LOYALTY IN THE WORKS OF SAINT-EXUPÉRY

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M. E.

PREFACE

One of Antoine de Saint-Exupéry's outstanding qualities was loyalty. Born of a deep sense of responsibility for his fellowmen and a need for spiritual fellowship with them it became a motivating force in his life. Most of the acts he is remembered for are acts of fidelity. His writings too radiate this quality. In deep devotion for a cause or a friend his heroes are spurred on to unusual acts of valor and sacrifice.

Saint-Exupéry's works also reveal the deep movements of a fervent soul. He believed that to develop spiritually man must take a stand and act upon his convictions in the face of adversity. In his book, Un Sens à la vie, he wrote:[1]

> Ne comprenez-vous pas que le don de soi, le risque, la fidélité jusqu'à la mort, voilà des exercices qui ont largement contribué à fonder la noblesse de l'homme?

Man must be faithful to himself and others to rise above the common ground.

This thesis will try to show Saint-Exupéry's loyalty to self, to family, to comrades, to country and to humanity. "Car il n'est point de fidélité dans un camp et non dans

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[1]Antoine de Saint-Exupéry, Un Sens à la vie (Paris: Gallimard, 1956), p. 173.

l'autre. Qui est fidèle est toujours fidèle,"[2] he wrote in his posthumous book Citadelle. Loyal to his cause and to all whom he loved he felt compelled to act upon his convictions. Quotations to show Saint-Exupéry's value of loyalty, illustrated by his life and the qualities of the heroes in his stories, will be chosen mainly from these works: Courrier Sud, Vol de nuit, Terre des hommes, Pilote de guerre, Lettre à un otage, Le Petit Prince, Citadelle and from his Lettres à sa mère, Un Sens à la vie which includes his Lettre au Général "X", and Carnets.

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[2]Antoine de Saint-Exupéry, Citadelle (Paris: Gallimard, 1948), p. 118.

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CHAPTER I

BIOGRAPHY OF SAINT-EXUPÉRY

Antoine Jean-Baptiste-Marie-Roger de Saint-Exupéry was born in Lyon June 29, 1900. He was the third of five children and belonged to the nobility of France on both sides of the family. The Counts of Saint-Exupéry derived their name from the market town, Saint-Exupéry, situated in the hilly country of Limousin. Their name dates back to the fourth century. His mother's family, Boyer de Fonscolombe, though not so distinguished, had been settled in Provence for several generations. Although Antoine de Saint-Exupéry spoke very little of his nobility, his friends claim that he radiated aristocratic dignity and good manners. Richard Rumbold believes that this aristocratic tradition was reflected in his sense of responsibility toward others.[3]

Antoine's father, Jean de Saint-Exupéry, died when Antoine was four years old. His older sisters, Marie Madeleine and Simone, were then seven and six, his brother François two and Gabrielle one. The family was poor and from then on lived alternately with Madame

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[3]Richard Rumbold and Margaret Stewart, The Winged Life, A Portrait of Antoine de Saint-Exupéry, Poet and Airman (New York: David McKay Company, 1954), p. 17.

de Saint-Exupéry's mother at the Chateau de la Môle, in the Var or with her aunt, Madame de Tricaud at Saint-Maurice-de-Remens, a country house not far from Lyon.

Antoine de Saint-Exupéry relates many happy memories of his childhood days. He loved especially the summer residence at Saint-Maurice with its large park, its long corridors and mysterious attic. Here he played enthusiastically with his brother and sisters. Inventive and impetuous, he dominated their childhood plays. When Antoine invented a new toy, for example a bicycle with wings,[4] or composed a new poem he demanded immediate attention and admiration. His good-natured family could not resist his insistent pleading.

Antoine started preparatory classes when he was five and at nine he entered the collège Saint-Croix at Le Mans, administered by the Jesuits. During the First World War Madame de Saint-Exupéry sent her sons to a Swiss catholic collège in Fribourg. François died during Antoine's last year in the collège. This seems to have made a great impression on him for he describes his brother's last moments with quiet pathos in Pilote de guerre.

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[4]Patrick Kessel, La Vie de Saint-Exupéry, Les Albums photographiques (Paris: Gallimard, 1954), p. 12.

The adolescent Antoine appears to have been well liked but was not a very good mixer. He usually had one or two close friends. Still he was often to himself for, when a thought struck him, he forgot others. He never learned to appreciate teasing and even as a man resented the nickname Pique la Lune that his tilted nose had earned him as a child. At school he spent most of his time sketching, writing poetry, translating pages of Latin for his own pleasure or inventing parts of machinery. Then he would quickly dash off his assignments before entering class. As a result his grades, though good, were seldom brilliant.

In the fall of 1918, Antoine prepared for the Naval School at the Collège Bossuet in Paris. Strangely enough, he failed French in his entrance examinations. After fifteen months of Bohemian life and some architectural studies he entered the armed forces. He decided to join the air force but had to get a civilian pilot's license first.[5] To get it he did not hesitate to ask his mother for the necessary extra funds above his allowance.[6]

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[5]Karl Rouch, Flug zur Sonne (Munich: Paul List Verlag, 1958), p. 24.

[6]Antoine de Saint-Exupéry, Lettres à sa mère (Paris: Gallimard, 1955), p. 85.

Though poor, his mother did not fail him, and he never lost his childlike faith in her.

As he grew older, Saint-Exupéry still often seemed to be an enthusiastic dreamer, vehement and generous. His candid smile won him many friends. His eyes, piercing and brutally frank, were so affectionate that they inspired instant confidence. But he chose his intimate friends with care. Jean-Claude Ibert wrote of Saint-Exupéry:[7]

> Il ne se livrait à des confidences qu'avec les rares amis dont il était sûr--il se montre au contraire fort communicatif lorsqu'on l'interroge sur ses camarades, sur l'aviation, sur les mille questions auxquelles il s'intéresse (musique, philosophie, sciences physiques et mathématiques, biologie, astronomie etc. . .). Entier dans ses jugements, il n'aime pas qu'on le contredise. . . . Mais il n'y a pas d'être qui ait une noblesse de cœur comparable à la sienne. Sa fidélité en amitié, sa bonté, sa probité sont vraiment exemplaires.

These exceptional qualities already visible in the child and adolescent made him irresistible as a man.

The author Luc Estang quotes Saint-Exupéry's poet-friend, Léon Paul Farque, as saying:[8]

> Son visage était complet: à la fois sourire enfantin et sérieux du savant; héroïsme discret et fantaisie spontanée; . . . compétence en technique, en sport, en poésie, en politique, en morale, en camaraderie, en élégance d'âme.

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[7] Jean-Claude Ibert, Saint-Exupéry (Paris: Classiques du XXe siècle, 1960), p. 19.

[8] Luc Estang, Saint-Exupéry par lui-même (Paris: Aux Editions du Seuil, 1956), p. 20.

Luc Estang goes on to describe his moods:[9]

> Il savait paraître un joyeux vivant, aimant à rire d'un rire contagieux en racontant des histoires, à boire des "godets" et à manger avec gourmandise dans les petits bistrots, à chanter. . . .

He also says that Saint-Exupéry was a despotic friend and in a melancholy mood he could be capricious and sulky. Nevertheless, his friend Dr. Pélissier wrote that whoever has missed seeing Saint-Exupéry in a rage has missed much for "il n'a pas connu l'adorable délicatesse de ses repentirs."[10]

His military service completed, in October 1922, Saint-Exupéry would have remained in the airforce but his fiancée's family objected so he worked in an office for awhile and then became a truck salesman for the Saurer Automobile Company. He was not cut out for either and, when the engagement broke up, he decided to go back to flying.

In October 1926, Didier Daurat hired him for the Société d'Aviation Latécoère. His former professor,

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[9] Ibid., p. 21.

[10] Georges Pélissier, Les Cinq Visages de Saint-Exupéry (Paris: Flammarion, 1951), p. 152.

Abbé Audour, who always placed great confidence in Antoine, had recommended him to the company.[11] After the usual training period at the base, Saint-Exupéry became a regular pilot of the mail air-line. He was responsible first for the stretch Toulouse-Casablanca and then for Dakar-Casablanca. Here he learned "l'esprit d'équipe" which was to become so important in his life.[12]

It was becoming increasingly dangerous to fly between Dakar and Casablanca because the unsubdued Moors of the Spanish colony, Rio de Oro, had discovered that they could make money by capturing pilots and selling them for a high ransom. Aviation was still in the pioneering stage, and forced landings were frequent. After several pilots of the line had been tortured and killed, world opinion rose up in arms. It became almost imperative to give up flying between Dakar and Casablanca. The Spanish too were unhappy about the adverse propaganda this was giving them in the eyes of the world and were about to refuse the airbases they had grudgingly granted the French. Didier Daurat had to find a solution for he needed these airbases so he could extend the line

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[11]René Delange, La Vie de Saint-Exupéry suivi de Toi que je l'ai connu par Léon Werth (Paris: Editions du Seuil, 1948), p. 15.

[12]Pélissier, op. cit., p. 41.

across the South Atlantic to South America as planned. He looked for an intelligent, tactful diplomat to be sent into the area, and his choice fell on the young Saint-Exupéry. In October 1927, Saint-Exupéry became the director of the airport at Cap Juby, a Spanish government post in the Rio de Oro in West Africa.

While at this post Saint-Exupéry rendered such magnificent service that he not only befriended the Spanish even against their government orders but won the confidence of the rebellious Moors. The area became much less dangerous. Saint-Exupéry had saved the lives of a number of French and Spanish pilots and had rescued some planes at great personal risk. These feats of courage and loyalty to duty and comrades later earned him the title "chevalier de la Légion d'honneur au titre de l'Aéronautique civile."[13] While at Cap Juby he wrote the final form of his first book, Courrier Sud.

After a vacation in France, Saint-Exupéry was sent to Buenos Aires in October 1929. He was to be the director of the line Aeroposta Argentina and to found a line from Buenos Aires to Patagonia. Two old comrades of the line, Mermoz and Guillaumet, met him in Buenos Aires. The heroic

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[13]Pierre Chevrier, Saint-Exupéry (Paris: Librairie Gallimard, 1958), p. 23.

service of these men later inspired parts of his book, Terre des hommes. Daurat had introduced night flying so his planes could compete against the newer steamships. These new experiences inspired Saint-Exupéry to write Vol de nuit, which received the Femina prize in 1931.

Upon his return to France in January 1931, Saint-Exupéry married Consuelo Suncin Carillo, whom he had met in Buenos Aires. She was an imaginative writer and sculptor, beautiful but with a capricious nature.

While Saint-Exupéry was at home on vacation, the Société Aéropostale of which his line was a branch was liquidated. Didier Daurat resigned as director and in sympathy with him a group of his admiring friends also refused further employment. This group included Saint-Exupéry, who idolized Daurat.

Years of financial difficulty with only intermittent employment followed for Saint-Exupéry. The money from the sale of Vol de nuit lasted only a few months, for neither he nor his wife knew how to economize. To overcome his financial difficulties, Saint-Exupéry did many odd jobs. He was never again a regular employee of a civil airline. He test-flew sea-planes for awhile; he visited the Mediterranean countries and the Far East as propaganda agent for Air France; he took out ten patents for aeronautic inventions; he served as a reporter for several newspapers

in Russia and in Spain during its Civil War; he took part in a flying contest between Paris and Saïgon but crashed in the Libyan desert; he opened a direct route from Casablanca to Tombouctou. Then, when he tried to fly from New York to the tip of South America in his one-motor Simoun, he crashed in Guatemala. This was his fifth serious accident and left him somewhat handicapped, especially as a pilot.[14] During the long months of convalescence in New York he reworked his material for Terre des hommes which includes many interesting accounts of these years.[15] The book was awarded the Grand Prix de Roman de l'Académie française. It was immediately translated into many languages. Saint-Exupéry was promoted to be an officer of the Legion of Honor. When he visited Germany for the second time in the spring of 1939 he was horrified by the robot type of man the Nazi system was forming. He realized that the Second World War was rapidly approaching. When the first rumblings of the war were heard, he was in New York but immediately embarked for his homeland.

