

## BIBLIOGRAPHY

1. Unpublished material.
2. Books by Grenier.
3. Prefaces, essays and articles by Grenier (other than those on art).
4. Art and aesthetics: prefaces, essays, articles and reviews by Grenier.
5. Reviews, miscellaneous short articles and commentaries; published interviews.
6. Selected works and articles on or concerning Grenier.
7. Other works used in the preparation of this study.

### 1. *Unpublished material*

I have made use of the extensive correspondence of Edmond Lambert, although Grenier's own letters to Lambert do not seem to have survived. I have seen only typed extracts from Grenier's notebooks, but I have been able to consult the full manuscript of his D.E.S. dissertation, 'Le Problème du mal chez Renouvier'.

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- 1968 *Senancour, les plus belles pages*, edited by Jean Grenier (Mercure de France).
- 'Préface', in E. Labiche, *Œuvres complètes*, vol. VIII (Lausanne, Club de l'Honnête Homme).
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- 'C'est en disparaissant qu'il apparaissait' (J. Paulhan), *Le Figaro littéraire*, 21 October, pp. 16–17.
- 1969 'Le Vide — expérience spirituelle en Occident et en Orient', *Hermès*, 6 (March), pp. 253–58.
- 'Cet homme était Protée' (M. Jacob), *Le Monde (des livres)*, 22 March, p. 4.
- 'L'Heure de midi', *NRF*, 196 (April), pp. 481–88.
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- 'Son souci? Exalter l'effort humain' (A. Gide), *Figaro littéraire*, 18 August, p. 7.
- 'En fin de compte, j'ai écrit sur moi-même', *Revue de Paris*, 11 (November), pp. 62–69.
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4. *Art and aesthetics: prefaces, essays, articles, and reviews by Grenier*

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*L'Express*, rubric 'Les Arts', 20 October 1955 — 1 March 1956.

*La Nef*, May–September 1957.

*Preuves*, 80 (October 1957); 85 (March 1958) — 144 (February 1963).

B. *Less frequent contributions*

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*L'Œil*, nos. 4, 9, 12, 14, 15, 17, 21, 27, 28, 39, 46, 50, 52, 55–56, 58 (1955–59).

*XX<sup>e</sup> Siècle*, no. 11; new series, nos. 1–5, 13 (1958–59); unnumbered issues (1960–67).

*Derrière le Miroir*, nos. 48–49, 129, 144–46, 166 (1952–69)

*La Galerie des arts*, nos. 18, 34, 36, 38, 41, 42 (1964–67); unnumbered issues (1970–71).

C. *Others: R = review*

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1939 'Réflexions sur Rembrandt', *Cahiers de Radio-Paris*, 15 February, pp. 245–60.

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1940 R: L. Wencélius, *Calvin et Rembrandt*, *Esprit*, 88 (January), pp. 188–91.

1941 'En souvenir de Richard Maguet', *Fontaine*, 15 (September), pp. 75–77.

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1944 'Andre Lhote et les conventions', *Comœdia*, 5 August, pp. 1 and 10.

1945 'Jacques Zwobada', in *Catalogue de l'exposition Jacques Zwobada* (Paris, Galerie Charpentier).

'Chagall', *Combat-Magazine*, 17 June.

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1947 'L'Art français à l'Exposition internationale du Caire', *Egypte nouvelle*, 5 September.

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1949 'L'Esthétique de la lumière', *Médecine de France*, 8, 'L'Art et le destin', pp. 17–20.

1952 'Les Portraits du Fayoum', *Verve*, 27–28, pp. 115–16.

'La Disparition de l'homme', *Botteghe oscure*, 10, pp. 93–102.

1953 'De la magie à la beauté', *Arts*, 24–31 July.

'Sur le réalisme socialiste', *Preuves*, 29, 'Problèmes de l'art contemporain'. Also in *Preuves*, 14 (April 1952), pp. 10–11, 'Réponses à l'enquête'.

1954 'André Marchand', in G. Bachelard and others, *André Marchand*, (Paris, Maeght).

<sup>1</sup> But also dated August–September 1948 on back cover.

- 'Les Portraits du Fayoum', *Annales du Centre Universitaire Méditerranéen*, 7, pp. 259–61.
- 'Reflexions sur le Salon d'Automne', *Arts*, 10 November.
- 1955 'La Ruche', *Lettres françaises*, 29 September, p. 9.
- 1956 'La Peinture en quête d'elle-même', *Monde nouveau*, May, pp. 74–75.
- 1957 'I. R. Maracciole', in *Maracciole*, publicity handout.
- 1958 'Préface', in *Catalogue de l'exposition Lagage* (Paris, Galerie Massol).  
'Préface', in *Catalogue de l'exposition J. Germain* (Cologne, Galerie Der Spiegel).
- 1959 'Nikifor', *Kultura*, 6, pp. 141–42.
- 1960 'La Première Biennale de Paris', *Art International*, 3, p. 6.  
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- 1964 'Préface', in *Catalogue de l'exposition Borès* (Paris, Galerie Villand et Galanis).
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- 1970 'Jean Paulhan critique d'art', in J. Paulhan, *Œuvres complètes*, vol. V (Cercle du Livre Précieux), pp. 259–66.

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- 1972 'Léon Zack, le spirituel dans la réalité', in *Catalogue de la rétrospective Léon Zack*.
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5. *Reviews, miscellaneous short articles and commentaries by Grenier; published interviews.*

A. *Regular contributions*

*L'Arche*: reviews in nos. 9, 10, 15, 20, 21, 27–28 (1945–48).

*Cahiers du Sud*: six reviews and short commentaries between July 1936 and February 1945.

*Comœdia*: thirty-six reviews and articles between 27 June 1942 and 22 July 1944.

*Espirit*: ten reviews and short commentaries between December 1935 and June 1941.

*NRF*: 145, 162, 164, 169, 172, 198, 203, 217, 230, 231, 233, 235, 236, 237, 239, 241, 242, 246, 247, 250, 252, 253, 254, 255, 256, 258, 262, 263, 265, 276, 277, 278, 279, 280, 284, 287, 295, 298, 299, 302, 305, 306, 308, 310, 312, 313; new series, nos. 13, 20, 26, 56, 61, 63, 64, 77, 79, 84, 110, 131, 132, 138, 200, 218 (1925–71).

*NRF*: other minor contributions, including 'L'air du mois', in nos. 246, 248, 249, 250, 253, 255, 260, 261, 263, 265, 280, 283, 284, 288, 291, 293, 295, 296, 297, 303, 304, 305, 306, 307; new series, nos. 6, 21, 51, 62, 70, 99, 191 (1934–68).

*Revue d'histoire de la philosophie*: reviews in nos. 34, 35, 36, 38, 39–40 (1943–44).

B. *Other reviews, short articles and commentaries by Grenier*

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1924 *Philosophies*, 3 and 4.

1925 *Philosophies*, 5–6; *Bretagne touristique* (October); *Il Baretti* (December).

1930 *Europe* (June).

1931 *Europe* (October).

1933 *Études philosophiques* (December).

1936 *L'Assaut*, 17 November.

1937 *L'Algérie*, 29 May; *Echo d'Alger*, 27 May; *Radio-Alger* (May).

1938 *Combat* (April); *Hermès*, 11 (October); *Aguedal*, 5–6 (November-December); *Revue philosophique* (November-December).

1939 *Volontés* (June).

1941 *Revue philosophique* (January-February); *Le Figaro*, 23 September; *Études philosophiques* (December).

1942 *Études philosophiques*, 1–2–3–4; *Idées* (April); *Écho des Étudiants* (Montpellier), 16 May.

1944 *Fontaine*, 33 and 34.

1945 *Fontaine*, 41; *La Nef*, 7; *Le Pays*, 17 June; *Lettres françaises* (September).

- 1946 *Journal d'Égypte*, 7 March; *La Réforme* (Alexandria), 14 May; *Combat*, 8 November.
- 1948 *Bourse égyptienne*, 17 June; *Cahiers de la Pléiade*, 6 (Autumn-Winter).
- 1949 *Empédocle*, 4.
- 1951 *Ur*, 2.
- 1952 *Le Soleil noir*, 1, 'Positions'.
- 1953 *Arts*, 3–9 July; *Disque vert*, 3.
- 1954 *Table ronde*, 83.
- 1955 *Âge nouveau* (January); *Arts*, 4–10 May and 11–17 May; *Revue philosophique* (July-September); *Club* (du Meilleur Livre) (October); *Actualité littéraire*, 19–20.
- 1957 *La Nef* (December); *Actualité littéraire*, 41–42.
- 1958 *La Nef* (January); *Revue philosophique* (January-March).
- 1959 *Revue philosophique* (July-September).
- 1960 *Le Monde*, 19 October.
- 1962 *Revue des études grecques*, 354–55 (January-June); *Figaro littéraire*, 17 March; *Bulletin de la NRF*, 169.
- 1963 *Figaro littéraire*, 2 February.
- 1965 *Nouvel Observateur*, 10–16 November.
- 1967 *Bref* (Journal of the T.N.P.), 105.
- 1968 *Recueil de thèmes* (Paris, Colin, 'U2'); *Combat*, 14 November; *Gazette de Lausanne*, 16–17 November; *Le Monde (des livres)*, 16 November; *Nouvel Observateur*, 9–15 December.
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- 1971 *Revue philosophique* (April-June).
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## NOTES AND REFERENCES

### INTRODUCTION

1. André Chamson recalls that 'Louis Guilloux, pour moi, c'est le groupe amical des écrivains qui s'est formé dès la fin de la première guerre mondiale au Quartier Latin: Jean Prévost, Salacrou, Dubuffet, Henri Petit, Jean Grenier, Duveau, Louis Guilloux et moi-même' (in 'Hommage: Cripure a 30 ans', *Nouvel Observateur*, 10-16 November 1965, pp. 30-31). Chamson's wife, Lucie Mazaauric, claims that this group, which also included André Malraux, called itself 'le Vortex' (in *Avec André Chamson*, vol. 1, *Ah Dieu! Que la paix est jolie!* (Paris, 1972)), but Louis Guilloux has strongly denied that there was ever such a 'group' (conversation with the author, 1974). It may at least be stated confidently that most of these aspiring writers and artists knew each other. In a prefatory note to the second edition of *Les Îles* (*LI* (2), 8), Grenier 'rappelle ici tout ce qu'il doit à l'amitié de Jean Guéhenno, Louis Guilloux, André Malraux, Jean Paulhan, Henri Petit, à l'intention de qui ces pages avaient été écrites'. In the first edition 'Le Chat' was dedicated to Malraux, 'Les Îles Kerguelen' to Guilloux (also 'Les Îles Fortunées' when it first appeared in the *NRF*), 'L'Île de Pâques' to Guéhenno, and 'L'Inde' to Paulhan.

