Confessions of an Experimental Immoralist

Andre Gule Foreshadows the Grises of Tomorrow In His Personal Journals, the Matrix of His Work

THE POURNAL OF ANDR! Gali Volume I: 1889 1/43, Translated from the French, with an Luroduction and notes

Reviewed by

This author of these rear table journals is not atoma, the form men of letters with constituted the Academie Prancaise Yet he will probably be remembered ions site most of them have been jorgotten. For nearly thirty years he has finance, so, to speak, as the forty-first immortal Today at the ase of seventy-ospit, Ardré Cide is individually the kreatest of hings Prench writers. He is a hering writer in the literal sense. His preside fertilist, i undiminished his fame and influence constitute to expand; each raining senoration. THE author of these remarks his tame and rach rising generation of Europeans discovers itself in his books. If the works of his youth now have a significance mainly. personal or historical shose middle and old age anticipal crises of today, and appear to fore-skadow those of tomerow.

shadow those of tomorrow.

This happy fortune is not acoldental. The his extreaminary
novel, "The Counterfeiters," she
control character is a novelist; it
is certain that he speaks for
Anadré Gide. "What problems," he
speculates, with dr. with the people
of somorrow? is, is for them that
I wish to write- to firstly findfor curtostics that are still anditimal, to satisfy a "Jo not yet demed, so that he write today is still
a shill will, presenting in the onlished by imperials in one his

Great writers are other watersheds, or reservoirs of entires; they
serve as sources of the leature, or atversals preserving and transmitting
the note. To many orace, Gidsupposes to be one of the major
watershield of our ora. This con-

To the period between two world wars. Gife's books seemed to offer not only a viable id-al of increase by anneularly permanent for miner of the achievement. In matter, the common of the achievement in matter, the common of the proventance was an effort to prove tract a wax an interpreted indeed, the publication of these journals edited from his divine to data. It is proventant from his divine to data for potential, but the portant of the potential for the potential of the poten To the period between two would wars. Gide's books seemed to offer not only a viable id-al of dicesee, but singularly populative formula-



which, wisely discommanded by his own brokes and those of his fol-lowers, libered into the thinking of two senerations of Purcocana, Freeze history indicates come of the results of this indication. It the newtra of this intribution. It would not be considered among those who inve-contributed significantly to form-ing the contemporary mind and again, to making our world what

opportunity for public confession.
The entire record is likely to be unrivalled in completeness and

artist. The most valuable privice that these journals perform is that of furnishing us with the matrix, in experience, of his life-work.

That the journals are indispensable to our understanding of Give's books is clear, it should to o be said that an accumulance with Great writers are eather water sheds, of years agreed and preserve as sources of the issues, or a vessel preserving and framensching aspects to to one of the major cash past, for major cracks, Gide and controlling and cont

rejecting the author of the control of the control

and ethics under a principle of the many to make a course a purely expedite. Make it is an any to make a course of the direction in the course ablorate that he chart are course from the processes, as a clinical formation of the course of th processes as the state of many and the repudies ethical primiting our world of the primiting of the spin and a fine or world of the primiting of the spin and the morality of expediency behavior of concest to as without necessarily of expediency behavior of concest to as without necessarily of expediency behavior of concest to as without necessarily of the spin and the many state of the spin and the discovery without present and the many state of confision. The world of Gride's books reflects the discovery of confision. The world of Gride's books reflects the discovery with a many still become our own maleconductory and the spin and that many still become our own maleconductory and the spin and that the particular of the spin and the still become our own maleconductory and the spin and th lective social and political action.

To American readers the terms in which Gide expresses his solu-tion cannot seem novel; they are part of the vocabulary of our main literary tradition. When Gide urges men to dare to be inem-selves, to become free by becoming genuinely authentic, to act as nonconformists at all costs, we nonconformists at all costs we think we eaten an echo of Emerson. But we are mistaken. Unlike Emerson's Gide's doctrine of self-reautation is no predicated upon the otherwise as a solitural son. But we are mistaken. Chalke Emerson's, Gide's doctrine of self-realization is hold predicted into the conflict between conscience and reason Gide declares for reason. Yet he has never succeeded in convincing even himself that the mobile of that undergone by two succeeding generations. The portion reason of that undergone by two succeeding declares from its not is noble or reason. this decision is not ignoble or that the decision does not repre-sent a surrender to practical ex-pediency rather than an achieve-

understood that, that ad on community already God was becoming and that it depended upon such one of us that he should become, my ethical sense was restored.

This may well represent Gide's final conclusion. Yet that the inna consumon. The late the perennial rebel in him has not been conciliated is suggested by an entry made in his journal orly two skys afterward. That entry reads. But how slow God is in becoming!"

never succeeded in convincing of that undergone by two succeeding in the motive of coeding generations. The portion this decision does not represent a surrender to gractical expediency rather than an achievement in bumanism. Pleading, colouently for the experience of more than fifty calls ago, that thinking men in our time.