A week after his debarkation the war was on, and Saint-Exupéry was mobilized as an instructor in navigation.

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[14]Pierre Chevrier, Antoine de Saint-Exupéry (Paris: Gallimard, 1949), p. 168.

[15]Maxwell Smith, Knight of the Air (New York: Pageant Press, 1956), p. 122.

Saint-Exupéry felt morally smothered and demanded to be placed in the front lines of action. After much debate he was joined to the Reconnaissance Group 2/33 as a captain. He did his duty nobly in a spirit of cooperation, always volunteering for the most dangerous missions. He described the sacrificial spirit of his comrades and the French disaster of May 1940 in Pilote de guerre. A few months after his demobilization he sailed to New York to be in an atmosphere where he could write.

Saint-Exupéry had written Pilote de guerre to vindicate the French surrender to overwhelming odds and to encourage the democracies, especially the United States, to pick up the torch to save western civilization. It was published in February of 1942. The next February he published Lettre à un otage to encourage his defeated countrymen. In April 1943 Le Petit Prince was published for thoughtful enjoyment by young and old. He also wrote hundreds of pages of his posthumous work Citadelle in which he tried to show the democratic world how it could save its spiritual patrimony.

While in America Saint-Exupéry refused to join the forces of De Gaulle, for he disputed his right to pose as the representative of France. This brought him bitter opposition and frustrations. When America entered the war, he was the first civilian to sail with the American

army to North Africa. The Americans considered him too old to be a war pilot and De Gaulle's party refused to give him charge of any special missions.[16] They even forbade the printing of his books in North Africa, the only part of France then free.[17] This depressed Saint-Exupéry. But by his tenacity, by the help of his friend, General Chassin, and some indulgence from the chief of the Allied Air Forces in the Mediterranean area, General Eakers, he once more joined his Group 2/33 with authorization to carry out five war missions. But as his friend Dr. Pélissier wrote "il ne faissait rien à demi."[18] His incessant pleading increased the number to nine, but the ninth was to be his last. Saint-Exupéry disappeared on this last mission on July 31, 1944. He is believed to have been shot down by a German Messerschmidt over the Mediterranean as he returned to his base in Corsica.[19] He died without regret but with a burning question in his heart "Que faut-il dire aux hommes?"[20] and its ardent

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[16]Ibid., p. 207.

[17]Marcel Migeo, Saint-Exupéry (Paris: Flammarion, 1958), p. 245.

[18]Pélissier, op. cit., p. 150.

[19]Chevrier, op. cit., p. 281.

[20]Maxwell A. Smith, A Saint-Exupéry Reader (New York: The Macmillan Company, 1960), p. 151.

answer, "Il faut donner un sens à la vie des hommes" (Un Sens à la vie, p. 170). He had faithfully tried to do this.

Saint-Exupéry was a complex, gifted and fascinating individual whose life was packed with adventure. As a pioneer airman and writer he brought aviation into the realm of literature. He was a pilot, author, philosopher, administrator, mathematician, scientist, and practical inventor. Above all he was a humanist and a loyal comrade and friend.

The key to his complex character can perhaps be found in his book, Pilote de Guerre, where he explains: "Le métier de témoin m'a toujours fait horreur. Que suis-je si je ne participe pas? J'ai besoin, pour être, de participer."[21] Saint-Exupéry, the poet and philosopher, is not writing of an outer participation in the activities of his comrades only, but of a deep inner participation of the spirit that gives itself unflinchingly, wholeheartedly and without question for the welfare of all.

Speaking of the individual's responsibility within the inner circle Saint-Exupéry writes in Le Petit Prince: "Tu deviens responsable pour toujours de ce que tu as

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[21]Antoine de Saint-Exupéry, Pilote de Guerre (Paris: Editions Gallimard, 1942), p. 185.

apprivoisé."[22] Writing of the responsibility of man in the spiritual context of humanity he writes: "Chacun est seul responsable de tous" (Pilote de guerre, p. 213). The greater part of the message of this man, who faithfully acted upon his best insight, came to the world just before and during the Second World War, a time of spiritual conflict and discouragement to the French. It spoke to the heart and was acclaimed by the peoples of many nations.

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[22]Antoine de Saint-Exupéry, Le Petit Prince (Paris: Gallimard, 1946), p. 74.

CHAPTER II

LOYALTY TO SELF AND FAMILY

In Citadelle Saint-Exupéry wrote, "La fidélité c'est d'être fidèle à soi-même" (Citadelle, p. 314), and somewhat further on, "Je te désire permanent et bien fondé. Je te désire fidèle. Car fidèle d'abord c'est de l'être à soi-même" (Citadelle, p. 467).

What did Saint-Exupéry mean when he spoke of a man being loyal to himself? There seem to be two aspects of this loyalty in his thinking. According to the first, Saint-Exupéry felt compelled to show himself to the world without artifice. He lived out his true nature and demanded respect. But Saint-Exupéry also believed that to develop what was best in him he had to give himself to a cause and to others. Then in sacrificial giving of himself a new and nobler nature would be born. This nobler self, which represents the essence of what a man values, he called "l'homme." To be really loyal to himself he must nurture "l'homme" in him.

I. LOYALTY TO HIS NATURE

The attention-demanding child, Antoine de Saint-Exupéry, already showed a great need for self-expression and recognition. Fervent in nature he worked feverishly

at the development of his potentialities. He was an enterprising inventor. At school and at play he often contrived ideas for inventing new machinery. Then his playmates must stop all activities to listen and admire while he explained to them the motor, the telephone, or the airplane mounted on wings that he had made. The young Antoine also wrote poems at a tender age, and if he finished a poem in the middle of the night he would wrap himself in a blanket, awaken the whole family, and demand audience. If anyone was too sleepy to show interest, he was deeply hurt. The impetuous young poet felt he had something to offer and should be heard.

After Saint-Exupéry's death his good friend, Léon Werth, wrote:[23]

> Il pensait qu'un sentiment ou même un caprice ne devait point céder à une convention. Ainsi il téléphonait au milieu de la nuit.

Saint-Exupéry was still his impetuous self, demanding to be heard, and his friend Dr. Pélissier admits, "Il supportait mal la contradiction,"[24] perhaps because he put so much of himself in what he did and said.

Saint-Exupéry's writings reveal that his life was a fervent quest. According to Germaine Brée, Saint-Exupéry

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[23]Delange, op. cit., p. 159.

[24]Pélissier, op. cit., p. 120.

was not only searching new horizons but a new aspect of the self, "a spiritual power that will enable him to pierce through the shell of outward appearances."[25] Others call it a quest for something that would give meaning to life and death. As Saint-Exupéry expressed it, "Ce qui donne un sens à la vie donne un sens à la mort" (Un Sens à la vie, p. 181). He never wavered in his search but faithfully continued the quest until the day he died, as we see in his posthumous publications, Citadelle and Lettre au Général "X". What he learned through meditation and intensive living he loyally revealed to his readers in beautiful prose. He was revealing himself to the world not to be admired but in self-fulfillment. Too much praise wounded his modesty. When his admirers became too vocal during dinners in his honor "les complimenteurs rassemblés furent bien déçus de son mutisme."[26] For he felt abashed and out of place in the artificial atmosphere.

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[25]Germaine Brée and Margaret Guiton, An Age of Fiction, The French Novel from Gide to Camus (New Brunswick: Rutgers University Press, 1957), p. 194.

[26]Renée Zeller, La Vie secrète d'Antoine de Saint-Exupéry, ou La Parabole du Petit Prince (Paris: Editions Alsatia, 1948), p. 33.

His friend, Pierre Chevrier, makes some very interesting comments on the integrity of Saint-Exupéry's character and his inability to dissimulate his feelings:[27]

> Sa vérité éclatait dans sa gaucherie, dans son assurance, dans sa timidité comme dans sa verve. Il était incapable d'être aimable, loquace, sur commande, incapable de sourire si le sourire ne naissait spontanément sur ses lèvres. Tous les aspects de sa nature se rassemblaient en une unité supérieure. Il se comportait avec le même natural à l'égard du général, du mécano ou du paysan. Sa loyauté ne lui permettait point d'entretenir une image projetée de lui-même, un personnage auquel il eût tenté de se conformer. Elle ne lui permettait pas de se dérober sous un quelconque déguisement . . . . Chacun de ses actes correspondait à un ordre de sa conscience. De là, l'autorité morale de son œuvre.

Saint-Exupéry had a real need to express himself to his friends but felt that "c'est presque un manque de dignité de se donner à tout le monde" (Lettres à sa mère, p. 155). His friends had little influence on his writing although he would read his manuscripts to them and study their every reaction to see if he was communicating. Perhaps that is why his works have such an authentic ring and seem to be a flawless reflection of his strong and noble character.

Saint-Exupéry's books make much of the inner life, for his inner life was always very important to him. At the age of twenty-four he asked his mother not to be offended if he did not write her often. He explains:

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[27] Pierre Chevrier, Saint-Exupéry (Paris: Gallimard, 1958), pp. 41-42.

> La vie courante a si peu d'importance et se ressemble tant. La vie intérieure est difficile à dire, il y a une sorte de pudeur. C'est si prétentieux d'en parler. Vous ne pouvez imaginer à quel point c'est la seule chose qui compte pour moi. . . . Il faut me chercher tel que je suis dans ce que j'écris et qui est le résultat scrupuleux et réfléchi de ce que je pense et vois. Alors dans la tranquillité de ma chambre ou d'un bistro, je peux me mettre bien face à face avec moi-même et éviter toute formule, truquage littéraire et m'exprimer avec effort. Je me sens alors honnête et consciencieux. Je ne peux plus souffrir ce qui est destiné à frapper et fausse l'angle visuel pour agir sur l'imagination (Lettres à sa mère, pp. 153-54).

Because Saint-Exupéry tried to be scrupulously honest in the portrayal of his view of life his works are almost exclusively accounts of his or his friends' experiences. It is even said that he failed the French written test in the entrance examinations for the Naval School because he could not write "au chiqué"[28] on a situation he had never experienced.

Perhaps it could be said of Saint-Exupéry that it would have been difficult for him to be a conformist because he had the soul of an artist, and as such did not see the world as the common man does. Renée Zeller explains this in La Vie secrète de Saint-Exupéry:[29]

> Un enfant aux yeux émerveillés de ce qu'il voit par delà les apparences, Saint-Exupéry le demeura toute sa vie, lui qui poursuivit, non seulement dans

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[28]Zeller, op. cit., p. 4.

[29]Ibid., p. 39.

> le Petit Prince, mais tout au long de son œuvre, cette idée centrale. . . : "Le plus important, c'est ce qui ne se voit pas. . ." mais que le cœur sait voir; le cœur qui donne aux choses leur réelle signification.

This inner self, according to Bergson, is the true artist's point of view.[30] René Lalou writes of Vol de nuit as "un documentaire lyrique, car ce pilote de ligne à l'âme et souvent le style d'un poète."[31] Chevrier agrees when he explains:[32]

> Rembrandt peint tonjours le même tableau. Les sujets diffèrent. Le sentiment directeur, le rapport des puissances exprimées restent constants. De tout caractère authentique nous retrouvons ainsi le style à travers les stades successifs de son évolution. Saint-Exupéry est de ceux-là. Il écrit toujours le même livre. Sa pensée progresse, certaines branches sont tranchées, d'autres s'augmentent de ramures nouvelles, mais la racine est une. Rien dans le dernier livre ne contredit le premier.

Thus Saint-Exupéry was not only faithful to his quest but also in his method of viewing the world and presenting it to his readers.

Saint-Exupéry's life and work are one, for his work is completely imbued with his experiences and meditations as an airman, a man of action.

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[30] Ibid., p. 32.

[31] René Lalou, Histoire de la Littérature française contemporaine (Presses Universitaires de France, 1947), Tome II, p. 781.

[32] Chevrier, Saint-Exupéry, op. cit., p. 47.

