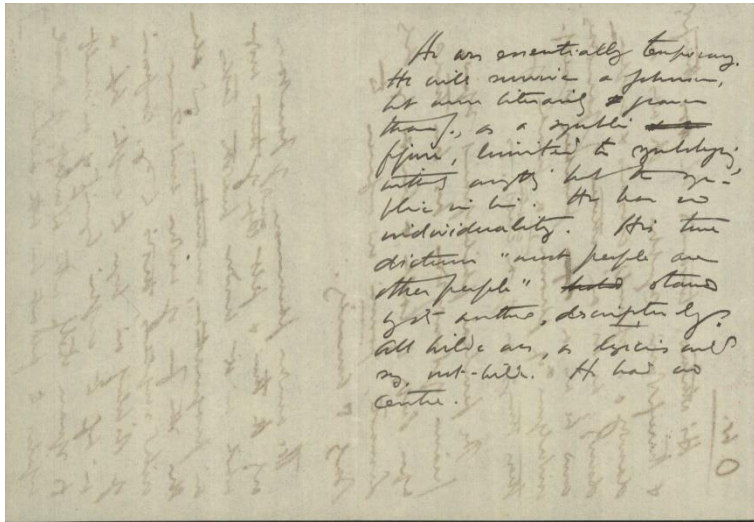


## Oscar Wilde

His attitude towards life was threefold, and threefoldly symbolic. He was a dandy and a specially conscious and complex dandy; he was an utterer of paradoxes; and he was a ~~defen~~ preacher of self-indulgence and of pleasure, a preacher of these things as of a cult /cultus\.

The peculiar philosophical significance of dandyism has been touched upon deeply by Carlyle, and less so by Jules Lemaître, *passim* in reference to Barbey d'Aurevilly.

The modern phenomenon of paradox is only the thin and felt edge /end\ of that body which in its broader breadths takes in pragmatism, intuition and all those other forms of modern evidentness included scepticism, that is to say, confession of disbelief in logic to explain life and in life to explain logic|, of in reality to square itself with identity, of social impulses to fall into him with individual tendencies.|



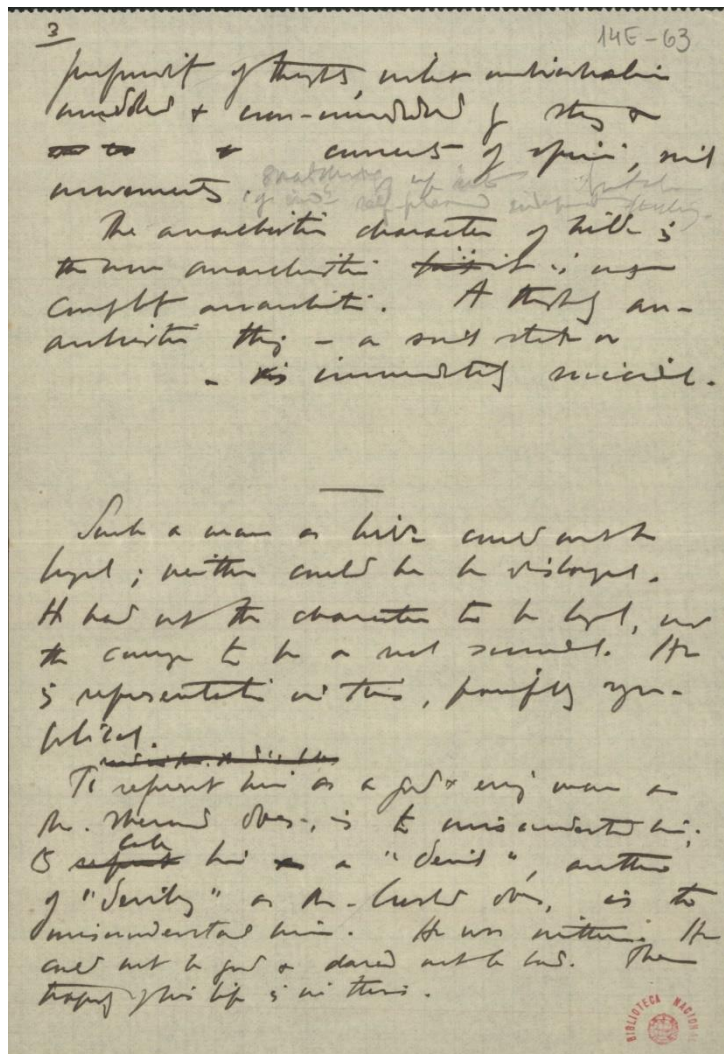
He was essentially temporary. He will survive a Johnson, but more literarily graven than Johnson, as a symbolic ~~and~~ figure, limited to symbolizing, without anything but the symbolic in him. He has no individuality. His true dictum "most people are other people" ~~holds~~ stands by its author, |descriptively|. All Wilde was, as logicians would say, not-Wilde. He had no center.