Edmond Lambert (1878-1940) was a tax inspector, a Contrôleur Général des Contributions Directes. While in Saint-Brieuc he was associated with Jules de Gaultier, also a tax inspector, and with the philosopher Georges Palante. He made the acquaintance of Grenier in 1922 and of Guilloux in the following year. Through them he came to know Henri Petit and André Chamson. Although without literary aspirations himself, Lambert was a man of deep and broad culture, and he was able to encourage and guide his three young *protégés* as they began to write. He kept up a regular correspondence with them all, in which his watchword was 'Osez!' 'Vous les prophètes, vous ne savez pas oser, et vous n'êtes pas prophètes à cause de ça' (communicated by Alain Lemièrre: see also Lambert's letters to Grenier dated 11 February 1927, 24 February 1929, 27 January 1930, 19 March 1930, etc.). They in turn regarded him with near-veneration: 'Lambert était pour nous un très grand monsieur . . . Il voyait les choses de très haut' (Henri Petit, in conversation with the author); 'un grand homme, en parlant de qui il faut employer le mot *culture*, si insuffisant qu'il soit' (Louis Guilloux, in conversation with the author); 'presque un dieu pour Grenier . . . ; une personnalité de premier plan' (Alain Lemièrre, in conversation with the author). According to Lucie Mazaauric, Julien Benda called him 'le Socrate de ces jeunes gens'. She writes: 'Un Dieu lare veillait de loin sur le Vortex. Il s'appelait Lambert. Beaucoup plus âgé que tous nos amis . . . Son prestige était immense' (op. cit., p. 42). Henri Petit acknowledged that he used to gain far more from a visit to Lambert than from his encounters with Gide, Romain Rolland, etc. (conversation with the author). Lambert's correspondence is entirely unpublished, but his letters to Grenier will be referred to frequently in the course of this study. Grenier's first published lyrical essay, 'Interiora rerum' (1927), was dedicated to Lambert.

For Max Jacob's correspondence with Grenier, see *Lettres à un ami* (Lausanne-Bâle-Paris, 1951).

2. Grenier was closely associated with Pierre Morhange in the founding of this important early review. See Max Jacob's letters dated 14 March 1923 and 4 October 1923, in *Lettres à un ami*, in which he replies to Grenier's request for suggestions of writers who might contribute copy for it.
3. G. Picon, 'Une Distraction obstinée', *NRF*, 221 (May 1971), pp. 44-45.
4. J. Lacroix, in *L'Encyclopédie française*, vol. XIX, *Philosophie et religion* (Paris, 1957), Chapter 4, p. 4.
5. See A. Lazareff, 'L'Entreprise philosophique de Jules Lequier', *Revue philosophique*, 126 (1938), pp. 161-82; J. Wahl, *Jules Lequier* (Geneva, 1948), pp. 14-15, 113.
6. In *Bulletin of the Faculty of Arts, Farouk I University* (Alexandria, 1948), p. 4.
7. A. Weber & D. Huisman, *Histoire de la philosophie européenne*, vol II, *Tableau de la philosophie contemporaine*, 15th edition (Paris, 1957), p. 113.

## Notes for Introduction, continued

8. See 'La Philosophie de Brunschvicg', *Logos*, 3 (1925), pp. 178–96.
9. J. Guittou, *Regards sur la pensée française 1870–1940* (Paris, 1968), p. 15.
10. J. Pucelle, 'Agir et pâtir', *Études philosophiques*, n.s., 4 (1957) ('Louis Lavelle 1883–1951'), p. 346.
11. Art. cit., p. 343; see also *Traité des valeurs*, vol. I, pp. 423–24 and n.
12. 'Le Sentiment d'indifférence', *Études philosophiques* (Marseille, 1943–44), pp. 6–7.
13. 'Sur Jean Grenier', *Mercure de France*, May 1958, pp. 99–103 (also in *L'Usage de la lecture*, vol. II (Paris, 1961), pp. 235–40); *Panorama de la nouvelle littérature française*, new edition (Paris, 1960), pp. 269–71; *Contemporary French Literature, 1945 and After* (New York, 1973), pp. 187–89; and 'Une Distraction obstinée', loc. cit.
14. Picon (1960, 1973), Quesnoy (1961), Bott (1968), Nourrissier (1968), Rohou (1958), Chapelain (1970), Andrienne (1971), 'J.-P. D.' (1971).
15. *Nouvelles littéraires*, 9 September 1933; see also *ibid.*, 13 May 1933; *Excelsior*, 10 August 1933.
16. R. Guérin, *Un Romancier dit son mot* (Paris, 1948), pp. 15–39.
17. J. Howlett, 'Une Tendre Lucidité, la philosophie de Jean Grenier', *Lettres nouvelles*, 36 (1956), pp. 433–37.
18. P.-H. Simon, 'L'Humanisme de Jean Grenier', *Revue de Paris*, 6 (1958), pp. 155–56.
19. R. Campbell, 'L'Indifférence selon Jean Grenier', *NRF*, 64 (April 1958), pp. 691–701, and 65 (May 1958), pp. 879–90.
20. 'Sur Jean Grenier', art. cit.
21. *Figaro littéraire*, 22–28 April 1968, pp. 19–20 and 2–8 December 1968, p. 22.
22. R. Andrienne, 'Jean Grenier, écrivain méconnu', *Revue nouvelle* (Brussels), May–June 1971, pp. 546–49.
23. S.-S. Juka, 'Jean Grenier romancier', *French Review*, 49 (1976), pp. 570–73; 'L'Humain et l'Absolu dans *Les Îles* de Jean Grenier', *Revue de métaphysique et de morale*, 82 (1977), pp. 528–49.
24. The present work was the only full thesis on Grenier until 1981, when a *thèse de troisième cycle* by C. Tarot entitled 'Problèmes du sujet dans l'œuvre et la pensée de Jean Grenier' was accepted by the University of Caen. Tarot finds that I, too, am guilty of concentrating on the philosophy at the expense of the literary aspect of Grenier's work.
25. G. Barrière, 'Jean Grenier, l'exil et le royaume' (unpublished *mémoire de maîtrise*, University of Paris (Sorbonne), 1973).
26. *NRF*, 119 (November 1962), p. 909.
27. F. Bott, 'Jean Grenier, philosophe de "la Vie quotidienne"', *Le Monde (des livres)*, 16 March 1968, p. 1.

## CHAPTER 1

1. Unpublished dissertation in the possession of Mme Grenier: 228 MS pages, in the handwriting of Jean Grenier and of one other, probably his mother. No date, but probably 1919 or 1920. Grenier obtained his *licence* in 1917 and his *agrégation* in 1922. In the bibliography of his dissertation there figures a book whose publication date is given as 1919, but in the *Catalogue de la librairie française* it is listed as 1920 (Lasbax, *Le Problème du mal* (Paris)). However, Grenier may have had access to it as a thesis, before it was published. The title is 'Le Problème du mal chez Renouvier'. The table of contents on p. 223 lists:
  - Introduction
  - Première partie: postulats et hypothèses néo-criticistes
    - I L'immortalité
    - II L'origine du mal physique
    - III L'origine du mal moral
    - IV L'extension du mal moral
    - V Critique
  - Deuxième partie: hypothèse suprême en théodicée
    - I Evolution de la pensée de Renouvier
    - II La Théodicée
    - III Critique de l'hypothèse — sa légitimité
    - IV \_\_\_\_\_ sa vraisemblance
    - V \_\_\_\_\_ conclusion
  - Troisième partie:

## Notes for Chapter 1, continued

## I Les dernières idées de Renouvier

## II Conclusion générale: le Personnalisme

This table omits the fifth chapter of Part I, 'Optimisme ou pessimisme: Le pari moral': in the text both that chapter and the Conclusion are numbered v. The chapter headings in the text sometimes differ considerably from those in the table: thus i.1, 'Le mal. Sa réparation par l'immortalité'; i.2, 'De l'origine du mal physique. Examen des cosmogonies religieuses'; i.4, 'De l'extension du mal moral et de ses conséquences'; i.5, 'Critique des idées de Renouvier sur le problème du mal'; ii.3, 'L'hypothèse suprême est-elle d'accord avec les principes du néo-criticisme?'; ii.4, 'Critique de la Théodicée'.