II. LOYALTY TO THE DEVELOPMENT OF SELF

As has been said the inner life was always very important to Saint-Exupéry but, "il est un temps pour devenir" (Citadelle, p. 187). Saint-Exupéry's inner life developed more rapidly after he had joined the Latécoère Airline Company and rubbed shoulders with comrades who quietly took responsibilities in the face of danger. These men had learned to overcome their personal fears and desires in the face of duty, and Saint-Exupéry was proud to be one of them and to become like them. Perhaps the living example of these men gave birth to Saint-Exupéry's conviction that man's will to self-transcendence could only be strengthened in a constant moral struggle against all forms of mediocrity within him and around him. Only so could man master himself and the real self be born. As Saint-Exupéry identified himself with the comrades of the airline, as he risked his life with them and for them in the course of duty, he became conscious of his part in life. Chevrier quotes from one of Saint-Exupéry's letters written in August 1943:[33]

> Par quoi un jeune d' après 1918 pouvait-il bien être exalté? . . . Pour une expérience monacale comme celle que j'ai vécue sur les lignes aériennes, où

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[33]Chevrier, Saint-Exupéry, ibid., p. 97.

> l'homme était grandi parce que tout lui était demandé. . . .

"L'homme" was born in him, as he later expressed it, and he never ceased to emulate himself. "L'homme est d'autant plus grand qu'il est plus lui-même," he wrote in his Carnets.[34] He sought ever deeper self-fulfillment in sacrificial giving of himself to family, friends, country, and humanity. As his vision grew with the development of his inner life, he faithfully tried to transmit his new insights in his literary works.

As Saint-Exupéry boarded the bus for the Latécoère Airfield where he was to take off on his first flight for the airline, he observed an old bureaucrat beside him and thought of the dismal prison into which this man had locked himself, like a termite in a termite hill. He remarked:[35]

> Tu t'es roulé en boule dans ta sécurité bourgeoise, tes routines, les rites étouffants de ta vie provinciale, tu as élevé cet humble rempart contre les vents et les marées et les étoiles. Tu ne veux point t'inquiéter des grands problèmes, tu as eu bien assez de mal à oublier ta condition d'homme.

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[34]Antoine de Saint-Exupéry, Carnets (Paris: Gallimard, 1953), p. 78.

[35]Antoine de Saint-Exupéry, Terre des hommes (Paris: Gallimard, 1939), p. 23.

And the young pilot thought wistfully that no one had helped this man to escape the dreary plight of a life without substance before it was too late.

Years later Saint-Exupéry's hero of Citadelle says:

> Tu cherches un sens à la vie quand le sens est d'abord de devenir soi-même, et non de gagner la paix misérable que verse l'oubli des litiges. Si quelque chose s'oppose à toi et te déchire, laisse croître, c'est que tu prends racine et que tu mues. Bienheureux ton déchirement qui te fait t'accoucher de toi-même (p. 175).

Thus the desert chief explains how important it is to gain the new life and how it can be obtained. This new life is not to be searched in desire for self-glory which Saint-Exupéry calls "fausse poésie à l'étage de la chenille" but is a result of loyalty to duty in daily living (Citadelle, p. 548). Those who live only for themselves can do nothing but cry, "Moi, moi, moi dans le vide, ce à quoi il n'est point de réponse," for this life has no meaning (Citadelle, p. 273). Though many may not be aware of it, man does not even seek happiness "mais sa densité, et il ne l'atteindra qu'en s'échangeant contre plus grand que soi," writes Chevrier as he summarizes Saint-Exupéry's philosophy.[36]

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[36]Chevrier, Saint-Exupéry, op. cit., p. 102.

In being loyal to others a man is loyal to himself, for in so doing he liberates himself of selfishness and gives meaning to his life, "puisqu'il suffit, pour nous délivrer, de nous aider à prendre conscience d'un but qui nous relie les uns aux autres. . ." (Terre des hommes, p. 233). He becomes a greater man because "seul la fidélité crée les forts" (Citadelle, p. 118). In Pilote de guerre Saint-Exupéry explains why this is so:

> Ton fils est pris dans l'incendie? Tu le sauveras! On ne peut pas te retenir! Tu brûles! Tu t'en moques bien. . . . Tu loges dans ton acte même. Ton acte c'est toi. Tu ne te trouves plus ailleurs! Ton corps est de toi, il n'est plus toi. . . . Toi? C'est le sauvetage de ton fils. Tu t'échanges. Et tu n'eprouves pas le sentiment de perdre à l'échange. Tes membres? Des outils. On se moque bien d'un outil qui saute, quand on taille. Et tu t'échanges contre. . . le sauvetage de ton fils. . . . Seul importe le sauvetage. . . de l'enfant. . . . Ta signification se montre éblouissante. . . . C'est ton amour. . . . Tu ne trouves plus rien d'autre en toi (Pilote de guerre, pp. 168-69).

The father is no longer interested in his own welfare, he finds his meaning in the life of the son. In risking his life for his son his character gains depth. In being loyal to his son he was loyal to himself. Saint-Exupéry often had similar experiences, and after he had risked his life over Arras during the war for his country and all whom he loved he returned with a new vision:

> J'ai prétendu à l'heure du départ recevoir avant de donner. Ma prétention etait vaine. . . . Il faut donner avant de recevoir--et bâtir avant d'habiter. . . . J'ai fondé mon amour pour les miens par ce don du sang, . . .

> Je suis revenu de mission ayant fondé ma parenté avec la petite fermière. Son sourire m'a été transparent et, à travers lui, j'ai vu mon village. A travers mon village, mon pays. A travers mon pays, les autres pays. Car je suis d'une civilisation qui a choisi l'Homme pour clef de voûte. Je suis du Groupe 2/33 qui souhaitait combattre pour la Norvège (Pilote de guerre, pp. 241-42).

That night "l'homme" had taken wider dimensions in Saint-Exupéry. In the morning he had been a "gérant grincheux," reluctantly preparing for a mission that seemed to be without significance. But when he faced what seemed certain death for his country over Arras "l'Homme," the essence of his spirit and the spirit of the milling crowds below quietly replaced his desires as an individual. He became one with his people, one with his comrades, one with humanity. He felt inhabited by "l'Homme commune mesure des peuples et des races" (Pilote de guerre, pp. 219-20). His life had a more profound and wider meaning because his love encircled the world. "L'homme" had been founded in him by the sacrificial act. Life or death for humanity could not be without meaning. In being loyal to others he had been loyal to himself.

III. LOYALTY TO FAMILY

In Pilote de guerre, Saint-Exupéry wrote, "Je suis de mon enfance comme d'un pays" (p. 101). All through life Saint-Exupéry cherished his childhood experiences.

Childhood memories often flashed across Saint-Exupéry's mind in times of great danger or deep loneliness. Perhaps he sought comfort in these memories of a time of security under the protecting care of a loving mother.

Saint-Exupéry's mother must have been a wise imaginative woman for she is said to have encouraged originality in her children. From her Antoine seems to have inherited his sensitive nature and learned tender-hearted generosity. Chevrier writes of Madame Saint-Exupéry:[37]

> Sa profonde piété n'enfreint pas sa liberté d'expression ou de pensée. Elle entoure ses enfants d'une tendresse attentive cependant qu'autoritaire et sera toujours pour eux un modèle d'abnégation et de dévouement.

Antoine, who adored his mother, was not slow in imitating her selfless devotion. After a day of mountain climbing his sister Simone noticed that she had lost her gold watch. She was heartbroken. Antoine asked her to take the train home while he climbed the mountain again to look for her watch. When he returned, a very tired boy, late that evening he had no complaints but only said he was very sorry that he could not find the watch.[38]

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[37]Chevrier, Antoine de Saint-Exupéry, op. cit., p. 25.

[38]Marcel Migeo, Saint-Exupéry (Paris: Flammarion, 1958), p. 9.

Years later, near the end of his strength in the scorching desert heat of Libya where he and his mechanic had crashed, he sighed:

> Ah! J'accepte bien m'endormir, de m'endormir ou pour la nuit ou pour des siècles. . . . Mais ces cris que l'on va pousser là-bas, ces grandes flammes de désespoir. . . je n'en supporte pas l'image. Je ne puis pas me croiser les bras devant ces naufrages! Chaque seconde de silence assassine un peu ceux que j'aime. Et une grande rage chemine en moi. . . Patience! . . . Nous arrivons! . . . Nous arrivons! . . . Nous sommes les sauveteurs! (Terre des hommes, pp. 170-71).

Antoine de Saint-Exupéry knew no self-pity, only a deep concern for his loved ones.

After he had been saved, a few days later, he wrote a tender letter home in response to a note from his mother:

> J'ai pleuré en lisant votre petit mot si plein de sens parce que je vous ai appelée dans le desert. . . .
>
> C'est terrible de laisser derrière soi quelqu'un qui a besoin de vous comme Consuelo. On sent l'immense besoin de revenir pour protéger et abriter, et l'on s'arrache les ongles contre ce sable qui vous empêche de faire votre devoir, et l'on déplacerait des montagnes.
>
> C'est un peu pour Consuelo que je suis rentré, mais c'est par vous, Maman, que l'on rentre (Lettres à sa mère, p. 25).

Saint-Exupéry had the courage and strength to walk for three days in the burning sun and parching desert wind because of loyalty to his wife, Consuelo. But he received his moral courage for the ordeal by remembering the loyal

love of his mother, "ange gardienne, et forte, et sage" (Lettres à sa mère, p. 25).

During the German invasion of France in May, 1940, Saint-Exupéry wrote to his mother from Orconte where his squadron was stationed:

> Je vous écris sur mes genoux, dans l'attente d'un bombardement annoncé et qui ne vient pas, mais c'est pour vous que je tremble, cette menace italienne me fait du mal, parce qu'elle vous met en danger. . . (Lettres à sa mère, p. 27).

Again the loyal Antoine thinks not of his own dangerous position but only of the welfare of his loved ones. In a second letter from Orconte he wrote:

> . . . Je voudrais d'abord et avant tout que les miens soient en paix.
>
> Maman, plus ça va--la guerre, et les dangers et les menaces pour l'avenir--et plus grandit en moi mon souci pour ceux dont j'ai la charge. La pauvre petite Consuelo, tout abondonnée, me cause une pitié infinie. Si elle se refugie un jour dans le Midi, recevez-la, maman, comme votre fille, par amour pour moi (Lettres à sa mère, pp. 217-18).

Again Saint-Exupéry's tender concern and infinite loyalty to his own is revealed.

Saint-Exupéry practiced patient love in his own home, for his possessive wife found it hard to share her famous husband with others (Lettres à sa mère, pp. 20-21). But he warned in Citadelle, "Ne confonds point l'amour avec le délire de la posession, lequel apporte les pires souffrances" (p. 188). The wife who demands that her

husband justify his actions confuses love with possession. The husband wants to be accepted in silent love not for this act or that, or this virtue or another, but as he is in all his misery (Citadelle, p. 562).

Though neither the wife nor the husband be perfect, "Tu deviens responsable pour toujours de ce que tu as apprivoisé. Tu es responsable de ta rose" (Le Petit Prince, p. 74). Those who love should be true to each other under all conditions for they are responsible for one another.

This chapter demonstrates how the integrity of Antoine de Saint-Exupéry led him to develop his personality, not for self-glorification but to serve others as his tender devotion to his family shows.

CHAPTER III

LOYALTY TO COMRADES

Saint-Exupéry not only loved his family with unreserved devotion, his great heart went out to encompass a host of comrades and friends. Dr. Pélissier wrote that "la séduction de Saint-Exupéry était très grande. Elle s'exerçait sur les hommes, les femmes, les enfants et les animaux."[39] Wherever he went the people flocked to him. Marcel Migeo[40] wrote that the fox in Le Petit Prince gives the key to Saint-Exupéry's seductive powers, "Voici mon secret. Il est très simple. On ne voit bien qu'avec le cœur" (p. 72). Those who came in contact with Saint-Exupéry saw instinctively in him a friend who would never betray them. And Saint-Exupéry welcomed and loved them all but only a few had his complete confidence (Lettres à sa mère, p. 154). These few chosen ones Saint-Exupéry loved and tyrannized; for the more he loved a friend, the more he expected of him. But there was nothing he would not do for him.

When Saint-Exupéry joined the Latécoère Airline Company, he entered for the first time fully into communal

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[39]Pélissier, op. cit., pp. 201-02.

