on the "Free Market Policy," devised by Minister of Economics Erhard.

The final chapter on Germany and her neighbors stresses the gradual emergence of a European community and the heartening, recent improvement in Franco-German relations. Dr. Conant agrees with those who "advocate a patient approach to the question of reunification." He is undisturbed by those who foresee another Russo-German deal. "Barring a worldwide economic disaster, a collapse of the NATO alliance, or a global war, Germany will continue to be one of the strongest fortresses of freedom."

Although Dr. Conant's modesty and moderation add weight to his prudent optimism, his slender volume leaves two disturbing questions unanswered. Can a man of his cool temper judge a people whose genius—for good as well as bad—inclines so strongly to extremes? And even if events do bear him out, how much conviction will his sober style carry among his excitable fellow-Americans? Dr. Conant has read, pondered, and quoted from such critical students of the recent German past as Alan Bullock, John Wheeler-Bennett, and Telford Taylor. But he has paid less heed to such historians as A. J. P. Taylor or such journalists as Drew Middleton, William L. Shirer, and Brian Connell. Perhaps he has done here all that any man can do in three lectures. But having done so much, it is difficult not to regret that he did not include some answers to some questions that readers will surely raise.

—QUINCY HOWE.

FICTION

Fitzgerald: Bard of the Jazz Age

The original edition of "Afternoon of an Author: A Selection of Uncollected Stories and Essays by F. Scott Fitzgerald" was issued by Friends of the Princeton Library. This week Scribners has released an edition for the general public. Both volumes are identical, containing the same notes and introduction by Arthur Mizener, author of "The Far Side of Paradise," a biography of Fitzgerald. In the following essay-review Maxwell Geismar discusses the components of Fitzgerald's talent as reflected in this book. A literary critic, Mr. Geismar's most recent book is "American Moderns," a midcentury survey of contemporary fiction.

By MAXWELL GEISMAR

THESE selections are minor pieces by Fitzgerald, left over from Malcolm Cowley's earlier collection of stories; or sketches and essays which were omitted from Edmund Wilson's still earlier Fitzgerald volume called "The Crack-Up." One would think all this was really enough to restore and enshrine the delicate sensibility of the Jazz Age bard. But the curious thing about the present book is that, even while it repeats a familiar lesson, it is still touching, entertaining, and depressing in the end.

The odd, the haunting thing about F. Scott Fitzgerald himself is how close he always was to being a "fringe writer." Or a marginal writer, perhaps, always treading the edge of the abyss, following a narrow ledge between achievement and disaster. And perhaps it was this artist's original confusion about fame (or popularity, or cash) and art which led him so swiftly to catastrophe. In any case Fitzgerald's work is split down the middle, between the "objective" novels like "The Great Gatsby," which lacked somewhere a solid center, and the "confessional novels" like "The

Beautiful and Damned," which lacked a solid form.

This ambivalence was rooted in Fitzgerald's talent, dissipating its promise and energy in more than 150 short stories over a period of twenty years, most of them written for the commercial market under great pressure, to earn the money which Fitzgerald had already spent. I think it is the "Fitzgerald Story" rather than Fitzgerald's actual work, judged by serious literary standards, which haunts the American literary mind. And Mr. Mizener has arranged the present collection very skilfully so as to stress and to illuminate the various aspects of this tragic drama, which was heightened by Fitzgerald's own charm.

THE young writer also came, in his own mind, from a fringe area of Western culture. His middle-class Irish background, on the edge of wealth and society, tormented the early Fitzgerald. The stories and articles on Princeton and the glittering world of "college men," directly after the success of "This Side of Paradise," in 1920, show all the flaws of a very shallow sophistication. (Fitzgerald was really the J. D. Salinger of the Twenties, to reverse the chronology, and a natural *New Yorker* writer.) Mr. Mizener has also collected several of the Basil Lee tales, which deal with Fitzgerald's adolescence in St. Paul, Minnesota. Here is again that New Orleans Cleopatra who is named Erminie Gilbert Labouisse Bible—Minnie, for short, and a prototype of the flapper.

But there were deeper strains in this writer's temperament of Oedipian and incestuous fantasies—a dotting, "Europeanized" mother, an absent or "dead" father—and a strain which

"Each being is like an unsurmised ideal that opens before us, and to see a delightful face going by that we do not know opens up a prospect of new lives we long to be living. They disappear at the turn of the street but we hope to see them again, we are left with the thought that there are a great many more lives to be lived than we supposed, and this enhances our self-esteem. A new face that has gone by is like the charm of an unvisited country which a book has disclosed. We can read its name and a train goes there. It doesn't matter if we don't set off. We know the country is there, we have a further reason for living. So I looked out of the window to make sure that the real, the potential life, whose proximity I never ceased to feel, held countless possibilities of different ways of being happy."

—From "On Art and Literature," by Marcel Proust (*Meridian*).