2. *MIX*, p. 97. After his *baccalauréat* in 1914 he composed some pages entitled, somewhat pretentiously, 'De malo meditationes' (ibid.; see also *ELF*, 90), and began to explore the theological concept of original sin.
3. Ch. Renouvier, *Derniers Entretiens*, recueillis par . . . L. Prat (Paris, 1904), p. 61 (*Revue de métaphysique et de morale*, 12 (1904), p. 170).
4. See below, pp. 16–17, and also J.-C. Grenier, 'Un philosophe breton: Jules Lequier', *Bretagne touristique*, 15 October 1925, p. 226.
5. These two paragraphs are omitted in *IM* (2), but restored in (3).
6. Jules Lequier, Lequyer or Lécuyer (for the spelling see *PL*, p. 258) was born at Quintin (Côtes-du-Nord, 19 km inland from Saint-Brieuc) on 29 January 1814 and was found drowned near Plérin on 11 February 1862. For biographical details see *PL*, pp. 9–15, pp. 251–324; also *LOC*, pp. xv–xviii. Apart from Grenier's theses, the most significant studies of Lequier are L. Foucher, *La Jeunesse de Renouvier et sa première philosophie* (Paris, 1927); J. Wahl, *Jules Lequier* (Geneva–Paris, 1948); E. Callot, *Propos sur Jules Lequier* (Paris, 1962); X. Tilliette, *Jules Lequier ou le tourment de la liberté* (Paris, 1964).
7. Saint-Cloud, 1865.
8. In *Revue de métaphysique et de morale*, March 1914, January 1922, July 1922; *Revue bleue*, 2 October 1920.
9. Grenier's article in *Bretagne touristique* was accompanied by several photographs, among them one of Lequier's house.
10. Published in *Annales de l'Université de Grenoble*, n.s., 2 (1925). The Institut Français de Naples, where Grenier taught from 1924 to 1926, was administered by the University of Grenoble.
11. Lambert referred to 'cette vieille putain (l'université)' (4 May 1925) and to 'dix ans d'intoxication universitaire' (10 October 1925). He called Grenier a 'sale Sorbonnard' (Lemière), and encouraged him to shake off 'ce démon de l'Analogie, le mot, le mot avant la chose' (4 May 1925).
12. His original intention had been to undertake research on 'l'histoire de l'imprégnation de la pensée européenne par l'indienne' (quoted by G. d'Aubarède in *Nouvelles littéraires*, 12 September 1957, p. 4). Lemière maintains that he was dissuaded by the difficulty of mastering Sanskrit (see also *ELF*, 73). According to Henri Petit, Grenier's professors were keen for him to follow up his interest in Oriental thought, and were disappointed by his decision to study an unknown Breton philosopher (conversation with the author, 1974).
13. A. Lazareff, 'L'Entreprise philosophique de Jules Lequier', *Revue philosophique*, 126 (1938), pp. 161–82 (reprinted in the same author's *Vie et connaissance* (Paris, 1948), pp. 21–40). This is a review article based on Grenier's thesis.
14. Art. cit., pp. 181–82.
15. See Tilliette, op. cit., especially ch. 4, 'Lequier philosophe: la rencontre avec Fichte'. Tilliette confirms Grenier's observations on Lequier's contact with the thought of Fichte, but underlines the fact that this contact was more a passing dalliance with a method of approach that closely paralleled his own, rather than a real link of dependence. There are close similarities between the two, but Tilliette's conclusion is that ultimately Lequier retains complete independence of thought: 'Le parallèle avec Fichte n'aura servi, somme toute, que de prétexte à dégager la ligne originale du penseur infortuné.' (p. 181)
16. Wahl, op. cit., pp. 32–35.
17. For which see Bréhier, op. cit., pp. 839–42.
18. Jules Lequier, *La Dernière Page*, préface de Jean Grenier (Veilhes, Tarn, 1968).

## CHAPTER 2

1. 'Portrait de Mouloud' first appeared in the *NRF* in 1929. This quotation is on p. 769. The following quotation comes from one of the chapters that were added in 1933 for the first edition of *Les Îles*.
2. See also this passage from 'Fragments d'une deuxième lettre à Cornélius' (*IM*, 185 (187)): 'As-tu éprouvé . . . le sentiment du vide? . . . Tu n'as jamais couché sur la terre et les yeux tournés vers le ciel, vu celui-ci basculer comme une cuvette qu'on retourne. Tu n'as pas, au milieu de la mer, senti que tu étais perdu, englouti dans une chose sans nom qui ne pouvait te comprendre ni te supporter?' See also *Jacques*, pp. 30–31.
3. R. Campbell, 'L'Indifférence selon Jean Grenier', *NRF*, 68 (April 1958), pp. 692–95. The second half of this article appeared in the following month.
4. The two characters may be combined in one person: see for instance *VN*, 88–90, where an attitude of 'héroïsme épicurien' is said to be a 'chef d'œuvre de volonté', but is also described as 'la sagesse de ce grand homme qui avait si bien compris, accepté et voulu la vie qui nous était proposée à notre naissance à chacun'. Similarly in *EM*, p. 53, the 'voie héroïque', which 'dit oui à la vie et accepte à cause de cela, sans récrimination, ce qui paraît inacceptable', is said to be that of the heirs of the Mediterranean civilizations.
5. Grenier may have encountered Schopenhauer first of all in the library of his school philosophy teacher Le Sage, who used to invite the best pupils to browse there (according to Alain Lemière). Louis Guilloux recalls how Grenier later used to sit under a palm tree in his garden in Saint-Brieuc, correcting school essays for his old teacher, and from time to time pointing to some object with the words 'Tat tvam asi' ('That thou art', a basic theme of the *Chandogya-Upanishad* and other Indian Scriptures). Lambert also testifies to an early interest in Indian metaphysics on Grenier's part: 'je me rappelle . . . ce que vous me dites un jour, Rue du Port [Lambert's home in Saint-Brieuc], "Pour réussir il faut se spécialiser, exploiter une veine, la philosophie hindoue me tente"' (letter of 10 October 1925); 'A Saint-Brieuc, un soir, vous m'avez dit: "L'Inde me passionne, et puis il faut choisir une spécialité"' (4 May 1930). In 1924, in an article in *La Vie des lettres et des arts*, 15, entitled 'L'État actuel de la philosophie', Grenier showed that he was aware of the growing interest in Oriental thought that was in evidence among European youth. See also 'Le Nihilisme européen et les appels de l'Orient', and his review of Masson-Oursel's *La Philosophie comparée* (Paris, 1923), in *Philosophies*, 2. At the end of 1924 *Les Cahiers du mois* announced a special number on 'Le Mouvement orientaliste en France', and *Philosophies* claimed (in 'Les Revues', *Philosophies*, 3) that 'c'est *Philosophies* qui a attaché le grelot', instancing in particular the articles by 'Jean Caves' (Grenier). Grenier was in the field earlier than most, but he preserved a critical distance, deploring the wishy-washy 'Theosophism' that was becoming popular ('La Crise de l'esprit européen', *La Vie des lettres et des arts*, 17 (1925) and maintaining an academic approach ('Schopenhauer et l'Inde', *Annales de l'Université de Grenoble*, n.s., 2, (1925)). He neither accepted nor rejected the offer of new light from the East, but he broadened his horizons to take elements of Eastern thought into account in the development of his own personal, eclectic, meditation.
6. Three articles, in *NRF*, 202, 203, 204 (1930), pp. 55–69, 170–85, 338–55.
7. See *EO* (first edition only), p. 4.
8. *Revue philosophique*, 132 (1942), p. 185.
9. *Histoire de la philosophie*, edited by B. Parain, vol. 1 (Paris, 1969), p. 98.
10. See, for instance, S. Dasgupta, *History of Indian Philosophy*, vol. 1 (Cambridge, 1922); W. S. Urquhart, *The Vedānta and Modern Thought* (Oxford, 1928); M. H. Harrison, *Hindu Monism and Pluralism* (Oxford, 1932); P. Masson-Oursel, *La Philosophie comparée* (Paris, 1923); R. Grousset, *Histoire de la philosophie orientale* (Paris, 1923).
11. This determination to take one particular line of thought to its logical conclusion represents an important aspect of Grenier's intellectual method. He will do it again in his investigation of Taoism. It is not only in these major areas of philosophical enquiry, however, that Grenier adopts such a procedure. It may also be seen, for instance, in the positive encouragement he gave to Camus to join the Communist Party in 1935 despite the obvious drawbacks. There are two possible interpretations of Grenier's attitude. One is that it is an expression of his general reluctance to be bound by one set of accepted values. The other is that it is an expression of his instinctive desire to achieve perfection by going beyond the possibility of compromise. Both these interpretations are consonant with Grenier's preference for the Absolute over what is merely relative. Compromise and a limited faith have their place, however.
12. 'Du "Cogito" au "Credo"', in *Travaux du IX<sup>e</sup> Congrès international de philosophie* (1937), §III, pp. 94–98.