[40]Migeo, op. cit., p. 177.

life. It was a revolutionary experience for him. Saint-Exupéry expressed this idea of comradeship in Terre des hommes:

> Liés à nos frères par un but commun et qui se situe en dehors de nous, alors seulement nous respirons et l'expérience nous montre qu'aimer ce n'est point nous regarder l'un l'autre mais regarder ensemble dans la même direction (p. 225).

During his years of service with the Airline Latécoère Saint-Exupéry had learned the meaning of true comradeship. He would never forget it, but live loyally by its rules. In his posthumous work Citadelle, Saint-Exupéry recorded his innermost thoughts in the hope that he could convey the meaning he had found in life to his readers. Here he also explained what true friendship meant to him:

> L'ami d'abord est celui qui ne juge point. . . . Car je te l'ai dit, l'ami dans l'homme c'est la part qui est pour toi et qui ouvre pour toi une porte qu'il n'ouvre peut-être jamais ailleurs. . . . c'est celui qui tourne vers moi le même visage que le mien, éclairé par le même Dieu. . . . Au-dessus de nos divisions je l'ai trouvé et suis son ami. Et je puis me taire auprès de lui, c'est-à-dire n'en rien craindre pour mes jardins intérieurs et mes montagnes et mes ravins et mes déserts, car il n'y promènera point ses chaussures. . . . L'amitié c'est d'abord la trêve et la grande circulation de l'esprit au-dessus des détails vulgaires. . . . Ton ami est fait pour t'acceuillir (pp. 195-97).

But he wrote, "J'aime l'ami fidèle dans les tentations. Car s'il n'est point de tentation, il n'est point de fidélité et je n'ai point d'ami" (Citadelle, p. 316). Saint-Exupéry's life was a demonstration of loyal friendship,

but most of his best friends he found among his comrades for with them he had a common goal. He and his comrades were one "dans l'équipe anonyme" (Terre des hommes, p. 20).

I. THE LATÉCOÈRE AIRLINE

When Saint-Exupéry was sent to Fort-Juby to help his friends in peril he accepted his responsibilities with utmost fidelity. He wrote to his mother:

> Les avions passent tous les huit jours. . . . Et quand mes avions partent, c'est comme mes poussins. Et je suis inquiet jusqu'à ce que la T. S. F. m'a annoncé leur passage à l'escale suivante, à mille kilomètres de là. Et je suis prêt à partir à la recherche des égarés (Lettres à sa mère, p. 19).

Chevrier[41] includes a report from Cap Juby to the Latécoère Airline in which Saint-Exupéry describes how he rescued the plane of a pilot who had crash-landed among hostile Moors in the Rio de Oro. Among flying bullets he and his helpers repaired the plane while friendly Moors stood guard. This was the first time a crashed plane was repaired and flown out of hostile territory, but it was not to be the last time under Saint-Exupéry's command. This episode reveals his extreme sense of duty and loyalty to the administration of the airline company.

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[41]Chevrier, op. cit., pp. 58-60.

Nevertheless the safety of his comrades always came first in Saint-Exupéry's mind. René Delange has recorded an episode in which Saint-Exupéry, in loyalty to his comrades, acted contrary to what he expected the advice of his superiors would be. It happened in June, 1928, when night flights were first introduced. One night, after weeks of low fog, a plane landed unannounced at Cap Juby. An inspector, the pilot Reine, and the radio announcer Serre stepped from the plane. The inspector remained at Cap Juby, sending Reine and Serre on into the night against the advice of Saint-Exupéry who feared that the men might get lost in the gathering fog. After seven hours, when he knew Reine's plane was out of gas, Saint-Exupéry quietly flew off in search of his comrades. It was not until more than two months later, after many fruitless expeditions, that Saint-Exupéry finally heard from Reine's interpreter, who had been allowed to return, that the men were in the hands of the tribe which had previously tortured and killed three of his comrades. Saint-Exupéry quickly flew the friendly Moor El Bark, who was also a friend of the chiefs who held Reine and Serre, into the area and personally provided him with provisions and money to buy two camels for the transport of the prisoners. El Bark was to negotiate with the chiefs and return to meet Saint-Exupéry four days later.

This devoted effort to save his comrades failed and indeed proved useless since the French government managed to free them through negotiations. As a result Saint-Exupéry had to justify his actions, which had aggravated an already strained relationship between the French and Spanish governments. In his report to the company Saint-Exupéry wrote that they could deny responsibility for his expeditions since he had acted upon his own initiative for fear that his request would be refused. But the circumstances were such that Saint-Exupéry considered it his duty to give his comrades this chance of being rescued even if it meant going against the wishes of his superiors.[42] Saint-Exupéry served his comrades as well as his superiors from the heart. He could not be disloyal to them.

It would not be in the spirit of Saint-Exupéry to stress his loyal devotion to his comrades without mentioning the dignity and loyalty of these friends. By his praise of the comrades in his books he illustrates his statement: "l'un de ceux de l'équipe a remporté un prix et chacun de l'équipe se sent enrichi dans son coeur" (Citadelle, pp. 472-73). Saint-Exupéry was proud of his comrades; he enjoyed talking and writing about

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[42]Delange, op. cit., p. 40.

their feats of valor and devotion. His books contain numerous examples of this outstanding loyalty.

The general manager of the Latécoère Airline Company, Didier Daurat, influenced Saint-Exupéry's character above all others.[43] He was not Saint-Exupéry's closest friend, for he was not a man with whom his crew became very friendly. He had the physical and mental qualities of the leader that demands unquestioning respect. During his experience in the First World War Daurat had learned to understand man's instinctive shrinking from danger and how it could be overcome.[44] He chose his crew carefully for he knew how to size men up and gauge their potentialities. But once in his service he molded the character of these men with utmost energy and devotion as he was not only a forceful leader but also a sensitive idealist. Rumbold writes that Daurat combined Christian pity for his fellow-men with a Nietzschean ardour and determination to make them transcend themselves through a life of heroism, self-discipline, and sacrifice.[45]

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[43]Chevrier, op. cit., p. 91.

[44]Migeo, op. cit., p. 57.

[45]Rumbold, op. cit., p. 44.

Saint-Exupéry admired Daurat who inspired his main character, Rivière, in Vol de nuit[46] and, as most authors say, also the desert chief in Citadelle. Carlo François[47] believes that Saint-Exupéry's portrayal of Rivière was greatly influenced by Nietzsche's philosophy which Saint-Exupéry studied diligently at Cap Juby,[48] but Saint-Exupéry himself claimed he got his information from life.[49] Luc Estang thinks Saint-Exupéry recreated Daurat's character and that "à travers sa personnalité recréée--c'est Saint-Exupéry qui s'interroge."[50]

In Vol de nuit Rivière was responsible to promote the distribution of mail by plane. He gave himself wholeheartedly to the cause without asking to be understood personally. To be able to compete against train and boat mail service he had introduced night flights against public opinion "puisque nous perdons, chaque nuit, l'avance gagnée, pendant le jour, sur les chemins de fer et les navires" (p. 102). The task was dangerous and many planes

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[46]Antoine de Saint-Exupéry, Vol de nuit (Paris: Gallimard, 1931), p. 9.

[47]Carlo François, L'Esthétique d'Antoine de Saint-Exupéry (Paris: Delachaux et Niestlé, 1957), p. 66.

[48]Antoine de Saint-Exupéry, Lettres de Jeunesse 1923-1931 (Paris: Gallimard, 1953), p. 102.

[49]Zeller, op. cit., p. 79.

[50]Estang, op. cit., p. 70.

were lost, but Rivière's forceful personality inspired his men to face this danger with a deep sense of responsibility. Saint-Exupéry wrote:

> Il était indifférent à Rivière de paraître juste ou injuste. . . . L'homme était pour lui une cire vierge qu'il fallait pétrir. Il fallait donner une âme à cette matière, lui créer une volonté. Il ne pensait pas les asservir par cette dureté, mais les lancer hors d' eux-mêmes (pp. 48-49).

Saint-Exupéry explains, "le but pour Rivière dominait tout" (p. 61). Rivière was not unsensitive but he believed it his duty not to reveal his emotions which would serve neither his men nor their cause. Therefore he felt he must remain strong to protect his men against increased danger. He thought, "si je me laisse aller, si je laisse les événements bien réglés suivre leur cours, alors, mystérieux, naissent les incidents" (p. 100).

Nevertheless he was tormented by scruples when Fabien, one of his pilots, was caught in a storm one night. "Nous agissons toujours comme si quelque chose dépassait, en valeur, la vie humaine. . . Mais quoi?" (p. 128) he asked himself. When Fabien's wife telephoned, Saint-Exupéry writes:

> Rivière ne pouvait qu'écouter, que plaindre cette petite voix, ce chant tellement triste, mais ennemi. Car ni l'action ni le bonheur individuel n'admettent le partage: ils sont en conflit (p. 126).

Rivière meditated. He was torn between his desire to develop the moral potentialities of his men and further

the cause of his airline and his reluctance to destroy family life and security. Yet he felt he had a higher responsibility, "Aimer, aimer seulement, quelle impasse!" (p. 129). Thinking of an Inca temple, the only remaining evidence of the early civilization of Latin America, he concluded, "Il s'agit de les rendre éternels" (p. 129). He must help his men to exchange their lives for something more durable than themselves. And, once more certain of his duty, Rivière sent another pilot into the treacherous night.

As the character of Rivière reveals, Saint-Exupéry saw in Daurat an admirable leader who despite his ruthlessness was a humanitarian who believed in the fundamental goodness of man. For he believed that if an ideal would catch a man's heart and imagination, he would sacrifice himself for it and so become a greater man. Daurat tried to hold this ideal before his men by his own unflinching loyalty to duty and his faithful watch over each pilot in the air. Saint-Exupéry wrote, "dans cette lutte, une silencieuse fraternité liait, au fond d'eux-mêmes, Rivière et ses pilotes" (p. 101). For Rivière and his men, as Daurat and his men, were faithful to the same cause. Saint-Exupéry never ceased to love and respect Didier Daurat.

A beautiful friendship developed between Saint-Exupéry and Guillaumet, one of the comrades of the Latécoère Airline. Guillaumet was a farmer's son who had only a grade-school education. These two pilots so different in education and station in life were immediately attracted to one another by their association in the Latécoère Airline. Saint-Exupéry's strongly developed intuition found in Guillaumet the man he wanted for a friend. He loved him for his modesty, his courage, his intelligence, his uprightness and his frank smile. Indeed Guillaumet, cheerful, level-headed and true-hearted, was perhaps the only comrade who really influenced Saint-Exupéry and gave him more than he received.[51]

Guillaumet had been with the Latécoère Airline a year when Saint-Exupéry entered the company's service. Before Saint-Exupéry's first flight for the airline he studied the map of Spain with Guillaumet. Instead of giving a simple geography lesson, Guillaumet turned Spain into a friend by talking of three orange trees and a herd of sheep that might prove treacherous, and of the farmer and his wife on a mountainside that would welcome him in case of a forced landing (Terre des hommes, pp. 14-15). Migeo wrote:[52]

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[51]Migeo, op. cit., p. 69. [52]Ibid., p. 65.

> Bien que souvent séparé de son camarade par la distance, mais toujours "marchant vers la même étoile," Saint-Exupéry découvrira dans cette âme plus de grandeur, plus de noblesse et leur amitié ira grandissant. Elle acquerra une telle intensité, une telle force qu'elle deviendra un lien indestructible et l'admiration de Saint-Exupéry pour son ami ne connaîtra pas de bornes.
>
> Dans la plupart des ouvrages de Saint-Exupéry on retrouve le nom de Guillaumet. Il le cite chaque fois qu'il est question de courage, de loyauté, de grandeur.

Saint-Exupéry always thought very highly of Guillaumet and in times of difficulty asked himself what Guillaumet would do.

