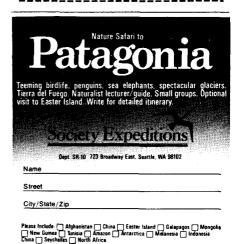
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in its spark and appetite.

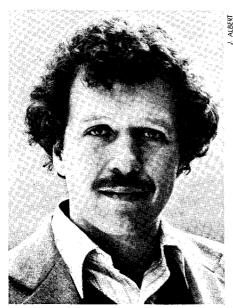
Indeed, the book begins with fire. David Axelrod loves Jade Butterfield. He is 17, she 16. Puppy love? Perhaps, but puppies can love strongly, and puppies can grow up and keep loving. Besides, what's wrong with puppy love? David's love for Jade is so complete, so pure, that he abandons his own parents to move in with Jade's family. The Butterfields are extraordinary people, and quickly David falls in love with them too. He worships Jade's mother, feels a special affinity with her father, and is generally infatuated with the family's open and permissive lifestyle. (Not only do Jade's parents allow the young lovers to sleep together, they go so far as to buy them a double bed.) Eventually, though, Jade's father—feeling threatened, perhaps jealous—rebels. He banishes David from the house. Lovesick and ostracized, lonely not only for Jade but the whole Butterfield family, David sets their house on fire.

David, who narrates the story, says: "I still believe the statement that gives the truest sense of my state of mind that night is that I started the fire so the Butterfields would have to leave their house and confront me....The point was not to allow them to go another day without seeing me."

He succeeds. The house burns, tragedy is barely averted, and the lives of everyone are changed forever. David ends up in a mental hospital; the Butterfields, whose family is not so stable and serene as it first appeared, disperse across the country; David's own parents are shaken out of a monotonous marriage.

Three years later, finally released from the hospital, David sets out on an odyssey to recapture Jade and to rebuild the familial house his fire consumed. It is a poignant, tender, exciting, and ultimately tragic journey. Cupid's arrows can draw real blood. Yet love, no matter how obsessive, is not merely destructive, and Spencer avoids such simplistic moralizing. Love, passionate love, is also the energizing force of the human heart. It is the human dream. "If anything set me apart," David says, "it was not my impulses but my stubbornness, my willingness to take the dream past what had been agreed upon as the reasonable limits, to declare that this dream was not a feverish trick of the mind but was an actuality at least as real as that other, thinner, more unhappy illusion we call normal life."

In the end, the novel reminds us—as David's love reminds his own parents and the Butterfields—that so-called "normal life" with its "normal" kinds of loving (affection, security, comfort, tenderness) seems dull and empty in contrast to the enormously heart-quickening, gut-thumping powers of true passion. David's love for Jade is not a "trick



Scott Spencer—Rather than slaying cupid, he has, in his new book, revived him.

of the mind" because, finally, it is not even of the mind; it is of the spirit, the heart, the soul. It is mindless. And mindlessness, of course, is risky. But passionate love cannot be undone by risk, cannot be extinguished by the arguments of the head, cannot be beaten back by the poor firemen of clinical psychology.

Novelist Tim O'Brien is the author of Going After Cacciato.

The Old Patagonian Express: By Train Through the Americas by Paul Theroux Houghton Mifflin, 404 pp., \$11.95

PAUL THEROUX may be the most irascible traveler since Tobias Smollett. Unfortunately, though, his anger never reaches the manic rage of that entertaining author, but devolves into whine and fret.

Setting out from his home in Medford, Massachusetts, one morning, Theroux begins a train journey that will take him down the length of South America, a continent not known for its kindness to dyspepsia. He finds much to upset him: The other passengers are boring, the food disgusting, and the trains filthy and decrepit. On learning that he has missed the Veracruz carnival, Theroux makes a typical remark: "I was relieved that I would not have to endure the vulgar spectacle." When he finds a subject of some depth (his visit with Borges in Buenos Aires, the separation of Canal Zone blacks and whites into "gold" and "silver" races, down to the color of their coffins), he is vivid, moving, and precise. But there is, on balance, far too much

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petulance and showing off, as when he informs an audience of Zonians "that one could not really understand any colony unless one had read Frankenstein and Prometheus Bound." Theroux's frequently expressed sympathy for the poor of Latin America would be more convincing if one did not suspect he was taking yet another opportunity to show his disdain for their masters.

Theroux often quotes from the authors whose books he reads along the way; his judgment of one of them, Ambrose Bierce, could be a description of his own attitude: "self-congratulatory cynicism." Perhaps The Old Patagonian Express suffers from its author's necessity to report every complaint and conversation so that he could be sure of having a booklength manuscript; one feels that what was "there" was not so much a mountain, or a train, as a publishing contract. -RHODA KOENIG

Living in the Maniototo

by Janet Frame George Braziller, 240 pp., \$8.95

WHEN A paranoid artist is sucked into the funnel of a Blue Fury before the very eyes of Mavis Barwell Halleton (alias "Violet Pansy Proudlock," ventriloquist, or "Alice Thumb," sister to Tom), her companion remarks casually: "Things like that don't happen."

Janet Frame may be the most important novelist to come out of New Zealand, but her books are so unlike what we expect a novel to be that they almost evanesce into their own mysticism. So much so that her coy but militant solipsism in the dozen or so of her books to appear since Owls Do Cry in 1957 has sometimes miffed critics.

Nevertheless, she's been compared to Woolf for her impressionistic sensibility, to Rilke for her deliberate obscurityand I'm tempted to add the names of Barnes, Nin, Mansfield, if only to suggest the rarefied atmosphere one encounters while living in the Maniototo.

The Maniototo, in essence, represents the farthest, most inaccessible reaches of personal imagination. Geography and language stand in for plot as Mavis buries two husbands in Blenheim, visits Baltimore, copes with an unexpected inheritance in the magic city of Berkeley. Coincidences and "replicas," in twos and threes, are intrinsic to these gambols among symbols.

Her early novels were regional in theme, and one can read Living in the Maniototo as a culminating parable for Janet Frame's life in art, paying attention to the fact that she writes novels like spiders make lace-almost instinctively, without looking back. "I'm not sure that I see life at all," she has said. "What I do see is life within."

-CAROLE COOK

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