## Notes for Chapter 2, continued

13. Grousset, op. cit., p. 66, on Śaṅkara's *Commentary on the Vedānta Sūtras*.
14. See Harrison, op. cit., p. 84, and Chapter 5, pp. 143 ff.
15. 'Du "Cogito" au "Credo"', art. cit., and 'La Certitude de l'unité et le problème des croyances', *Recherches philosophiques*, 6 (1936-1937), §V, "Positions philosophiques", pp. 248-53, reproduced in *Le Choix* as 'Appendice', pp. 141-47 (first edition only).
16. In 'La Certitude de l'unité . . .' Grenier describes the man who allows his thought the freedom to recognize the Absolute. He lives 'dans une solitude écrasante, entre un monde qu'il peut connaître et qui ne lui est de rien, et un Dieu qui pourrait lui tenir lieu de tout et qu'il ne peut saisir' (§7°). The recognition of the Absolute is here said to be intellectual and almost inevitable: 'la pensée . . . se sent intuitivement une et éternelle. Dans certaines occasions privilégiées, l'étreinte de la pensée avec elle-même est si forte que, toute relation cessant, pendant parfois la seule durée d'un battement de cœur, l'homme croit entrer vivant dans l'éternité . . . On objectera que notre pensée n'est constituée que par des relations et pour des relations. Nous répondrons . . . que ce fait, parfaitement exact, prouve que nous avons une connaissance de l'Absolu; car comment prendre conscience d'une relation sinon par l'existence de quelque chose qui n'est pas relatif' (§4°). In the first part of *Le Choix*, 'L'Absolu et la pensée', Grenier works out in more detail the process by which the individual thinking mind comes to glimpse the Absolute. The idea of *realization* is found explicitly on p. 27 (31), and again in Part II, 'L'Absolu et le monde', on pp. 86-87 (68-69); but it also underlies much of the argument of both the first two parts.
17. See Lalande, loc. cit., and H. B. Acton, 'The Absolute' in *Encyclopedia of Philosophy*, edited by P. Edwards (New York and London, 1967).
18. 'La Certitude de l'unité . . .', art. cit., §5, n; C, 144, n. (92, n.).
19. 'It is of the essence of Bergson's theory of intuition that it attempts to establish a means of knowledge free of the distortions imposed by the intellect in the name of successful action . . . Intuition requires active effort; but that does not mean that it is action . . . It is intellectual effort — something quite different.' (A. E. Pilkington, *Bergson and His Influence, a Reassessment* (Cambridge, 1976), p. 188)
20. See also Harrison, op. cit., Chapter 5, 'The Philosophy of Non-Dualism in Śaṅkara'.
21. 'Réflexions sur la pensée indienne', *NRF*, 317 (February 1940), pp. 247-54. Grenier refers specifically (p. 254) to the love of truth displayed by both Śaṅkara and Rāmānuja, and he welcomes the publication of two books by Oliver Lacombe, *L'Absolu selon le Vedānta* (Paris, 1937), and *La Doctrine morale et métaphysique de Rāmānuja* (Paris, 1938). See also Grenier's article 'Réflexions sur la mentalité indienne dans ses rapports avec la nôtre', *Cahiers du Sud*, 236 (1941), pp. 329-51, in which he concludes (p. 351): 'en souhaitant que la lecteur prenne en considération cette pensée, et que, au cas où il ne pourrait se référer aux sources, il consulte au moins les esprits qui en Europe ou en Inde ont, eux, la compétence et l'autorité nécessaires pour les guider dans une voie qui est nouvelle, qui est aussi éternelle'; see also 'Sur l'Inde', art. cit., p. 352.
22. See also 'La Certitude de l'unité . . .', §10°.
23. Harrison, op. cit., p. 165.
24. 'La Certitude de l'unité . . .', §5° (C, 144); see also C, 81 (64): 'Partant de Dieu nous ne pouvons arriver qu'à Dieu', and 'Sur l'Inde', art. cit., p. 62 (*LI*, 146 (135)): 'On ne peut aller au monde que par le monde et à Dieu [que] par Dieu.'
25. For instance Masson-Oursel, art. cit.; A. Rolland de Renéville, in *NRF*, 338 (April 1942), pp. 491-93; the critic of the wartime *Études de métaphysique et de morale*, 49 (1944), pp. 309-10; J. Pirlot, in *Revue philosophique de Louvain*, 60 (1962), pp. 127-28 (review of *Absolu et choix*).

## CHAPTER 3

1. 'Le Choix réfléchi' in 1946. The third chapter, 'L'Engagement', was entitled 'L'Engagement arbitraire' in 1946: the adjectives 'réfléchi' and 'arbitraire' were evidently intended to point up the contrast. See 'Existence et liberté', *Bulletin of the Faculty of Arts, Farouk I University, Alexandria*, 3 (1946). This text consists of a detailed plan, very similar to that contained in *EBL*, 9-11.
2. See J. Cruickshank, *Montherlant* (Edinburgh and London, 1964), e.g. p. 26; L. Barjon, 'Le monde de l'alternance', in *Mondes d'écrivains, destinées d'hommes* (Paris, 1960), pp. 165-94; G. Laffley, 'Montherlant au delà de l'alternance', *Écrits de Paris*, 320 (December, 1972), pp. 82-89.

## Notes for Chapter 3, continued

3. Between 1924 and 1942 Grenier devoted reviews or articles to the works of Montherlant in *Philosophies*, 3 (1924), *Il Baretti* (December 1925), *NRF*, 233, 239, 242 (1933); 258, 263 (1935); *Cahiers du Sud* (October 1936); *Comœdia* (12 September 1942).
4. His own background predisposed him to see life in terms of a tension between opposites, as an extract from one of his unpublished notebooks suggests: 'J'ai deux prénoms. Mon père voulait m'appeler Camille, ma mère Jean. Mon père m'a déclaré Camille à l'état civil, et ma mère m'a inscrit à l'école sous le nom de Jean. Quand ma cousine paternelle m'envoie un homard de Trebeurden, celui-ci est adressé à Camille. Quand ma tante maternelle m'envoie ses vœux de Saint-Malo, c'est à Jean. Mes les circonstances ont créé une inégalité: je ne fais que me souvenir de Camille et Jean me fait tressaillir.'
5. Possession, coming at a moment of finite time, destroys indefinite enjoyment, which may be purely mental. Note also the recurrent imagery of clocks in *Les Grèves* (pp. 35, 138, 150). In *NRF*, 221 (May 1971), pp. 7–8 ('Jean Grenier ou l'homme vrai').
6. See also *C*, 98 (81). The quotation, from *Les Nourritures terrestres*, is approximate.
8. Grenier combines the image of the 'magma initial' with that of the 'cadre' in *G*, 249 and also 302.
9. 'Pro-créateur' is understood here in a very different sense from the 'procréation' of the 'Réponse de Cornélius': 'Tu crois que la création humaine n'est au fond jamais qu'une procréation' (*IM*, 181 (184)), where it is the dependence of man on the Absolute that is emphasized. Here, by contrast, it is man's independence. See also *EM*, 146 ff.
10. *C*, 53 (n. 10, not in subsequent editions), 116–19 (96–98); *EM*, 127–35.
11. Grenier maintains an ambiguous attitude towards such traditions. On the one hand they may be regarded as useful *cadres* within which the thinking person may be free to exercise his creative imagination; but on the other hand they may be regarded as dangerous 'orthodoxies': 'L'Âge des orthodoxies' attacks both Marxism and Thomism from that point of view.
12. Slightly different punctuation in art. cit., p. 95, and with one clause added: '. . . je ne savais pas *quelle tu étais, et que, par définition . . .*'. Also reproduced in *Hommage à Nietzsche 1900–1950*, edited by G. Henein (Cairo, 1950), p. 5.
13. Grenier is himself exemplifying the *acte divergent* in that he admires one attitude while acknowledging his own inability to adopt it. This tension between an extreme which he admires and a compromise which he adopts because of the weakness of his humanity is central to Grenier's thought.
14. In the 1946 outline, Grenier declared at this point in the argument: 'Or il est impossible d'échapper à la reconnaissance ou à la création d'une valeur', and he concluded: 'Je ne suis libre que lorsque j'ai fini de me dégager et n'ai pas encore commencé à m'engager. Cette attitude ambiguë ne peut être tenue longtemps, et il faut en revenir à la réflexion pour choisir, réflexion que nous avons déclarée au début être insuffisante, quoique nécessaire.' That is certainly one possible corollary of the demonstration that even Sartre derives his values from somewhere, but it is not the only one. The attitude of the 'saints du désespoir' may be taken even further, to an extreme point where value disappears altogether. Between 1946 and 1948 Grenier had been studying Taoism more closely, and finding in it a historical example of just such an attitude. In the *Entretiens*, then, the passage quoted above is changed completely. Only the first sentence is similar, and it now reads: 'Est-il possible d'échapper à la reconnaissance ou à la création d'une valeur? Réponse: c'est difficile, mais c'est possible.' In the text, as distinct from the 'plan', Grenier affirms his intention of no longer returning to 'le choix réfléchi': 'Nous nous arrêtons donc à cette solution.' Significantly, however, the wording in 'La Liberté contre les valeurs' is '. . . à cette solution provisoire . . .', so that Grenier's commitment to this extreme position is immediately called into question again.
15. The last sentence provides the justification that Grenier accuses the Existentialists of failing to produce. The supreme value is in fact not freedom itself but nature, as an avatar of the Absolute. In 'La Liberté contre les valeurs' the reference to freedom at this point is absent. Instead of 'l'absolue soumission à la proposition de l'instant est le plus haut degré de la liberté' (*EBL*, 74), the text reads: 'l'absolue soumission . . . tient lieu de délibération'.
16. In a radical sense, that of 'Cornélius', and not in the modest and limited sense of Grenier's Mediterranean humanism.
17. Note the similarity of this theme to that of *Les Îles*, e.g. 'Les Îles Kerguelen'. In 'L'Île de Pâques', Grenier draws attention in a footnote to the etymological connection between *île* and *isolé* (*LI*, 112–13 (108)). Elsewhere he quotes Rousseau's similar observation, (*RQE*, 59), and he also acknowledges his debt to Pascal: 'Les Îles (c'est-à-dire les Isolements) ne

## Notes for Chapter 3, continued

- faisaient que reprendre le motif de l'île déserte dans laquelle se trouve l'homme selon Pascal' (*AC*, 23).
18. Grenier appeals to Hegel in support of the idea of 'ce pouvoir de destruction de la conscience qui suit son pouvoir d'édification' (*EBL*, 113); and he disagrees with Raymond Polin's claim in *Création des valeurs* (Paris, 1944) that 'la structure d'un acte de transcendance est essentiellement subjective'. Rather, he argues, 'l'homme ne peut accomplir d'acte de transcendance que parce qu'il est habité par un être transcendant' (*EBL*, 114).
  19. Interview included in 'Jean Grenier, poète des lieux', programme devised by Oliver Germain-Thomas, a former pupil of Grenier's, and produced by Georges Gravier; broadcast on France-Culture, 24 March 1976.