2  
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Wilde was socially, not superiorly  
representative, a Johnson not a Voltaire of his  
time. The three things he was, he was not with  
that full consciousness of those that could have  
made him a genius indeed. He was a dandy, in art  
of real life, not a dandy in literature, except  
incompletely and by reflexion. He was a paradoxer,  
but not the strong reason to make his paradoxes,  
even written, more than momentary: the power to be  
far-reaching was not in him, as it was not in  
his opposite analogue Johnson. He was a defender  
of pleasure and self-indulgence, but neither are  
his work nor his life betray him the a whole man  
in this. He was not strong enough to be really bad  
or really good; not clear enough to be really  
logical and coherent or really scattered and {...};  
not independent enough to be either a victor over  
social forces in himself, or ever himself as in  
opposition to social forces. He was the person  
symbolically therefore. Our age is an age of bold  
cowardice, shallow

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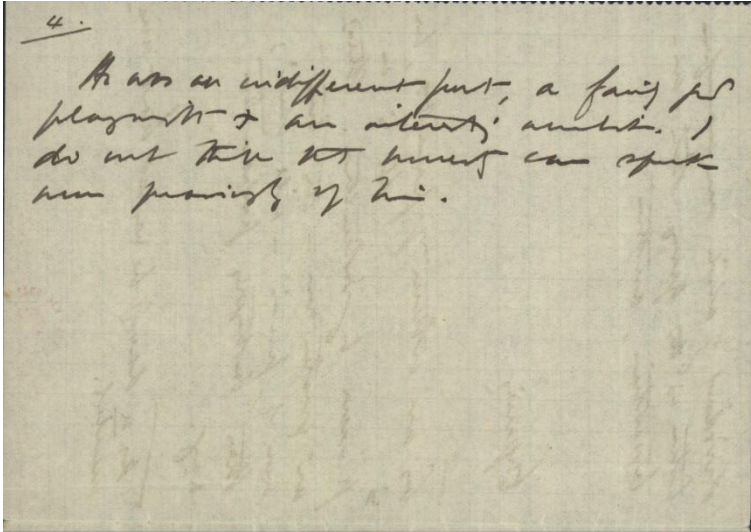
profundity of thoughts, violent individualism  
moulded and cross-moulded by string and {...}  
currents of opinion, social movements, snatching  
up into limitation of individuality self-pleased  
independent thinking.

The anarchistic character of Wilde is the more  
anarchistic ~~but~~ because it is not completely  
anarchistic. A thoroughly anarchistic thing - a  
social state or {...} - is immediately suicidal.

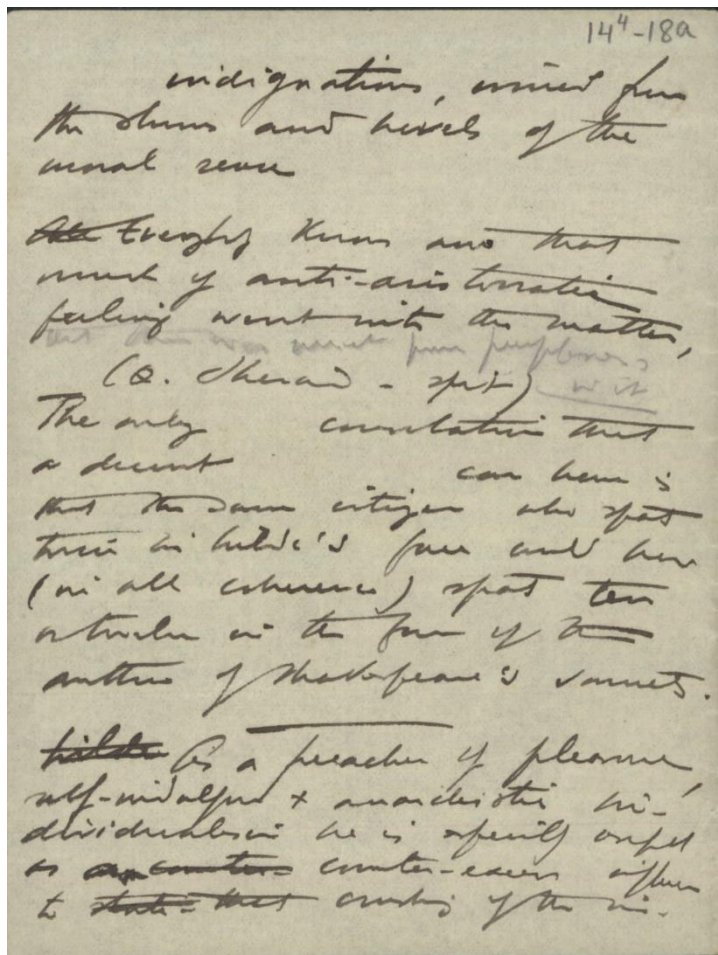
Such a man as Wilde could not be loyal;  
neither could he be disloyal. He had not the  
character to be loyal, nor the courage to be a  
real scoundrel. He is representative in this,  
painfully symbolical.

