Literature as Journalism
(essay waste paper)

A conversation last night with W.R. on Catholicism, Fascism, classical education, etc. has brought home to me the social importance hitherto had been only the individual or my Shakespearian? Discouraging that literature is essentially and legitimately of the nature of journalism. It answers to states of mind, intellectual and moral need. Which, unlike aesthetic preferences, methinks, belong to the time and place of the time and place of the time and place. Literature tells each age what each age wants to know.
hay more important each age can assimilate. What implies can understand. We cannot say that of other ages practically or should not, because in the most part, we cannot understand it. We are not the destined readers of past writers. Now the case of literature lies in the meeting of reader and writer. As much as partially art by which I mean appealing to (more or less artistic and immutable aesthetic preferences, even purely emotional ones founded in common human experience) it may occasionally.
continue & give pleasure by its formal and emotional qualities & perhaps it should be studied in connection with all we know of its time & place of origin for the enriching of our interest as well as the better understanding of man's nature & evolution. But there are specialized utilities we cannot assimilate it to any known our aesthetic life except by misunderstanding it & for this reason we cannot employ it to instruct us except about how it has arisen.
But hitherto the extreme slowness of change and even mark its apparently character had
rooted oligarchies, gerontocracies, the regimes of priesthood, factions and initiatives above all the mere fact of fluidity liberalism, the
nomad, the sitting and eating, my pure illiteracy has given a factitious
premise to the litera
of classical civilization
Judaism and turned the study thereof
into the basis of
liberal education
Knowledge — a "wisdom"
has been typified in
book learning, truth in
tradition. Whereas both reportful rather
sursence misconcept
or extent proveet
(only end to mind
the content of a
library). Ordinarily
be needing to be
rened or discarded.
The special trivil
peculiar of Popery
is that it postulate
truth as a bread
existing and not to
be departed from. O
But even Protestantism
is based on interpretation
of the word. So that
the Presbyterian in
Loew, Pitchum Monday
parable inserted in
the Magic Flute: Remarks
that we need not seek
truth, only accept
it. Indeed all
man creed concur
of truth as something
which can be
believed or defended.

The greatest
of modern change
is surely in our
attitude to the past.
The Past’s formulæ
and sanctions. And
such change hinges
on the recognition that
except as a thing to
be kept for in its loveliness
like a Greek vase, or
like a potsherd or flint
implement for its
 testimony to the
The spirit of its maker, literature is a youth if treated as essentially decisions. But here again comes in the traditional notion of immortality. The emotional half of keeping, may of immortality.

May 22, 1929