## CHAPTER 4

1. G. Sebbag, 'L'Indifférence', *Revue d'esthétique*, n.s., 19 (1966) pp. 344–63. In the first part of his article, entitled 'Paysages' (pp. 344–53), Sebbag's claim that 'l'espace de l'indifférence est souvent le calque des paysages naturels. L'indifférent . . . n'habite nulle part et se fixe cependant en certains lieux' is supported by quotations from *Les Îles* and *Inspirations méditerranéennes*, as well as from the works of Cioran, Blanchot and Cayrol.
2. Several of the chapters of *La Vie quotidienne* were subtitled 'Étude phénoménologique' when they first appeared in *NRF*: 'Le Voyage', 'La Promenade', 'Le Tabac'.
3. A footnote making explicit the reference to the Upanishads is absent from the earliest version (*NRF*, 189 (June 1929), p. 770) but is found in all editions of *Les Îles* (*LI*, 18 (38)).
4. *NRF*, 202 (July 1930), pp. 58–59 (*LI*, 141 (131–132)); 203 (1930), p. 173 (*LI*, 142 (132)).
5. 'Les Pèlerins d'Emmaüs' (1935), 'Depuis des années . . . (1935)', 'Sagesse de Lourmarin' (1936), 'Santa-Cruz' (1937), 'La Villa d'Hadrien' (1937).
6. Cornélius recalls a visit to Zaandam, and then quotes 'une parole de Napoléon traduite dans ma langue: "Niets is den grooten Man te Kleein"' (*IM*, 177 (179–180)). His name, too, is typically Dutch, though latinized.
7. The letter to Cornélius and the reply to it first appeared in translation in Victoria Ocampo's review *Sur*, 55 (April 1939), pp. 22–35 ('La metamorfosis y la creación: Carta a Cornelis, Respuesta de Cornelis'); 'Lettre à Cornélius ou la métamorphose' was published on its own in *NRF*, 308 (May 1939), pp. 811–17. The first edition of *IM* (1941) includes 'Lettre à Cornélius ou la métamorphose', 'Réponse de Cornélius ou la création' (the only French version, differing in important respects from the Spanish text, most notably at the end), and 'Fragments d'une deuxième lettre à Cornélius'.
8. The argument still stands even if it can be shown that, as Mme Grenier suspects, 'L'Attrait du vide' was written as early as 1937, since what is being claimed is that a group of texts published between 1946 and 1950 take up and intensify a theme that has been present since 1930.
9. *EBL*, 15–28; *EM*, 77–98.
10. The chapter in question was first published in *Empédocle*, 6 (1949).
11. See Jeannine Kohn-Étiemble, *226 Lettres inédites de Jean Paulhan: contribution à l'étude du mouvement littéraire en France 1933–1967* (Paris, 1975), p. 122 (Lettre 51), p. 123 n. 1; also pp. 31 ff. Grenier acknowledges his debt in the matter of Taoism in *ET*, 11 n., but without mentioning dates. A letter to Camus of October 1942 would seem to indicate no first-hand knowledge of Taoist writings before 1941: 'J'ai lu l'un des derniers livres de Lao-Tseu (trad. R. P. Wiegier) — Le Tao est une grande chose. Je m'en inspirerai en écrivant la suite du *Choir: le non-agir*' (*Albert Camus — Jean Grenier: Correspondance 1932–1960*, p. 81).
12. In 'Le Sentiment d'indifférence', *Études philosophiques* (Bulletin de la Société d'Études Philosophiques du Sud-Est) (1943–44), pp. 6–7, which is a summary of a paper given by Grenier in December 1941, there is one explicit reference to Taoism. This paper evidently represents a bridge in Grenier's thinking between *Le Choix* and 'L'Indifférence' (in *L'Existence* (1945), reprinted in *APH*).
13. This does not mean that his approach is lightweight or unsatisfactory, as Jean Cazeneuve recognizes in his review of *L'Esprit du Tao* (*Revue philosophique*, 149 (1959), pp. 240–42).
14. See M. Granet, *La Pensée chinoise* (Paris, 1934, 2nd edition 1950), pp. 525, 532 and n.; H. Maspero, art. cit., and also his collected works on Taoism, *Le Taoïsme et les religions chinoises* (Paris, 1971), pp. 316, 457–60.

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15. This does not imply total immobility, or even necessarily a lack of volition. In *Le Choix*, p. 130 (111), Grenier comments: 'ce qui est mauvais, ce n'est pas d'agir, c'est de s'attacher aux fruits de l'action'.
16. See Granet, *La Pensée chinoise*, p. 506; H. Maspero, *La Chine antique* (Paris, 1927), p. 497 (with explicit mention of Masson-Oursel).
17. Granet, *La Pensée chinoise*, pp. 508, 516; Granet, *La Religion des Chinois*, p. 149.
18. *Sic*: Grenier usually employs the word *efficace* as if it were masculine.
19. Grenier's own use of water as a theme has little in common with that of the Taoist writers: he is too strongly influenced by his experience of the Breton ocean and of the Mediterranean. The Taoist understanding of water is, however, not altogether foreign to him. See, in particular, his comments on Rousseau in *RQE*, 62 ff.
20. A possibility not ruled out, it has been noted, by his strictures on Sartre.
21. In which case, however, his own argument would seem to fall under the same condemnation as that of Sartre, with Nature taking the place of History or of circumstances.
22. Grenier uses the word 'Tao' in the sense of 'Taoism' or even 'Taoists' (as in *EBL*, 135: 'Le Tao . . . franchit le pas décisif'), rather than in the sense of 'the Absolute Principle'. After speaking of 'le Principe' (*EBL* 124, 128) he reverts to a consideration of the Way rather than of the Principle itself. In *ET* he considers both, pointing out, for instance, that 'le Tao . . . correspond au Brahma indifférencié des Hindous' (Chapter 5).
23. Chapter 7 ('La Sagesse. Le non-agir') has fifteen pages of text by Grenier and fourteen pages of extracts from the major Taoist writings: this is considerably more, in both cases, than any other chapter.
24. In 'Le Non-sens taoïste, l'action occidentale et la poésie: Jean Grenier', *Critique*, 48 (1951), pp. 412–20.
25. It is only the posthumous *TL* that does not have such a heading. There is, however, one entry under 'Indifférence', but interestingly enough it is concerned with St François de Sales. The entry under 'Eau' refers both to Fénelon and to Lao Tzu. This apparent shift towards a more explicitly Christian rather than Taoist form of indifference may be significant, although the content of the 'Wou-wei' entries in the earlier *Lexiques* had been eclectic, including Christian and neutral elements as well as those drawn from Taoism.
26. Grenier did, however, retain some interest in Taoism to the end: see Étienneble, 'Jean Grenier ou l'homme vrai', *NRF*, 221 (May 1971), p. 11.
27. Art. cit., p. 6. See also Grenier's account of the totally silent 'lecture' given by a Hindu monk, *VQ*, 111–13 and *MIX*, 171.

## CHAPTER 5

1. M. Laski, *Ecstasy, A Study of Some Secular and Religious Experiences* (London, 1961).
2. R. C. Zaehner, *Mysticism, Sacred and Profane: an Inquiry into Some Varieties of Praeternatural Experience* (Oxford, 1957).
3. See Grenier's comment after his discussion of Taoism in an interview: 'Il faut autre chose, non plus un je ne sais quoi, dont il a été question, mais un je ne sais qui' (*ELF*, 78).
4. A. Piny, *L'État du pur amour ou conduite pour bientôt arriver à la perfection par le seul Fiat, dit et réitéré en toute sorte d'occasions* (1676), quoted in H. Brémond, *Histoire littéraire du sentiment religieux*, VIII, *La Métaphysique des saints*, vol. II (Paris, 1930): *EBL*, 148 ff.; Fénelon, *Explications des maximes des saints* (1697): *EBL*, 150–52.
5. Review of Maître Eckhart, *Traité et sermons* (Paris, 1942), and *Choix de textes* (Paris, 1942), in *Revue d'histoire de la philosophie et d'histoire générale de la civilisation*, n.s., 34 (1943), pp. 172–75.
6. The same text appeared in 1958 as 'Molinos, le fondateur du Quiétisme et son "Guide spirituel"', *Revue philosophique*, 3 (1958), pp. 338–47.
7. Grenier always found personal relationships difficult. He was an only child, with a possessive mother (see the caricatural portrait of her as 'Madame Goudre' in Henri Bosco's novel *Irénée* (Paris, 1928), based on her visit to her son in Naples) and an inadequate step-father. As a child he had few friends: 'Mes camarades n'étaient pourtant jamais mes amis, et je n'avais pas d'amis' (*G*, 188). He often commented that he felt closer to animals, plants and inanimate things than to people (see, for instance, *ELF*, 35; *MIX*, 50–51). Man's basic need of others as *témoins* (*IM*, 56 (57); *CM*, 46), as mirrors in which to discover his own personality, as sources of sympathy, was met in Grenier's case partly by substitutes, in particular by animals such as Mouloud the cat and Taiout the dog: according to Brice