Of all the accounts of the friendship between these two men none is so admirable as Saint-Exupéry's narrative in Terre des hommes of Guillaumet's odyssey in the Andes as he walked for five days and four nights to rejoin his wife and friends. Guillaumet had been lost in the Andes for fifty hours before Saint-Exupéry, coming from the southern tip of South America, could join the pilot Deley in the search for his friend. It was winter and the natives of the country refused to form searching parties because of the danger (p. 47). Five more days the two pilots searched for their comrade. Whenever they landed, the Chilean army officers tried to persuade them to give up their search. "Votre camarade, si même il a survécu à la chute, n'a pas survécu à la nuit. La nuit,

là-haut, quand elle passe sur l'homme, elle le change en glace," they explained (p. 47).

Then suddenly, on the ninth day while Saint-Exupéry was eating lunch between flights, someone shouted, "Guillaumet. . . vivant!" (p. 48). Ten minutes later Saint-Exupéry was in the air in search of Guillaumet. As Saint-Exupéry crushed his friend in his arms forty minutes later the first intelligible words he heard were, "Ce que j'ai fait, je te le jure, jamais aucune bête ne l'aurait fait" (p. 48). The words resounded in Saint-Exupéry's heart. Later while he sat at Guillaumet's bedside he thought, "Cette phrase, la plus noble que je connaisse, cette phrase qui situe l'homme, qui l'honore, qui rétablit les hiérarchies vraies. . ." (p. 57). He was proud of his friend whose determination and spirit had proven man superior to beast.

In the Andes the cold and snow had acted like an opiate on Guillaumet, sapping his will to live, offering sweet, peaceful sleep. But knowing he would never awaken, once he allowed sleep to overtake him, he said to himself:

> Ma femme, si elle croit que je vis, croit que je marche. Les camarades croient que je marche. Ils ont tous confiance en moi. Et je suis un salaud si je ne marche pas (p. 53).

Guillaumet slipped and slid and climbed around precipices trying to get down into the plains. He fell repeatedly

during the second day of his wanderings. But remembering that, if a man disappears without trace his wife does not touch her pension for four years, he pushed himself on and on until he stumbled upon a mountain hut, two days and three nights later.

With a heart filled with pride and love for his friend, Saint-Exupéry wrote:

> Le courage de Guillaumet, avant tout, est un effet de sa droiture.
>
> Sa grandeur, c'est de se sentir responsable. Responsable de lui, du courrier et des camarades qui espèrent. Il tient dans ses mains leur peine ou leur joie. . . . Responsable un peu du destin des hommes, dans la mesure de son travail. . . . Etre homme, c'est précisément être responsable (pp. 58-59).

Nobody could understand Guillaumet as well as Saint-Exupéry whose loyalty to those he loved was so like his. While Guillaumet had been lost in the Andes he had seen a plane flying lower than any other and had instinctively known that Saint-Exupéry was searching for him. For no one else would risk his life like he to save a friend.

When Saint-Exupéry heard of Guillaumet's death over the Meditarranean a decade later he mourned deeply. He wrote:

> Ainsi j'ai perdu Guillaumet tué en vol--le meilleur ami que j'aie eu. . . . Nous étions de la même substance. Je me sens un peu mort en lui. J'ai fait de Guillaumet un des compagnons de mon silence. Je suis de Guillaumet (Pilote de guerre, p. 191).

Their understanding love for each other had been so great that they could communicate in complete silence. This Saint-Exupéry felt was love perfected. "L'amour est avant tout audience dans le silence. Aimer c'est contempler," he wrote in Citadelle (p. 562).

Saint-Exupéry had other close friends in the Airline. At Cap Juby an undying friendship was born between him and Mermoz, the line's most enterprising pilot, for they were one in courage and loyalty. Both wrote. Often when Mermoz stayed overnight at Cap Juby, Saint-Exupéry would read him chapters from the book he was writing and Mermoz would read him his poems.[53]

Mermoz flung the bridge across the Sahara and pioneered the dangerous Casablanca-Dakar route. He was also first to make a round-trip flight across the South Atlantic and the first to fly at night.[54] True Mermoz had a thirst for adventure and the lime-light,[55] but that was not his main drive. Migeo wrote that Mermoz refused to have his name appear in the newspaper after an exploit because he said his comrades did the same

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[53]Delange, op. cit., p. 37.

[54]Chevrier, Antoine de Saint-Exupéry, op. cit., p. 74.

[55]Rumbold, op. cit., p. 97.

every day.[56] Saint-Exupéry wrote in Terre des hommes: "Mermoz essayait pour les autres" (p. 37).

Mermoz's loyalty to his comrades was exemplary. He had once been captured and tortured for several weeks by the Moors of West Africa, nevertheless he continued to make risky attempts to rescue comrades fallen into their hands.[57] Saint-Exupéry wrote that if you would have protested to Mermoz when he plunged into the Chilean Andes, with victory in his heart, that he was wrong, that no merchant letter could possibly be worth risking his life for, Mermoz would have laughed. "La vérité, c'est l'homme qui naissait en lui quand il passait les Andes" (Terre des hommes, p. 226). He was becoming a man whose heart was set to serve his cause, his comrades, and humanity.

There was something unique about the comradeship of these men. Their friendship for each other seems to have been founded on a profound respect for each other's worth. It revealed itself in deep loyalty to one another and to the group.

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[56]Migeo, op. cit., pp. 89-90.

[57]Rumbold, op. cit., p. 98.

II. THE RECONNAISSANCE GROUP 2/33

Saint-Exupéry had been a loyal friend both to his superiors and to his comrades in the Latécoère Airline. The same was to be true in his service in the Group 2/33 of the 33 Reconnaissance Squadron, during the Second World War. He wrote in Pilote de guerre:

> J'aime le Groupe 2/33. Je ne l'aime pas en spectateur qui découvre un beau spectacle. Je me fous du spectacle. J'aime le Groupe 2/33 parce que j'en suis, qu'il m'alimente, et que je contribue à l'alimenter (p. 186).

Within the Group 2/33 Saint-Exupéry again found certain comrades he loved and admired above all others. But he loved them all and dedicated his book, Pilote de guerre, to the commander and comrades of the group. He promised to remain their friend forever (p. 4).

Saint-Exupéry respected the commander of the group, Colonel Alias.[58] Though seventeen of the group's twenty-three flying squads had been lost, during the last three weeks, Saint-Exupéry did not question his commander's good-will as he executed his last sacrificial mission over Arras. He wrote that the commander Alias was very sensitive. Probably the colonel would suffer even more than the rest of the comrades should a squad not return

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[58]Pélissier, op. cit., p. 31.

(Pilote de guerre, p. 26). Nevertheless, since it was his duty to send out his men to keep up the war effort, though it might mean their death, Alias would do it.

As he piloted his plane back to the airbase at Orconte, after escaping heavy German anti-aircraft fire, Saint-Exupéry contemplated his squad's return. Below them their homeless countrymen scurried aimlessly; but they still had the privilege of flying back to their comrades, and it seemed to him as if they were hurrying towards a fête (Pilote de guerre, p. 198).

Perhaps they would be late. Comrades that were late for supper were considered lost. The night was expected to cradle them in eternity. At the supper table the group would count its dead, and those found missing would be embellished forever with their most candid smiles in the hearts of the comrades. But he and his men would not have this advantage. Like fallen angels they would slip in on the sly and sit down at the table. The commander would not swallow his bread, but say perhaps, "Ah! . . . vous voilà. . ." The comrades would remain quiet. They would hardly look at them. They would be accepted into the group, and modesty would spread silence.

> Commandant Alias, Commandant Alias. . . cette communauté parmi vous, je l'ai goûtée comme un feu pour aveugle. L'aveugle s'assoit et étend les mains, il ne sait pas d'où lui vient son plaisir. De nos missions nous rentrons prêts pour une récompense

> au goût inconnu, qui est simplement l'amour (Pilote de guerre, p. 199).

This is true affection. The bonds of this friendship formed a network among the comrades that ennobled.

In Pilote de guerre the reader becomes more intimately acquainted with those of the group whom Saint-Exupéry admired most. Hochedé was one of these. He was a former non-commissioned officer, recently promoted to the rank of second-lieutenant. He probably had a mediocre cultural background, but he was completely absorbed in his war duty. Saint-Exupéry confessed wistfully, that before Hochedé he was always ashamed of his own imperfections, his negligence, his sluggishness, and above all his skepticism. He wrote, "Un arbre est beau, bien établi sur ses racines. Elle est belle, la permanence de Hochedé. Hochedé ne pourrait décevoir" (p. 189). Saint-Exupéry claimed he would have liked to be like Hochedé.

Everyone in the squadron volunteered for his mission, but Hochedé was a natural volunteer; he had identified himself completely with the war effort. This was taken so for granted that if Commander Alias had to send out a squad on a sacrificial mission he instantly thought of Hochedé. The war was to Hochedé what religion is to a monk. Saint-Exupéry wrote, "Hochedé se confound avec une certaine substance qui est à sauver, et qui est sa

propre signification." At that stage life and death are somewhat blended. Hochedé no longer feared death (p. 90).

No one dressed happily for a war mission, not even Hochedé who was a sort of a saint and completely dedicated. Every comrade dreamed of his room. Nonetheless he remained faithful. Not one would have really chosen to go back to bed. Hochedé sought refuge in silence. He did not storm like most of the group (p. 50). Saint-Exupéry wrote, "Hochedé est parvenu où nous allons. Où je voulais aller" (p. 188). Hochedé's country was his existence, and his character was forged by bonds of love for the whole world (p. 191).

Several of Saint-Exupéry's biographers mention another incident that shows the human warmth and loyalty found in this group. Saint-Exupéry himself related the anecdote to a reporter. One day Saint-Exupéry had been sent on a reconnaissance flight at low altitude. He was protected by three pursuit planes. Suddenly they were attacked by six German Messerchmidts. Two of the planes were shot down but his friend Schneider, in the third, did his best to protect Saint-Exupéry. He took the brunt of the battle but finally had to parachute from his blazing plane. Frightfully burned and almost blind he painfully made his way on foot from Arras to Dunkerque. Saint-Exupéry was deeply grieved by his friend's presumed death.

But a few days later, as he passed through Paris, he was told that Schneider was convalescing in a hospital. He rushed to the hospital where he was greeted by Schneider's amazed wife. She told him that her husband was filled with remorse because he thought Saint-Exupéry had perished because of him. Saint-Exupéry told the reporter that he had brought his friend, with whose death he had reproached himself, and who was reproaching himself with his death, the best gift possible; a living body.[59]

As Saint-Exupéry returned from his last and most dangerous flight over Arras, he thought, "Je rentre chez moi. Le Groupe 2/33 est chez moi. Et je comprends ceux de chez moi" (Pilote de guerre, p. 184). To explain why he felt so at home with his comrades of the group he described an evening with two of its members.

Saint-Exupéry, Israël, and Gavoille had been invited to a farm for supper. They were enjoying the homey smell of supper cooking and each other's fellowship when the farmer's wife asked Saint-Exupéry to autograph one of his books for her. Saint-Exupéry did so to please her and to his joy he noticed that his friends did not refuse him as different because of it. They had accepted him

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[59]Smith, Knight of the Air, op. cit., pp. 143-44.

for what he was as he had accepted them. "Je me nourris de la qualité des camarades, cette qualité qui s'ignore, parce qu'elle se fout bien d'elle-même," he wrote (Pilote de guerre, p. 185). These men were too bound up in their work and their duty to be self-conscious. Saint-Exupéry rejoiced that nothing would be able to break up this friendship. By his active participation in the common war-effort he had won the right to sit in silence with his comrades and enjoy the deep qualities of their fellowship. This right could only be bought at a great price. "Mais il vaut très cher; c'est le droit d'être," he wrote (Pilote de guerre, p. 187). The thought that he should ever jeopardize their comradeship by leaving the group, to become an author behind the lines, appalled him.

Many influential friends had requested, and on several occasions obtained, Saint-Exupéry's release from active service. He refused categorically to leave his comrades. But when Didier Daurat asked that he be released from the front for service in his civilian airport, Saint-Exupéry took time off to go to explain to his former director why he could not enter his services:

> Il m'est absolument impossible de quitter le front. Ce serait une désertion. Demandez à Gelée ce que penseraient de moi les camarades. Auriez-vous admis que, sur la ligne, un pilote se dérobât? Non, n'est-ce pas? . . . Il vaut mieux que vous sachiez

> tout de suite que je ne reviendrai point sur ma décision.[60]

Daurat understood Saint-Exupéry's feelings and did not press his point.

