Arquivo Virtual da Geração de Orpheu

BNP/E3, $14E - 61^{r}$

148-61 Hi attitude timans of wo of thrufomin cynthis. It was a danny a a spendy ourse's x angles down; he in an attere of parents Then they's to you ener prime young in his him times aper duty & last , the so of dis Limit, Jonni w wfree 5 Sas Famuely. of the them & pets early that was nile rugted turis to confini of Milling in light to set in the 4. H & expi brit & minult to your till with winter of mind

Transcrição

Oscar Wilde

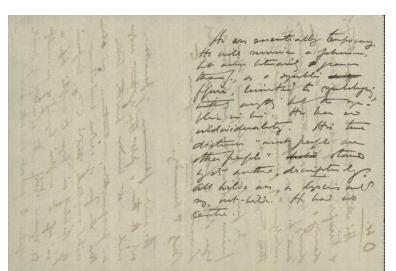
His attitude towards life was threefold, and threefoldious symbolic. He was a dandy and a specially conscious and complex dandy; he was an utterer of paradoxes; and he was a defen preacher of self-indulgence and of pleasure, a preacher of these things as of a cult /cultus/.

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.

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Transcrição

He was essentially temporary. He will survive a Johnson, but more literarily graven than Johnson, as a symbolic and s 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.

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BNP/E3, $14E - 62^{r}$

14 E-62 hild was smilly, and enjuring of his time. The true this he are he his out with that full concession in them Thes souls have man him Junis inders. A m a thing the and by unt a dainy in htmalin, esags inempeted of uplaining the In a parotson he set the sty morn t with his poundos, en with men than momentay: The pour to be parte rulling in mon his, as it my mon his opporter analyn Johnson. the was a Nouve of bloom + self-involping but with per his works and his life liting him the all man as this. It his with enough the welly have only his ar clu ent the rudy light a whent or maly reathers ; not interest up The either a nite an smit five in hims of a war having as in appoint trail from. It was the from symblish Therefor. an of y Williams, shalling

Transcrição

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-fetreaching 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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BNP/E3, $14E - 63^{r}$

The available diseaster of hill is to am amarchethe trisit, up Cought amountiti. It they are autist the - a sout state or Such a war as his and and light; with and he he vilages. If her up to character to be by I we the course to be a med second. It 5 representati with pompy youand but he for a dared with his. tropy mily in this

Transcrição

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

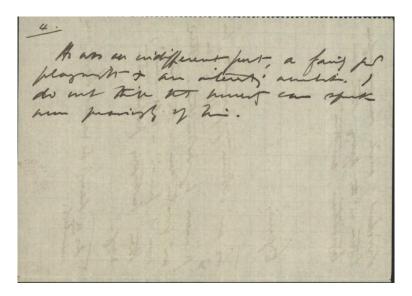
To represent him as a good and caring man as Mr. Sherard does is to misunderstand him; to represent call him as a "devil", author of "devils" and Mr. Crosland does, is to misunderstand him. He was neither. He could not be good and dared not be bad. The tragedy of his life is in this.

MODERN!SMO

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BNP/E3, 144 - 18v

Transcrição



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.

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BNP/E3, $14^4 - 18a^r$

the Everyly Kiron and that of a preacher of pleasure Transcrição

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

All Everybody knows now that much of antiaristocratic 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-excess influence to state- that crushing of the in-

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BNP/E3, $14^4 - 18^r$

Transcrição

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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