## Notes for Chapter 5, continued

- Parain, Grenier's first published book according to his contract with Gallimard was to have been *Les Mémoires d'un chat* (*NRF*, 221 (May 1971), p. 2). Animals had the advantage of not displaying the kind of sensitivity that made human relationships so difficult (for the complexity of human relationships, see *MIX*, 197–98): they were dependable without expecting too much in return. They helped to release his mind from human preoccupations, with the result that his thought is often surprisingly impersonal and abstract. Even his 'autobiography', *MLX*, was said by a friend to give the impression of having been written 'par quelqu'un qui vit dans une complète solitude', without a single allusion to family, friends, or anyone else (*MIX*, 215). However, it would be wrong to exaggerate his misanthropy. He was, after all, happily married, with two children, and he never opted out of society.
8. Note the reference in *Le Choix* to such writers as Garrigou-Lagrange, Guilton and Chevalier.
  9. *G*, 87. Further information supplied, in a conversation with the author, by M. Alain Lemièrre, himself a former pupil of the school.
  10. Undated pages, and letters of October 1925 (undated, but internal evidence gives a firm date) and of 25 February 1926.
  11. Letter dated 29 (i.e. December 1926), in Max Jacob, *Choix de lettres à Jean Cocteau*, edited by A. Fraigneau and J. Denoël (Paris, n.d.), no. 35. This is the so-called 'note policière' which contains one of the most acute and unsparing commentaries on Grenier's personality.
  12. In *Messages*, 1 (March 1942), pp. 11–12.
  13. *Table ronde*, 26 (1950), pp. 48–49; reprinted in *APH* as 'La Religion peut-elle se passer de la philosophie?' (*APH*, 59–80).
  14. 'Glimpse' is the right word: Grenier never allows himself to do more than allude to the possibility in passing, or at the very end of an essay and almost as an afterthought, as in *EM*, 212–13. In 'Fragments d'une deuxième lettre à Cornélius' he goes so far as to say: 'Voici plutôt le sujet de ma lettre: une union possible seulement par un médiateur . . . Mais tout cela demande une fidélité . . .' (*IM*, 190–91 (192)).
  15. See also *L*, art. 'Foi' ('Lexique' (1951), art. 'Nu'): 'La foi nue: . . . Entre la croyance établie et l'incroyance, c'est la position dramatique de Montaigne et de ceux qui lui ressemblent.' Contrast the more positive statements of *NL*, art. 'Incrédule': "'Je suis trop sceptique pour être incrédule'" — Je pourrais en dire autant que Benjamin Constant', and *L*, art. 'Nuit': 'B. Constant: "Ma surprise n'est pas que l'homme ait besoin d'une religion; ce qui m'étonne, c'est qu'il se croie jamais assez fort . . . pour en rejeter une . . . Dans la nuit épaisse qui nous entoure, est-il une lueur que nous puissions repousser?'" See also *SMC*, 55.
  16. See *C*, (3), 113: 'un choix qui ne demande pas d'initiative'.
  17. Mass broadcast on France-Culture, 28 March 1971; leaflet of eight pages duplicated and published by P. Lelong, Dominicain, 222 rue du Faubourg St-Honoré, Paris VIII<sup>e</sup>.
  18. Of these four, the first and fourth appear in *P* (1965), the second in *SMC*, 62, the third in *QP* (1970), and the fourth also in *NNRF*, 19 (July 1954), p. 164 (with a note that it had been published originally in *Troisième Convoi* 'vers septembre 1943').
  19. Although these have never been published as 'prières', echoes of them are found in Grenier's published works. See, for instance, *L*, arts 'Peu', 'Espoir'; 'Lexique' (1949), art. 'Espoir'; *AP*, 200.
  20. See *IM*, 154 (158) ('La Rose sans épines'); *LI*, 90–92, (91–92) ('Les Îles Fortunées'); 'Actes de foi' (art. cit.).
  21. This attitude stems both from a recognition of his own weakness and from that of his dependence on one stronger than himself. Compare this entry in an unpublished *Journal de voyage*: 'Naples, 18 avril 1928. Je n'avais jamais compris ce que signifiait le mot: grâce. Mais je le comprends depuis que je comprends la puissance de ma faiblesse.'
  22. Letter dated 19 September 1968, in R. Quesnoy, 'L'Effacement', *NRF*, 221 (May 1971), p. 35.

## CHAPTER 6

1. The four chapters which constitute the first part, 'Les Corrélations naturelles', all appeared originally as articles in 1949–50: Chapter 1, 'La Corrélation du bien et du mal', as 'Le Mal et sa nécessité', *Empédocle*, 3 (June–July 1949), pp. 3–13; Chapter 2, 'La Corrélation du

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- bonheur et du malheur', as 'La Souffrance et son anéantissement', *Empédocle*, 6 (December 1949), pp. 9–18; Chapter 3, 'La Corrélation du bon et du méchant', as 'Le Mal et la liberté', *Cahiers de la Pléiade*, 8 (Autumn 1949), pp. 32–41; Chapter 4, 'La Corrélation du meilleur et du pire', as 'Les Incompatibles, ou Le Mieux est l'ennemi du bien', *Empédocle*, 11 (July–August 1950), pp. 24–39. Part of the stimulus to write them came from the publication, in 1948, of two important books concerned with the problem of evil: V. Jankélévitch, *Le Mal*, to which Grenier refers, *EM*, 66–68, and R. Polin, *Du laid, du mal, du faux*, to which he refers, *EM*, 64–65. The fourth article was also provoked by René Char's question in *Empédocle*, 10: 'Y a-t-il des Incompatibles?'
2. See also *LI*, 131 (123–24) and 39 (53), both concerned with India; and *MIX*, 168.
  3. The aesthetic justification is one which Grenier, as a creative artist and art critic himself, found attractive. In the *Entretiens* he considers it at some length (37–40), citing Epictetus and Sufi writers in support. There is an echo of it in Grenier's many references to terraces and other high places from which a detached and total view may be obtained. See, for instance, *LI*, 88–89 (89–90); *IM*, 14–17 (18–20), 49 (49–50), 81 (81), 102 (104–05); *G*, 185–86; *VN*, 3, 15, 21, 38–39, 154, 228, 263, etc.
  4. P. Claudel, *Traité de la co-naissance au monde et de soi-même* (1904), in *Art poétique*, (Paris, 1907).
  5. See *EM*, 13. Consciousness and contingency go together, in that the interval which separates the contingent individual from the necessary world is that of consciousness, elsewhere called by Grenier 'la marge de l'humain'.
  6. This passage is absent from the 1949 text, but cf. *EBL*, 20, 41.
  7. Art. cit., in *Empédocle*, 6, p. 12. The text in *EM* is reworked, but in the passage quoted only the last sentence is different: 'C'est ce malaise qui menace la sérénité de l'être que je dis mien, comme pourrait le faire le soupçon non formulé de la jalousie ou la muette amertume de l'exil.' In *EM* Grenier also appends a note at this point, referring the reader to Kant's 'opuscule capital', *Le Concept de grandeur négative (Versuch, den Begriff der negativen Grössen in die Weltweisheit einzuführen (1763))*.
  8. This approach is similar to that suggested in *C*, 82–88 (65–71), where pure subjectivity is seen as 'la seule dénomination intrinsèque de la pensée et de l'Absolu'. The world is 'une maladie dont on guérit'. That is an Indian concept, far removed from modern European existentialism. Compare (but also contrast) *EBL*, 115, where it is an 'annulation de l'homme' that is envisaged.
  9. Even the Taoist does not remain completely motionless. Grenier is therefore not ruling out the Taoist solution here.
  10. See *EBL*, 25 ff, 44 ff, 71 ff.
  11. This conception of the mediatory role of places and objects is important for Grenier's understanding of creation, and will be considered in greater detail later (see below, pp. 90, 101, 121, 138).
  12. Human weakness or imperfection serves to underline the existence of some absolute standard of perfection, namely the Absolute. Grenier's humanism lasts only so long as he does not take that argument to its logical conclusion (as of course he does in *Le Choix*).
  13. In one sense this chapter is most unsatisfactory, in that the burning questions of the existentialists are raised but not answered: rather, they are dismissed somewhat perfunctorily. However, Grenier quickly points out the narrowness of the existentialists' presuppositions and the untenability of their conclusions, and indicates alternative paths along which a solution may lie. He is both undermining and liberating the faculty of thought, and the result is a fresh understanding of freedom.
  14. This section of the chapter (173–84, twelve pages out of nineteen) is largely made up of an extract from the preface which Grenier wrote for Dostoyevsky's *Mémoires écrits dans un souterrain* (Paris, 1955), hence the emphasis on Dostoyevsky throughout.
  15. Grenier argues that 'on a eu tort de présenter la pensée de Dostoïevski comme une apologie du malheur' (*EM*, 182).
  16. The reading *dur* is clearly due to a printer's error: *pur* is the reading in *RQE*.
  17. This is ultimately the same as the conflict between the truth and happiness, although the content of the particular truth is different.
  18. Grenier gives the reference simply as '*La Peste*, fin'. The passage is found in *Théâtre, récits, nouvelles* (Paris, 1962), p. 1467. Grenier's interpretation is far more positive and optimistic than what Camus wrote, in that silence for him may be understood as a victory, whereas for Camus it is clearly a defeat.

## Notes for Chapter 6, continued

19. ' . . . Et ceci sort du cadre de cet *Essai*' (*EM*, 213, n.). Grenier is continually drawn back to this solution despite himself, when both his ideal 'absolutism' and his provisional humanism are undermined by the honest recognition of the weakness of contingent humanity.
20. 'Les choses' are important to Grenier for several reasons. They represent the near-at-hand, and hence the accessible, as here; they also represent non-contingent existence, displaying a perfect coincidence with their essence, and hence point to the Absolute (as in *LI*, 19 (38–39)); they provide a *cadre* which reconciles the contingent human observer to the world (as in *IM*, 163–64 (167)) or to a human tradition stretching back into the past (as in *ELF*, 34), or to humanity in general quite apart from such a heritage (as in *APH*, 95–96) (and with all these, compare *APH*, 173); or they simply offer a certain basic sense of security in the face of change and death (as in *LI*, 109 (105)); *APH*, 83–84; *G*, 184; *ELF*, 35–36). They can also express one's personality (as in *APH*, 86).
21. The subtitle of 'L'Île de Pâques' in *LI* (1) is 'l'Homme et la mort'. For the sense of uneasiness, see for example *LI*, 98 (98), 105–08 (104–05).
22. Note the verbal similarity to the end of 'Existence et destinée': 'l'homme était surtout (je ne dis pas uniquement) fait pour se donner parce que, tout compte fait, il n'avait presque rien (je ne dis pas rien) à perdre' (*EBL*, 116: cf. *C*, 66 (50)).
23. See also *VN*, 274: 'Plus modeste dans mes prétentions, je me contente de penser: il ne faut pas d'avance nier ce dont on ne sait rien. Si par hasard il y a une main qui se tend vers nous, il ne faut pas refuser de la prendre.'
24. The 'liberté de spécification' and even the 'liberté d'exercice' may be deliberately sacrificed in the interests not of a 'liberté du sage', but of a 'liberté du croyant'.