"La grandeur d'un métier est peut-être, avant tout, d'unir des hommes," Saint-Exupéry had written of his experience in the Latécoère Airline (Terre des hommes, p. 42). Now he wrote:

> Mon amour du Groupe n'a pas besoin de s'énoncer. Il n'est composé que de liens. Il est ma substance même. Je suis du Groupe. Et voilà tout (Pilote de guerre, p. 188).

Wherever he was Saint-Exupéry enjoyed a high quality of friendship, but he realized that it must be won. In Le Petit Prince the fox, who explains true love and friendship, tells the little prince that he cannot play with him until he has been tamed. "Mais, si tu m'apprivoises, nous aurons besoin l'un de l'autre. Tu seras pour moi unique au monde. Je serai pour toi unique au monde. . ." (p. 68). Saint-Exupéry possessed to an unusual degree the necessary qualities and art of making and enjoying friends. He would not fail them. On July 29, 1944, when Saint-Exupéry was once again with Group 2/33 in Algeria, Colonel Chassin advised him to discontinue flying, "C'est impossible," Saint-Exupéry answered, "je resterai

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[60]Delange, op. cit., p. 87.

avec mes camarades jusqu'au bout. . ."."[61] Two days later he was killed in action, loyal to the end.

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[61]Jules Roy, Passion de Saint-Exupéry (Paris: Gallimard, 1951), p. 81.

CHAPTER IV

LOYALTY TO COUNTRY AND HUMANITY

Saint-Exupéry gleaned deep satisfaction out of loyal comradeship. But only comradeship could not content the deepest movements of his spirit. His vision went beyond his family and friends to include his country and humanity. He longed to do his share to make this world a better place for men to live in; a place where they could develop their spiritual potentialities. He wrote in Pilote de guerre:

> Et ce n'est pas aux seuls camarades que je me découvre lié. C'est à travers eux, à tout mon pays. L'amour, une fois qu'il a germé, pousse des racines qui n'en finissent plus de croître (p. 201).

Saint-Exupéry's love increased as his vision gained in breadth and depth.

I. LOYALTY TO COUNTRY

As has been mentioned Saint-Exupéry volunteered for active service to protect France against the German invasion. All the pleading of his friends could not induce him to leave his war comrades for less dangerous service behind the lines. His friends' judgment was that the greatest contribution he could make to the war effort was to write. But this was a time to act, not

to sit back. His integrity and intelligence told him that his writings would be far more effective if he could write from experience. Indeed, he believed personal involvement alone could give him the right to be heard.[62] Saint-Exupéry never did anything half-heartedly, and on June 2, 1940, he received "la croix de guerre avec palme" because he had become a model of duty and of the spirit of sacrifice for the personnel of his unit.[63] His loyalty to his country and to his comrades had been outstanding.

Saint-Exupéry's days of active participation in the war effort seemed over. On June 11, 1940, what was left of the squadron was flown across the Mediterranean to Liberia. The total capitulation of France followed. Saint-Exupéry's heart bled for his country. He had observed his fleeing countrymen from the air and suffered with them. He expressed his feelings in Pilote de guerre:

> J'ai la vision soudaine, aiguë, d'une France qui perd ses entrailles. Il faudrait vite recoudre. Il n'est pas une seconde à perdre: ils sont condamnés. . . (p. 124).

With this vision of the need of his country and his compatriots a sense of responsibility overpowered Saint-Exupéry. That night after his return from Arras he promised fidelity to his broken and defeated country:

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[62] Migeo, op. cit., p. 208.

[63] Rumbold, op. cit., p. 170.

> Puisque je suis d'eux, je ne renierai jamais les miens, quoi qu'ils fassent. Je ne prêcherai jamais contre eux devant autrui. S'il est possible de prendre leur défense, je les défendrai. . . .
>
> Ainsi je ne me désolidariserai pas d'une défaite qui, souvent, m'humiliera. Je suis de France. La France formait des Renoir, des Pascal, des Pasteur, des Guillaumet, des Hochedé. Elle formait aussi des incapables, des politiciens et des tricheurs. Mais il me paraît trop aisé de se réclamer des uns et de nier toute parenté avec les autres.
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> La défaite divise. . . je ne contribuerai pas à ces divisions, en rejetant la responsabilité du désastre sur ceux des miens qui pensent autrement que moi (Pilote de guerre, pp. 210-11).

In Saint-Exupéry's eyes this promise of loyalty to his country and to his countrymen gave him the right to speak to his people and act on their behalf. "Si j'accepte d'être humilié par ma maison, je puis agir sur ma maison. Elle est de moi, comme je suis d'elle" (Pilote de guerre, p. 212). His ensuing actions verified the nobility of the intentions, the loyalty, and the strong sense of responsibility he expressed in these words.

A few months later he left for America, not to avoid difficulties, as his loyal character would indicate, but to fulfil his responsibilities to his country as an author. Chevrier wrote: "Indifférent à la souffrance physique, il appréhendait seulement l'angoisse morale, à

laquelle son sens aigu de la responsabilité le rendait trop sensible."[64] Now that active service was impossible, perhaps his writings could help his country.

The first book he published in New York, Pilote de guerre, not only explained the French defeat to the world, but challenged the free world with the exigent task of liberating France, for when the French fought for their country they had not only defended their own liberty, but the liberty of the world (Pilote de guerre, p. 144). Delange quotes Pierre de Lanux as having said that Flight to Arras, the American translation of Pilote de guerre, was the most effective service that was rendered the French cause on American ground. It changed public opinion toward the French defeat.[65]

In the Lettre à un otage Saint-Exupéry encouraged his stricken countrymen, and especially his elderly Jewish friend, Leon Werth, not to allow their spirits to be crushed by the German occupation. To the Frenchmen abroad he wrote, "il s'agit de débloquer la provision de semences gelée par la neige de la présence allemande" (p. 70). In this letter, as in his subsequent writings, Saint-Exupéry did everything in his power to encourage and

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[64]Chevrier, Antoine de Saint-Exupéry, op. cit., p. 209.

[65]Delange, op. cit., p. 100.

unite the forces of resistance against the German war machine. He wanted to do his part to save France "dans son esprit et dans sa chaire" (Un Sens à la vie, p. 211). For what good is an inheritance without an heir? Both are of equal importance.

Saint-Exupéry never encouraged division but gave only the Frenchmen in the homeland, who endured the German occupation, the right to represent France. This conviction, which separated him from the followers of General De Gaulle, and the uncertainty that hung over the fate of his countrymen in France, caused him much grief. He felt misunderstood by his countrymen and in a passage of Citadelle, much of which was written during these years, the desert chief remonstrates:

> Sentinelle, sentinelle, c'est en marchant le long des remparts dans l'ennui du doute qui vient des nuits chaudes, . . . c'est en respirant le désert autour quand il n'est que vide, c'est en t'efforçant d'aimer sans aimer, de croire sans croire, et d'être fidèle quand il n'est plus à qui être fidèle, que tu prépares en toi l'illumination de la sentinelle, qui te viendra parfois comme récompense et don de l'amour.
>
> Fidèle à toi-même n'est point difficile quand se (sic.) montre à qui être fidèle, . . . (p. 309).

These last years were perhaps the most difficult of Saint-Exupéry's life. But he remained true to his convictions and to his countrymen.

When his wish was finally fulfilled and the United States entered the war, Saint-Exupéry, loyal to himself,

his comrades and his country once more offered his services to the airforce. The desert chief in Citadelle explains:

> La qualité de la civilisation de mon empire ne repose point sur la qualité des nourritures mais sur celle des exigences et sur la ferveur du travail. Elle n'est point faite de la possession mais du don (p. 45).

Saint-Exupéry's life, works, and death show devotion to his country.

II. LOYALTY TO HUMANITY

Saint-Exupéry seems to have had a singularly unprejudiced mind. His best friend was a simple farmer's son; another great friend of his was a French Jew. This same open-mindedness also caused him to overlook national and racial boundaries. In his first administrative work he beguiled the unfriendly Spaniards at Cap Juby and within a few months had made many friends among the dangerously hostile tribes of the territory. About two years later when he returned for the first time after his displacement these same Moors milled about him in a fervent demonstration of friendship.[66] This can only mean that they felt personally accepted by him as honorable human beings. In Terre des hommes he and his friends illustrated this respect for "l'homme" in every man when they bought the freedom of

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[66]Smith, Knight of the Air, op. cit., p. 60.

Bark, who could not be happy in his state as a slave. They gave him back his human dignity to satisfy his profound hunger "d'être un homme parmi les hommes, lié aux hommes" (p. 138). His rapport with his Argentinian pilots was excellent. He refused to write what his friends considered a first-class story because his Paraguayan friends might be offended.[67]

Saint-Exupéry made friends in every country and every race he contacted. After he and his mechanic Prévot had crashed in the Libyan desert and were at the point of dying of thirst a Bedouin saw them and brought them water to drink. Saint-Exupéry wrote of him in retrospect:

> Il n'y a plus ici ni races, ni langages, ni divisions. . . . Tu es l'Homme et tu m'apparais avec le visage de tous les hommes à la fois. . . . Tu es le frère bien-aimé. Et, à mon tour, je te reconnaîtrai dans tous les hommes (Terre des hommes, p. 208).

Saint-Exupéry appreciated men of all races; he loved humanity. His friend, Dr. Pélissier, called him, "le prophète de la fraternité humaine."[68] His attitudes and actions illustrate the only basis on which he thought a permanently happy society could be built. He wrote in Lettre à un otage:

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[67] Pélissier, op. cit., p. 134.

[68] Ibid., p. 128.

> Respect de l'Homme! . . . Si le respect de l'homme est fondé dans le cœur des hommes les hommes finiront bien par fonder en retour le système social, politique ou économique qui consacrera ce respect (p. 63).

Saint-Exupéry lived out his convictions faithfully.

Saint-Exupéry's horizon widened as he and his comrades conquered the skies to carry letters and news more quickly from one continent to the other. He thought as he flew, "Nous voilà donc jugeant l'homme à l'échelle cosmique, . . . (Terre des hommes, p. 69). At night he contemplated the lights of the dwellings of men. They spoke to him of love and faithful labor. "Mais parmi ces étoiles vivantes. . . combien d'hommes endormis," he sighed (Terre des hommes, p. 8). He longed to awaken men that they might live a fuller life (Terre des hommes, p. 238).

Before the Second World War he was concerned that many men, especially in the cities, no longer felt that their lives had meaning. "Etre homme," he wrote, "c'est sentir, en posant sa pierre, que l'on contribue à bâtir le monde" (Terre des hommes, p. 59). Man wants to be delivered from a senseless life; he wants to know what he is working for. He wrote:

> Le bagne réside là où des coups de pioche sont donnés qui n'ont point de sens, qui ne relient pas celui qui les donne à la communauté des hommes.

> Il est deux cents millions d'hommes, en Europe, qui n'ont point de sens et voudraient naître (Terre des hommes, p. 230).

Too many men never have their eyes opened to their potentialities. Their real selves have never been born. To really live, man must give of himself. Comrades dedicated to a common cause live a full life. The mail-plane pilot, the physicist, the surgeon, have universal goals. So does the shepherd if he gives himself conscientiously to his task. Saint-Exupéry explained this:

> Quand nous prendrons conscience de notre rôle, même le plus effacé, alors seulement nous serons heureux. Alors seulement nous pourrons vivre en paix et mourir en paix, car ce qui donne un sens à la vie donne un sens à la mort (Terre des hommes, p. 234).

Soldiers can find deliverance from meaningless lives in a common cause in wartime. The bread they break among comrades is sweet because it unites them. "Mais la guerre nous trompe" (Un Sens à la vie, p. 179). In modern warfare the two opposing sides disintegrate together.