~~read in Mr. Sherard's Wilde~~

To represent him as a good and caring man as  
Mr. Sherard does is to misunderstand him; to  
~~represent~~ call him as a "devil", author of  
"devils" and Mr. Crosland does, is to  
misunderstand him. He was neither. He could not be  
good and dared not be bad. The tragedy of his life  
is in this.



He was an indifferent poet, a fairly good playwright and an interesting novelist. I do not think that honesty can speak more praisingly of him.



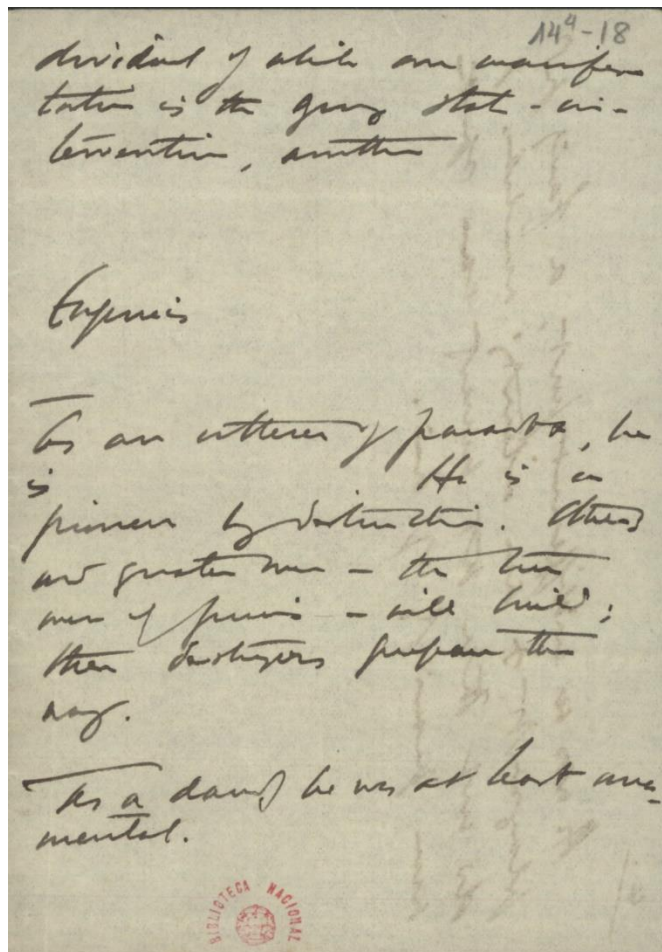
{...} indignations, issued from the shows and novels of the moral sense {...}

All Everybody knows now that much of anti-aristocratic feeling went into the matter, that there was much more purpleness in it.

{...} (Quote Sherard - spit) {...}

The only {...} consolation that a decent {...} can have is that the same citizen who spat twice in Wilde's face could have (in all coherence) spat ten or twelve in the face of the author of Shakespeare's sonnets.

Wilde As a preacher of pleasure, self-indulgence and anarchistic individualism he is especially useful as a counter- counter-excess influence to state- that crushing of the in-



dividual of which one manifestation is the growing state-intervention another {...}

## Eugenics

As an utterer of paradox, he is {...}. He is a pioneer by destruction. Others and greater men - the true men of genius - will build; these destroyers prepare the way.

As a dandy he was at least ornamental.

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## DIREITOS ASSOCIADOS

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