## CHAPTER 7

1. See *IM*, 128 (132), 136–37 (140).
2. *Bulletin de l'Académie Méditerranéenne*, 1936; see also reports in *Réveil d'Antibes*, 27 November 1935, and in *Progrès d'Antibes*, 30 November 1935.
3. Unpublished letters dated 3 May 1926 and 15 November 1926.
4. The text was later remodelled and extended, and appeared in *IM* as 'Penser à la figure humaine'.
5. The middle clause, 'je veux dire l'équilibre humain', is found in the *Écrits* text but not that of *IM*.
6. This recognition of the importance of the negative background against which a work of art stands out will play an increasingly significant part in Grenier's thought.
7. See *EBL*, 103; *APH*, 197: 'Tous les hommes échouent, y compris ceux qui réussissent.'
8. *LI*, 85 (87); *IM*, 43–44 (32). See also *G*, 441 (on the revelatory quality of the sunlight); and the account in A. Camus, *L'Étranger*, of the effect of the sun on Meursault.
9. See, for instance, *C*, 63 (47). The word is Masson-Oursel's.
10. For an early intuition of the danger, see 'L'Île de Pâques'.
11. On the difficulty of such a *fidélité*, see *IM*, 191 (192).
12. Not that this constitutes a final, definitive break with Brittany. The comment in *ELF*, 27, that 'J'ai voulu exorciser les fantômes du passé en écrivant . . . *Les Grèves*' does not do justice to the continuing loyalty to Brittany which that novel also conveys. Grenier's grave, by his own wish, combines rough Breton granite with Mediterranean rosemary.
13. See 'J. V.' (Jean Varille), 'Mort de Jean Grenier', in Fondation de Lourmarin Laurent-Vibert, *Comptes rendus annuels*, 1970, p. 13.

## CHAPTER 8

1. See also Albert Camus—Jean Grenier: *Correspondance 1932–1960*, and J. S. T. Garfitt, 'Grenier and Camus: from *Les Îles* to *La Chute*', *Forum for Modern Language Studies*, 17 (1981), pp. 217–29.
2. See *AC*, 9 ff. The 'Biographie' by Roger Quilliot in A. Camus, *Théâtre, récits, nouvelles* (Paris, 1962), is misleading in its suggestion that Camus did not meet Grenier until his first post-baccalauréat year (*lettres supérieures*), 1932 (pp. xxviii–xxix). The same scholar corrects the record, however, in the companion volume, *Essais* (Paris, 1965), p. 1169.

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3. 'Rencontres avec André Gide', *NRF*, special number (November 1951), 'Hommage à André Gide': reprinted in *Essais*, op. cit., p. 1117.
4. On Grenier's teaching methods there is not only the testimony of Étienne but also that of Jean Clair ('Jean Grenier professeur'), in *NRF*, 221 (May 1971), pp. 25–28. The reports of the official Inspectors are also illuminating. In 1936–37 Parodi wrote: 'M. Grenier est un esprit curieux et complexe, avec quelque chose d'un peu nonchalant dans l'allure . . . sans aucune prétention à la rigueur systématique . . . mais qui a de la finesse, de la pénétration, un sentiment sincère des problèmes et une certaine naïveté élégante dans la manière de les aborder. Il semble avoir une grande action sur les élèves, qu'il intéresse et éveille aux curiosités intellectuelles.' In 1939, when Grenier had returned to France and was teaching at the Lycée Michelet, Davy commented: 'Cette méthode de conversation pleine de simplicité a sans doute son charme. Mais il faudrait que cette conversation fût sans cesse soutenue par l'invisible et efficace armature et soigneusement orientée et dirigée . . . Mais ces réserves faites je me plais à reconnaître que l'atmosphère de la classe est sympathique et que si la manière est familière elle n'en est pas moins distinguée et personnelle.'
5. Jean Daniel, some seven years younger than Camus and present editor of the *Nouvel Observateur*, recalls that in the mid-1930s 'Grenier c'était la *NRF* à Alger. L'esthétisme, le doute complaisant, l'éclectisme désabusé. L'oscillation permanente entre Paulhan et Valéry' (*NRF*, 221 (May 1971), p. 18, 'Le Consentement ironique').
6. These were: 'A Tipasa' which is about Djémila, 'Poésie et prose d'Alger', 'Boulevard de l'abîme' and 'Corps et âme'. In addition, 'La Lumière d'Oran' was published in *Alger-Étudiant* in 1933 but not reprinted in *Santa-Cruz*. Both writers devoted pages to these places. Grenier's are not inferior to his other pieces, and the most plausible reason for their suppression is Grenier's desire not to compete with his *protégé*.
7. See also J. S. T. Garfitt, art. cit.
8. *Caligula* underwent several important revisions, in which Camus's evolving attitude to his protagonist can be traced. See, for instance, J. Cruickshank, *Albert Camus and the Literature of Revolt* (London, 1959); G. Brée, *Camus* (New Brunswick, 1959); J. C. A. Gadourek-Backer, *Les Innocents et les coupables* (The Hague, 1963); J.-Cl. Brisville, *Camus* (Paris, 1959); P. Dunwoodie, 'Caligula: l'univers dostoevskien et l'évolution de Scipion', *Revue de littérature comparée*, 53 (1979), pp. 220–30. My references are to the earliest (manuscript) version of the play dating from 1938–39, as collated by R. Quilliot in *Théâtre, récits* . . . , except where otherwise indicated.
9. G.-P. Gélinas, *La Liberté dans la pensée d'Albert Camus* (Fribourg, Switzerland, 1965), p. 45.
10. Cf. *LI*, 89 (90): 'je m'acceptais par la seule adhésion de mes pieds au sol . . .'
11. *Le Taoïsme et les religions chinoises* (Paris, 1971), p. 314.
12. 'Une Œuvre, un homme', *Cahiers du Sud*, 253 (February 1943), pp. 224–28: reprinted in *Les Critiques de notre temps et Camus*, edited by J. Lévi-Valensi (Paris, 1970), pp. 36–40. Grenier underlines the fundamental opposition between his own metaphysical framework and that of Camus. The first extract quoted is followed by the disclaimer: 'Je ne partage pas cette conception.' In his Preface to *Théâtre, récits*, . . . , Grenier further emphasizes Camus's rejection of a supernatural dimension to existence (§ 'Le Non au surnaturel', pp. xi–xii). See also *AC*, 137–39.
13. P. Ginestier, *Pour connaître la pensée de Camus* (Paris, 1964), p. 47, quoting from *Le Mythe de Sisyphe*, in *Essais*, p. 175.

## CHAPTER 9

1. 'La Certitude de l'unité et le problème des croyances', §1, in *Recherches philosophiques*, 6 (1936–37); reprinted in *C* (1), 141 (but not in later editions).
2. This kind of self-analysis by members of the young intelligentsia was common at the time. See B. Crémieux, *Inquiétude et reconstruction* (Paris, 1931); H. Daniel-Rops, *Notre Inquiétude* (Paris, 1927); and the series of 'Examens de conscience', for instance in *Cahiers du mois*, 21–22 (1926); and see also D. Nasaw, 'From Inquiétude to Revolution', *Journal of Contemporary History*, 11 (1976), pp. 149–72, and J. L. Loubet del Bayle, *Les Non-conformistes des années 30* (Paris, 1969).
3. *EO* contains the following chapters: 'Qu'est-ce qu'une orthodoxie?' (1937), 'L'Âge des orthodoxies' (1936), 'L'Orthodoxie contre l'intelligence' (1936), 'Réponse à un orthodoxe' (?1936), 'L'Intellectuel dans la société' (1935), 'Pour la défense de la culture' (1937), 'Notes

## Notes for Chapter 9, continued

- sur les "précurseurs" du matérialisme marxiste' (1937), 'Remarques sur l'idée de progrès' (1936), 'Lettre à André Malraux' (1938).
4. See also Grenier's review of B. Parain, *Retour à la France* (Paris, 1936) in *NRF*, 277 (October, 1936), pp. 724–26.
  5. *Europe*, 15 June 1936: see *EO*, 62 (58), where Grenier comments on Friedmann's criticisms.
  6. J. Kohn-Étiemble, *226 Lettres inédites de Jean Paulhan . . .* (Paris, 1975), p. 105, n. 1. She points out that this attitude was shared also by non-Communist supporters of the anti-Fascist cause such as Chamson and Benda. There is an interesting document reproduced on pp. 428–35 of the same book, in which Étiemble takes up some of the points made in 'L'Âge des orthodoxies', and Grenier's replies are given in the margin. Étiemble's opinions were later to change significantly: in *Hygiène des lettres*, vol. II, *Littérature dégagée: l'écrivain et le stalinisme* (Paris, 1955), p. 119, he endorses many of Grenier's reservations about Marxism.
  7. Grenier gives a strong warning against an over-hasty commitment. In 1935 he foresees Gide's forthcoming disillusionment with the U.S.S.R. and the Communist International: *EO*, 131–32 (119).
  8. *Journal des nations* (Geneva), 15 June 1938, 'L'Horizon des livres: l'homme et la politique'. This is essentially the same criticism as that made by Lambert in an unpublished letter dated 21 April 1936: 'La liberté consiste à n'employer les mots qu'après les avoir recréés, forgés.' That was what irritated him in 'L'Âge des orthodoxies'. Grenier denounced Marxism for taking away the freedom of the spirit, yet he himself was not being free. He had not yet thrown off the shackles of other men's thoughts and words. Lambert insisted that liberation should be followed by a truly personal commitment, and frequently avowed himself disappointed by Grenier's reluctance to express such a commitment in his writing.
  9. The first major critic to attack Grenier's original article, Georges Sadoul ('Un Pourfendeur du marxisme', *Commune*, 33 (May 1936), pp. 1131–38), employed a less subtle approach. He simply attacked the *NRF* for daring to publish such a treacherous piece of writing. It is important to note that Grenier's argument against Marxism is applicable, and is indeed applied at some length by him, to other 'orthodoxies' including Thomism: 'Ce que nous disons du communisme nous pouvons le dire d'une doctrine adverse mais également à la mode: le thomisme' (*EO*, 37 (36)). See also *C*, 22–25 (26–29), and 54, n. 13 (not in later editions); and Grenier's review of Thierry Maulnier's *Mythes socialistes* (Paris, 1936), *NRF*, 276 (September 1936), pp. 551–52. Paulhan recognized this clearly, and had to point it out to Étiemble: see J. Kohn-Étiemble, op. cit., p. 103 (letter 42) and p. 106, n. 4.
  10. J. Kohn-Étiemble, op. cit., pp. 104, 107, n. 6.
  11. See *AC*, 41–46, and compare *EBL*, 89–90 ('2<sup>e</sup> examen de conscience'). Their recently published correspondence sheds much light on this hitherto rather obscure episode, not only validating the chronology suggested by H. Lottman in his biography of Camus but also, more importantly, showing how similar their views of commitment were at this period, at a deep level, despite the differences in practice.