Saint-Exupéry considered it monstrous that civilizations should devour each other. "Pourquoi nous haïr?" he asked. "Nous sommes solidaires, emportés par la même planète, équipage d'un même navire" (Terre des hommes, p. 233). To deliver themselves from conflicting desires men must find a common goal. He wrote that in many cases opposing sides have the same goal without realizing it. To prove it he related how in the Spanish Civil War sentries

of opposite camps called to each other in the night. One was fighting for "Spain" the other for "bread for his brothers," "Nous sommes sans le savoir, à la recherche d'un évangile qui surmonte nos évangiles provisoires," Saint-Exupéry concluded (Un Sens à la vie, p. 162). He tried to find this évangile.

During the Second World War he wrote to his mother, "Ce qui m'effraie plus que la guerre, c'est le monde de demain. . . . je ne voudrais pas qu'on touche à la communauté spirituelle" (Lettres à sa mère, p. 27). He felt that the human spirit was slowly strangled by "l'homme robot" and "l'homme termite," as he called the anti-human forces, materialism and totalitarianism.[69] The people in both the materialistic and totalitarian camp needed an ideal, but so they would refrain from devouring each other it would have to be an ideal to which both could adhere.

Saint-Exupéry felt that France had been betrayed by the democratic countries. She had been defending their common ideal of liberty, but they had not given her enough assistance to withstand the German invasion. Nevertheless he did not give her the right to complain. "Chacun est responsable de tous. La France était responsable

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[69]Rumbold, op. cit., p. 13.

du monde," he wrote. "La France se devait de lui servir d'âme, s'il en manquait" (Pilote de guerre, p. 212). If France had inspired the world, the world would have stood by her and she would have saved both herself and the world.

When Saint-Exupéry asked himself why the humanistic civilization that had succeeded Christianity in his culture had failed, he came to the conclusion, "L'Humanisme a négligé le rôle essentiel du sacrifice" (Pilote de guerre, p. 233). Again he vowed to be faithful, this time not only to his country but to "l'Homme" which he considered the highest ideal humanity could strive for. He wrote:

> Je combattrai pour la primauté de l'Homme sur l'individu--comme de l'universel sur le particulier.
>
> Je combattrai pour l'Homme. Contre ses ennemis. Mais aussi contre moi-même (Pilote de guerre, p. 244).

Saint-Exupéry wished to do his part to save humanity, "la communauté spirituelle," the spirit of sacrifice that lifts man above the beast. He worked tirelessly at the tremendous task he had set himself. Through active service in the war effort he tried to ward off totalitarianism; through his writings he tried to woo the democratic world away from materialism. Toward the end of his life he wrote:

> Il n'y a qu'un problème, un seul de par le monde. Rendre aux hommes une signification spirituelle, des inquiétudes spirituelles. Faire pleuvoir sur eux

> quelque chose qui ressemble à un chant grégorien (Un Sens à la vie, p. 226).

To inspire man he wrote Citadelle. He spared no effort to give humanity what he considered to be its greatest need. But he had to leave the world before this work was completed.

CHAPTER V

CONCLUSION

An unusually sensitive child, Antoine de Saint-Exupéry learned early to emulate the selfless devotion of his mother to her loved ones. Fidelity to family and friends seems to have been a natural outgrowth of the ardently loyal nature he thus developed. His candid heart found it morally degrading to dissimulate his emotions. It followed that his words and actions were an unusually true reflection of the inner self and gave his writings that ring of authenticity that captivates the reader's heart. His insistence that he take an active part in the war to be free to express his opinion on it proves his integrity. More than one critic writes that Saint-Exupéry's life and works are one, for his life is clearly reflected in his writings.

When Saint-Exupéry became a mail-plane pilot his life received a new dimension. A profound respect for man was born in him as he entered the fellowship of the unpretentious, heroic comrades of the airline. His fervent spirit melted into the group spirit without losing its identity. From now on loyal comradeship was to give his life its deepest, most satisfying meaning.

As Saint-Exupéry flew over France and across one continent after another, he meditated on the lives of the people below. He became concerned that their lives might be meaningful. As he saw man and his planet in perspective, he realized the interdependence of the human race. He became acquainted with peoples of many nations and saw the significance that their civilization had in their lives. Thoughtfully he recognized that a man cut off from his own wastes away in a spiritual desert, for it is difficult for him to begin life anew away from his friends and his culture. When Saint-Exupéry saw his civilization threatened by war, he defended his country to help save its people and its heritage. He tried to protect his own and was loyal to his country even as it disintegrated in defeat and he no longer knew to whom he was being loyal. Then, when all seemed lost for France, he saw more clearly than ever that the French civilization was but an integral part of the democratic civilization threatened. The defeat of France might inspire the rest of the Free World to defend their civilization and their peoples more ardently. Thus from the seeds of the French martyrs the liberty of humanity might come. Saint-Exupéry would no longer fight only to protect his own and to be loyal to his comrades and his country; from now on he would fight

for the liberty of Man. Loyal to his respect for Man in the total picture of life he remained loyal to self, to family, to comrades, to country and to humanity until the very end, when a martyr's death crowned his service to humanity.

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Saint-Exupéry, Antoine de. Carnets. Paris: Gallimard, 1953. 222 pp.

Carnets contains Saint-Exupéry's notations and jottings gathered under four topics: (1) Morals and Politics, (2) Intelligence and Language, (3) The Structure of the Universe, (4) Economy. The thoughts have the philosophical stamp of the author, but many lack development.

_____. Citadelle. Paris: Gallimard, 1948. 617 pp.

The title Citadelle may be understood as: (1) the empire of traditions, ritual, and patriotic fervor which binds its citizens together in a common cause greater than themselves, (2) the fortress of the spirit to be founded in each individual heart. Saint-Exupéry advocates a fervent life of devotion. He believes that the man in search of God can only approach him as he learns to identify with ever wider circles of humanity. The book contains many loosely connected allegories and has a somewhat Biblical style.

_____. Courrier Sud. Paris: Gallimard, 1929. 182 pp.

This book introduces the problem of personal happiness in the home versus the world of enterprise and action. To overcome the resulting inner conflict the pilot-hero must deny himself and devote himself wholeheartedly to his duty.

_____. Le Petit Prince. Paris: Gallimard, 1946. 93 pp.

A children's story of charm and fantasy in which Saint-Exupéry expounds one of his main themes: to understand one must look with the heart; the essential is invisible to the eyes. It is a thought-provoking allegory that can be enjoyed by young and old alike.

_____. Le Petit Prince. Edited by Richardson Miller. Boston: Houghton Mifflin Company, 1946. Pp. VII-XIX.

The book contains Le Petit Prince with illustrations based upon the original drawings of the author.

_____. Lettres à sa mère. Paris: Gallimard, 1955. 223 pp.

In the prologue Saint-Exupéry's mother presents highlights of his life, with motherly pride. The letters that follow reveal the warm, tender relationship between mother and son, and his veneration of her. They also give some insight into his social life and the development of his thought life.

_____. Lettre à un otage. Paris: Gallimard, 1944. 71 pp.

The book reveals Saint-Exupéry's accute suffering at leaving his loved ones, and especially his Jewish friend, Léon Werth, in enemy hands. He reveres the hostages as seeds from whose sufferings new life and hope will sprout for his country and humanity. They are the true representatives of France.

_____. Lettres de Jeunesse 1923-1931. Preface by Renée de Saussine. Paris: Gallimard, 1953. 151 pp.

This book gives an interesting glimpse of Saint-Exupéry's social life as a youth. It also reveals some of his young associates' reactions to his personality. He already acts as a literary critic among his friends.

_____. Pilote de guerre. Paris: Gallimard, 1942. 248 pp.

Saint-Exupéry wrote this book to vindicate the French surrender to overwhelming odds in 1940, and to encourage the United States to enter the war to save western civilization. The author reveals humility, nobleness and a deep sense of responsibility for his country and humanity.

_____. Terre des hommes. Paris: Gallimard, 1939. 243 pp.

The pilot's heart goes out to humanity as he observes man and his planet in perspective from the bird's-eye view that the machine, his airplane, offers him. The airmail pilots battle against mountains, oceans and storms to deliver their charge. The book has many interesting accounts of solidarity and heroism among comrades.

_____. Un Sens à la vie. Unedited texts collected and presented by Claude Reynal. Paris: Gallimard, 1956. 259 pp.

This book contains a collection of Saint-Exupéry's reports from Moscow, Barcelona and Madrid, and articles on "Peace and War" inspired by the Spanish Civil War and published in the Paris-Soir in 1938. It also includes Lettre aux Français, Lettre au Général "X", Un Plaidoyer pour la paix written while the French Liberation was pending, and prefaces to, Grandeur et Servitude de l'aviation by Maurice Bourdet; Le Vent se lève by Anne Morrow-Lindbergh; Document du 1er août 1939, consacré aux pilotes d'essai.

_____. Vol de nuit. Paris: Gallimard, 1931. 178 pp.

Considered by many Saint-Exupéry's masterpiece, it defends the spirit of heroic sportsmanship and enterprise, and at the same time presents the moral problem of whether personal happiness should be sacrificed to socially important experiments.

B. Books on Saint-Exupéry

Baldensperger, Fernand. La Littérature française entre les deux guerres 1919-1939. Los Angeles: Lymanhouse, 1941. Pp. 178-79.

Baldensperger considers Saint-Exupéry's writings the "simple expression de la vie vécue." He believes the stoic heroism of Saint-Exupéry's heroes had a wholesome effect on the literary atmosphere of his age.

Boisdeffre, Pierre de. Une Histoire vivante de la Littérature d'aujourd'hui 1939-1960. Paris: Le Livre contemporain, 1959. Pp. 28, 29, 44, 67-69, 128, 148-49, 153-57, 163, 204, 269, 280, 295, 297, 423, 427, 513, 718, 760, 768.

This book, which received the "Prix Narcisse Michaud 1958" from the Académie Française lauds Saint-Exupéry as a hero. Like Bernanos and Giraudoux, Saint-Exupéry protested against the approach of a generation of robots. Like Camus, he deplored the influence of the city on civilization in his work Citadelle. Jules Roy is called his younger brother. He appreciated order and had no use for nihilism, revolt, or revolution.

Braun, Sidney. Dictionary of French Literature. Totowa, New Jersey: Littlefield, Adams and Company, 1965.

The sections on "Existentialism," pp. 116-22, the "novel," p. 233, and "Saint-Exupéry," p. 305, were used. Saint-Exupery's novels are classed under exoticism. His style is called clear, pure, poetic and unaffected.

Brée, Germaine. Twentieth-Century French Literature. New York: The Macmillan Company, 1962. Pp. 414-26.

Brée gives a short biography of Saint-Exupéry and comments on his character and philosophy. She includes several portions of Terre des hommes.

Brée, Germaine and Margaret Guiton. An Age of Fiction, The French Novel from Gide to Camus. New Brunswick: Rutgers University Press, 1957. Pp. 193-203.

The authors comment on the importance of Saint-Exupéry in literature as a pilot-novelist. In his quest he approaches Giraudoux, but a Giraudoux who engages his body, senses and mind in search of the invisible meaning of things. Interpretative summaries of his works are included.

Brodin, Pierre. Présences contemporaines, Tome III, Courants et thèmes principaux de la littérature française contemporaine. Paris: Nouvelle Éditions Debresse, 1957. Pp. 21, 22, 26, 47, 76, 167, 169, 172-74, 176-77, 186, 219, 226, 260.

Brodin writes that Saint-Exupéry brought heroism back into literature. He claims Saint-Exupéry turned from traditional humanism and proposed an ideal of action based on the will to conquer egoism, and that he never denied his ideal of comradeship.

Calvet, Jean. Petite Histoire illustré de la Littérature française. Paris: Éditions J. D. Gigord, 1963. P. 252.

Calvet writes that starting with his first novel, Courrier Sud, Saint-Exupéry blazed new trails for heroism.

Castex, Pierre et Paul Surer. Manuel des études littéraires françaises, XX^{e} Siècle. Paris: Librairie Hachette, 1966. P. 96.

The authors give a short comment on each of Saint-Exupéry's works. They believe Saint-Exupéry's popularity is due to the sincerity of his thoughts and his noble human ideals. Saint-Exupéry claims salvation cannot be found in logic but in every activity that binds man closer to his fellowmen.