## CHAPTER 10

1. Quoted in G. LeClec'h, 'Lequier', *Figaro littéraire*, 26 May 1962.
2. Lemièrè recalls that when he first met Grenier at the Bibliothèque Municipale of Saint-Brieuc in about 1918 their conversation was about painting. Lemièrè, who was intending at the time to go to the École des Arts Décoratifs, and who later specialized in the arts of the Far East, used to go to the library to read reviews devoted to the decorative arts (conversation with the author). Dubuffet was a member of the group of friends who used to meet in Paris at the lodgings of Chamson or Guilloux. Max Jacob and Grenier met at a literary *salon* in Paris in 1922 (see Grenier's articles 'Un Poète breton, Max Jacob', *Bretagne touristique*, 15 January 1925, p. 6; 'Hommage à Max Jacob', *Aguedal*, 2 (May 1939), p. 131; and also the footnote in Max Jacob, *Lettres à un ami* (Lausanne-Bâle-Paris, 1951), p. 9 n.), and the older poet and artist acted as an aesthetic mentor to the aspiring young writer.
3. See Grenier's articles, 'Jean Paulhan, critique d'art', in Jean Paulhan, *Œuvres complètes*, vol. v (Paris, 1970), pp. 259–66; 'C'est en disparaissant qu'il apparaissait', *Figaro littéraire*, 21–27 October 1968, pp. 16–17 ('Les lettres françaises en deuil de Jean Paulhan'); 'L'Émerveillement', *NRF*, 197 (May 1969) ('Hommage à Jean Paulhan'), pp. 836–40; 'Vers l'exactitude', *Cahiers des quatre saisons*, 10 (April-May 1957), pp. 289–91. Grenier's

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- friendship with Paulhan lasted over forty years, from their first meeting in 1925 to Paulhan's death in 1968.
4. 'Devant les portraits: la figure humaine', *Verve*, 5-6 (April 1939).
  5. *Plaque* for exhibition of paintings by Jean Launois, Galerie Colline (Oran, 1941); *Recueil de reproductions des toiles de Richard Maguet*, (Paris, 1941). Grenier's text for the latter was reproduced as 'En souvenir de Richard Maguet', *Fontaine*, 15 (September 1941), pp. 75-77.
  6. Texts on Braque in *Combat*, 3 March 1945; *Variété*, 3 (1946), pp. 12-21; *Braque. Peintures 1909-1947* (Paris, 1948); English edition, translated by D. Cooper (London, 1948); *Derrière le miroir*, 48-49 (June-July 1952); *L'Esprit de la peinture contemporaine* (Lausanne-Bâle-Paris, 1951).
  7. The colume contains: 'Le Divorce' (originally in *Combat*, 17 November 1944); 'La Peinture contemporaine' (*L'Arche*, 27-28 (May 1947), pp. 3-20), including 'Portrait de Picasso' and 'Portrait de Braque'; 'La Poésie de l'espace'; 'Chagall ou le peintre-poète'; 'André Lhote, théoricien, suivi de: Avec André Lhote'; and 'Peintures récentes de Georges Braque'. Most of these were later reprinted in *Essais sur la peinture contemporaine* (1959).
  8. *L'Imitation et les principes de l'esthétique classique* (1963); *Vicissitudes de l'esthétique et révolutions du goût* (1965).
  9. Part One, entitled 'L'Imitation et les principes de l'esthétique', and consisting of two sections, 'L'Imitation' and 'L'Esthétique classique', is clearly based on the first series of Sorbonne lectures; Part Three, entitled 'Du goût', with an introductory section 'Vicissitudes de l'esthétique', is equally clearly based on the second series. Part Two, 'De la création', which is partly based on a series of articles in the *NRF*, is discussed below.
  10. For example, texts on L. Zack and J. Kerbour in 1972 and 1974 respectively.
  11. Compare the use of the term *grâce* in 'Actes de foi' (1942).
  12. Poetry indeed grows organically out of human work, as Grenier recognizes in another essay of the same year ('Dans la campagne romaine'): 'Les métiers supportables ne sont-ils pas aussi ceux où l'on peut fredonner en travaillant, mêler intimement la poésie à l'ouvrage, créer volontairement un ouvrage imposé?' (*IM*, 54 (56)). The popular song, growing in the same way out of ordinary daily work, was particularly important to Grenier: see '¡Ay, ay, ay!', *Aguedal*, 1-2 (March 1938), p. 40; 'Depuis des années', *Lirica*, 7 (June 1935), 10; *IM*, 17 (20), 21 (23-24), 61 (62), 152 (157); *VN*, 140. According to Mme Grenier, her husband used to play records of Spanish popular songs while writing.
  13. *Travaux du Deuxième Congrès International d'Esthétique et de Science de l'Art* (Paris, 1937). Grenier's paper is in vol. 1, pp. 254-56.
  14. This arrogance is sufficiently tempered by the human warmth and also the sense of human weakness that belong to the Mediterranean tradition. 'Cornélius' is a northerner, and his examples are drawn from Amsterdam and St Petersburg.
  15. P. Boulez, 'Aléa', *NRF*, 59 (November 1957), pp. 839-57.
  16. In the first *Lexique* (1949), art. 'Illumination'. The same entry appears, with the omission of the penultimate sentence on Zen, in *L*. See also *NL*, art. 'Instant'; *TL*, art. 'Création'.
  17. 'Les Pèlerins d'Emmaüs', *Lirica*, 7 (June 1935), p. 11: 'Une surprise, si j'y suis docile, peut me révéler — à moi-même — ma vérité, mon bonheur, ma justice et ma loi.'
  18. See also *LI*, 139 f. (130 f.): one section of the essay on India is entitled 'L'Illumination'.
  19. See *PC*, 73, 101, 113-14, 129.
  20. This is a text which deserves to rank alongside the lyrical essays of the 1930s in its limpidity of expression and its subtle espousal of the subject.

## CHAPTER 11

1. See, for instance, *G*, 114, 211; *NL*, arts 'Départ', 'Horloge', 'Ou'; *MIX*, 165-66; *C*, 144 (92); *L*, arts 'Esprit', 'Force', 'Mon'; *TL*, art. 'Prophétie'; and Grenier's articles 'Voyageurs français du XIX<sup>e</sup> siècle', *Voyage en Grèce*, 8 (Spring 1938), pp. 12-14; 'Barrès et Gide au Liban', *Combat*, 8 November 1946; 'Le voyage', *NRF*, 138 (June 1964), pp. 1000-10 (reprinted in *VQ*); and his review of Toulet's *Journal et voyages* in *NRF*, 252 (September 1934), pp. 449-50.
2. See *LI* (2), 13 (26); *G*, 302; *VN*, 223.
3. See also *VN*, 81; *IM*; 70 (71): 'Poussés comme dans un cul-de-sac par la pauvreté, la maladie, la solitude, le dépaysement, notre éternité se révèle à nous sans équivoque.' The passage which Grenier quotes in *ELF* does not figure as such in the text of Camus's *L'Envers et l'endroit*, the only work which corresponds to Grenier's remark that it was

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written when Camus was 21. 'La Mort dans l'âme' does, however, contain a passage from Camus's diary which is about 'le voyage' and which has a similar ring; and according to Roger Quilliot that passage was followed in the typescript (but not in the final version) by the additional sentence 'Ce qui fait le prix du voyage, c'est la peur' (A. Camus, *Essais*, pp. 34 and 1191). Now that is the sentence which introduces the quotation in *ELF*, loc. cit. Grenier evidently had access to another version of *L'Envers et l'endroit*, not available to Quilliot when he edited the text.

4. *LI*, 81 (84–85), 93 (93); *MIX*, 66; *VN*, 274.
5. *Jacques*, completed in 1925 but not published until 1979, is one of these early *récits*. It shows a less well digested influence of Nietzsche, Gide and Constant than his more mature works, but many of the themes (e.g. scruples, silence, the Absolute, the sea, travelling) will persist with little modification, and the fragmented narrative mode points both to *Les Grèves* and to the *Mémoires intimes de X*.
6. *IM*, 63 (64), 99 (102), 103 (105), 154–55 (159–60). Compare the image of the scattered beads of a broken rosary or necklace, *IM*, 82 (83); *G*, 187, 266.
7. As in 'De la création', the entirely free act of creation holds an undeniable fascination for Grenier, but he can only contemplate it from a distance. Like the Absolute in *Le Choix*, it sterilizes action, and some other starting-point must be found.
8. See also *ELF*, 28, where in reply to Louis Foucher's question: 'Pourquoi ce titre: *Les Grèves*? Que signifie-t-il?', Grenier says: 'Pour moi, c'est un symbole de l'indétermination . . . Aussi l'Océan est-il en perpétuel mouvement, impossible à fixer.'
9. In *Bretagne touristique*, 15 October 1924, p. 227 ('Un Philosophe breton, Jules Lequier').
10. *Voir Naples* could of course lend itself to a fuller analysis, in which the prominence of many of Grenier's major themes could be demonstrated. This study is deliberately restricted, the sea-imagery being of particular importance for the representation of the central problems of freedom and choice.
11. This is the point at which the liberating effect of a maturely-decided commitment may be acknowledged. In the case of Franz it is not, but the argument of 'Sagesse de Lourmarin' is at least plausible.
12. See *G*, 250; *NL*, art. 'Souci'.
13. The narrator offers himself (p. 333) as a *témoin* rather than as a judge, thus fulfilling what Grenier elsewhere claims to be one of the basic needs of a human being.

## CONCLUSION

1. See J. Kohn-Étiemble, 226 *Lettres inédites de Jean Paulhan*, p. 111.
2. Letters of 28 August 1924 (in *Lettres à un ami*) and 10 October 1925 (unpublished) respectively.



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