Chevrier, Pierre. Antoine de Saint-Exupéry. Paris: Gallimard, 1949. 321 pp.

In this biography of Saint-Exupéry his friend, Pierre Chevrier, gives personal documents and detailed information about the author-pilot that few books contain. Some of Saint-Exupéry's reports from Russia and Spain and extracts from his Carnets are included in the appendix.

_____. Saint-Exupéry. Paris: Gallimard, 1958. 269 pp.

A very effective book for studying the life, philosophy and works of Saint-Exupéry. It contains a concise biography and summary studies of his books and philosophy, as well as important extracts from his works. Good bibliography.

Crouzet, Maurice. Histoire générale des civilisations, Tome VII, L'Epoque contemporaine, A La Recherche d'une civilisation nouvelle. Paris: Presses Universitaires de France, 1961. Pp. 98-103, 318-19.

Pages 98-103 give the literary climate and highlights between the two world wars. Saint-Exupéry is said to have fled into danger and action to avoid the inquietude of the period. Pages 318-19 give the war situation in May 1940.

Delange, René. La Vie de Saint-Exupéry, suivi de Tel que je l'ai connu by Léon Werth. Paris: Editions du Seuil, 1948. 224 pp.

Since Saint-Exupéry considered friendship of such great value, the author collected his information from his friends. He lists eighteen. The book contains: comments on Saint-Exupéry's life and works; a section of anecdotes and an interpretation of Citadelle by Léon Werth; some of Saint-Exupéry's reports to his superiors from Juby, Moscow, and Barcelona.

Eitzenberger, Helmut. Antoine de Saint-Exupéry, Werk und persönlichkeit. Munich: Max Hueber Verlag, 1958. 112 pp.

A graphic presentation of Saint-Exupéry's life and works. His faith, love and respect for man is stressed. Saint-Exupéry's philosophy is called a humanism of action. Bibliography included.

Estang, Luc. Saint-Exupéry par lui-même. Paris: Editions du Seuil, 1956. 188 pp.

After biographical notes Estang gives a philosophical study of Saint-Exupéry's great themes and a bird's-eye view of the development of Saint-Exupéry's philosophy in his works. He groups the works into report-novels, direct testimonies and allegories. A bibliography is included.

François, Carlo. L'Esthétique d'Antoine de Saint-Exupéry. Preface by André Marissel. Paris: Delachaux et Niestlé, 1957. 200 pp.

Studies the influence of Faure, Gide, Nietzsche and the Bible on Saint-Exupéry's works. It also treats their poetic qualities and gives illustrations and judgments on his main themes.

Friedrich, Werner. An Outline History of German Literature. New York: Barnes and Noble, 1965. Pp. 151-269 passim.

Life, philosophy, works and influence of the German philosopher Friedrich Nietzsche who, many authors think, influenced Saint-Exupéry's thinking on man.

Grant, Michael. Myths of the Greeks and Romans. New York: The New American Library, 1964. Pp. 337-38.

The author shows the impact of the world's great myths on creative arts through the ages. The Greek myth of Icarus who flew too close to the sun and as a result plunged to his death in the Icarian Sea is told. Some authors compare Saint-Exupéry to Icarus. Some believe he had this old myth in mind as he wrote his aviation stories.

Hatzfeld, Helmut. Trends and Styles in Twentieth-Century French Literature. Washington: The Catholic University of America Press, 1957. Pp. 42-3, 47, 117, 128, 215-16.

Hatzfield appreciates and treats at some length Saint-Exupéry's novel, Vol de nuit. He calls it Saint-Exupéry's masterpiece. He compares the symbolism of Le Petit Prince to the atmosphere of Rimbaud's nostalgie d'enfance. The other works are barely mentioned.

Huguet, Jean. Saint-Exupéry ou L'Enseignement du désert. Paris: La Colombe, Éditions du vieux Colombier, 1956. 100 pp.

Huguet shows how the desert influenced Saint-Exupéry as a man and as a author. He treats Saint-Exupéry's writings about the desert. He considers the theme of Citadelle to be silence and the author to be in quest of God--the God of the ancient Egyptian nomads.

Ibert, Jean-Claude. Saint-Exupéry. Paris: Classiques du XX^{e} Siècle, 1960. 122 pp.

After giving short biographical notes, Ibert presents Saint-Exupéry's character and philosophy of action. He considers Saint-Exupéry in quest of God and shows the progression of the search in his works. He also discusses Saint-Exupéry's style and place in literature. La Lettre au Général "X" is appended.

Kessel, Patrick. La Vie de Saint-Exupéry, Les Albums photographiques, Paris: Gallimard, 1954. 115 pp.

This book has interesting photographs with a summary outline of his life. It includes quotations from Saint-Exupéry's works and letters.

Lagarde, André and Laurent Michard. XX^{e} Siècle, Les Grands Auteurs français. Paris: Bordas, 1965. Pp. 489-94.

The authors believe Saint-Exupéry's works are all taken from experience. Saint-Exupéry unifies accounts of numerous experiences through constant meditation. After brief explanatory notes on each book choice extracts are given from Vol de nuit, Terre des hommes, and Citadelle.

Lalou, René. Histoire de la Littérature française contemporaine, de 1870 a nos jours. Paris: Presses Universitaires de France, 1947. Tome II, pp. 781-82, 862, 891.

The author treats Saint-Exupéry's works and philosophy in their historical context. He writes that Saint-Exupéry's poem of aviation reveals the extreme dignity of thought that this métier can engender.

Langnas, I. A. and J. A. List. Major Writers of the World. Paterson: Littlefield, Adams and Company, 1963. Pp. 340-41, 415-16.

Biography and review of the works of the German philosopher Friedrich Nietzsche. Pp. 415-16. Short review of Saint-Exupéry's life and works. Langnas calls him "one of the first writers to conquer for literature the realm of the air and of the men who fly in it."

Migeo, Marcel. Saint-Exupéry. Paris: Flammarion, 1958. 220 pp.

One of the most complete, objective and well written biographies of Saint Exupéry. It gives a graphic discription of Saint-Exupéry's personality and discusses his philosophy and works. Marcel Migeo is also a pilot-author.

Pélissier, Georges. Les Cinq Visages de Saint-Exupéry. Paris: Flammarion, 1951. 235 pp.

Dr. Pélissier gives a very interesting account of Saint-Exupéry's life and works under the aspects of the pilot, the writer, the man, the inventor and the magician. He also includes Saint-Exupéry's, "Voulez-vous, Français, vous réconcilier?" in Le Canada, November 30, 1942.

Peyre, Henri. Contemporary French Literature. New York: Harper and Row Publishers, 1964. Pp. 125-37.

Peyre does not consider Saint-Exupéry among the very great writers, but he created the literature of aviation and was unanimously praised by French men of letters. He gives a short exposition of each work and summaries and selections of Vol de nuit and Pilote de guerre.

_____. The Contemporary French Novel. New York: Oxford University Press, 1955. Pp. 156-81.

The author considers the theme of Saint-Exupéry's fiction to be the anguish of a man facing himself, war, and death. He discusses shortly four dilemnas that haunted Saint-Exupéry. He comments on all of Saint-Exupéry's books except Citadelle.

Rauch, Karl. Flug zur Sonne. Munich: Paul List Verlag, 1958. 146 pp.

This biography of Saint-Exupéry makes much of his imaginative play with his brother and sisters as a child, and repeatedly refers back to it as he reveals the author-aviator to his readers. An unusual feature of the book is that it shows the great impression Saint-Exupéry's character made on the Germans, his war-time enemies.

Richard, Pierre. Aide-mémoire de Culture française. Paris: Fernand Nathan. Pp. 69, 152.

The author outlines the schools of literature and art. Saint-Exupéry is included under men of war, sports, novelists. It also gives the important facts about authors.

Rumbold, Richard and Margaret Stewart. The Winged Life, A Portrait of Antoine de Saint-Exupéry, Poet and Airman. New York: David McKay Company, 1954. 215 pp.

The author gives a graphic portrait of Saint-Exupéry and his friends Mermoz, Guillaumet and Daurat. He brings out the heroic aspect of these men. He also discusses Saint-Exupéry's works.

Roy, Jules. Passion de Saint-Exupéry. Paris: Gallimard, 1951. 101 pp.

Jules Roy describes Saint-Exupéry's sacrificing spirit in his love for fellowmen and country and how deeply his intensive nature suffered. Roy also comments on his works. He writes Saint-Exupéry's characters are the sky and man.

Simon, Pierre-Henri, L'Homme en procès, Malraux--Sartre--Camus--Saint-Exupery. Neuchâtel: A la Baconnière, 1950. Pp. 7-27, 125-54.

All humanists affirm that there is a human nature and that it is characterized by spiritual life. Saint-Exupéry was a humanist who sought perfection for the individual and the race. His philosophy of participation, relation, and presence was not far from the existentialist ideal in the beginning.

Smith, Maxwell. Knight of the Air. New York: Pageant Press, 1956. 246 pp.

Smith includes a commented summary of each of Saint-Exupéry's works into his interestingly written biography. Good bibliography.

_____. A Saint-Exupéry Reader. New York: The Macmillan Company, 1960. XIV + 151 pp.

A collection of passages of Saint-Exupéry's finest prose. Most of the passages are biographical and reveal the author's noble aspirations, as well as the diversity of his experiences. The introduction comments on his life and philosophy.

Vergez, André and Denis Huisman. La Composition philosophique au Baccalauréat en 100 dissertations. Paris: Fernand Nathan, 1964. Pp. 70-74.

Vergez offers a philosophical treatise on Saint-Exupéry's idea of liberty. To be free man must have a desire or need and be free to satisfy it. This does not include acts of passion, for passion enslaves.

Zeller, Renée. La Vie secrète d'Antoine de Saint-Exupéry, ou La Parabole du Petit Prince. Préface du Général Chassin. Paris: Editions Alsatia, 1948. 173 pp.

With apparently lucid insight the author presents the spiritual quest of Antoine de Saint-Exupéry as revealed in his works, especially in Le Petit Prince and Citadelle.

C. Periodicals

. . . ., anon., "Adult Fairy Tale," Time, The Weekly Newsmagazine, vol. XLI, April 26, 1943, p. 100.

A book report on "The Little Prince" by Antoine de Saint-Exupéry. It is called a fairy tale for grownups that challenges man, the adult, and deplores the loss of the child in man.

. . . . ., anon., "Currents in the Trade," Publishers Weekly, vol. CXLI, pt. 1, March 14, 1942, pp. 1097-98.

Reynal and Hitchcock report that "Flight to Arras" by Saint-Exupéry had the firm's biggest first week for any book from the standpoint of reorders. 8,436 copies were sold with no sign of a letup.

. . . . ., anon., "Night Flight," The Booklist, vol. XXIX, September, 1932, p. 18.

A short book report. The book Night Flight was beautifully written by Antoine de Saint-Exupéry and excellently translated by Stuart Gilbert.

. . . . ., anon., "To a Waterfall" condensed from "Wind, Sand, and Stars" by Saint-Exupéry, Readers Digest, vol. XLI, October, 1942, p. 116.

Three Moors were invited to France. They were not impressed by the great steel cities but by the huge pastures, the herds and especially by a waterfall. They were confused why the God of the infidels was better to his followers than Allah to his desert people.

. . . . ., anon., "Wind, Sand, and Stars," The Booklist, vol. XXXV, August, 1939, p. 344.

The reporter writes that a passionate interest in and understanding of human beings is found in this unusual, exciting and intelligent book by Saint-Exupéry.

Dennis, N., "Review," New Republic, vol. CVI, March 16, 1942, p. 372.

A book report of Saint-Exupéry's book, Flight to Arras, translated by Lewis Galantière is given. It is called a defense of France in which the author tries to show what any democracy faced by the German army can expect.

Garrison, W. E., "Wind, Sand, and Stars," by Antoine de Saint-Exupéry, translated by Lewis Galantière, The Christian Century, vol. LVI, July 5, 1939, p. 853.

A report on the author and the book is given. It treats Saint-Exupéry's themes in the book, human relations, responsibility, comradeship, a common goal to unite man.